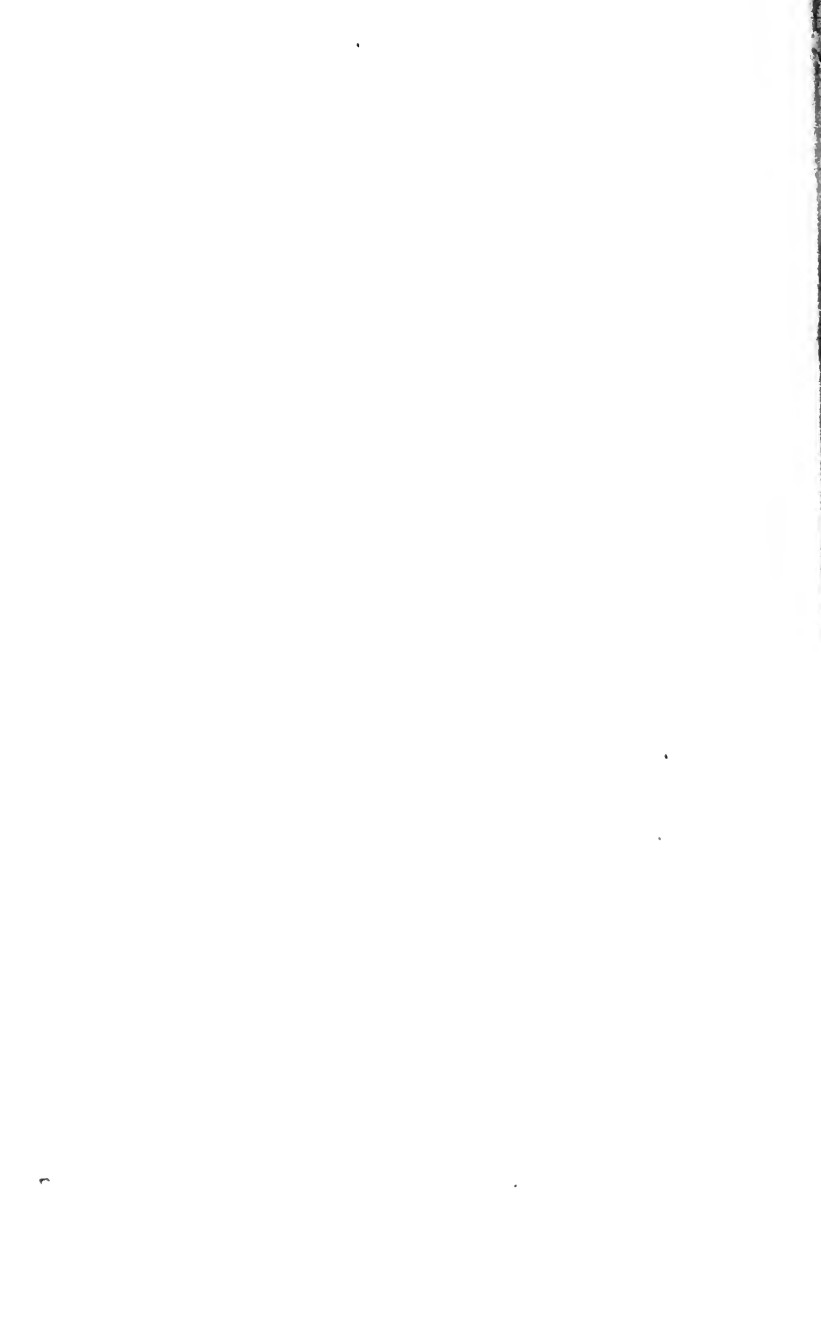




UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



GIFT OF



A

SUGGESTIVE COMMENTARY

ON THE

NEW TESTAMENT;

ST. LUKE—VOL. II.

BY

REV. W. H. VAN DOREN.

ο λυχρος αυτης το 'Αρμιον. Rev. xxi. 23.

NEW YORK:
D. APPLETON AND COMPANY,
443 & 445 BROADWAY.
1868.

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SUGGESTIVE COMMENTARY

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WITH

CRITICAL AND HOMILETICAL NOTES.

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W. H. VAN DOREN,
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LUKE.

CHAPTER XIII.

1. *THERE* were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

There were present, &c. Gr. *There came some at that time telling Him.*

Season, opportunely. The same time the above address was given. As He had been speaking of the punishment of sinners, they tell Him of the punishment of certain particular sinners.

Told. Many persons take pleasure in being the first to bear sad news. The Greek word used generally implies something recent.

Galileans. Luke i. 26. Followers of Judas Gaulonites, A.D. 14. Last year of Augustus.

He taught it was unlawful to pay tribute to Cæsar. God, their only Master.

He forbade also that sacrifices should be offered for the safety of the Emperor and Roman people.

Christ being a Galilean, He might be thought to favor this sect.

“He perverteth the nation,—forbade tribute to Cæsar.” Luke xxiii. 2.

Blood. Pilate being enraged against the Galileans ordered them to be slain in the midst of the victims they were offering according to Mosaic law.

So that the blood of the offerers was mingled with the blood of the victims offered.

These insurrections ended in open resistance to Rome, followed by national ruin.

Amid cruelties by the Romans, this was a drop to the ocean.

We are far more ready to speak of the death of others, than of our own.

A dreadful accident at sea or land, occupies all tongues.

God's providence at times vindicates His justice.

Not the most guilty however are always punished in this life.

An argument and proof that there will be a general judgment.

Pilate. Life and character. Luke xxiii. 1. See Notes.

This act of Pilate is in accordance with his hatred of Herod.

The suggestion is, that God must have been specially angry with these Galileans, cut off by a heathen, in His House, and at His altar.

Olshausen regards this chapter as "a sermon on repentance, addressed to the people; and an admonition calling for entire decision on the part of the disciples." This sermon on repentance possesses peculiar solemnity, from the fact of its being the Saviour's last admonition of that kind. Our Lord is not treating so much of sin in the individual man, as of sin in the race to which he as an individual belongs. "Galileans."—Followers of Judas Ganlonites. *Euthymius. Theophylact, Cyril.* Doubted. *De Wette, Meyer, Alford.* No allusion to them by *Josephus. Lightfoot.* Passed over, like the murder of the babes of Bethlehem. *Bloomfield.*

ἀπαγγέλλοντες—Came with the news. θεσιῶν—Heathen regarded such an act, sacrifice, since the offering of the sacrifice was "sacer" unto the gods. A malefactor, doomed to atone for the sins of the people during an impending calamity, viewed as "sacer" to the gods. *Becker's Char.*

2. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

Answering. Our Lord takes advantage of occurring incidents to teach spiritual truths.

He judges not the Romans but the sins of Israel.

Such events types of coming judgments, and appeals for penitence.

Suppose ye? He does not deny that the Galileans were sinners, but that they were pre-eminently so.

Sinners. He would hold up their own guilt, to averted eyes.

Jesus restrains the rashness of human judgments.

No one suffers here that does not deserve chastisement.

By it God vindicates justice and checks sin.

Their misconceit was in thrusting sin and guilt from themselves.

The heart is evil and proud that thinks any man worse than himself.

Connection between sin and suffering is of the closest kind.

Yet we seldom trace the connection without *presumption.*

Job's friends ask, "Whoever perished being innocent?" Job iv. 7.

We ought not to consider so much the mischances of others, or why they happened, as our own dangers and the remedy for them.

Because, &c. Individual sins cannot justly be inferred from individual misfortunes.

Some persons are still ready, notwithstanding our Lord's words, to attach the idea of great guilt to temporal calamities.

Judgment belongs to God, and to God only.

ἀμαρτωλοὶ—Not *martyrs*. *Oosterzee*. *παρὰ*—beside, passing beyond, more than, beyond a real or imaginary line. Compare *παρὰ πάντας Λαχοῦς μέγας*, Xenophon, so Luke iii. 13; Rom. xii. 3. *Webster's Syntax*.

"*Suffered*:" sacrificed to justice, refusing His mercy. *πεπόνθασιν*—They have suffered, not the historic past, but reaching unto the present. *Trench*. ὁ Ἰησοῦς, omitted. *Tischendorf*, *Alford*, *Cod. Sinait.*

3. *I tell you, Nay*: *but, except ye repent, ye shall all likewise perish.*

I tell you, Nay. He draws on the treasures of His divine knowledge. "This is what I, your compassionate Judge and Saviour, say to you." Nothing more than that ancient word, REPENT! *Repent of your own sins.* A word which sinners on the road to judgment dread to hear.

Repent. Very searching, since they hinted a similar fate awaited Him. Without it, the sword of God, instead of Pilate's, is at hand.

Ye shall. Our Lord hesitates not to speak in the most alarming manner.

He who is infinite Love neither hides nor lessens the threatenings of everlasting woe.

All. None are excepted—all have sinned, all must repent.

Impunity hardens the wicked, "Because sentence against an evil work," &c. *Ecl. viii. 11.*

Likewise. *Gr. in the same manner*; more forcible than *in like manner*. The Jewish people, continuing impenitent, perished *in the same manner*, *i.e.*, by the Roman sword.

But our Lord's words have a deeper meaning—they point to a *perdition* of a far more awful kind, *future, personal, eternal.*

His threatening the impenitent implies willingness to pardon the penitent.

Repentance is enjoined in the New Testament as indispensable to the salvation of the soul.

Not that repentance merits salvation—it prepares for receiving Jesus.

But it is not merely an act, it is a habit, and extends over Christian life.

The clearer our views of Divine mercy, the deeper our repentance.

It involves a total change in the spirit and character.

It is hatred to all sin, and turning away from it with full purpose of heart.

Not merely because of future punishment, but on account of its opposition to the holy nature and law of God.

It is manifestly genuine when it leads to the Blood and Righteousness of Christ.

Judas repented, but he went out and hanged himself in despair.
 Peter repented, but he went out and wept bitterly.
 The more tender the conscience, the deeper the sense of the evil of sin.
 The more the evil of sin is felt, the more will Jesus be valued and loved.
 Wrong views of the nature and demerit of sin lie at the foundation of all
 heresies concerning the atonement of Christ.

ὄσαντως.—*Tischendorf*. *ὁμοίως*.—*Lachmann*. *ὄσαύτως*.—Not weaker than *ὁμοίως*.
Stier; stronger, *Alford*. For many did actually perish by the sword of the Romans.
 "Perish," under the ruins of Jerusalem. *Elsley*, *Grotius*. Prophetic of the slaughter at
 the siege of Jerusalem. Many slain in the temple itself. *Calvin*. The Divine displeasure
 overtaking offenders, proves an overruling and a watchful Providence; and crimes
 escaping unpunished, testifies to a future day of retribution.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?

Gr. He passes from the Galileans to the people of Jerusalem.

Tower. A part of the city walls near the fountain of Siloam.

These Babel towers crushed the guilty in Jerusalem.

But the mountains will fail to crush the offender on the dread day of decision.

What men call accidents are traceable to the finger of God.

"Shall there be evil in the city, and the Lord hath not done it?"

Amos iii. 6.

His long-suffering prevents us from being examples of His justice.

Siloam. Shiloah; Neh. iii. 15; Isa. viii. 6. Heb. *sent*.

A pool under mount Zion flowing into the Kedron.

It rises and falls at irregular intervals—53 feet long, 18 feet wide, and 19 feet deep.

Unites with the fountain of the Virgin, 1,100 feet cut through the rock.

"The people refused the waters of Shiloah, which go softly."

This perennial fountain a symbol of Divine protection.

"Siloa's brook, that flow'd

Fast by the oracle of God." *Milton*.

Sinners. *Gr. debtors.* Open judgments are not the most severe.

Nor are greatest sins the most visible to men.

These sinners did not owe a larger debt to God, than others.

Above. Temporal calamities, not proofs of special guilt as the Jews held.

Jerusalem. Luke ii. 25. See Notes. A city otherwise holy.

In the former case, slaughter was inflicted by man; in this case no cause is apparent.

But in both cases—the Hand of God is to be humbly recognised.

The same principle should be applied to all similar calamities.

If destruction may overtake men sacrificing to God in His Temple, or when they think themselves safe in the tower, none should put off their repentance.

πύργος.—One of the city towers. *Meyer.* The 18 prisoners of the Sanhedrim confined there. *Stier.* ὀφειλέται.—Debtors to justice. Luke xii. 58–59. Not the word used v. 2. The tower, a debtor's prison. *Olshausen.* Garden tower, a turret of the city walls. *W. & W.* Pool of Bethesda belonged to the Tower of Siloam. *Lightfoot.* The sheep-gate at the south east of the city. *Robinson.* Tower of Shiloh. *Erasmus.*

5. *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

Repent. Transgressors are liable to mistake *attrition* for *contrition*.

An error which Satan craftily labors to establish.

Attrition is sorrow arising from the fear of the consequences that are about to fall upon the transgressor.

It is the lowest order of repentance, and the least influential.

True repentance is a change of mind, accompanied by a sincere renunciation of sin. Its evidences are 1, a consciousness of the evil of sin.

2. Self condemnation. 3, a sense of unworthiness. 4. Great grief

on account of the sin committed. 5, a truthful confession before God. 6. Prayer for power to resist temptation. 7, a mind open to good impressions. 8. Its emblem among plants is a "bruised reed,"

9. Its model among men is Christian weeping before the cross, but afterwards Christian rejoicing in hope. This is "repentance that needeth not to be repented of."

"I desire to die, preaching repentance; if out of the pulpit, I desire to die *repenting.*" *Philip Henry.*

If penitent, it is a small thing to perish under a wall.

Likewise. The resemblance between these and the Jews' ruin, more than *accidental*.

Roman darts, mingled the blood of many with their sacrifices.

Not the stroke of excision, but the proof of God's long suffering.

This discourse of severity, ends in a parable of mercy.

Judgment is God's strange work, and He delays it to the last moment.

"Not willing that any should perish, but that all should come to repentance."

120 years before the deluge, mercy's arm wearied, ringing the bell of alarm.

Jerusalem did not fall, until 40 years after these warnings.

Final ruin of the world delayed, by God's patience. 2. Pet. iii. 9.

Perish. How terrific the fall from the chamber of final impenitence to the unfathomable abyss!

An implied prophecy, impenitent Jews should perish.

Churches of Corinth, Philippi, Galatia, Ephesus, blotted out.

Reference to Jerusalem's calamities, exhausts not the sense.

It shadows forth a future, personal, remediless ruin.

There is a perdition, unseen, on the other side of death.

Impenitence and this perdition, God hath linked together.

Repentance and eternal life are inseparable.

He would take their eyes from *others* and fix them on *themselves*.

He alarms, that He may reclaim; He admonishes, that He may amend;

He warns beforehand, that He may forgive. *Ambrose*.

The calamities of persons and nations, are loud calls to repentance.

Escaping, we are not more righteous, but God is more forbearing

Guilt denied in prosperity, oft confessed in adversity. Gen. xlii. 21.

1. Kings xvii. 18. Acts xxviii. 4.

The Jews were slaughtered on the day of the Passover, in the midst of the sacrifices, and many of them buried in the ruins of the city. *Josephus*.

6 ^c. *Hespeke also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.*

Parable. Luke v. 36; iv. 23. See Notes.

Fig tree. A tree for which there is no place in a vineyard—God freely adopted Israel.

Common in tropical climates and grows among the rocks.

Its five lobed leaves, a shade, its delicate fruit, invaluable.

Early figs mature in June and continue till the season closes.

The fruit comes *without* visible blossom, and is pear shaped.

The ancients were accustomed to train vines upon fig trees.

They were often planted together, the phrase occurs 20 times in the O. T. 201 different species, two only, bear edible fruit in the third year.

To sit under his own vine and fig tree, symbolizes special divine favor. Mic. iv. 4.

This fig tree represents Israel, but generally, all within the pale of the visible Church of God.

Vineyard. A spot selected for its fertility, separated from the surrounding fields, cultivated with special care, with a view solely to *fruit*.

Descriptive of God's dealings with His ancient people, and with the Christian Church.

Fruit. "A good tree bringeth not forth corrupt fruit." Luke vi. 43.

A barren fig tree is faith without works. Jas. ii. 20.

Fruit, like holiness, the evidence of the unseen inner life.

With great privileges and bearing much fruit, we glorify God. John xv. 2.

Fruit cannot be *tied on*, union must be *vital*.

Egypt, Nineveh, Babylon, Rome, Greece, never had our mercies.

None. A true church with sacraments and all other privileges, without spiritual life, avails nothing.

So also a profession of faith, without obedience, is worthless in the sight of God.

Wild grapes, no place in the vineyard. Isa. v. 4. Wicked works. 1. John iii. 12.

Works of darkness. Rom. xiii. 12. Works of the flesh. Gal. v. 19.

The true Israel are God's people by *grace*, others aliens.

"He shall be like a tree *planted*, &c." Ps. i. 3.

This tree, unfruitful, does not prove others fruitful.

ταύτην.—The period of our Saviour's ministry. *Bengel*; to the whole nation. *Alford*; to individuals. *Alford*, *Stier*. Whole nation, not an unsheltered waste. *Major*. *Συκῆν*.—Fig-tree, from its wide-spreading branches. Heb. stretched out. A prophetic symbol of the whole nation. The fruit coming without blossom.—Hab. iii. 17, should read "bear." *ἀμπελώνι*.—The whole house of Israel. Isa. v. 7. Gospel dispensation. *Alford*, *Lange*.

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 down; why cumbereth it the ground?

Dresser. In the spiritual vineyard, all instrumentalities the Holy Ghost uses.

God, the proprietor; the *dresser* is the *Son of God*.

The one personality pervading all—the Holy Spirit.

Three years. Long enough to test the fruitfulness of a tree.

He notes the time: how long? Prov. i. 22. It is *time*. Hosea x. 12.

Patience of God with sinners one of His "strange works."

When pillars are removed the building is near its fall.

Forbearance unimproved is wearied out at last. Gen. vi. 3.

I come. Not at the Judgment, but visitations of mercy and wrath.

He seeks fruits of humility and penitence after crushing trials.

Let us seek fruit in our own lives, before *God* comes seeking it.

Fig tree. Watched and cherished, then patiently waited for.

Having made no returns stands *unconscious* of impending doom.

A compendium of Israel's history, a just portrait *now* of thousands.

Many fail to ask, "Did such perish through my neglect?"

Wouldest thou be grateful to God for thy redemption—care for others.

Cut it down. Great severity here expressed, and the supreme power of the *vine dresser*.

Command not given to men but to angels.

To destroy a fruit-bearing tree in the East, a high crime. Deut. xx. 19-20.

Still, the stern command was, "*Cut it down*;" so with fruitless professors.

This command from Him, who makes no mistakes, whose right it is to condemn.

"The feet of avenging deities are shod with wool." *Greek Proverb*.

Before the *hewing down*, "*The axe is laid*"—a solemn warning is given.

Matt. iii. 10.

Trees that are not fruit-bearing are for the fire.

God will lay down His basket and take up His axe.

Cumbereth. Gr. renders useless, *i.e.*, injures. The injurious shade—
withdrawing fatness, occupying room.

Every tree planted in God's vineyard has God's care.

Guilt of barrenness increased by *absorbing* good intended for others.

Refraining to do good tends to discourage and harden others.

Corrupt *maxims* and evil *examples* are stumbling-blocks.

A *large tree* of long standing (if unfruitful) is the more noxious.

The barren vineyard to be *dismantled*, thrown open. Isa. v. 5-6.

Love divine breathes in the very *judgments* of our God.

His threatenings are only *invitations* to repentance.

The fig tree charged, not with bearing *noxious* fruit, but *no* fruit.

A life of mere harmlessness is not a life for eternity.

A tree is for fruit ; and but for the fruit there would be no tree.

It is first set for fruit, and for this end let grow and cultivated.

When it serves not for fruit it must serve for fuel, the end of all fruitless trees.

It is not faith is sought for, but the fruits of faith.

This principle strikingly put forward in Matt. xxv. 35-46.

“Behold these three years.” From this circumstance in the parable, it may be reasonably concluded that Jesus had been, at the time of saying this, exercising his ministry for three years past. *Clark*.

ἀμπελοργόν—*Vinedresser*, only here in N.T. Moses, Prophets, Apostles, Son of God, the Holy Spirit interceding. *Augustine* ; Apostles. *Ambrose, Stella* ; Christ. *Euthymius, Theophylact, Henry* ; Holy Spirit. *Alford* : Gospel dispensation. *Langr.* τρία ἔτη—The time of our Lord’s ministry. *Olshausen, Bengel, Wieseler, Stier.* Times of Israel before the law. *Gregory, Grotius.* Childhood, youth, old age. *Theophylact.* Time before the Babylonish captivity. *Stella.* Last period of Christ’s public ministry. No chronological value. *Meyer, Trench, Andrews.* The Christian era. *Grotius.* Three official states, Prophet, Priest, and King. *Euthymius.* Period of the trees coming to maturity. *Brown.* Period of John’s ministry to this occasion, little less than three years. *Oosterzee.* The three years before bearing. *Bloomfield.* Jews had preaching forty years. *Elsley.* The reign of natural law. *Augustine, Ambrose.* The reign of grace. *Theophylact.* The season of mercy given to every man. ἔκκοφον.—Implying stern severity and punishment. καταργεῖ—Why doth it, ever, or so much as cumber? &c. *Oxford.* The key word of the sentence. Ut quid etiam terram occupat? *Vul.* “Cumbereth,” too weak—it implies positive mischief. *Trench, Beza.*

This parable should be viewed in connexion with the *withering* of the fig tree. The parable delivered now the *warning* : the *withering* which took place in the ensuing spring, just before our Lord’s crucifixion, a picture of the judgment denounced. *Wordsworth.*

8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it :

Answering. Because of his concern for the tree, under his care.

Lord. The Son of God, our only Intercessor. Job xxxiii. 23. Zech. i. 12. Heb. vii. 25.

Thrice happy are they who have praying vinedressers to intercede for them.

Let it alone. “The Lord is slow to anger, and of great power.” Nah. i. 3.

This year, He does not mean, *never* ; He asks only one more trial.

Do not remove the dresser, nor withhold the sun, the dews, or the rain.

We can *pray* for the impenitent, but not to be spared in their *barrenness*.

This plea, a warning, "The axe is *laid* at the root of the tree." Matt. iii. 10.

God does not secretly or silently inflict punishment.

Delay of justice, pervades the entire Old and New Testaments.

The flood was delayed 120 years by Divine long-suffering.

Sodom's doom was held back by Abraham's prayer.

Jerusalem's ruin delayed forty years, and Christ's coming 1800 years.

Christ's coming delayed through God's long-suffering.

Warning given to Pharaoh, Balaam, Saul, Herod, Judas, old world, Sodom, Nineveh, Jerusalem.

This year also. In God's calendar a day may outweigh centuries.

Reprieves of mercy are short—but true tests of character.

Reprieves not pardons; repentance alone will save.

Dig. Loosen the earth about it, and enrich it with manure.

Points to changes in the Divine method of treatment.

The ordinary and extraordinary means of grace.

Neglected lessons enforced with unknown power.

Prayers must be seconded by *endeavors*, else we mock God.

Barren professors must be roused by the terrors of the law.

The impenitent fallow ground must be broken up.

Thus, the old world was warned by Noah, and Jerusalem by Jeremiah.

Critical moments in life, unimproved, rarely renewed.

ἀφες ἀπ' ἑνός.—This intercession is conditional; for *time*, not for *salvation*. *W. & W. σ-άψω.*—Literally, "keeping in rank." Spades are not used at present in vineyards of the East, but a shallow plough, drawn by oxen. Our Saviour probably refers to this ploughing. "Aut presso exercere solum sub vomere." *Georgics* ii. 356, *Virgil*. The same process in Italy, in the time of Christ. *Bloomfield*.

9. *And if it bear fruit, well; and if not, then after that thou shalt cut it down.*

If it bear. God's patience teaches us to hope, it may be fruitful.

Well. Not in the Greek. The delight of the dresser is implied.

If sinners repent, saints rejoice, and God is pleased.

"There is joy among the angels of God over one sinner," &c. Luke xv. 10.

Cut it down. When the day of grace ends, the inexorable blow falls.

Every wicked man's life is prolonged, either for his own amendment, or the trial of good men's charity. *Augustine*.

Love and fidelity, interceding, said, "Spare it."

The *same love* at length calls for the axe of vengeance.

In the simple story of this tree, are shadowed the operations of grace.

This parable shows that God's long suffering, has its *limits*.

"There is a line unseen, and mercy turns to vengeance there."

Unbelief closes the door of hope, and fixes his doom.

Patience of God, through eternity, the wonder of the redeemed.

When the day of grace is past, Christ intercedes no more.

A prophecy fulfilled literally and typically in the barren tree. Matt. xxi. 18-21.

The nation slain or enslaved, save a few believers in Pella.

The barren fig tree. 1. The active care. 2. The righteous search. 3. The sad result. 4. The just judgment. 5. The intercessor. 6. The last respite.

We have been planted in the vineyard of God's church.

The fruits which God expects are 1, repentance. 2, faith. 3, obedience the result of faith.

If these be not produced the vinedresser will no longer nourish the vineyard.

κἂν μὲν ποιήσῃ καρπὸν—If so, well. Examples of a similar *apostriopesis* may be seen in 2. Sam. v. 8; 1. Chron. iv. 10; Mark ix. 23; Luke xix. 42. *Wordsworth*.

εἰς τὸ μέλλον.—The next year, ἔτος understood. Three Passovers elapsed between the baptism and resurrection. *Fausset*. κἂν.—Perhaps it may bear fruit. *Doddridge*, *Βεβα*.

10. *And he was teaching in one of the synagogues on the sabbath.*

11. ¶ *And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.*

Synagogue. Luke vi. 6. The locality of this miracle unknown.

House of God, the best resort of sufferers.

Sabbath. Luke vi. 2. Our Lord was found ever in His place.

The soul's market day, on which, says an old writer, Christ sells to His people "gold tried in the fire, and white raiment." Rev. iii. 18.

A woman: a pious woman apparently, for our Lord did not say, *Thy sins are forgiven thee*.

Spirit of infirmity. Our Lord explains this to be no melancholy mood.

Jews and Greeks held that genii presided over human affairs.

Jews believed demons could inflict disease on men.

Bowed together. The posture of her body, a picture of the misery of her infirmity.

It is probable her disease was some milder form of possession.

Yet she was "a daughter of Abraham" evidently in a gracious sense.

Lift up herself. Gr. could not lift herself *upright*.

Her state, symbolical of the condition of man by sin.

God made man *upright* in body and in soul.

Sin has cast man down. Christ raises him up.

Sin prevents man looking *up* to heaven. Christ lifts heart and face to God.

This woman, bowed by infirmity, represents the Church raised and invigorated by Christ. *Ambrose*.

Wherever Jesus goes, He finds misery, and offers relief.

ἦν διδάσκων—a periphrastic usage which denotes habit or the uninterrupted continuance of an action. Similar expressions are in Luke xxi. 17-24; Matt. xix. 22; Mark xv. 43. *Webster's Syntar.* *ἦν*, there was, omitted. *Tischendorf, Cod. Sinai*; retained, *Alford*.

Man's erect posture a symbol of his nobler destiny.—

"Os homini sublime dedit, cælumque tueri

Jussit, et erectos in sidera tollere vultus." *Ovid. Met.*

"Mammon, the least erected spirit that fell

From heaven; for even in heaven his looks and thoughts

Were always downward bent." *Milton.*

γυνή—Woman. A believer. *Bengel.* ἀνακύψαι.—*Lift up herself.* So that she did not perceive the presence of Jesus. *Stier.* A strong expression. *Braune.* In accordance with a condition, neither natural sickness nor customary possession. *Stier.* A mild type of demoniacal possession, with a spark of faith. *Oosterzee.* εἰς τὸ παντελῆς.—Perfectly unable, not able at all. *Melancthon, Michaelis.*

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

Saw her. Eye of mercy finds the sinner in the depths of misery.

Without asking aid, the *presence* of the sufferer was a *prayer*.

The woman seems to have longed for, and trusted in Him.

An example of the diligent use of the means of grace.

He called. "*Her*" not in the Gr. Yet evidently the *call* was addressed to her.

In the *looming* mercy He does not always wait for a *plea*.

This poor victim was in the *place* where God meets His people.

Sickness not pleaded, nor the ruler's jealousy, for absence. Verse 14.

She may have entered the presence of the Lord in *faith*.

"I was glad when they said, Let us go into the house of the Lord."

Psa. cxii. 1.

Woman. In direct address, expresses kindness and respect.

Loosed. What tidings for a captive, bound by Satan eighteen years!

"A stronger than the strong man," speaks—her fetters fall.

"The Lord raiseth them that are bowed down." Psa. cxlvi. 8.

"Wait on the Lord, and be of good *courage*, He shall strengthen," &c.

Psa. xxvii. 14.

Man cannot make that straight which God hath made crooked. Eccl. vii. 13.

Relieving the body, evinces what He can do for the soul.

"I am sought of them that asked not for me." Isa. lxx. 1.

She doubtless sought her soul's good but left with a body healed.

He used no means to astonish by unnecessary display of His power.

Said nothing of the *inveteracy* of the disease.

Absence of all human emotion proves the record *Divine*.

Friends and enemies saw the cure was instant and complete.

"*Loosed*," Gr. unchained, set free, having no asylums madmen are still chained in the East. ἀπολύσαι, spiritual, and ἐπέθηκεν, physical cure.

13. *And he laid his hands on her: and immediately she was made straight, and glorified God.*

Hands. His words, laying on his hands, and cure, at the same time.

He thus pointed out the object of His mercy, and of prayer. Heb. vi. 2.

Divine power needs no material channels for its flow.

Her faith demanded no show of *instrumentality*.

Immediately. God alone can renew in nature and in grace.

"I know Thou canst do everything." Job xlii. 2.

Glorified. She adores Jesus as the eternal God and promised Messiah.

It was "God *in* Christ, reconciling the world," &c. 2. Cor. v. 19.

He can now do in Heaven what he did on earth.

In the healing of this woman our Lord is said to have done five things.

1. He compassionately *saw* her; 2. He *called* her; 3. He *healed* her;

4. He *touched* her; 5. He *lifted her up*.

Thus does He also perfectly cure a sinful soul.

1. He sees it in His compassion; 2. He calls it by His internal inspiration; 3. He heals it by remitting its sins; 4. He touches it by the afflictive chastenings of His hand; 5. He raises it up to things above in the warmth of Divine love. *Ludolphus*.

The cure was, 1, speedy; 2, perfect; 3, public; 4, permanent; and 5, her soul was benefited—she glorified God.

God alone can reform and correct His own work both in nature and in grace.

14. *And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.*

Ruler. Luke viii. 49. **Synagogue.** Luke vi. 6. See Notes.

Compelled to witness this divine offence—Sabbath *healing*.

He says more loudly to the people what he dare not say to Jesus.

Indignation. He that will be angry and not sin must be angry at nothing but sin.

Men are prone to condemn everything in those they hate.

Bigotry and fanaticism burned out all sympathy for the woman.

Never before had the synagogue been honored as now with Jesus.

The light of the miracle, instead of convincing the ruler, blinds and hardens him.

Sabbath day. Luke vi. 1. Religion's mask, used to cover envy and avarice.

Blind judges of the law, unjust accusers of the elect confound mercenary works with charity.

Be healed. As though miracles were things of *course*.

His impudence ranks the Son of God with quacks and mountebanks.

Sabbath. The ruler of the synagogue cared nothing for the desecration of the Sabbath.

Jesus was glorified—this kindled the fire of his fanaticism.

A heartless formalist condemns in another what he allows himself.

So he seeks indirectly, through the people, to attack Him.

People. The hypocrite dare not look upon the Holy One and thus speak.

He would rather the woman remained bound than that Christ should be glorified.

This incarnation of envy—a ruler in the house of God!

He wreaks his malice on Jesus on pretext of reverence for His Sabbath.

The nearer Christ comes to the wicked, oft the more bitter they become.

Whether saints sing in the cell (Acts xvi. 25), or stand in the temple (Acts v. 25),—It is impossible to please the wicked.

Would that envious ruler have welcomed those afflicted people to be healed on the *week-day*?

It was doubtless by design that our Lord wrought so many miracles on the Sabbath day; not that he meant to lessen the reverence of the Jews for the Sabbath day, but to correct their superstitious notions, who, because they were forbidden secular labor on that day, converted it, in a great measure, into a day of idleness and indulgence; whereas, to a good man, especially in this age of Christian activity, benevolence and devotion afford equal employment to any day of the week; such it did to our Lord Himself. On that day we always find Him, either in the Temple or in the Synagogue; either instructing the minds or healing the diseases of the poor; and thereby marking out the Sabbath day as a proper season, not only for devotion, but for the religious instruction of all classes. Therefore the visiting of the sick, and carrying to them the instructions and consolations of the Gospel, is a holy work, eminently suited to this holy day. *Williams.*

15. *The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*

Hypocrite. Jesus addresses the multitude in their leader and ruler. Hypocrites have the least care in what is greatest, the greatest in what is least.

Hypocrisy tried and condemned at the tribunal, 1, of reason, 2, of conscience, 3, of feeling, 4, of the Gospel.

His zeal for the sabbath only a pretended reverence for the law.

The true cause of his anger was the glory reflected upon Jesus.

This interpreter of the law, in Moses' seat, deceives himself as well as the people.

He well knew that loosing the bond was not *servile* work.

He intends the rebuke to glance off the people and to strike the Saviour.

Loose his ox. To water him, a work of necessity and mercy.

More compassion for a brute, than for a fellow creature, proves very great depravity.

God gave no laws about the care of beasts on the Sabbath except that they should not be worked.

Revelation was given to guide and not to supersede *common sense*.

16. *And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?*

Daughter, of Abraham, one who enjoys the proudest of titles.

Must she be denied favors, granted to a beast?

She had been bound, like a beast, not for a few hours, but 18 years.

Abraham. Luke i. 55. See Notes.

Satan hath bound. Satan, the enemy, the author of all evil, physical and moral, in the world.

Our Lord in this place, and His apostles elsewhere clearly teach this truth. 1. Cor. v. 5.

We read how Satan went forth from God's presence and smote Job. Job ii. 7.

We read also that an evil spirit from the Lord, troubled Saul. 1. Sam. vi. 14.

Satan is described as having had the power of death. Heb. ii. 14.

Bound. Bigotry might have thought, these fetters worn sufficiently long. Bigotry would leave souls bound to *perdition*, while releasing an ass for *water*.

The ferocity of sin, veiled by fanaticism, knows no bounds.

This ruler would have preferred the disease held her till death.

Which was the more terrible—the bondage of the woman's body or the ruler's soul?

Eighteen. Jesus, omniscient, knows cause of, and remedy, for all diseases.

He came to open the prison of them that are bound. Isa. lxi. 1.

He first bound the strong man, and then spoiled his goods. Luke xi. 22.

All His miracles, revelations of spiritual power and love.

The nearer He approached sin and misery in the flesh, the more radiant His holiness and love became.

Jesus can break all bonds and fetters even those of eighteen years continuance.

Great encouragement to all oppressed and despairing souls.

Though He tarry, wait for Him; He will surely come, He will not tarry.

Sabbath day. Nothing better becomes the Lord's day, than the Lord's work.

This bond. If such the chains of the body, what are the fetters of the soul?

Evil passions in hell bind souls with "linked thunderbolts."

Editor. Jews held diseases and death the result of evil spirits. *Grotius, Lightfoot*.

17. *And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.*

Adversaries. The spotless Son of God hath His enemies.

"All who live godly in Christ Jesus," will also have theirs. 2. Tim. iii. 12.

The ruler's influence prejudiced others against Jesus.

Judas carried others with him in his hypocrisy. John xii. 5-6.

Ashamed. When Christ speaks, every mouth is stopped. Rom. iii. 19.

Sooner or later, God's enemies, will be put to everlasting shame. Dan. xii. 2.

Truth confounds many whom it does not convert.

Passion renders sinners *deaf* and *blind*, to its claims.

Rejoiced. "I will glorify Thy name for evermore, for Thy mercy," &c. Psa. lxxxvi. 12-13.

18. ¶ *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?*

19. *It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*

Resemble it. He might have compared it to the vine or the cedar.

He illustrates a "despised beginning, with a glorious end."

A Luther or a Knox, under God, may turn a nation upside down.

The mustard seed of Judea's gardens, has become a great tree.

The cross of Christ is the symbol of victory over a ransomed world.

Isa. xlix. 6.

The despised Nazarene—King of kings, and Lord of lords.

Mustard. A shrub bearing pods and growing wild in the East.

In Judea it sometimes reaches the dimensions of a small tree.

It shows the unfolding of the Kingdom in *silence* and in *strength*.

Least. Matt. xiii. 31-32. Christ's poverty; apostles, fisherman; doctrine, the cross.

Garden. Gr. does not describe its *size*, but its *cultivation*.

Grew. Despite persecution and violence the church increased.

Emperors and statesmen, by force, tried to check its progress.

The tide swells, the sun rises, without asking *leave* of man.

Great. Christianity reflects the *majesty* and *humility* of its founders.

God's works all commence small in the eyes of the *world*.

The commencement of humanity—the first pair, Adam and Eve.

The founder of the covenant people—a stranger of Ur, of Chaldea.

The Head of the Christian church—the Babe of Bethlehem.
 The heralds of the Gospel—a few men in an upper chamber.
 There is nothing more despised among worldlings than the Gospel.
 Yet nothing more full of Divine *power* and *glory*.
 The things which are not, confounding the things which are.
 Earth's kingdoms begin full of promise and end in ruin.
 Tower of Babel threatened the heavens, now a formless mass.
Fowls. “Under it shall dwell all fowl of every wing.” Ezek. xvii. 23.
 Saints in the church are protected from worldly oppression.
 In revivals they come to it, “like doves to their windows.” Isa. lx. 8.
 The *true* birds of heaven sing under its branches. Ps. civ. 12.
 Storks dwell in the firs, sparrows rest under the altar. Ps. lxxxiv. 4; civ. 17
Lodged. Not only sweet songsters but birds of prey came.
 The church on earth is dwarfed in her humiliation.
 Her light is obscured, her love is cold, yet she will rise. Isa. xl. 31.
 “Out of Zion the perfection of beauty, God hath shined”. Ps. l. 2.

ἀποδώσω.—Refers to proverbs of the Rabbis. *Stier*. Our Lord was cheered by the preceding scenes, *Meyer*. Both parables explain the previous miracle. *Lange*.

An Eastern traveller says, I was taking a walk by the bank of a river, and came to a mustard field. I was so astonished at the size of some of the stems and branches, that I measured them, and found that one of them was twenty-two feet round the branches. In some places, it is said, they are much larger. Many birds had built their nests in the branches.

σινάπεως.—*Salvadora Persica*. *Meyer*, *Boyle*. Proverbial among the Jews for the smallest thing. *Burtonf*. Botanists number several smaller. *Winer*. Pictorial minuteness. *Meyer*. *λαβὼν*—seizing it, lest he should lose it. *Lange*. Among the nobler *Pythagorean* symbols. They thought it a cure against venomous bites. The Saviour selected it, on account of its heat and fiery vigor. Darius sent to Alexander the Great, a bag of the same seed, symbolizing the number of his army. In return Alexander sent a sack of mustard seed, showing not only the numbers, but the *fiery energy* of his soldiers. *D'Herbelot*.

“*Least*.” *μικρότερον*—*μείζων*. Matt. xiii. 32. *Kuinoel* makes the comparative same as the superlative; questioned by *Trench*. Mustard yielded wood sufficient to cover a small house. *Burtonf*. It grows from fifteen to twenty-five feet high. *Heubner*. We infer the size of the mustard tree, from the fact, that the red pepper grows on, year after year, and can for bean line; the Damascus brooks like willows. *Thompson*.

“*Fowls*.” *περὶ τὰ κατασκήνωσαν*—A man can climb into its branches. *Rabbis*, *Lightfoot*. In Chili, a horse can stand under its shade. In Spain ovens are heated with its branches. *Maldonatus*. In Palestine, fowls lodge in its boughs. *Hackett*.

περὶ αὐτὰ. Corruptions creeping into the church, Rev. xviii. 2. *Hase*. “*Lodged*,” built, *Tyndale*; made nests. *Geneva*. *περὶ αὐτὰ*—omitted. *Alford*, *Cod. Sinai*. *εἰς* here implies attachment as in 2. Cor. viii. 9; Gal. iii. 24. Sometimes *εἰς* implies intention,

him, as 1. Thess. v. 15; 1. Tim. vi. 17; but without the necessary idea of attainment. *Webster's Syntax.*

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 measures of meal, till the whole was leavened.*

Leaven. Some take it as a symbol of evil. 1. Cor. v. 7; Gal. v. 9; Luke xii. 1.

Leaven has the power of transforming meal and changing it into bread.

Woman. This woman an apt figure of the ministry.

Hid. Not so much for *secrecy* as for *safety*. Luke ii. 51.

The Gospel seems lost amid the confusion of sin.

To be sanctified by the Word it must be treasured up in the heart. John xvii. 17.

The parable sets forth to us the mysteries of *regeneration*.

The more fully leaven is hid, the more rapidly it leavens the lump.

Vice as well as virtue, like leaven, penetrates society.

Grace subdues, transforms, and assimilates the soul unto God.

Enemies of Christ compelled to acknowledge the energy of TRUTH.

This leaven wanting, the whole mass of society becomes corrupt.

Three measures. About a peck and a half each, equal to a bushel.

Whole. This leaven works speedily and powerfully. Heb. iv. 12.

What a change Elijah's mantle made upon Elisha! 1. Kings xix. 20.

It puts the world into a ferment turning it upside down. Acts xvii. 6.

Its force is not outward, but mighty through the Spirit. 2. Cor. x. 4.

It does not change the substance but the soul's desires.

The tree grew, and the height thereof reached unto heaven. Dan. iv. 11.

Leavened. Man, partaking of the Divine nature, a changed being.

Change is,—1, individually, 2, socially, 3, rationally, to God's image.

The former shows the wondrous increase; latter, its mysterious working.

It works invisibly, gradually, effectually, irresistibly.

Affections—penetrated, subdued, transformed, assimilated.

In each believer divine grace operates as holy leaven. Gal. ii. 20.

1. Special work of God's power. 2. Exhibition of His wisdom. 3.

Inestimable fruit of His love.

"Old things pass away, all things become new." 2. Cor. v. 17.

Highest possible assurance of the final triumph of the Messiah.

καί.—Cancelled. *Scholz, Tischendorf, Oosterzee*; retained. *Meyer*. *σὸτα τρια*.—Three sons of Noah. *Stier*. *Body, soul, and spirit*, or three parts of the world evangelized.—No exegesis can interpret their fulfillment. *Oosterzee*. *ζύμη*—Luke xii. 1. Sometimes like *Lion*, applied to Satan or the Lord; like “*serpent*”—Be ye wise as serpents. *Augustine, Gregory, Lange*. Used of fatal corruptions. *Rieger*. Of original sin and grace. *Makarius*. *ἀλείπου*.—Introduced into the text from Matt. *Ambrose, Bengel*. Common text right. *Tischendorf, Alford*.

22. *And he went through the cities and villages, teaching, and journeying toward Jerusalem.*

Went. Journeying to Jerusalem to the feast of the dedication. It was winter. But He must be about His Father's business. Luke ii. 49.

This Prince of pastors, ever seeking His lost sheep.

All true pastors are called on to imitate His fidelity and courage.

Jerusalem. Luke ii. 25. This memorable journey had been arranged to end at Jerusalem.

πόλεις.—He made a journey of three days from Perea in Judea. *Wieseler, Oosterzee*.

23. *Then said one unto him, Lord, are there few that be saved? And he said unto them,*

Then said. A solemn question to our Lord, on His way to the cross. Perhaps *haughtily*, because Christ had spoken of but *few*. Matt. vii. 14. Or, *despondingly*, disheartened at all attempts to be saved.

Or *sheer curiosity*, to pry into the divine counsels.

Few. The spirit of this enquiry is, that none *out* of the Jewish church, could be saved.

It indicates the solemnity of Jesus' discourse.

“Dost Thou, Lord, actually intend to say, that but *few* are saved?”

From this question, the Pharisee thought himself secure.

Our Lord does not say, there *are* but few saved.

The number saved is actually very great.

“I beheld a great multitude, which no man could number.” Rev. vii. 9.

But *relatively* few, compared with the number lost. Matt. vii. 14

“I will bring you into the land of Canaan”—yet only 2 out of the multitude that came forth from Egypt. Num. xxvi. 65.

He did not ask out of *compassion* to the many perishing
Nor out of concern for his *own* salvation.

It may be asked out of various reasons. 1. Vain curiosity. 2. Silent concern. 3. Concealed insolence. 4. True philanthropy.

The *kind* rather than the *number* saved, concerns us.

Saved. Equivalent to entering the kingdom of heaven. Matt. xix. 24.

All Israelites felt sure of a good portion in the world to come.

Questions of curiosity, our Saviour never directly answered.

Unto them. Questioner, the mouth-piece of all, Christ replies to all.

Indirect, but satisfactory, powerful, and overwhelming answer.

It is clear, He did *not* teach that all will be saved.

Men often dispute on questions, called religious, with much earnestness,
who have no religious principles.

They seem to think that there is something good in such disputes and
questionings.

A delusion of Satan, to keep them from seeking personal salvation.

Much more wisely did the jailor ask—"What must I do to be saved?"

If men are saved, they are saved *alone*: if they are lost, they are lost
alone.

The elements of heaven or of hell are *in the soul* itself.

"I have a desire to depart, and be with Christ," saith Paul.

Judas, the unhappy traitor, went *to his own place*.

"Give all diligence to make your calling and election *sure*."

οἱ σωζόμενοι, i.e. *the saved*, the class assumed to be saved. So Acts ii. 47; Rev. xxi. 24. Compare *οἱ ἀπολλύμενοι*, *the perishing*, the class assumed to be perishing, 1. Cor. i. 18; 2. Cor. ii. 15. *Ellicott* says the present tense is a *sermon* of warning, consolation, and hope, to those who will meditate on its significance, and a *protest* against those who deny the existence of two classes of men, animated by two opposing principles. *Webster's Syntax*. The present participle is used by way of anticipation, in a future sense. *Wordsworth*. Are the saved few? The half of mankind. Surprise at the few disciples. *Oosterzee*. Doubtful, captious, but sincerely put. *Lightfoot*. Curiosity, levity, and insolence. *Stier*. *σώζεσθαι*.—Put in the way of salvation. *Hammond*, *Wetstein*.

24. ¶ *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

Strive. *Agonise*; the term indicates the great severity of the sinner's struggle.

The tremendous interests involved allow no delay.

Let none think to live in Delilah's lap, and then to rest in Abraham's bosom.

Men must not sport with Satan all day, if they desire to sup with Christ at night. *Trapp.*

The straight gate is beset with many enemies through which, if we aspire to the crown of eternal glory, we must force our way, looking to heaven for our armor and to God for our strength.

Many pass by the straight gate and knock at a false door.

True striving is not of him who willeth, or of him who runneth, but of God who showeth mercy. Rom. ix. 16.

It is a warfare of self-denial, giving all glory to Divine grace.

Men try to make devotions *easy* and to make *wide* the gate.

But the door remains "narrow" still, and "few there be that find it."
Matt. vii. 14.

Sea and land are vexed age after age for small spots of earth.

Surely *heaven* is but a *fancy*, or the world is mad.

What shadows we are, and what shadows we pursue!

He alone is wise who is wise for eternity.

Labour fervently. Col. iv. 12. Fight the good fight. 1. Tim. vi. 12.

Obstacles are great, and the idle and careless will lose the crown.

Important demand: reasonable, benevolent, practicable.

"A remnant saved," is taught in the Old Testament. Isa. xxxvii. 31.
Neh. i. 2-3.

Enter. Open, it is a door of *mercy*; closed, one of *denial*.

Door of the ark *safety* to Noah, *exclusion* to pressing crowds.

Strait. Gr. *narrow*, difficult to *find*, and hard to *enter*.

Oriental towns walled, gates narrow, and streets often 6 feet wide only.

1, Humility, 2, trials, 3, repentance, 4, faith, 5, self-denial, 6, self-righteousness, 7, trying to serve God and Mammon, *narrow the way* - few righteous companions, vast crowd of worldlings, *narrow the way*.

The wide gate has many *attractions* to unrenewed hearts.

"The Kingdom of Heaven suffereth violence, and the violent, &c."
Matt. xi. 12.

"Work out your own salvation with fear and trembling." Phil. ii. 12.

"Fear, lest a promise being left, any of you seem to come short."
Heb. iv. 1.

"If the righteous *scarcely* be saved," &c. 1. Pet. iv. 18.

Narrow, yet open to *all*, and wide enough for all.

Many. The *many* professing compared with *few* entering.

Multitudes shared His miraculous bread who refused the Bread of Life.

Those *seeking* to enter, but not *striving*, are lost.

The question arose from a false sense of *self-security*.

Answer is, "*Look not to others, but to yourselves.*"

A heart-searching prophecy is here announced.

Earth is the *only place* where infidelity is found. Luke xvi. 21.

Hell is a place where truth is known *too late*. Luke xvi. 28.

All must fail, who seek too late. Luke xvi. 21.

Many seek with a cold *indifference*, and do not find. Prov. i. 28.

Many endeavour to *widen* the gate of heaven.

Others take *some* pains but perish because they do not persevere.

Many desire to be *happy* but few desire to be *holy*.

All attempts at entrance vain when the gate is once closed. Matt. xxv. 10.

Presuming to the last on God's mercy, some do not seek Him at all.

Some stop to settle questions of theology, dispute about decrees.

Many *begin* where they ought to *end*, and end where they should begin.

The great question answered. Acts xvi. 30-31.

I say unto you. "I solemnly declare unto you on the authority of God."

Many are very curious to know if their *neighbours* are to be saved.

Christ guides the conscience but gratifies not curiosity.

"Question not much, but strive rather," the key-note of reply.

A mere human teacher might have extenuated the difficulty.

Our Lord, with merciful severity, discloses the whole truth.

He assumes to be absolute *Disposer* of men's destinies.

Not able. "I am the door;" they climb up some other way. John x. 1-7.

"They attained not to righteousness, they sought it not by *faith*." Rom. ix. 32.

"Without *holiness*, no man shall see the Lord." Heb. xii. 14.

Their desires and resolutions end in *themselves*, instead of Christ.

Jacob wrestled not for his own but for the *angel's* blessing.

Men must *give up* all, in order to *gain* all.

Mariners in a storm, to save the ship, fling all *into* the deep. Acts xxvii. 38.

Earnest agonizing would *not be able*, if *too late*.

No energy, with plough and seed, out of *season*, secures a crop.

Some fail because they seek by another gate, others try to make the strait gate wider.

Many will not leave behind, what cannot pass through, their sins and the world.

ἀγωνίζεσθε.—contest, agonize. Exert your utmost strength. *Doddridge*. Athletes endured their severe trials, for the purposes of *health*. Sometimes for the prize, awarded at the games. *Becker's Char.* στενῆς—strait, opposite of broad. The image, that of a city walled πύλης—θύρας. *Tischendorf, Alford*. The former, the gates of a palace; latter, of a city.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

The 24th and the 25th verses must be read together, or an erroneous meaning will be assigned to our Lord's words.

When once. Gr. *from the time that*: explanatory of the former sentence.

From that moment, all efforts to enter in, will be in vain.

Master of the house. The Lord Himself, who has been waiting to receive all *striving* aright.

Risen up. From the banquet, not Christ's advent.

Risen after long and patient waiting. "My spirit will not always strive." Gen. vi. 3.

Shut. Hitherto the gate was *narrow*, now absolutely closed.

Allusion to ancient banquets, celebrated at night.

Halls illuminated, narrow entrance was well guarded.

Uninvited carefully excluded, "in outer darkness." Matt. viii. 12.

When guests entered, porters prevented the rush of the crowd.

"They shall call, but I will not answer." Prov. i. 28.

Hypocrisy, and too late repentance, alike lead to utter ruin.

The judgment day closes the door of mercy, and terminates the long-suffering of God.

The throne of *grace*, gives place to the throne of *judgment*.

Door shut. 1. When? 2. Against whom? 3. How long?

Genuine members of the family always enter in time.

Begin. A hint at the terrible self-delusion, in which men live and die. First realizing sense of their misery in *eternity*.

Some begin too late, having quenched the Spirit. 1. Thess. v. 19.

Knock. Knocking avails on *this* side the grave, but not on the *other*.

They knock as if they had authority and *right* to enter, as servants of the Lord.

Some approach very near the kingdom, "*almost* Christians." Acts xvi. 28.

Some sail round the world, and perish not far from port. Mark xii. 34.

Lord, Lord. A repetition implies great urgency and importunity.

They will *passionately plead* for admission into heaven.

They will even *remonstrate* with the Master, as if He were unjust.

Had they cried as fervently in *time*, this importunity had been spared.

They now beg to be among His servants, whom they once scorned.

Open. Their prayer however earnest will not be heard then.

Answer. Decisions of Christ the unchangeable purposes of Heaven.

The Judge ever able to give *good reasons* for all His acts.

Justice will wring a reluctant "Amen," from the *lost!* Rev. vi. 16.

I know. He denies not a perfect knowledge of their inmost character.

It means, "*Ye know not Me.*" "I know My sheep." John x. 14.

"The Lord knoweth the way of the righteous." Ps. i. 6.

"He hath respect unto the lowly, but the proud," &c. Ps. cxxxviii. 6.

"If any man love God, the same is known of Him," 1. Cor. viii. 3.

A false righteousness and a repentance that comes too late are equally rejected.

To conceal painful truths is to affect to be wiser than wisdom herself who has revealed them to us.

It was too late, "The harvest was past," &c. Jer. viii. 20.

Be they who they may, they are not members of *His family*.

ἐγεροθῆ.—Risen from his seat. *Grotius, Kuinoel.* From a banquet. *Neander.*
ἀποκλείσθη.—An exclusion on *earth*, emblematical of the final condemnation in judgment.
The second κύριε omitted by several ancient authorities. Perhaps it was inserted from
Matt. xxv. 11. *Alford*; omitted. *Cod. Sinai.*

26. *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.*

Then shall ye begin. Though they previously relied on other pretexts they plead former intimacy, but they had never *known* and *loved* the Lord.

Eaten. As Christ's guests, they made it their plea for entrance.

Judas and other hypocrites, have thus received the Lord's supper.

Not all children, because they eat the children's bread. Psa. xli. 9.

Familiarity with holy things, hardens, if it does not soften.

Privileges unimproved, enhance condemnation. Prov. i. 24.

Drunk. Sacraments, communions, passover, *unaccompanied* by Divine grace save not the soul.

Israelites ate of the sacrifices, but perished in the flame. Num. xvi. 35.

The seventy Elders saw God and did eat and drink.

The *warning* in Matt. xxv. 12, was to *teachers*, here to the *people*.

Thy presence. Denotes intimate acquaintance and intercourse.

Not sharing His *privileges*, but partaking of His *nature*, alone avails.

Taught. "What wilt thou say, when He shall punish thee?" Jer. xiii. 21.

'When God riseth up, what shall I answer Him?' Job xxxi. 14.

To plead His instructions, while disobeying, is solemn mockery.

Streets. Of Capernaum, Bethsaida, Jerusalem, Nazareth, &c.

We must open not only our streets, but our hearts, to His saving doctrine.

27. *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

I tell you. Implying a fixed unchangeable decree of Heaven.

Not that it was *strange*, but a very *solemn* truth.

I know, &c., He knew they had eaten His bread and listened to His voice.

That they had despised His instructions and disowned His authority.

Not branches of His vine, but fuel for the flame.

"The Lord knoweth them that are His." 2. Tim. ii. 19.

Whence. Speaking the language of Canaan without right of inheritance.

Clothed in Christ's livery but doing the world's drudgery.

Depart. Among orientals *exile* from court was worse than death.

In leaving the door of Christ they part from all hope!

The righteous shall ever be with the Lord. Matt. xxv. 46.

Being in His presence saints find their chief source of happiness.

His absence chief ingredient in the misery of the damned.

Workers. Industry in sin is but making ropes in the flames.

Outwardly so *near* to Him but inwardly such strangers.

The Lord of the universe refuses to recognise them.

Such, the Saviour testifies, the *deformity* wrought by sin.

Iniquity. Abandoned to the love, and busily occupied in devices, of sin.

Sinners first separate themselves from God. Matt. viii. 34; Luke xv. 15.

Then God separates Himself from them for ever. Matt. xxv. 41.

νηάς, you, omitted, *Tischendorf*; retained. *Alford*. λέγω σι τῆς—omitted. *Cod. Bezae*.

28. *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

Weeping. The brief tears of penitence cease in heaven. Isa. xxv. 8. *Tears in hell!* The curtain here seems to tremble as though it would part and reveal the secret woes of the lost.

Gnashing. The natural expression of despairing grief and rage.

Shall see. But shall not taste the blessedness of the banquet.

“The godly shall see the wicked perish.” Rev. xiv. 10.

Being so entirely *one with God*, as to acquiesce in His justice.

Old Testament saints are fully blessed in the Kingdom.

The lost are witnesses of the joy of the redeemed. Luke xvi. 23.

“Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of God.” Matt. viii. 11.

Exclusion from that blessed host was full of woe to a Jew.

These patriarchs still thought to be presiding over the family of Israel.

The bliss of heaven due, in part to the communion of saints.

The wicked shall see it, and gnash with their teeth. Psa. cxii. 10.

Abraham. Luke i. 55. **Prophets.** Luke i. 70. See Notes.

Whoever does not belong to Christ can belong only to the Devil.

Kingdom. This embraces all who have the Spirit of Christ.

Thrust out. Gr. *being thrust out.* Implies that *attempts to enter* will be resisted.

Our Lord refutes their impression that all Jews will be saved.

Future punishment seems to consist partly in the loss of God's favor and protection, and of the beatific vision of his presence, commonly called the punishment of loss; and partly in eternal torment, called the punishment of sense. To which two heads, says Berridge, all that is necessary to be known concerning this everlasting punishment, may be reduced. “*I know you not,*” coming from the lips of the Son of God, is equal to the dismissal, “*Depart from me.*”

29. *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

They shall. Had He said *many* it would have been liable to abuse.

Our Saviour here refers to the conversion of the Gentiles.

East and West. Almost the order in which the nations were converted to Christianity.

Heaven not empty if Gospel despisers are absent.

"Many mansions in our Father's house," will all be filled. Isa. lx. 5 to the end.

"He will say to the north, Give up, and to the south, Keep not back." Isa. xliii. 6.

Sit down. With orientals the reclining posture equivalent to luxury. The Jews, Greeks, and Romans, introduced it from Persia.

Kingdom. Messiah's kingdom, a sumptuous, everlasting banquet. Isa. xxv. 6.

ἀναρολῶν.—The Gospel in the four quarters of the globe. *Origen.*

30. *And, behold, there are last which shall be first, and there are first which shall be last.*

First and last. A momentary exultation, followed by eternal humiliation.

The Jews had been *first*, in sharing the privileges of the covenant.

The Gentiles who were *last*, shall move on to be *first*.

Though Israel be not gathered, Christ will be glorious. Isa. xlix. 5.

Those first in mental endowments, often last in wisdom.

The first in religious privileges are often last in their improvement.

The first in social rank are often last in decorum.

The first in religious profession are often last in holiness.

The first called to the kingdom are often the last to enter.

Men who have been among the first in their national privileges, in their civil station, and in their intellectual attainments and general conduct—have failed to attain the kingdom of God.

The last, &c. Implies, they will share the felicity of the blessed.

These words should fortify the soul against *despair*.

The first, &c. Should sound an alarm against *presumption*.

Note, with wonder, His holy severity, His condescending love.

No external privileges can secure a *reversionary* interest in Christ.

These warning words are designed to put down presumption.

They are also calculated to prevent despair.

Job's claim.—Absence of the article denotes an interchange in their relative positions. *Major.* This saying should alarm the greatest saints. *Luther.*

31. ¶ *The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.*

Same day. Galilee, Perea, where Jesus was now, was under Herod.

It was about three days before Jesus was seized in the garden.

Pharisees. Luke v. 30 ; vi. 2. Their character and history. See Notes.

This sect were ever prowling along the pathway of Christ.

Their envy of the holy Jesus amounted to *ferocity*.

They longed to banish such a *censor* of their sins.

Saying. When they speak fair, let us not believe them. Prov. xxvi. 25.

“ With cunning craftiness, they lie in wait to deceive.” Eph. iv. 14.

Their voice is the voice of Jacob, but their hands are the hands of Esau.

Hence. Satan appeals to every passion and infirmity of man.

Employs every kind of artifice, to obstruct the work of the ministry.

He opposes the truth, he mingles error with the truth. He urges on injudicious men to advocate the truth.

In the statement of a doctrine, if error be amalgamated with that which is true, Satan gains an advantage, unless men distinguish between things that differ.

If the doctrine thus erroneously stated be received on account of the truth that is in it, error is imbibed.

If the doctrine be rejected on account of the error that is in it, truth is discarded.

Therefore doctrinal statements must be tried by the unerring standard of God’s word.

Men made wise by the Holy Spirit reject these teachings of the evil one and abhor his corruptions ; they hold fast the truths of God and sanction no perversions.

With holy boldness they “ fear nothing that is not *eternal*.”

Ministers need 1. Knowledge to discover his wiles. 2. Fidelity to discharge their duties. 3. Courage to despise their dangers.

Depart. “ See my face no more,” as Pharaoh to Moses. Ex. x. 28.

This wicked, weak, selfish Tetrarch was anxious to be rid of Christ.

His spreading fame made him doubt whether to *honor* or *persecute*.

Herod. Antipas. Luke iii. 1. His character and history. See Notes.

He feared a rival king in Jesus. Rulers are ever jealous.

Though after beheading John, he feared to attack Jesus.

He trembled in secret at the shadow of John the Baptist.

Yet believed neither in immortality nor in eternal life.

Now associated with Pharisees, then with Pilate, to oppose Jesus.

What **one** Herod begins, Matt. ii. 13-16, another continues 30 years after.

Will kill. He desired to *see Him*, but afterwards mocked Him. Luke xxiii. 11.

Inconsistency characterizes the guilty conscience.

Thus Shemaiah threatened Nehemiah, building Jerusalem.

Had they really believed this, they would not have warned Him.

There is no artifice whatever, of which the devil does not make use by his servants to obstruct the work of God.

The threats of men are nothing so long as God permits them to do nothing.

In the path of duty there may be raging lions, but they are lions chained.

Our life belongs to God, and Christian men are all immortal until their work be done.

For *ἡμέρα*, day, *ώρα*, hour. Tischendorf, Alford, Cod. Sinai. *θέλει*.—Not the future merely, but also the desires. Ryle. *Wishes* to kill thee, not *will*. Footc. Intendeth. Campbell. Jesus was in Decapolis. Robinson. *ἀποκτεῖναι*.—Christ's death due mainly to the instigations of this Herod. Lactantius. The scene changes back to Galilee. Scholz, Griesbach, Olshausen. This story invented by the Pharisees. Euthymius, Wetstein. Message sent at Herod's instigation. Meyer, Alford. Friends kindly warned Jesus. Andrews.

32. *And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to-morrow, and the third day I shall be perfected.*

FOX. Noted for subtlety, treachery, and preying far from its own den.

That crafty, cruel enemy of God's innocent servants.

Contrast Herod's malignity with intense *hatred* of the Jews.

Our Lord shows them that He penetrates their hearts' design.

Prophets inspired are not to spare the sins of rulers. Isa. i. 10.

Ministers are bound faithfully to rebuke wicked princes.

Sin to speak ill of the righteous ruler of God's people. Acts. xxiii. 5.

Thou shalt not revile the gods, nor curse the ruler of thy people.

Exodus xxii. 28.

Jesus, as King of kings, gives the tyrant his character. Zep. iii. 8;

Ezek. xxii. 27.

He shows the Pharisees He has no fear of Herod or themselves.

The wicked, cowardly by nature, ever prefer *crooked* ways.

Our Lord has less regard to the *man* than to the *prince*.

Cast out. His work was full of Divine benevolence to the wretched.

He alludes to no doctrine, as they could not *gainsay* His miracles.

“Plot on with thy wiles, I also have plans.”

Devils. Luke iv. 2. See Notes.

Do cures. “I injure no one, am ever doing good.”

“I shall not long weary him by My presence, but soon depart.”

Contrast Herod’s snares and malice with Christ’s mercy.

To day. Until His work was finished He was immortal.

The same trusting faith is “not afraid of evil tidings.” *Psa. cxii. 7.*

The *hairs* of the head, and believers’ *days*, are numbered.

Life, death, things present, things to come are theirs. *1. Cor. iii. 22.*

Third day. “Fearless and undisturbed, I shall finish My work.”

A minister needs knowledge, fidelity, courage, humility.

Perfected. *Gr. am perfected.* “I end my course;” fulfilled soon at Jerusalem.

“If Herod should kill Me he will not *surprise* Me.”

It aids us in our duty to be *above* the fear of death. *Dan. iii. 18;*

Acts xxv. 11.

“I have a baptism, and am straitened until,” &c. *Luke xii. 50.*

“My meat is to do the will of Him that sent Me.” *John iv. 34.*

“I have glorified Thee on the earth; I have finished,” &c. *John xvii. 4.*

“By one offering He perfected, for ever, the sanctified.” *Heb. x. 14.*

ἀλώπεκι.—Crafty, sly fellow. *ἀλωπεκίζειν*—to play the fox. A metaphor implying resemblance between the objects to which the word is applied. Compare *κυνες*, *Phil. iii. 2;* *λύκοι*, *Matt. x. 16;* *ὄφεις*, *Matt. xxiii. 33.* Wishing Jesus to remove out of his territory, Herod employs a stratagem, by sending persons, under the garb of friendship, who pretend anxiety for the Saviour’s safety. *W. & W.*

“Go ye, and tell that fox.” Our Lord does not call him lion, wolf, or bear, as the prophets often called wicked princes. “Tell him from me,” saith Jesus, “that my times are set in the eternal counsels of God, and when my prefixed time is accomplished for my labour and sufferings, I shall, in spite of all the opposition of earth and hell, be perfected: i.e. be consecrated to my priestly office, by dying a sacrifice for the sins of the world.” (See Bishop Hall)

Jesus did not feel Himself bound to acknowledge Herod as His governor. At least, He scrupulously maintained decorum towards the rulers. This word, in reality, is only aimed at themselves. *O’shausen, Stier. φαρισαῖοι.*—Under the name of Herod, the Pharisees alone are aimed at, since the threat came really from them. *O’shausen, Stier, Ebrard, Oosterzee, Alexander.* Collusion between them and courtiers. *Riggenbach.* Herod stirred up the Jews. *Alford, Major, Bengel, W. & W., Brown. ἐπετελεῶ.—ἀπο. Tischendorf, Alford, Coñ. Sinai. Conficio. Vulgate. Perficio, I use dispatch in performing. I am urgent, inasmuch as my time is short. Major. σήμερον.*—He said this

in November, and suffered the next April. *Elsley*. τριτή.—“*Three days*,” a figure of His three year’s ministry. *Sepp*. Three actual days. *Alford, Meyer*. Each day 1000 years, 2. Peter iii. 8, L.H.V.D. Until His work was perfected by death. *Lichtenstein, Stier, Andrews*. Go without haste or constraint. *Schleiermaeher*. Three days before crucifixion. *Meyer*. *Euripides* uses three as proverbial. *Major*.

τελειοῦμαι.—I reach the goal, i.e. consummation. *Grotius*. I complete. *Oosterzee*. Reach the priestly office. *Elsley*. One of the deepest sayings of the Lord, glancing at His divine work: brought to My end,—die. *Wetstein*. I shall finish these works. *Kuinoel*. Consummator. *Syr.* and *Fulg.* Present passive. *Ellicott*. Present middle. *Meyer*. The passion on the cross. *Cyril Alex.*

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.

Walk. Quietly, but untiringly, the Lord *presses to the goal*.

“No one can hinder Me in his impotent rage.”

Successive steps show calm deliberateness in His course.

“Our life hid with Christ,” is safe while the Church needs it.

Threats of men nothing, while God binds their hands.

Believers are immortal until their work is done.

Witnesses not slain until their testimony is finished.

JESUS CONTRASTED WITH HEROD.

1. Steadfast *courage* with wretched *cowardice*.

2. Heavenly *simplicity* with grovelling *craft*.

3. Iron *resolution* with painful *indecision*.

4. Calm assurance of certain *knowledge* with impotent threats of wavering *ignorance*.

To day. Symbol of the entire ministry of our Lord.

To morrow. Shows the rapid march of His shortening career.

It cannot be. A most terribly scathing sentence against the Sanhedrim.

Hitherto, the prophets; soon, they would murder the Messiah.

Prophet. Luke i. 70. Character and duties. See Notes.

Perish. Saints and prophets ever slandered before being put to death.

Jerusalem. Luke ii. 25. No sacrifice was to be offered except in the Temple.

it was the centre of national and religious life.

At o the great altar, on which the *saints* were *victims*!

Jesus retires, but not because Herod compels Him.

“Go tell Herod, I neither fly from, nor fear him.”

A scathing satire upon the bloody city.

πορεύεσθαι as *εἶναι*, to live, so *πορεύεσθαι*, going away, in the sense of dying. Dying, and not walking, Luke xxii 22. *Pearce, Major.* *δεῖ—ἐργάζεσθαι* or its equivalent has doubtless been lost from the Greek. *Wakefield, Major.* Ἱερουσαλήμ.—Not literally True of a majority, but John died in Machaerus, in the land of Moab. *Olshausen.* An “exception.” *Euthymius, Heyne.* The great prophet, foretold by Moses. *Barradius.*

Jerusalem had as it were an exclusive claim to the guilt and infamy of murdering the Prophets of God. The design of our Saviour, by this observation, seems to be to display the wickedness of this city. But many eminent critics refer this to the right which the Sanhedrim alone had to punish a person as a false prophet. *Valpy, Drusius, &c.*

34. *O 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!*

Jerusalem, was at once the MOTHER and the ALTAR of saints.

To fill up the measure of her guilt she must crucify the Saviour.

She was the representative of the life and of the honor of the Fathers.

The glory of the youth and the hope of the nation.

Neither Matthew, Mark, nor Luke allude to His being there until just before dying.

How often? Goodness of God, only equalled by the obduracy of sinners.

“As I live, I have no pleasure in the death of,” &c. Ezek. xxxiii. 11.

A call to Jerusalem is a call to every sinner.

1. Loving care watching over it. 2. Enmity prevailing in it. 3. Pity mourning over it. 4. Retribution coming upon it. 5. A ray of light breaking over Jerusalem.

Would I. Gr. *Have I wished.*

He was willing to save, but they were not willing to be saved.

They loved their sins above their Redeemer or their salvation.

Infinite *wisdom* and *love* had exhausted all means deemed *proper*. Isa. v. 4.

He might have used *stronger* means; Jehovah deemed the Gospel *enough*.

His benevolence even now *glows* towards His infatuated enemies.

Children. To the mother *justice*, to the children *mercy*.

Hen; sees the eagle threatening in the sky, and seeks to gather her young.

Jesus sees Rome's gathering storm and yearns to rescue the exposed.

Jehovah had ever been gathering His saints. Deut. xxxii. 11.

Brood. Parent birds oft peril life, in snow or flame, for their young.

Wings. A tender expression of maternal love.

The wings of cherubim, overshadowing the mercy seat. Ex. xxv. 20.

Healing as well as safety, under Christ's wings. Mal. iv. 2.

The sinner's *inherited* guilt, becomes his *own*, by personal sins,

Security alone found under the shadow of His wings. Ruth ii. 12.

"He shall cover thee, and under His wings shalt thou trust." Ps. xci. 4.

Would not. The Talmud veil still hangs over their eyes.

"Ye will not come unto Me, that ye might have life." John v. 40.

"Nothing doth burn in hell, but our will." *Bernard.*

Equally true nothing reigns in heaven but the *will*.

In the will are waters of salvation, and in it are waters of bitterness.

When the will is turned, the soul is saved.

A man may lose the good things of this life against his will, but if he lose eternal life, he does so with his own consent. *Augustine.*

It is a more difficult work to reconcile men to God, than to reconcile God to men.

Nevertheless Jesus did then, and ever will, gather His *own*.

Ἰερουσαλήμ.—34 and 35 introduced from *Matt. Major, De Wette, Neander.* Twice uttered. *Stier.* Once in *Matt. xxiii. 37. Ebrard, Lange, Meyer.* Once as in *Luke xiii. 34. Olshausen, Oesterzee.* In chronological order, *Alford. ἡθέλῃσα.*—Almighty grace impotent before the hardness of unbelief. *Olshausen.* Note,—saving grace is *irresistible.* "Thy people shall be *willing* in the day of thy power," *Psa. cx. 3.* Omnipotence of grace abundantly taught in Scripture, *Phil. ii. 13; Deut. xxx. 6; Eph. ii. 5.* What could have been done more? *Isa. v. 4.* Ans.—*Nothing,* consistent with His plans of mercy. *Responsibility of the loss, attaches to the soul alone.*

35. *Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

Your house. The temple, *Luke i. 9,* the centre of all their hopes. He who spake against it, was as though he blasphemed God.

Stephen's hint, that its glory would pass, incurred a martyr's death.

"Destroy this temple," the heaviest charge against Him, on His trial.

Malignantly they flung it in His face on the cross. *Matt. xxvii. 40*

Desolate. *Luke xix. 43-44.* History of Temple and city ruined.

See Notes.

The Temple desolate, brought down the Sanhedrim.

Priestly dominion of Pharisee and Scribe, passed away for ever.

A soul abandoned by truth and God, a frightful desert.

God at last wearied, reluctantly blots out the nation's glory.

The nation, the priesthood, the sacrifices, the temple, and the city all testify to the accomplishment of the Saviour's prediction.

"City made a heap, a defenced city, a ruin." Isa. xxv. 2; xxvi. 5.

Shall not see. Christ bids sad farewell to the unbelieving nation and their temple.

Until, "He come in the clouds, and every eye shall see Him." Rev. i. 7.

Then they who pierced Him, will gladly bow the knee before Him. Rom. xiv. 11.

Workers of iniquity, under His wrath, will cry, "Lord, Lord." Matt. vii. 22.

Shall say. Ye will then acknowledge me to have been the Messiah.

Ye, the righteous, who will gladly welcome My return.

Blessed, "is the King that cometh in the name of the Lord." John xii. 13.

High Priests will gladly in place of children then cry Hosanna! Matt. xxi. 15.

Cometh. The idea of Christ's speedy return, runs through the N. T.

"And to wait for His Son from heaven." 1. Thess. i. 10.

"We beseech you, brethren, by the coming of our Lord," &c. 2. Thess. ii. 2.

"Looking for that blessed hope, and glorious appearing," &c. Tit. ii. 13.

"We which are alive and remain unto the coming of the Lord." 1. Thess. iv. 15.

"Even so, Lord Jesus, come quickly." Rev. xxii. 20.

ἀμὴν—cancelled, *Tischendorf* and others. Denunciations of Luke no severer than in Matt. Bengel. *ἔρημος*.—From Matt. *Oosterzee*; cancelled. *Tischendorf*, *Scholz*, *Luchmann*. *ἄν*—cancelled. *Tischendorf*, *Oosterzee*. *εὐλογημένος*.—Passover salutations. *Erasmus*, *Wieseler*. The conversion of the Jews (*Cocceius*) may or not be inferred. *Lightfoot*. Triumphant entrance into Jerusalem. *Grotius*, *Lange*. Destruction of Jerusalem. *Pearce*, *Wetstein*. His coming in judgment. *Olshausen*. His first advent. *Meyer*; second, Rev. i. 7. *Ryle*. *ἐρχόμενος*, speedily, runs through the whole of the N.T. *Olshausen*. The great Hallel was Psa. cxviii, sung at Passover. *Dodbridge*.

ἔρημος ἀμὴν δὲ—omitted. *Cod. Sinai*. *ὄτε* is regularly used with the indicative, describing an actual event, usually of time past, but sometimes of the future. This is the only instance where *ὄτε* is joined with the subjunctive mood. *Webster's Syntax*.

CHAPTER XIV.

1. *AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath, that they watched him.*

Went. Gr. *when He had come.* The Lord declined no opportunity of healing or teaching.

Though He knew their malice He condescended to become their guest. Ever ready to feed them with the Bread of Life and with the instruction of His divine works. *Cyril.*

House. Luke i. 40. See Notes.

Houses for public use were very rare then as now in the East.

Chief. Gr. *one of the rulers who was a Pharisee.*

All the rulers were by no means of the sect of the Pharisees. John vii. 48. Rank, office, influence, increase *moral* responsibility.

Pharisees. Luke v. 17; vi. 2. See Notes.

After His severe denunciation He readily accepts the invitation.

Contrast with their malignity, truth in simplicity and love.

Eat bread. A phrase frequently used for a sumptuous feast. 2 Sam. ix. 7.

Luke loves to show Christ's pure *humanity* in social life.

Sabbath. The Jews spread better tables on this day.

With all their sanctimoniousness their *riotous feasts* broke the sabbath.

The religion of some professors confined to sabbath feasting.

Our Saviour did not decline the society of *despised* publicans.

Nor did He refuse the hospitality of *envious* Pharisees.

Moses and Jethro, on the sabbath, ate bread before God.

Jesus selected it as the time for works of mercy. Mark i. 21; Luke vi. 6; John ix. 14.

Watched. During sabbath meals, sabbath journies, sabbath duties.

We are watched by jealous eyes when least expecting it.

Others had warned Him, pretending friendly interest. Luke xiii. 31.

These Pharisees, like the fowler, were *silent*, in laying their snares.

Luke notes their treacherous violation of the laws of hospitality.

The sabbath of the soul is profaned by crafty and wicked thoughts.

By our Lord *going* into the company of Pharisees and eating bread we are taught:—1st. An example of forbearance and kindness to enemies. 2nd. An assurance of His interest and sympathy in our

daily life and wants. 3rd. That His presence should consecrate every meal, and every word and action.

We have a lesson of His great humility—the Creator a guest of the creature.

We have a lesson of His patience and boundless love—a guest of a Pharisee.

We have a lesson of the reality of His human nature—He ate bread.

We have a lesson of His constant goodness—He healed the dropsical man.

The Pharisees *watched* Him: 1st. If he did not heal the man it would show He feared them, and would make the people doubt either His power or His love. 2nd. If He healed, He would be open to a charge of sabbath breaking.

They were a type of the nation, and of multitudes of people since and now.

Watching for Christ, with evil intention, hardened their hearts and blinded their spiritual perceptions.

Those who go to God's Word only to seek contradictions, or to defame truth, reap the reward of their intentions, and are confirmed in their wickedness.

The world takes note of all that good men do and say.

Therefore, the statue that is to stand upon a pedestal must be larger than life.

They watched Him. If we watch Christ also, we see how exalted piety instructs the worldly-minded.

1. He condescends to accept in friendly spirit the invitation that appeared to be friendly.
2. He explains and defends the right use of the sabbath.
3. He rebukes pride by inculcating humility.
4. He unfolds to those around Him, the nature of true humility.
5. From humility as His subject in the presence of the proud, He proceeds to speak of hospitality in the presence of the selfish.
6. Our Lord distinguishes between the hospitality of ostentation and the hospitality of true benevolence.
7. He deduces His instruction from passing events or from surrounding objects.
8. Seated at the supper, He utters to His host and the guests the parable of the Great Supper.

Luns and places of refreshment for strangers were far from common in the East; this rendered hospitality a duty. The office of inviting strangers to take food often devolved on the chief man in each

village or town. Orientals are very hospitable, and the desire to converse with travellers and well-informed strangers makes them eager to obtain society.

"*Chief Pharisees.*" Official distinction. *Andrews.* Magistrates frequently were *not* Pharisees, although Hillel, Gamaliel, Schammai, were. The host, a member of the Sanhedrim. *Grotius, Kuinoel.* A ruler of the synagogue. *De Wette.*

"*Eat bread.*" Jews often feasted with hilarity on the Sabbath. Christ, by this visit, improved an opportunity of doing good, without in the least approving the desecration of holy time. *Lightfoot.* Certainly not of Sabbath hilarity. Jewish feast compared to Bacchanalian festivity, by *Plutarch, Wetstein.* Jews' excesses and riotings noted by *Augustine* on Psa. xci. 1: same as Matt. xxii. 2-14. *McKnight.*

2. *And, behold, there was a certain man before him which had the dropsy.*

Behold. Indicates surprise that such a diseased guest was present. Oriental vanity is flattered at a feast, having gazing crowds present. Our Lord sends him away, the moment he is cured.

Before him. Doubtless afraid of asking aid, because of the Pharisees. Though in the presence of all, he is spoken of as *before Christ alone.*

He evidently regarded the Lord as the source of healing, and Jesus saw him with that particular regard He has for every sinner *separately.*

Our misery need only be brought to Christ, to excite His mercy.

Dropsy. An unnatural collection of *water* in any part of the body, accompanied with burning thirst, which is only increased by efforts to gratify it.

This disease a striking type of sin in general.

Indulgence of lusts of body or mind torments with thirst of more.

Yet every attempt to obtain gratification only increases the evil.

Especially true of the sins of avarice, sensuality, and ambition.

Avarice is not cured by all a man can obtain, but is increased by each fresh gain.

In *sensuality* the appetite is whetted by every act of indulgence, and is the further from satisfaction the more indulged.

In *ambition* the striving for pre-eminence is followed by disappointment as soon as the desire is obtained.

Christ alone can cure the disease of sin in *all its forms.*

"He that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35.

“Behold,” &c. Perhaps placed there by the Pharisees, with evil design. *Stier*, *Oosterzee*. “*Dropsy*.” He would scarcely enter a private house without permission. *Trench*. Oriental manners do not condemn the crowd, nor *tent-life* secure *seclusion*. Owing to want of physicians, the diseased press themselves upon the host, in a manner that astonishes a stranger. *Chardin*.

3. *And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?*

Answering. Their thoughts evidence of His omniscience. Matt. xxii. 1; Luke v. 22; Mark xiv. 48.

In so doing He showed Himself to be God, and prepared the way for the manifestation of His divine power in healing the man.

The angel answered the *fear* of the woman. Matt. xxviii. 5.

The high priest answered the *silence* of Christ. Matt. xxvi. 63.

Christ answered their *deed*. Mark xiv. 48.

Here their malicious schemes hidden in their hearts.

He answered their looks of craft and cruelty of spirit towards the unfortunate man.

They probably placed him there with *treacherous* intent.

The last degree of depravity is reached, when men take pleasure in tempting others to sin.

He answers deeds *now* by providential love or vengeance.

He works no miracle until they feel their designs penetrated.

The man himself was ignorant of their base intentions.

Lawyers. Luke vii. 30. Who, nevertheless did not understand the *law* of the Sabbath.

Doubtless dogging His steps for proofs to be used against Him.

Lawful. To heal on the sabbath day, or not?

He was often accused of healing on the sabbath day.

It is not out of ignorance but charity that Christ asks this question.

Not to do good, having the power, is to do evil.

The mere proposal of such a question puts gainsayers to *silence*.

They would not say, “*Yea*,” for they envied Him a prophet’s reputation.

Nor, “*Nay*,” because that was against their own conscience.

Our Saviour treated Pharisees as finally hardened against the truth.

The invitation *accepted* in love, hardly *given* in good faith.

Those unjustly interpreting law here, will meet the responsibility here after.

You grudge that I should deliver one from water killing him.

Yet you make no scruple in supplying a beast in need of water.

He tells them that those who blamed Him for healing, were yet ready enough to do servile work on the Sabbath day, merely for the preservation of their property.

This condemned them when they said that His miracle of mercy was a violation of the letter of their law.

The bare *letter* might be broken for an object of charity or mercy without violating the *spirit* of the commandment.

ἀποκριθεὶς is frequently used with reference to secret reasoning as an action expressive of sentiment, Luke v. 22; vii. 40; xxii. 51; Matt. xi. 25. *W. & W.* θεραπεύσαι ἢ ὄν.
—Tischendorf, Lachmann, Oosterzee.

4. *And they held their peace. And he took him, and healed him, and let him go;*

Held their peace. Although silenced, their hearts were unchanged: enmity to Christ not to be removed by reasoning merely.

Had they said "Yes," it would have sanctioned His miracles, and opposed their glosses on the Sabbatic law.

Had they said "No," it would have laid them open to the charge of inconsistency and uncharitableness.

Not quite so lost to decency as to condemn *doing good* on the Sabbath.

Truth that does not win, generally exasperates.

Before they were silenced through *subtlety*, now through *shame*.

Unable to maintain, but too proud to acknowledge, their error.

There was *meanness*, as well as *obstinacy*, in their conduct.

Took him. Our Lord is often said to have *touch*ed or *laid hands* on those He healed.

Teaches us He does not despise or shrink from any one however foul or loathsome his sins.

His mercy could not be bound by their envy, nor intimidated by their threats.

Healed. By one single act of His omnipotent will.

"He is able to save to the uttermost all who come unto God by Him."

Let him go. Dismissed him to his home, cured in body and blessed in soul.

In this miracle we have a picture of the Lord's mercy to man.

He is continually dealing thus with sinners—

1. He lays His hands upon them and moves them to repentance.

2. He heals and pardons, strengthens and forgives.

3. He grants His Spirit for perseverance in the ways of holiness.

We have also an example for our imitation, if we would be healed of sin—

1. To stand before Christ, having come to Him with full confidence in His power and willingness to save us.
2. To come to Him on the *Sabbath*, *resting*, that is, from all our own works.
3. When we so come, to be assured He will lay His hand upon us, release us from our sins, and bid us go in peace.

ἐπιλαβόμενος.—*Laid hold on him, embraced him. Major.*

5. *And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

Answered. In meekness and love, He instructs, without insulting.

Silent, but fierce *thoughts* are *words* in the ear of God.

His speech was with grace, seasoned with salt. Col. iv. 6.

A Hebraism, in which there is a response to the silent feeling.

Ox. They willingly violate the Sabbath, for an ox.

They could bestow thoughts on their cattle, but were indifferent to the wants of their brethren.

The Lord censured by these same hypocrites, for healing the sick.

“Doth God take care for oxen?—for our sakes this is written.” 1. Cor. ix. 9, 10.

Straightway. Humanity to animals, required by the Lord.

Works of *mercy* do not include Sunday trading, dinners and excursions.

Servants, engineers, coachmen, and porters have *souls*.

Our Lord's conduct on this occasion manifested His wisdom, power, and goodness.

Wisdom, in answering the secret thoughts of men's hearts.

Power, in healing the sickness of the man who stood before Him.

Goodness, not only in the miracle but in His forbearance towards those watching to entrap and accuse Him. *Denton.*

THE CHRISTIAN SABBATH.

It admits of works of piety, charity, and necessity.

It is God's sacred enclosure.

It is the sanctifying portion of the week.

Though belonging to God it is lent to man.

It is a gift which gratitude expends in the service of the Giver.

It is the first day of the world's history.

It is one day younger than man himself.

It ranks in the higher Table of the Law.

It is placed as the middle command, to unite man to God.

It is part of the moral law and therefore perpetual.

When the sabbath was cast aside :

1. The house of God was turned into a stable.

2. The Bible was paraded through the streets on an ass.

3. And then was consumed upon a bonfire.

It is a *rest* for cattle as well as for man.

The sabbath is necessary for the body, the *mind*, and the *soul*.

He who seeks to desecrate the sabbath is an enemy to God and a foe to man.

Man is born for eternity as well as for time.

It is necessary that he should be instructed in the language of eternity.

The Lord's day is the preparation period.

It preserves in the world the worship of the one true God.

To banish the Christian sabbath is to banish the Christian religion.

Take away the Lord's day and ignorance and crime prevail.

Take away the sabbath and a million of children would remain untaught.

The sabbath, like the earth, is the Lord's, and so ought to be "the fulness thereof."

Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's; and give not to Cæsar that which belongs to God, nor to God that which pertains to Cæsar.

Nothing is lost by serving God, nothing is gained by defrauding Him.

A little damaged corn may spoil the contents of a whole granary.

Be temperate in all things; add not for selfishness the night to the day, nor the sabbath to the week.

Jewish and Christian sabbaths are the morning and evening services to God.

The commandment that relates to the sabbath is blended with nine others, all of perpetual obligation.

The command to reverence the Sabbath day was written by the finger of God; was written on tables of stone and laid up *in* the ark.

The other precepts were written by the hand of Moses.

They were written on less durable materials, and laid up by the side of the ark.

The sabbath was one of the seven commandments enforced by the penalty of death.

The observance of the sabbath is based upon reasons which embrace the whole earth.

The day is changed but the worship of God is preserved.

The sabbath was from the beginning of time, for many nations regarded the seventh day as holy who could not have had their knowledge from Moses.

It is the means appointed by God of imparting religious instruction to the great mass of mankind.

The sabbath does not enjoin the seventh day of the week, but the seventh part of our time.

The sabbath was man's first day and God's seventh.

Neither morning nor evening is mentioned in relation to the seventh day, thus showing it to be a symbol of the eternal sabbath.

Its holy origin is seen in the holy character of its observers.

Therefore a voice from heaven says, Remember to keep holy the sabbath day.

It is called by the Jews—the Day of Light.

It is called by the Africans—the Day of Silence.

It is called by the Cree Indians—the Praying Day.

It is called by the Early Christians—the Queen of Days.

A man seventy years of age has had ten years of sabbaths.

The Christian's sabbath is a path that leads to the Celestial City.

It is a revolving light to save from shipwreck.

The sabbath is a blessing of Paradise lent to earth, and to be enjoyed in Heaven.

The sabbath is spent by many in settling their accounts.

The Day of Judgment will be spent in the same manner.

Several uncial MSS. read *ὁ υἱὸς τοῦ βοῦς*, which is the reading of the Coptic version followed by *Clemens of Alexandria, Kainoch, Trench, Wordsworth*. *Alford* adopts this reading in preference to that of the *Fulgate*, and of the *Textus receptus*. If this is the true reading, our Lord's words would mean,—If a son, or even an ox should fall into a pit on the Sabbath day, ye would release them; how much more should I heal my son, and the creature of my hand who has fallen into a worse calamity. The *Textus Receptus* ὁ υἱὸς retained. *Elzevir, Stier, Oosterzee, Campbell*.

6. *And they could not answer him again to these things.*

Could not. Christ is "justified when He speaks, and clear when He judges." Ps. li. 4.

A home thrust, which could not be parried.

Answer. Before they *would* not, now, emphatically they *could* not.

None was shameless, or irrational enough, to reply.

Conscience, as well as the intellect, is silenced, by Christ's reasoning.

Impotent silence, 1. From animosity. 2. Perplexity. 3. Disdain.

We are bound to save a neighbor's *life*, why not his *soul*?

Lesson to ministers—Let them not wonder if their labors seem disregarded and lost upon an ungodly world.

Even Christ's perfect life and divine wisdom failed to move the hearts of sinners hardened in unbelief.

They were unable to *answer Him*, though they continued to lay snares for Him, and at last crucified Him.

"The servant is not greater than his Lord"—If they persecuted *the Truth* incarnate, they will persecute all of the truth.

ἀντὶς. Cancelled by *Oosterzee. Cod. Sinai.* Passage not uttered in the house of the Pharisee. *Norton.*

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,*

Parable. Parables are truths taught by symbols.

Like "the pillar of the cloud," they are light to the Israelites but darkness to the Egyptians.

The parables in the Gospels are 27 in number.

The parables utter the very words of inspiration.

The names given to them are of human origin.

Out of the 27 parables delivered by our Lord, 17 of them were spoken within three months of His death.

There are two classes of parables.—1. The Prophetical. 2. The Historical.

The unexplained parables may be interpreted by those that are explained.

The first of the prophetical parables is that of the Sower.

The last is the parable of the Talents.

The first of the historical is that of the King taking an account of his Debtors.

The last is that of the Pharisee and the Publican.

Out of the 27 parables, 12 of them have the same expression, viz.: "The Kingdom of God is likened unto."

Having the same introduction, we imagine that they all refer to the same subject.

That is to the Kingdom spoken of by Daniel.

The mysteries of the Kingdom are the truths relating to that Kingdom.

The truths of the Christian faith are shadowed forth by the parables.

We learn that the present state of the world is a mixed state, and the forthcoming state is that of separation.

The separation once made, is made for ever.

Parable. Drawn from outward usages but relating to the inner life.

To the strife for precedence going on at the table. Luke iv. 23; v. 36.

It seems rather to be an admonition than a comparison.

When the wicked were before Him, our Lord did not keep silence.

Psa. xxxix. 1-2.

His miracle, an image of spiritual truth; His parable completes the lesson.

He points out the means of cure for men's *spiritual* dropsy—their ambition and insatiable self-seeking.

Marked. Heathen taught the gods disregarded the common actions of life.

The Lord, doubtless, was found among the humblest in the room.

Humility becomes the family table as well as house of God.

Virtue appears the brighter for shining out of obscurity.

His seeming undue severity caused by their fierce hostility.

Chief rooms. See Luke v. 29. (A plate illustrating the ancient table.)

Gr. chief *places*; the middle *place* in each couch, which was the most honorable.

"Only by pride cometh contention." Prov. xiii. 10.

The brilliant company invited were characteristically proud.

No one invited the Lord to take the highest seat.

He calmly waits, but His voice hushes their tumultuous strivings.

"*Chief room.*" At the time our Translation was made the words "room" and "place" were used as synonymous terms. Thus in *Shakespeare*—

"Lucentio, you shall supply the bridegroom's *place*,
And let Bianca take her sister's *room*."

πρωτοκλισιος. At a great feast there would be many of these *triclinia*, or sets of three couches. Among the Romans, and probably among the Jews, the "*chief*," not the

"highest," "place" was the *centre* of each couch; the most honored of all was the *centre* of the *centre* couch. Virgil. *Æn.* i. 698:—

"Aurēa composuit spondā, mediamque locavit."

ἐξέλεγοντο. Were choosing out. *Trench.*

8. *When 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;*

When. At times sin needs to be openly reproved.

Wedding. Luke v. 34. No wedding on this occasion; introduced out of courtesy.

An entirely different kind of banquet noted in the following parable.

The words condemn externals but lay bare heart sins.

Sit not down. After a solemn blessing how shameful!

A petty contention on the holy sabbath about their several seats.

The Lord condemns the internal disposition betrayed by external acts.

The morbid and restless *desire* of the creature for the better place.

Highest room. Chiefest place—couches reserved for honoured guests.

The truly humble man esteems all others more honourable than himself.

The Lord fathoms depths which the self-sufficient Pharisees would conceal.

"*Wedding.*" Our Lord delicately avoids personality, by naming a different kind of feast. *Bengel.*

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.*

And him. The dignity, and degrees of dignity, depend on the invitation.

Give. Observe, He does not say "Friend," as in verse 10.

Our Lord's gracious words are for types and warnings.

They remind us of our frequent humiliations in social life.

Place. Men instinctively resist one, thrusting himself forward.

Shame. To be the last is not disgraceful except to the ambitious.

Our Lord openly reproves the vanity of the Pharisees.

Shame generally attends the proud person.

Envy is ever seeking to humble his vanity.

Dread of having pride punished oft mistaken for *humility*.

Lowest room. Not merely *lower*, but *lowest* of all.

Thus humbled, he takes the *external* place of humility.

Only *ignominious* to one striving to be highest.

Pride will bring 'him low, but honor upholds the humble. Prov. xxix. 23.

"Stand not in the place of great men." Prov. xxv. 6-7.

Custom of reclining, rendered this more conspicuous, than our *changing chairs*.

The standard of honor is changed, the instant the bridegroom enters.

There is a shame and contempt, which is everlasting. Dan. xii. 2.

ἐπεὶ marks the remote consequence resulting from *ἢ κεκλημενος* the immediate consequence. In earlier Greek the optative would have been employed instead of the indicative. So in John xv. 8; Eph. vi. 3. *Webster's Syntax*.

Δὸς. Our Lord intentionally omits the respectful *φίλε*, *Friend*. Jews often disputed about the honors of feast. *Josephus*. Heathen strove thus. *Plutarch*, *Epictetus*, *Ovid*, *Terence*, *Cicero*, *Seneca*, *Wetstein*. "*Lowest*." Three men were bidden to a feast. One sat highest, for said he, "I am a *prince*;" the other next, for said he, "I am a *wise man*;" the other lowest, for said he, "I am an *humble man*." The king seated the humble man highest, and the prince lowest. *Lightfoot*.

10. *But when thou art bidden, go and sit down in the lowest room: that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.*

Go. Readily, cordially, not with affected or constrained humility.

Lowest room. He who intentionally sets himself above *one*, may be forced to give way.

Some by a show of great humility, display greater vanity.

Lowest room, as, 1. It suits best among thy fellow guests. 2. Master best pleased. 3. Feast most refreshing. 4. Thence reach honor soonest.

Friend. This endearing appellation will be given at judgment, to all those who humble themselves for His sake, in time.

Said to the modest, not the conceited guest.

The choicest jewels are found in darkest mines.

"Kings and priests unto God," found among the despised of earth.

Go. Gr. having gone, *i. e.* do it with alacrity.

The glory coming from God alone, deserves the Christian's ambition.

Worship. Gr. *glory, honor*, in the old English sense of respect.

Our Lord *sanctions* the effort to gain the respect of others.

"A good name is rather to be chosen than great riches." Prov. xxii. 1

True religion ever softens and refines the manners.

"Ornament of grace unto thy head, and chains about thy neck."

Prov. i. 9.

This parable contains deep spiritual truth.

He who bids the soul to the marriage feast is Christ, the Bridegroom.

He comes to us with this word of confidence, *Friend*.

To those walking in humility He says, *Go up higher*.

He calls to *higher life*, to advancement in *holiness*.

At death He calls to a *higher position*, from earth, to the *Kingdom of glory*.

δόξα. The motive here appealed to is the desire of respect and honor, which may therefore be lawfully entertained, Mark xiv. 9. Much injury is done from indiscriminately deeming all actions which proceed from inferior motives. *W. & W.*

Glory or *honor*, at the revision of the ancient version, synonymous with *worship*. *Alexander.* In Wycliff's translation of John xii. 26, we find—"If any man serve me, my fadir schal worship hym;" where our translation has—"Him will my Father honor."

The same use of the word appears in *Spencer* :—

"Ellin born of noble state,

And muckle *worship* in his native land."

The verb "to worship" is constantly used in the N.T. in the sense of to do honor or reverence, more especially with respect to the Eastern custom of prostration before a superior. Compare Matt. ii. 2; xviii. 26; Mark xv. 19. The word is used in the Book of Common Prayer of the Church of England, in a similar sense. In the Marriage Service, the bridegroom is required to say to the bride, "with my body I thee *worship*." See *Trench's Select Glossary*.

11. For *whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

Whosoever. Gr. *every one* : a lesson often and impressively repeated.
Exalteth himself. The exaltation of self, the essential spirit of the Pharisees.

Many are exalted without seeking it on their own part.

“God resisteth the proud, but giveth grace to the humble.” Jas. iv. 6.

The carnal prefer momentary, to substantial and eternal glory.

Abject cringing before men, regardless of a higher Master’s favor.

Indolent indifference to a higher or lower seat, is not humility.

He who presses forward, is repelled; the retiring, advanced.

This typified in common life, has its consummation in judgment.

The ambitious request of Zebedee’s sons excited the jealousy of the ten. Matt. xx. 24.

The humility of Abraham towards Lot avoided a bitter dispute. Gen. xiii. 9.

Believers thus “put to silence the ignorance of foolish men.” 1. Peter ii. 15.

“Humble yourselves therefore under the mighty hand of God.” 1. Pet. v. 6.

Abased. “Only by pride cometh contention.” Prov. xiii. 10.

“Hence come envying and bitter strife in your hearts.” Jas. iii. 14.

“Hence come fightings and wars among nations.” Jas. iv. 1.

Humbleth. This removes the vexation of pride and envy.

No suspicion of being *slighted* torments the lowly in heart.

Our *dependence* upon God is a ground for self-abasement.

Our Saviour’s *example* in washing the disciples’ feet. John xiii. 5.

Angels, “veiling their faces with their wings,” teach the same lesson. Isa. vi. 2.

“In lowliness of mind, let each esteem others better than himself.” Phil. ii. 3.

“Let this mind be in you, which was in Christ Jesus.” Phil. ii. 5.

Humility is called the queen of the Christian graces.

Abraham, Moses, Job, David, Daniel, and Paul eminently humble.

The root of humility, knowledge of one’s unworthiness.

Job (xl. 4.) “I am vile,” Paul (1. Tim. i. 15.) I am “the chief of sinners.”

Whosoever exalteth *himself* because of his merits, the Lord will abase.

He who humbleth *himself*, on account of his mercies, the Lord will exalt.

The road to the honors of heaven passes at all times through the gate of humility.

The promise is not to him who endeavors to appear lowly before men, but to him who is lowly in heart before God.

Humiliation is the way to humility, those desiring humility must not shrink from humiliation.

Humility is first among the beatitudes, like charity, "it never faileth." It accompanies the Christian into glory, where in its highest exercise it will be "made perfect."

Humility to be rightly exercised must be rightly understood.

It is the negation of self-love and self-conceit.

It is the noblest species of self-denial.

It gains grace and flourishes by grace.

To sink from Christian motives in humbleness of mind, is to rise in celestial glory:—

Highest when it stoops lowest before the Holy glory.

It is a grace graciously bestowed upon the lowly.

Humility is unable to gaze at itself, it is oft unknown to its possessor.

Moses wist not that his face was radiant.

In nature, trees laden with the finest fruit, bend lowest to the ground.

The valley fructifies while the mountain top is sterile.

Self-distrust is the daughter of Humility.

The sufficiency of my merit is to know that my merit is not sufficient,
Augustine.

Humility gives her glory *to God.*

Pride takes her glory *from man.*

Humility is Mary's posture at Christ's feet.

Humility is to the graces of the Christian what holiness is to the attributes of the Deity, the beauty and perfection of them all.

"*Abased.*" So thought not Rabbi Simeon. Being asked why he took his seat between the king and queen, replied:—"Exalt Wisdom, and she shall exalt thee." *Sirach.* Prov. iv. 8. *Elsley, Lightfoot.* He fathoms those depths of character, cropping out in spiritual sin. *Olshausen.* Reproduction of Prov. xxv. 6, 7, with chaste simplicity and proverbial terseness. *Brown.* What does God do? Humbles the proud, and exalts the lowly, *Esop.*

12. * *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; but they also bid thee again, and a recompense be made thee.*

Bade him. Our Lord warns His host against making a feast to obtain favor of men.

He saw a *brilliant* company invited on this occasion.

He would have us lift up and befriend the *poor* and miserable.

Friends. Call not thy friends *only.*

The interpretation must be limited ; He did not mean that it was *wrong* to show hospitality to relatives and friends.

Higher Gospel love ennoble the natural ties of affection.

He suffers invitations growing out of natural or social ties to rest on their own merits.

He teaches inviting one's friends to a banquet, is no act of *charity*.

Such feasting, to the *prejudice* of the poor, cannot be innocent.

He would not encourage profuse expenditure on the poor.

Such unwise charity fosters *mendicancy* and *illness*.

Louis king of France, daily fed 120 poor at his palace gates.

St. Hedwig of Poland, daily fed 900 poor at her door.

"If any will not work, neither let him eat." 2. Thess. iii. 10.

Rich neighbors. *Fashionable costly feasting* of professors, condemned.

Exclude the satiated rich, invite the humble poor.

Former esteem not feasting, because of their sumptuous fare *at home*.

"Send portions unto them for whom nothing is prepared." Neh. viii. 10.

Recompense. This *fear* of being feasted in return is unknown to the world.

Who wishes his acts, bad and good, to be *righteously* recompensed?

Most desire all they give or lend, quickly repaid with interest.

An ardent *panting*, for things present, betrays want of faith in the *future*.

Many oppress out of avarice, as though there was *no* resurrection.

The principle is, a *postponement* of our expectations of *reward*, to another world.

Only that friendship which has religion for its basis will endure to all eternity.

Bishop Hooper had his board of poor men, who were daily served by four at a mess, with wholesome meats before he would sit down to dinner.

"It is more than probable, that our Lord had observed the Pharisees prone to make sumptuous feasts to which from pride, ambition, and ostentation, they invited the wealthy and honorable ; his counsel therefore to his host was peculiarly suitable, especially, if he were like the chief persons of his sect, deficient in works of charity.
Davidson.

"Said." Implying the Pharisee's motive was *ostentation*. *Andrews.* ἔλαστρον.—

1. *Breakfast*. 2. *Noon-day meal*. 3. *Principal feast or banquet*. Amenities of social ties, He leaves in their own place. He himself enjoins a better class of invitations. *Bengel*.

φάσκει—to speak loudly or clearly. μὴ φάσκει, *i.e.* prefer mercy. On this mode of teaching the *paramount* importance of a particular duty, by comparing it with another, by means of a prohibition or negative, see Matt. ix. 13.

καὶ γένηταί σοι ἀνταπόδομα.—“*Hospitalem esse remuneraturis affectus est avaritiæ.*” *Ambrose in Wordsworth*. No rebuke to the host. *Ebrard*. He could expend his hospitality in a better manner. *Stier*. Love-feasts traced to this parable. *Van Hengel*. The Lord's words here are sublimely earnest, when He declares that the *only goal of honor*, worth the name, is the resurrection. *Stier*.

13. *But when thou makest a feast, call the poor, the maimed, the lame, the blind :*

Feast. Ought to be feasts of *love*.—Slander often the *first dish* served.

Poor. Pious poor, *princes* in need, with a kingdom in reserve. Matt. v. 3.

Their very poverty leads Christians, like Jesus, to befriend them.

Arabs frequently after feasting, invite the poor to finish the remains.

They invite them “in the name of God,” to come and share.

Our Lord teaches, if a man is able to entertain his equals, he is equally able, and therefore *bound*, to feed the poor.

“He that giveth to the rich, shall surely come to want.” Prov. xxii. 16.

Many, like Ahasuerus, spread their tables to gratify vanity. Est. i. 3.

To entertain the poor, is to receive Christ. Matt. x. 40.

“The poor shall never cease out of the land.” Deut. xv. 11.

He endorses kindness to the poor, as part of religion. Matt. xxv. 42.

“They would that we should remember the poor.” Gal. ii. 10.

Maimed. Charity to the humble, recompensed on earth by *their* prayers.

The humbler our brother is, so much the more does CHRIST come through him and visit us. *Chrysostom*.

The Arabs, when they kill a sheep, dress the whole, and call in their neighbors and the poor. Thus the sequel of the parable is quite in harmony with oriental manners. *Burder*.

ἑορτήν.—Religious feasts. *Michaelis, Rosenmuller*. All kinds of hospitalities. *Bloomfield*. ἀνοπήπους.—From πηπῶσα, to mutilate. This has been common for ages with lower classes of oriental; under despots, to avoid military conscription. Hence the term *poltroon*, from *pollice truncato*. This act is often performed by Turkish and Egyptian parents on their infants. *Chardin*.

καλῶς, simply; not φῶναι, formally *invite*, as in verso 12; the latter is more pompous and formal. *Bengel*.

14. *And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*

Blessed. Gr. means *more than happy*. It expresses deep abiding bliss, such as God Himself enjoys.

"Send portions unto them for whom nothing is prepared." Neh. viii. 10.

"I have not eaten my morsel myself alone." Job. xxxi. 17.

Doreas, in making garments for the poor, a sermon on kindness. Acts ix. 39.

"This is the fast I have chosen, Deal thy bread to the hungry." Isa. lviii. 6-7.

Sumptuous entertainments no recompense in the world of woe. Luke xvi. 23.

One thinks himself happy, in purchasing the friendship of a great person. We venture much upon deceitful hopes, but here, Christ Himself is *security*.

What we "give to the poor, we lend to the Lord." Prov. xix. 17.

Cannot recompense. We should not be disappointed and troubled at not receiving a recompense from men on earth.

Rather should we be troubled when we receive it, lest we learn to look for reward on earth, and so lose the reward of heaven. *Chrysostom*.

Recompensed. The essence of true piety is the principle of self-sacrificing love.

Whatever is done from this principle will be acknowledged amidst the solemnities of the last great day.

In charity let the streams be seen, but the fountain concealed.

While blessing others, we are ourselves blessed.

A good man will not enjoy that which no one shares.

Do not so do good that men may thank your death-bed, and not you.

Bishop Hall.

At death all is lost save that which we have given away.

The heathen moralist says—"Wish well to all, and do good only to your friends."

The Christian rule is—"Do good to all, especially to the household of faith."

A good man's praise is—he dispensed his goods; not, he left them behind him.

The cheerful giver is the giver beloved.

Christian charity says to God.—Is it not of Thine own I give unto Thee?

I am a pensioner of the divine bounty, is the language of the man of God. Kindness shall not lose its recompense, is the language of God to His servants.

Heaven not a state of simple happiness.

It depends essentially on present character. Gal. vi. 7.

It is the unfolding of piety here, result of divine grace.

The bursting of the flower, the ripening of the fruit.

Believers find themselves *at home* in heaven.

The company, *congenial*; its services, *familiar*.

Resurrection. Our Saviour discriminates between the first and second resurrection. Rev. xx. 5.

The doctrine of the resurrection, the peculiar glory of the New Testament. No distinct traces of it are found in the scriptures, until the time of Isaiah.

In Daniel, twilight gives way to a noon-day revelation. Dan. xii. 2.

Sadducees alone, of the Jews, denied this doctrine. Acts xxiii. 8.

If the soul can survive death, Jehovah can give it another body. Matt. xxii. 29.

Jewish conceptions of the future state, were quite gross. Matt. xxii. 30.

The relation of the spiritual to the earthly, as that between the seed and plant. 1. Cor. xv. 37.

Paul intimates the risen body needs no nourishment. 1. Cor. vi. 13.

Jews believed the wicked would not rise; corrected—Acts. xxiv. 15.

Christ represented as the *author* of the resurrection of the just.

Believers have good cause to rejoice like Paul. 2. Tim. iv. 8.

The righteous only will share in the first resurrection. Rev. xx. 6.

ἀναστάσις. The distinction between first and second by Jews, here endorsed. *Olshausen*. Rev. ix. 5; 1. Cor. xv. 23; 1. Thess. iv. 16. Our Lord distinctly asserts a first resurrection, otherwise, "of the just," would be vague and unmeaning. *Alford*. The dead in Christ shall rise first, and be first judged and rewarded. *Wordsworth*. The celebrated passage, Job. xix. 25, does not refer to the doctrine of the resurrection. *Calvin, Grotius, Le Clerc, Patrick, Warburton, Kennicott, Doderlein, Duche, Eichhorn, Jahn, De Wette, Rosenmüller, Henke, Knapp, Strabo, Cicero, Sallust, Juvenal, Seneca* speak with contempt of the resurrection or future state. At the bar of the Senate of Rome, it

was publicly pronounced *idle* and *extravagant*. "Mors omnium dolorum et salutis et finis est." Post mortem nihil est ipsaque mors nihil. *Seneca*, *Pliny*, Nat. His. *Virgil* teaches a future state, rather as a poetic fancy, than sober creed. *Homer's* Elysium differs but little from *Phlegethon*. *Ulysses* is discontented. *Tiresias* prefers the realms of humanity. *Agamemnon* wails. *Ajax* is still implacable. *Achilles* would rather live in poverty on earth, than reign in eternity. *Hercules* is disconsolate. No belief of the body rising ever seemed to have entered the mind. "Just." Ethical, not Pharisaical sense. *Oosterzee*. Remuneration from God and man, seldom come together. *Stier*.

15. ¶ *And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.*

The present feast seems to have been a sumptuous entertainment.

These things. The Jews held the *kingdom of God*, would begin with a splendid feast.

Blessed. His words have an undertone of earth.

The true future felicity has another *source*, viz. sin forgiven. Ps. xxxii. 1. And holiness imparted. Matt. v. 8.

Jews believed their *birth* infallibly secured heaven to them.

Hence the self-complacency and security of the speaker.

It sounds like Balaam's wish to die the death of the righteous. Num. xxiii. 10.

It is not enough to pronounce the godly *blessed*; each one must strive to be godly.

Rejecting *present* offers, he wishes to be happy at *last*.

Great truths are often uttered by those, *not of the truth*.

Heaven, an everlasting banquet that never ends, where plenty reigns.

Fulness, instead of creating *satiety*, awakens only *delight*.

The call of earthly appetite, strong, but soon appeased.

To eat bread is a well-known Hebrew idiom, for to share in a repast, whether it be at an ordinary meal, or at a sumptuous feast.

Bread, of the Kingdom of God, is God Himself.

This man longs for it as if afar; yet the very Bread of Life was reclining before him. *Augustine*.

"I am the living bread that came down from heaven." John vi. 51.

Open not thy mouth, but thine heart. *Augustine*.

By union with CHRIST, the soul is eternally nourished.

Men ever count it a transcendent honor to eat at a king's banquet.

Angels, at this feast, will make it a banquet indeed.

Kingdom. It implies the restoration of the earth to its Eden state. Nothing like malice, deceit, or scorn can be traced in these words. Following parable expresses the *mere worldly feelings* of this class.

"*One.*" One of the rich friends of the host. *Oosterzee*. φάγετα.—A Jew, with gross ideas of a splendid banquet of *flesh, fish, fowl, and wine*, kept from the creation of the world. &c. *Gill*. Sensible of mere animal feasting, he speaks of spirituals. *Braune*. Joyful enthusiasm. *Olshausen*. A vague wish of an indolent man, desirous of saying something; when religion was the subject. *Stier*. To close remarks unpleasant to the host. *Oosterzee*. Not a carnal Pharisaic spirit. *Lange*. A holy frame seized him. *Bengel*.

"*Blessed.*" Meanwhile let us enjoy ourselves *here*, without too much of discourse. *Stier*. Happy for him who lives *to feast* in the kingdom. *Bahrdt*. What blessedness, even to feel this *foretaste!* *Muller*; a wish to fare well at *last*, while rejecting *present* invitations. *Brown*. "Kingdom." Messiah's reign on earth. *Campbell*. The restoration of the earth to its primitive blessedness. *Olshausen*.

16. *Then said he unto him, A certain man made a great supper, and bade many.*

Said **He**. This parable a reply to the words expressed in the preceding verse.

Our Lord teaches that only those shall share the banquet who obey the message God has sent.

At the same time He corrects the notion of the Jews, that only their nation would be admitted to partake.

Certain man. Our Lord here speaks of the Almighty Father as man.

When God is represented as executing judgment on account of sin, He is usually spoken of under the figure of a raging animal.

When His love and mercy are revealed He is spoken of as a man.

When man approaches nearest to God, he is nearest the nobility of his own nature as it was when unfallen.

Supper. It was in the evening, often the last hour.

Most important meal among the Greeks and Romans.

Man's perception and relish for heavenly things very *faint*.

They are therefore presented under inviting images.

to partake as a banquet:—1. Abundance variety and richness of its blessings.

2. Their suitability to our spiritual wants.

3. High satisfaction and perfect enjoyment they yield.

Great supper. The Christian dispensation and celestial glory are spoken of as a supper.

It was in the *latter* days of the world, in fulness of time, Christ came.

It is at the end of our life and of the world we receive the full enjoyment of bliss.

It is a *supper*—no toil or trial after, we shall rest from our labors.

Provisions of grace only limited by the soul's capacity.

Great, because of the greatness of Him who has prepared it—God.

Great, because for the whole world—"Preach the Gospel to every creature."

Great, because of the company—the Holy Trinity, angels, and saints.

Great, because of its duration—it will be an eternal feast.

Great, because the place of joy and rest—"They are before the throne."

Great, because purchased at a great price—the blood of Christ.

Great, in the merey and love which hath prepared it for those so unworthy of it.

Great, in its excellence—"Eye hath not seen, nor ear heard," &c.

Bade. Gr. a *technical* word for inviting to a festival.

God calls men by various ways and at various times.

At one time His voice is heard without us; the teaching of nature, the preaching of His Word, the ways of His providence.

At other times the Spirit stirs the soul and draws the heart.

This parable is to be understood in unison with the invitations of Isaiah iv. 1, and with the parable of the marriage feast, Matt. xxii.

Many. Christ invited the whole nation to a "*feast for all people.*" Isa. xxv. 6.

Invitations now are as free as the provisions are boundless.

If men labor Christ says, "Come unto Me, I will give you *rest.*" Matt. xi. 28.

Are men thirsting? "Let them come unto Me and *drink.*" John vii. 37.

Are men hungry? "Come and buy wine and milk," &c. Isa. lv. 1.

All are welcome—"Him that cometh I will in no wise cast out." John vi. 37.

ἐκάλεσε.—Called. κλήσει ἅγιος—2. Tim. i. 9. κλήσεις τοῦ θεοῦ—Rom. xi. 29. κλήσεως ἑπουρανίου—Heb. iii. 1. ἄνω κλήσεως—Phil. iii. 14, calling from on high, or "high calling." *Stier*. The announcement and inward impulse to enter, not compulsory. *Olshausen*.

17. *And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.*

His servant. This does not hint a slight of their invitations.

Having accepted, this second notice was customary.

Merely to tell the guests they were expected *then* to come.

Invited guests were summoned while the dishes were coming in.

Having no markets their supplies depended on chance.

Jesus in the form of a *servant* invites the hungry of our race.

Supper time. Gr. *hour*. Prophets first, then John bade them.

In Old Testament light, a distinguished *testimony to Jesus' dignity*.

Come. Preachers, evangelists, and apostles invite guests.

The more pressing the invitation the greater the guilt.

The great repast:—1. Lovingly prepared ; 2. Urgently offered ; 3. Unthankfully rejected ; 4. Still open to acceptance.

None must come with money in hand or thoughts of worthiness.

“Ho, every one that thirsteth, come ye,”—this is our only title. Isa. lv. 1.

All things. The fulness of time had come in the mission of Christ.

Kingdom of Heaven was set up, and world at its height of wickedness.

Ready. The Gospel ministry and ordinances are here noted.

Church open day and night ; reign of the Spirit begun.

“Now is the accepted time, now the day of salvation.” 2. Cor. vi. 2.

“Eat O friends, drink abundantly, O beloved.” Song Sol. v. 1.

Invitation to prayer, the return of sacred seasons and sabbath bells.

Bible blessings, eternal hopes and fears.

Afflictions, troubles, and blessings invite mankind to come.

God the Father is ready to receive—“Be ye reconciled to God.”

God the Son has died for all and opened *the new and living way*.

God the Spirit is willing to lead and sanctify all who *will* come.

“Wisdom hath mingled her wine and furnished her tables.” Prov. ix. 2.

“The Father, Son, and Holy Ghost,

Is ready with their shining host ;

All heaven is ready to resound ;

The dead's alive ! the lost is found.”

“The blood which is to cleanse you is already shed ;

The Spirit that is to renew you is already poured out ;

God is reconciled and is ready to receive you ;

Nothing is wanting but that you come and fill the place prepared for you.”

“*His servant.*” Not all servants. *Heubner* on the Vocator. The *servant* represents one spirit, one message ; but not necessarily one and the same person. The three

messages were delivered (1) by John the Baptist and our Lord: (2) by our Lord and the Apostles; (3) by the Apostles and those who came after them. *Alford*. Observe the successive steps: verso 17, *to say to them that were bidden*; verso 21, *bring in the poor*; verso 23, *compel those who are in the highways* *Bengel*.

"Messengers are sent to invite the guests to a Hindoo feast; when, not only relations, but all persons of the same division of caste in the neighbourhood are invited. A refusal to attend is considered a great affront." In the East an invitation to a feast, to be held sincere, requires to be repeated twice or thrice.

18. *And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

Consent. Not in the Greek, but understood.

This is the key-note, *resolving not to go to the feast.*

As though their refusal had been *preconcerted*.

Not the act of the leaders of the Jewish church only.

The excuse they made is in the heart and on the lips of all who reject Christ.

Many are bidden, but it is a painful fact, *many* reject the offer.

Excuse. *The art of making excuses.*—1. An ancient art. 2. A universal art. 3. An unavailing art. 4. A pernicious art.

Their excuses: numerous, worthless, ruinous.

Each one pretends to be hindered only "*just now*"

He professes when these obstacles are removed, he will most certainly come.

But all are held, by the Master, to be *refusers*.

When they call, then the Master will refuse. *Prov. i. 2.*

Ashamed to avow his refusal, he begs to be excused.

Christ foretells, the *heirs* of the kingdom will reject this banquet.

Idleness, pleasure, and pride great obstacles to salvation.

I have bought. Implies eagerness for gain, as is usual in a new transaction.

Gospel demands seldom interfere with life's weighty affairs.

The bargain complete, his request was simple *rudeness*.

Not in the spirit of Ahab, demanding the vineyard by *violence*.

None are kept away by an occupation not in *itself* sinful.

Yet all *become* sinful, when interfering with higher objects.

His spirit is Nebuchadnezzar's.—"Is not this great Babylon?" &c. *Dan. iv. 30.*

"The lust of the eye, and the pride of life," snares for the soul. *1. John ii. 16.*

“Those laying house to house, and field to field.” Isa. v. 8.

A frivolous excuse satisfies conscience; his lands could not change.

There may be conviction of duty, without inclination.

Lawful mercies often prove fatal hindrances.

In the career of covetousness, desires kindle by their *own action*.

It is hard to carry a full cup even.

Piece of ground. A morsel of earth outbalances a crown and kingdom.

He prefers the flesh-pots of Egypt to angels' food, on the way to Canaan.

Now-a-days men speak loftily of *material interest* and enterprise.

Endless schemes of improvement steal away our relish for heaven.

The excuse of this man is not that which indicates scornful rejection.

It is the language of those who neglect or are indifferent to the invitation.

The source of this indifference not hardness of heart, wilfully refusing.

It is the deadening effect of lawful possession of good things of this life.

The parable is not directed against possession of land, pursuit of trade, or married life.

But against those who make these gifts of God snares to their souls.

I must needs go and see it. This is all the man of the largest possessions can do; he cannot keep them.

He can but see what holds him in slavery, but which he cannot hold.

I pray thee have me excused. He wishes not to offend the giver of the feast.

His words are humble, but he gives up eternal riches for temporal.

This is the common temper which loses salvation by neglect.

Like many who have no time for religion, and yet trust to find mercy at last.

Like all sinners, he clings to the belief there is something in his case different from other men.

Hence he *prays to be excused*. A wretched prayer, whereby the Kingdom of God is rejected.

The parable shows salvation lost through three things.—1, the care of possessions; 2, the care of business; 3, the care of domestic life.

ἀπὸ μῆτος, supply γνώμης. Bengel, Olshausen, Alford, Wordsworth. γνώμης βουλῆς intent. All the refusals proceeded from one spirit; the love of the world destroyed the wish for spiritual things. W. & W.

ὄξυς. The priests, by cultivating the land, cling to power over the people. Oxen refer to earthly rulers, Ps. xxii. Striving after earthly honors. Luther. 1. To the tenants, who cultivate the land. 2. The Pharisees, who were violent as oxen. 3. The

Solducees, who were entirely carnal. *Herberg*. 1. Pleasures. 2. Industry. 3. Sensuality. *Sepp*. "Bought" (ἡγόρασα). Purchase completed. *Doddridge*. Mean to purchase. *Rosenmuller, Kuinoel*. Purchase conditional. *Wetstein*.

ἔχε με παρητημένον.—"Whatever may be the case with *others*, who can and ought to come, I am obliged to ask these to excuse me." The applicant does not wish to detach himself from his lord, he wishes to be considered his friend and dependent, but on terms of his own. *Wordsworth*

19. *And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.*

I have bought. The number need not perplex us.

Elisha was found by Elijah, ploughing with *twelve* yoke of oxen. 1 Kings xix. 19.

Familiarity with the yoke, tested, before the bargain is completed.

It was the care and anxiety of business, which filled his soul.

Our Lord, speaking of Sodom, notices these very things.

He purposely omits all mention of their sin.

Things, *innocent in themselves*, absorbing the soul, become sins.

He alludes to *no open sin*, committed in the days of Noah.

Prove them. Better, poor sinner, test thine own heart, than these oxen.

The first excuse is of something *to do*, the next apology of something *to enjoy*.

Excused. Many, bearing a heavy yoke of lust, are slaves to earth.

All innocent employments, cease to be such, causing us to forget heaven.

They all acknowledge it is their duty to come *some time*.

This man, a type of the great mass of men who blindly sacrifice salvation, for the world, without having *proved* it.

They barter heaven for the brief enjoyment of earth, and when they seek to *prove* those things they have gained, they find them *unreal, fleeting, delusory*.

"Oxen." Wielding the whip over oxen may denote ambition. *πορεύομαι*.—I am now on my way, when only about to do part. *Oosterzee*. ἔχε με παρητημένον is perhaps a Latinism.—*Excusatum me habeo*. Periphrastic tenses are often formed with the participle and ἔχω. Thus ἀτιμάσας τὸν ἄνδρα ἔχει, having dishonored the man, he continues to dishonor. *Webster's Syntax*.

20. *And another said, I have married a wife, and therefore I cannot come.*

Married. First excuse is pride; second, business; third, pleasure.

"See you not that I have a *feast of my own*, why trouble me then with yours?"

The others said, "I pray thee," conscious of a poor excuse.

The last, without a courteous denial, blindly refused.

The first year the bridegroom was excused from going to battle. Deut. xxiv. 5.

For the same Cræsus excused his son from a hunting party.

"If any man come to Me and hate not his wife and children," &c. Luke xiv. 26.

"It remaineth that they who have wives, be as though they had none." 1. Cor. vii. 29.

The sin is not in having lawful things, but in *unduly* loving them.

I cannot. A mild form for *I will not*.

His pretended *inability* is merely an *excuse*.

Affection to relatives a frequent stumbling-block to duty.

"The woman Thou gavest me," was Adam's excuse for sin.

Marriage, the most sacred and binding of all earthly relations.

"He ought to have come and brought his bride with him." *Henry*.

Persistently refusing, he should have come without her.

Apart from her, he *knows, thinks of, cares for* nothing.

The thorough men of the world are ever ready with their excuses.

The marriage tie, which ought to help toward salvation, often ruins it.

Husband and wife, both rejecting, lay the blame on each other.

Threatenings, allurements, example, ridicule, shut partners out of heaven.

Ties of unsanctified affection in eternity become living chains of fire.

Mutual blessings in time may be mutual *tormentors* in eternity.

Some *courteously*, others *rudely*, reject the offers of mercy.

Our Lord discriminates between possessions and pleasures of the world.

Domestic comfort and ease are often as great a hindrance as riches.

In an untroubled life, often a more subtle temptation than in a more active career.

Sloth and ease deaden the powers of man, and leisure becomes a snare.

Perhaps it is to this he refers when he says, "*I cannot come.*"

"I have no longer the *power*, since I have not the *desire* to accept God's offers."

Home and friendship weave their own web of entanglements.

The parable teaches us the *common* hindrances to salvation:—

1. Ambition, and the pride of worldly position, and the care which property brings.

2. Avarice, and the engrossing anxieties of gaining the riches we desire.

3. The ease and comfort, the quiet enjoyments and pleasures of life.

Not that any of these is necessarily evil, or essentially a hindrance to the Christian.

But there is nothing so innocent as may not be perverted, and made the means of hardening the heart against God.

The first alleges an ἀνάγκη.—he must go and see his land; the second, not so much as this, only his own plan and purpose—πορεύομαι; the third, not so much as either of these, but rudely asserts οὐ δύνάμει (i.e. οὐ βούλομαι) ἔλθειν. *Alford.*

21. *So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.*

Shewed. The servant told his lord how his message had been received.

Not a single spiritual chief of the Jews joined the Saviour.

The servant had no power to excuse them, he could only tell his Lord.

Beyond the prerogative of any minister to grant such a prayer.

Ministers must give account of the reception of their ministry.

They mourn at the Mercy Seat, "if no man regarded." Prov. i. 24.

"Who hath believed our report, and to whom is the arm of the Lord revealed?" Isa. liii. 1.

Angry. A proof he had invited them with the utmost sincerity.

There is a line beyond which mercy turns to vengeance.

He swears in His wrath that they should not enter into His rest.

Heb. iii. 11.

Grace *despised*, like Esau's birthright, is grace *forfeited*.

"God is angry with the wicked every day." Psa. vii. 11.

Go out quickly. God the Giver of the feast about to illustrate His parable.

Expedition and importunity should hasten our efforts.

In the similitude, it implies before the banquet grows cold.

The rich spread table of grace is not to be prepared in vain.

Shows the ardor of redeeming love for sinners.

The work of grace among Israel was limited to time.

The call to the Gentiles extends over centuries.

Impending eternal peril threatens the rejecters.

Streets, lanes, the residences of the common people.

First, broad avenues; second, narrow alleys.

We must not wait for the wretched to come to the house of God.

Streets represent the poor without shelter or dwelling.

The down-trodden millions degraded throughout the East.

Publicans and sinners, half heathen in their midst.

When the Pharisees rejected Him, He turned to the multitude on their way to the feast.

When the rich refused to hear Him, the common people heard Him gladly.

When the rulers crucified Him, He desisted not from His work of mercy, but spent His dying breath in blessing the penitent thief.

Poor: who are destitute of spiritual riches, poor in spirit.

Maimed, halt. The world a vast hospital of incurables.

Self-righteous, rich in their own virtues, are passed by.

He calls publicans and sinners, whom the Pharisees called "cursed."

John vii. 49.

Great, wise, and proud who "thanked God they were not as other men," passed by.

The parable, before *historic*, now becomes *prophetic*.

He had founded a church with room for Gentiles and Jews.

Even heathen should become "fellow citizens of the household of God."

Spiritually maimed, "If thy hand offend thee, cut it off." Mark ix. 43.

Under transforming grace, common beggars become kings.

Christ's condescension to them, should enlist our compassion.

Blind; therefore powerless to help themselves, and for that reason, more distrustful of themselves.

Those who *know* that they are *blind*.—These, with all their sins, enter the Kingdom of God before the proud and confident Pharisee.

Bring in. Not as in the previous class,—*call*.

Those to be *brought in* stood in need of *help*.

He does not say, as in the case of the next class,—*compel*.

The poor and destitute, those who have nothing to trust to, need, as a class, no compulsion.

Our Lord teaches,—1. That he rejects no one; that he calls *all* mankind to share in His mercy, and to receive His salvation.

2. That none, however laden with sins, however wretched, however broken and crushed, need despair; He calls such *especially* to His Kingdom.

If God is angry with those who come not to His supper, how much more so with those who not only *do not come themselves*, but *hinder others from coming?* *Denton.*

Omit ἐκείνος. *Alford, Tischendorf, Cod. Sinai.* πλερείας.—Nations among which the Jews were dispersed. *Vers. Ger.*

“*The poor.*” A twofold calling of the Gentiles. *Gerlach.* Greeks and Romans, then the barbarians. *Roos.* Jews, not proselytes from the heathen. *Lisco.* Publicans and sinners. *Oosterzee.*

22. *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*

The servant. Representative of all Gospel ministers.

It is done. Faithful ones respond to their weighty responsibility.

“They watch as they who must give account.” Heb. xiii. 17.

It will be a sad report for those who refused their invitation.

There is room. Not the lord, but the servant, speaks of the room.

1. A condemnation of those who ought to come.

2. Allurement to those desiring, but daring not to come.

3. A warning to ministers never to cease inviting.

God’s servants always take counsel of their Master.

Remaining faithful, *Paradise* would have been *too narrow* for man’s seed.

Noah’s preaching obeyed, the *ark* had been *too small* for the saved.

But the Gospel feast has room for *all mankind* believing.

Though there is room, the banquet hall is not empty.

The multitude, robed and palmed, “no man could number.” Rev. vii. 9.

They are watching and longing for wandering ones to join them.

“The Spirit and the Bride say, Come.” Rev. xxii. 17.

1. There is room in the mercy of God, for He is gracious.

2. There is room in the merits of Christ, “His blood cleanseth from all sin.”

3. There is room in the Grace of the Spirit—He enlightens the darkest mind.

4. There is room in the Church of Christ on earth.

5. There is room in Heaven—saints and angels will welcome you.

“In My Father’s house are many mansions.” John xiv. 2.

Every place shows the Kingdom of Heaven is for the *poor* in spirit.

Although the mansions and stars of Heaven are *numbered*, yet in the Saviour’s heart there is room for all who will come.

Provision will never be wanting while God is the Host.

“*There is room.*” On some occasions, so numerous are the guests that there is no room for them to sit in the court of the person who makes the feast, and a larger room

is therefore borrowed. "*It is done.*" Servant did not wait for the second command, but of his own accord had done it. *Meyer. Oosterzee.* "*Room,*" expresses the longing that should fill ministers' hearts, to see the Master's table filled. *Brown.* Grace will endure a vacuum, as little as nature. *Bengel.*

23. *And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

Highways. The broad well trodden ways of the world, the open notorious sinners.

The Giver of the Supper anticipates no rejection on their part.

They might hesitate to approach from *unworthiness* not unwillingness.

Christ's ambassadors urge them with importunate entreaties.

Thus angels laid their hand on lingering Lot and brought him forth.

God entreats and commands "all men everywhere to repent." Acts xvii. 30.

By "the terror of the Lord we persuade men" to repent. 2. Cor. v. 11.

By calamities God drives men to seek refuge in Christ.

Penitent publicans and harlots, offscouring of earth, are welcomed.

Homeless aliens, left out "in the world," by a selfish race. Eph. ii. 12.

Orphans, in their abandonment, gladly return to their Father's house.

Hedges. The neglected rustic population, or perhaps, *secret* offenders against God.

Historically, the heathen sunk in the lowest depths.

It contemplates, prophetically, the great work of missions.

Direct Gospel offers to be made to the outmost circles of humanity.

The invitation which was first addressed to the higher classes is now addressed to the lower.

From the poor dwellers in the city the parable passes on to the despised Gentiles of the country.

This inviting of new guests sets forth the grace of God.

Grace, which embraces the most distant and the most lowly.

Compel. The Divine urgency of Love would *arrest* all from ruin.

Not by force of arms, but by force of arguments; those *dragged* in do not come in.

To prevail on by *prayer*, counsels, and entreaties.

Every other kind of compulsion is opposed to the spirit of the Gospel.

Persecution is inconsistent with the principles of morality.

It is not doing to others, as we would that they should do unto us.

The church which tolerates, encourages, and practises persecution is not the Church of Christ.

“The weapons of our warfare, are not carnal, but mighty,” &c. 2. Cor. x. 4.

It shows the relative position of the humble guest, compared with the feast of the exalted householder.

Knowing their unworthiness, they demand urgent pressing.

With the zeal of Paul for Judaism, but *let it be for Christ.*

No dragooning to the sanctuary, but forced by *love.*

They may say “we homeless wretches are no company for such a feast.”

“I cannot go to that high table, in my beggar’s garment.

“We in the dusty dreary high ways have no *dress* for such a banquet”—
The Lord’s servants are to say “I cannot carry back such a message to my Lord.” “Thy misery is no hindrance, *such* as thou art, I am to bring.”

It represents the fears of the sincere. But the Divine commission says
“Take no excuse, dispel their fears, silence their objections.”

“Bring them as they are, think not of preparation.

“Just as I am, without one plea, but that Thy blood was shed for me, O Lamb of God I come.”

My house. Heaven no tent, but a palace “not made with hands.”
2. Cor. v. 1.

King of kings, “dwelling in light, and inhabiting eternity.” Isa. lvii. 15.

Many mansions, for many sons, to be brought to glory. John xiv. 2.

The urgency of love, excludes none, not excluding themselves.

The greatness of His grace, and urgency of His love, compel men.

Filled. God’s grace embraces the most distant and lowly.

He who provides a boundless banquet, shall not need for guests.

“Though Israel be not gathered, I shall be glorious.” Isa. xlix. 5.

The unbelief of man shall not make God’s promises void. Rom. iii. 3.

The riches of Christ inexhaustible, as they are unsearchable.

Note, 1. The mercy. 2. Frequence. 3. Efficacy, of the Divine calling.

“*Hedges.*” Pertains to the ceremonial law. *Brennius.* The Gentiles without law, the *pagani.* *Denton, Bengel.* ἀνάγκασον, to *compel, to force, to constrain, to constrain by argument.* *Liddell & Scott.* This word gives no warrant for violence in propagating religion. *Grotius, Wordsworth.* Use so much zeal and importunity they may feel constrained to come in. Shows the power of the Gospel for the conversion of the heathen. *Theophylact.* Moral force. *Justin, Tertullian, Minutius, Lactantius.* Com-

pulsion to heretics, such as Donatists. *Augustine*. Press them to come in. *Doddridge*. With her much fair speech, ἠνάγκασεν, she compelled them, Prov. vii. 21. Importune them. Frequently used by the Greek classics, in this sense, as *cogo* and *compello*, in Latin.

ἀνάγκεσται—was compelled or persuaded, by the Cnidians. *Thucyd*, Lib. viii. “I force not; I *compel* not; but each one I make lord of his own choice. Wherefore also I say, “If any man *will*.” *Chrysostom*. God does not *compel* men against their *will*, but makes them *willing* to come to Him. Isa. xxvi. 9; Hag. ii. 7. *Prosper*. Perhaps an allusion to infant baptism. *Alford*. Such were His preparations, He must have guests, if He made them of stones. *Luther*.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

I say. Not the words of the host, but God's *deeree*.

Solemn, well known emphasis, hints at the significance of the parable.

This discourse fitly concludes, with the *personal* testimony of our Lord.

The slight echo to such parable, need not surprise us.

None of those. Gr. *not one*; by *look and voice*, He might refer to the Pharisees.

This finally excludes from the feast, those refusing.

Those refusing the marriage feast, according to oriental ideas, rebels.

After the final rejection of Christ, many Jews believed.

But theirs was the same faith as that of the Gentiles.

They were saved *not as Jews*, but as believers in Jesus.

Taste. Those *bidden* who refused, shall be *forbidden*, when the door is shut.

The parable here becomes prophetic, He utters His own warning to those for whom He had spoken.

Present despisers, shall not be future partakers.

There are four sorts of grace granted by God to sinful men.

These divers kinds of grace are denoted by divers words.

1. Sinners *invited*; verse 16. 2. Sinners *called*; verse 17. 3. Sinners *brought*; verse 21. 4. Sinners *compelled*; verse 23. The grace of invitation and of outward call is insufficient. *Quesnel*.

My supper. A majestic turn to His words at once reveals His meaning.

“I ALSO HAVE A SUPPER, which I AND MY FATHER have prepared.”

“Ye are *truly* called to eat bread in the Kingdom, as ye eat to-day at this table.”

Dropping the metaphor, He proclaims the supper “His own.”

Implies that He will refuse, when they ask for mercy.

For even *mercy* may be sought *too late*. Prov. i. 24.

Those expected *first* to *receive*, are first to *slight* the offer.

Those, the least likely to value it, most gladly accept it.

From the 1st to the 24th verse may have occurred in the space of *half an hour*.

Three epochs noted, 1. Gospel preached to Jewish rulers, &c. 2. To the common people. 3. To the Gentile world.

God offers His spiritual gifts to all mankind, but will compel no man against his will to accept offered mercy.

Those who receive not that mercy, do so by their own deliberate preference of the world.

No *excuse* which men may offer for that preference, and the rejection of mercy, will be accepted by God. *Denton*.

“*I say.*” Speaker, the Saviour. *Kunoel, Stier, Oosterzee*. Lord of the feast. *Grotius, De Wette, Olshausen, Meyer*. *ὤμῖν* (“*You*”). To the introduced poor. *Bengel*. To the messenger. *Stier*. The transition from *ὤμῖν* to the *ἐκείρων* of the parable, gives a still keener edge and delicacy of precision to the Lord’s words. *Schleiermacher*. For these scornors, however much they may assume to be men of understanding, turn away from the invitation in their folly. They, contemning the poor, will see *themselves* passed by in the eternal banquet of mercy. *Stier*.

25. ¶ *And there went great multitudes with him: and he turned, and said unto them,*

Went. It is evident, He had left the house of the Pharisee.

Irresolute and wavering, they did not openly confess Him.

Multitudes. Many followed for love, and more for company.

He foresaw that multitudes would soon fall away from Him, and that multitudes would soon cry “*Crucify Him.*”

He shows them that He reads their hearts and foresees the future.

He winnows them, as Gideon did 32,000, to 300, by prophecies of trials and tribulations.

He saw where there was an indistinct inclination towards Himself.

In the Pharisees, He had seen aversion; humility wanting in all.

Said. He summons the irresolute hearers, to a speedy decision.

“*Went.*” His final journey to Jerusalem, after His departure from Galilee. *Brown*. “*Multitudes.*” Breach between Him and Pharisees widened. As His words become sharper, the crowd rallied round Him. *Andrews*.

23. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

If any man. Where the greatest multitude assembled, there at times He spoke most severely.

Come. Our Lord at first sight seems to repel, instead of attracting disciples.

He is more anxious about the *quality*, than the *number*.

Hate. Is an idiomatic expression for *loving less*. Gen. xxix. 31; Rom. ix. 13.

The doctrine of Christ does not permit us to hate even an enemy. That no such thing as *active hatred* is meant, is plain; it often denotes that which is an inferior degree of love, when contrasted with the love shown to some highly favored object.

The Son of Peace enjoined none but a *holy* hatred.

Love less. Matt. vi. 24; Rom. ix. 13; Gen. xxix. 30-31.

We are not often called actually to *forsake all* for Christ.

But we must have a *heart* ready to do it. Acts. xxi. 13.

He who finds "his all" in Christ, can easily give up *all* for **Him**.

Jacob did not hate Leah, but preferred Rachel.

An ungodly thing, to *hate* a parent; literally to *hate one's self* impossible. Eph. v. 29.

He who serves God without *loving* Him, builds without foundation.

The very spirit of the Gospel is love even to our enemies.

Mercerence toward our connections is not even hinted at.

A Christian wishes his friends well; ready to do them good.

Fidelity to *Christ*, may disobey *their* injunctions.

To thwart *their* inclinations, reject *their* entreaties, renounce *their* society is not wishing ill, but rather lose these than heaven.

"He that loveth father or mother more than Me, not worthy of Me." Matt. x. 37.

Thus Moses and Abraham parted with all earthly connexions.

He names not houses and lands, for *philosophy* has taught men to despise them.

Philip of Macedon conquered less by the sword than by gold.

Mohammed multiplied his converts by flattering the people.

Our Saviour ensnares no one by foretelling a *smooth* path to heaven.

He told—1, of trials and comforts; 2, of labour and reward; 3, of a race and a prize; 4, of a battle and victory.

His father. When duty to our parents comes into competition with Christ—strongest ties of friendship yield to the stronger love of **JESUS**.

Demand of self-denying love: 1, seemingly incongruous, yet simple; 2, seemingly prejudicial, yet profitable; 3, seemingly arbitrary, yet justifiable; 4, seemingly superfluous, yet indispensable; 5, seemingly superhuman, yet certainly practicable.

• **Own life.** "Every man loves his own life and cherisheth it." Eph. v. 29.

"Skin for skin, all that a man hath, will he give for his life." Job ii. 4.

Refers to robes of fur, costly pieces of property in Job's time.

One would yield *all*, nay, the very garments he wears for life.

"When they persecute you in one city flee ye to another."

In a storm at sea men cast all overboard to save their lives.

But Christ's disciples must part with *life itself* for life eternal.

Witnesses of blessed memory "loved not their lives unto death." Rev. xii. 11.

This hate, not only consistent with, but *absolutely necessary* to the very highest kind of love.

That element in love which makes a man *a wise and good friend*, not for time only, but for eternity. *Alford*.

εἰ τις ἠρῶται. εἰ with τις loses its hypothetical force, like "si quis," in case any, whosoever, whatever, Mark iv. 23, Phil. iv. 8. *Webster's Syntax*.

πρὸς—το; ὀπίσω.—*after*, Matt. xvi. 24, differs. *Oosterzee*. μισεῖ. Is not prepared to give up, does not offer to renounce. Our Lord frequently introduced His teaching by some hard saying or startling announcement to attract attention. *W. & W.* The *hate* is the *general*, not *personal*, feeling of alienation, in the inmost heart. *Alford*. Demand of self-denying love. The expression is too cutting, not to be chosen intentionally, and *love less* (minus amare. *Kuinoel, De Wette*) only weakens the thought. *Oosterzee*.

27. *And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

Bear his cross. These words explanatory of the preceding verse.

Men follow after the world to avoid the cross.

A cross-bearer, among the Romans, a term of highest infamy.

Jesus, unlike all impostors, honestly exposes the hardships of His service.

Satan shows the best, but hides the worst of his cause.

Cross of humiliation, of renunciation of self-righteousness, of the crucifixion of sin, of reproach, and of affliction.

IT IS EASIER TO DIE THE DEATH OF A MARTYR, THAN TO LIVE THE LIFE OF A CHRISTIAN.

The terrible penances, self-inflicted, by *Flagellants*, prove this.

Self-immolations of *Faquirs*, in India, demonstrate it.

Unfinished towers, make scoffers mock at the city of our God.

The tower *must* be built; the fight *must* be finished.

Heaven *must* be sought at any price.

Every Christian is a cross-bearer. *Luther*.

The cross is God's free school, where we learn much. *Bridge*.

The cross must be borne, carried; we are not at liberty to step over it,
or go round, to avoid it. *Baxter*.

Come after **ME**. He may be a *man's* disciple without these sacrifices,
He cannot be **CHRIST'S**. *Wordsworth*.

No hearer of the Gospel can be saved who is not the disciple of Christ.

No man is Christ's disciple who does not embrace His doctrines.

No man can embrace Christ's doctrines without loving His precepts.

Love to Christ leads to self-denial and obedience to the will of Christ.

Affliction, in its various kinds, is the cross which the disciple of Christ
must endure.

He will bear it in patience when God sends it, but he will not go forth to
seek it.

He knows that without the battle there can be no victory.

Without the cross there can be no crown.

Sanctified afflictions are in the way to the Kingdom, but are not the
cause of reigning.

Christian—Let Christ's precepts be the rule of thy life.

His Kingdom the subject of thy prayers and the object of thy hope.

To promote the glory of God, be it thy daily effort and thy unceasing
desire.

In all things pertaining to mortals behold Christ as the Great Example.

28. *For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?*

Intending. Gr. *wishing*. Whole energies of the mind, for a life-time engaged.

Thoughtless indifference, never leads one to *agonize*, to enter in.

Men would fain be Christians at a cheap rate.

But without serious, resolute purpose, myriads fail.

Tower. An edifice not to be reached by ordinary means.

We see in this figure, the *expenses*; by the next, the *perils* of our course.

They of Babel memory left their tower unfinished. Gen. xi. 1-9

All half Christianity becomes a Babel in the end.

Decided, whole-hearted religion, commands the respect of enemies.

Luke-warm Christianity attracts the scorn of men.

Counteth. Gr. *pebble*. Ancient counting by dropping pebbles.

Reputation, liberties, estate, life itself, all sacrificed.

Giving up our sins, self-righteousness, ease and worldliness.

Finish. Schemes incomplete, strongest proof of human folly.

Religion will cost something, irreligion will cost more.

It is a *reasonable* service and therefore demands reflection.

The motive for embracing Christ's Gospel must be considered.

The power to remain faithful to the Truth professed.

A consciousness of inherent weakness and disinclination to spiritual things.

Knowledge of the source from which strength is to be obtained.

πίργον. In a vineyard, or from which to guard a flock. *Doddridge, Etsley*. A dwelling house. *Horace* calls his house on a hill, an *arr. Pearce*. *Livy* calls Hannibal's garden-house, *turrim*. *Harmer*. A great palace-like edifice. *Olshausen*. A high palace. *Oosterzee*. *ψηφίζει*.—Calculates. Gr. and Eng. from *calculus* a *pebble*, used by the Greeks. American Indians and African natives count by pebbles and shells.

29. *Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,*

30. *Saying, This man began to build, and was not able to finish.*

Foundation. Matt. vii. 24. A firm foundation; *this* the preservation of the building.

Even after laying the foundation, the builder may be put to confusion.

It is easier to *throw life away*, than to *lead it to Christianity*.

“Broad is the way which leads to death, and many there be,” &c. Matt. vii. 13.

Able. Sinner convicted of his own weakness, the victory is begun.

He flies to God, to provide him for the battle.

Mock. Verse 10, Christ appeals to a man's sense of shame; here, pride.

The complete and decided Christian alone enforces the respect of men.

Half Christians, like unfinished palaces, are objects of contempt.

This condemnation, maliciously passed by sinful men, fore-shadows and fore-announces the condemnation of God.

If men praise us for returning to the world, the Devil will finish the mockery, in his time and way.

There never will lack mockers at true, or false Christianity.

μη ἰσχυρίσῃς. Da quod jubes, et jube quod vis. Memorable prayer of *Augustine*. These warnings not vitiated by the doctrine of the perseverance of the saints. *Doddridge*. Truths have a theological and anthropological aspect. *Stier*.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Going. A beginning of discipleship is here hinted at.

Make war. The man building without counting the cost, implies *folly*.

The king going to war without taking counsel, implies *danger*.

These parables therefore convey instruction to four classes of persons—

1. To the inconsiderate Christian. 2. To the mistaken Christian. 3. To the timid Christian. 4. To the steadfast Christian.

From the word *building* we derive the term *edify*. 1. Cor. iii. 10.

The Christian's life is a life of warfare and a life of watchfulness.

He has to contend against all the unfruitful works of darkness.

Against the enemies of God and of his own soul.

Having for his armor, truth, righteousness and faith.

A war discreetly carried on requires reflection.

A knowledge of the enemy's power and of the stratagems to which he may resort.

Satan, the world, and self are the forces combined against the Christian.

Of no one of them must he ever desire conditions of peace.

He must take counsel and that by frequent prayer.

He must follow Christ as the Captain of salvation and the Lord of hosts.

And look to Him for direction in the warfare and for support when pressed by the foe.

You must "endure hardness, as a good soldier of Jesus Christ."

2. Tim. ii. 3.

Solomon hints, "With good advice, make war." Prov. xx. 18.

King. "Behold the Lord cometh with 10,000 of His saints." *Jude* verse 11. Dan. vii. 10.

"Who may abide the day of His coming?" Mal. iii. 2.

The Christian warfare has something *kingly* about it.

His foes not alone mortal, but "*principalities and powers.*"

Sitteth down, at the council table; implies *deliberation*.

The wise ministers of state, consulted, seldom rashly rush into folly.

Cometh. The Lord may delay His coming, but judgment is sure.

Against him. All our *equipments* of moral excellence God converts into *sins*.

If one is filled with good resolves this test will expose them.

However well armed to appear before Him at His coming, He will at last remain mightier than thou.

Twenty thousand. Contest for salvation is *unequal* with us.

But human war, by *faith*, can overcome the world. 1. John v. 4.

Self must be absolutely surrendered to God or we are lost.

βασιλεὺς. The king, an emblem of a believer. The 20,000, of Satan, &c. *Augustine*. Herod. *Isaac Newton*. But he does not appear to have been weaker than Aretas, king of Arabia. **βασιλεῖ**.—Prince of darkness. *Lange*, *Braune*. *GoL. Stier*, *Bengel*, *Alford*, *Lisco*. The *spirit*, not the phraseology, to be noted. *Brown*. If the parable stood by itself, it might show the danger of contenting with God.

"*Sitteth down.*" *Magnus sedet*. *Aeneas*. *Virgil*. "*Ten thousand.*" Ten commandments. *Lisco*. "*Tower*" builders, refer to inward conflicts; the "*war,*" to outward enemies. *Oosterzee*. Our Lord had been giving high and heavenly precepts; He tells us if we will erect our *tower*, i.e. build up our lives, we must frame our account for a large amount of difficulty and suffering. *Gregory*. He had been speaking also of *spiritual* warfare against the powerful enemy of our souls. We must prepare our forces accordingly. *Cyril*.

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

Ambassage. He who refuses to treat for peace fights against God.

He who takes up his cross submits. John v. 23.

From beginning to end the cost of being a Christian is great.

It is not too great for the broken heart and contrite spirit.

Desireth. *Gr. begging*, as one entreats for alms.

With greater ease the king prevails on himself to sacrifice an army than to seek peace.

The request for peace expresses the hatred of one's own soul, by which he entirely renounces and resigns him unreservedly to grace.

τὰ πρὸς εἰρήνην.—an armistice; arrangements with a view to peace.

33. *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

Forsaketh. We renounce all when we do not set our affections upon the things of this life.

We renounce all when we are ready to forsake all at the command of God. We renounce all when we use it only, like travellers, as a provision for our journey.

That journey being daily onwards towards the Heavenly Canaan, and in obedience to a Divine command.

The builder renounces and expends money; the warrior, troops; and the disciple, parents and all social ties.

Self-renunciation and humbly acknowledging our poverty and helplessness alone counts the cost, and is the submission to our King.

It is a mighty undertaking to compass being a disciple!

Better leave Christ *sorrowing* than stay *dissembling*.

All he hath. Gr. *possessions*, both persons and property.

If you do not love those things you possess, you forsake them, even while you possess them. We may *retain* them; and yet *leave* them. *Gregory.*

ἀποτάσσεται. 1. Range into parts. 2. Take apart. 3. Bid farewell. 4. Renounce. *Ascenius.* Bids farewell to, implying deliberate arrangements. The present tense is used to announce a general truth. *Webster's Syntax.*

34. ¶ *Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?*

Salt. A figure of nourishment and preservation.

For the third time He repeats the saying concerning salt. Matt. v. 13; Mark ix. 50.

Salt is, in Scripture symbolism, the whole life-retaining, purifying influence of the Spirit of God.

A symbol of heavenly wisdom and of perpetuity. Col. iv. 6.

Symbol of barrenness. Judges ix. 45. Of hospitality. Ezra iv. 14.

Symbol of gratitude. Eating salt, Arabs esteem you a friend.

Mixed with fodder. Isa. xxx. 24. Sprinkled on sacrifices. Lev. ii. 13.

Romans and Greeks used salt on all animal sacrifices.

Incense perfumed (Ex. xxx. 35), had salt in it.

It does not exclusively refer to salt in sacrifices. Num. xviii. 19.

Every oblation of the meat offering, seasoned with salt. Lev. ii. 13.

Christianity arrested the corruption begun, and imparted a fresh and lasting savor.

God manifests the *savor* of His knowledge, by His Church. 2. Cor. ii. 14.

Good. It prevents corruption, and promotes life.

Saints faithful in persecutions, prove themselves *good salt*.

Lost. Pure salt dissolved, ceases to be, is annihilated.

No one really converted, will ever be finally lost. John xvii. 24.

Angels rejoice over conversions; no possible error can take place. Luke xv. 10.

Salt, the *inner* power of *divine* grace, preserving the believer.

It cannot any more become *saltless*, than light, darkness.

Without salt, the "earth is corrupt before God." Gen. vi. 11.

Abiding virtue within, divine energy without, strictly inseparable.

He who ceases to salt others, shows himself saltless.

They had *no root* in themselves, who perish under persecutions.

If the world *persecute*, it is because they *feel* the salt.

Saltless salt is despised, hypocrites are ever scorned.

"They went out from us, because they were *not of us*." 1. John ii. 19.

Nominal professors are oft among the most abandoned of men.

Savour. It gives a relish to the food of man and beast.

It forms an essential element in human blood.

In the hot climates, no meat can be preserved without it.

The most familiar and necessary substance of life.

It seasons what is insipid, and preserves the corruptible.

Seasoned. Salt cannot be restored, nor an apostate, remaining such.

If the Gospel cannot change them, what else can?

It is impossible to renew them again unto repentance. Heb. vi. 4-6.

If the earth, bearing thorns, is rejected, how will backsliders fare?

Heb. vi. 8.

ἄλας.—Chloride and sodium. After *καλὸν*, add *οὖν*. *Tischendorf*, *Oosterzee*. Means the disciples. *Bengel*, *Alford*. Salt of learning, savorless of grace. *Hamann*. Salt, lost its savor, cast on the great road of life, exemplified, 1. By heathen antiquity. 2. By Theocratic Judaism. 3. By mediæval traditionalism. *Lange*, *Oosterzee*. Add *καὶ* after *ἐὰν δὲ*. *Tischendorf*, *Alford*, *Cod. Sinai*. *μωραὶ* *θη*, *μωρός*,—*Foolish*. Applied to inanimate objects, *insipid*, *unsalted*. Salt may never lose its saltiness, it still illustrates the point. *Infatuated* if it were possible. *Markand*. Residuum of wood ashes. *Le Clerc*. Any saltish body. *Hammond*. Travellers profess to find salt, literally without saltiness. *Schoettigen*. Four hours from Aleppo, I broke off a piece of ground, exposed to the rain and sun, I found it contained particles of salt, which had wholly lost its peculiar savor. *Maundrell*.

"*Be salted.*" What can be salted therewith? *Tyndale*. What shall be seasoned therewith? *Cranmer*. What can be substituted for seasoning? *Alexander*. If even the salt, may become *rejected salt*, then a soul can become a *lost soul!* the noblest thing exposed to the greatest ruin. *Stier*.

35. *It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.*

Neither fit. That is, it is directly and indirectly unprofitable.

Nature of salt to be good for nothing but its peculiar use.

Professed believers in Christ failing to glorify Him are useless in the universe.

Love announces this warning, inexorable Justice will execute it.

Land. Salt was not used *for land*. Psa. cvii. 34.

Promotes barrenness, an emblem of sterility. Jer. xvii. 6.

Jerusalem sacked and ploughed—sown with *salt*.

Dunghill. Not used *for mingling with manure*.

Cast it out. Trodden under foot. Matt. v. 13.

Salt was used as sand to sprinkle the pavement in the temple.

A dead profession, a dead ministry, useless to the church.

Ears. To be used seriously, prayerfully, and practically.

Hear. A proverbial formula, by which attention was desired to **things** of serious import: but, alas! "Israel doth not know, My people do not consider." Isa. i. 3.

"*Cast it out.*" Allusion to the formal degradation of unworthy ministers. The excommunicated penitents, in primitive ages, used to cast themselves on the floor, to be trodden under foot, of those entering church. *Hammond*. Thus did *Eubolius*, on the death of Julian. *Socrates*. "Quo sale sal condietur? non datur sal salis." *Maldon*. *Jansen*.

CHAPTER XV.

1. *THEN drew near unto him all the publicans and sinners for to hear him.*

Drew near. Gr. *were drawing near*: not specially at present, but this was their *habit*.

Long treated with scorn by Pharisees they still fear rejection.

Curiosity brings some, but most come craving for life and peace.

They approached Him not with the body only but also with the heart.

They *drew near* freely, and through their sense of the great need of a Saviour.

Though He came to save sinners, He required then, as now, that they *draw near to Him*.

Those *drawing near* as sinners, *depart* having been *made whole*.

Yet their *drawing near* the effect of His love in first *seeking* them.

All. Without distinction of rank and condition, *all* who felt that they were sinners.

This hints at the character of our Lord's audience.

Secret but divine attraction ever drew the wretched to Him.

The fresh and delicious scent of Thy wonderful mercy invites us to "run after Thee." *Bernard*.

Publicans. Luke iii. 12. Their character and history. See Notes.

Ranked by the Saviour himself with "harlots." Matt. xxi. 32.

For the most part apostate Jews, traitors to their country and their God. Their evidence was not received in courts of justice.

It is thought they were *left out* of the census of the population.

They were more abhorred than even the very heathen.

Most of them may have probably deserved the contempt they received.

Men knowing they have no character to lose, often throw off all restraint and plunge into wickedness.

Sinners. Open and notorious offenders against the law of God.

Probably Gentiles, drawn by His words and acts of grace.

Tenderness towards the most abandoned sinners the highest instance of a Divine and God-like soul. *Law*.

A physician's special work is among the sick and perishing.

There are three classes of sinners :—

1. Open and notorious sinners, hardened in sin, who come not *near* to Christ in any way.
2. Secret sinners, who make a show of religion like the Pharisees, and who draw near to Christ *outwardly*.
3. Penitent sinners, who, feeling their need of a Saviour, come to Christ to be taught and saved.

Those whom He received during His earthly ministry were only testimonies of His saving mercy now.

As He drew Mary from her notorious sins, as He forgave the penitent thief, as He looked with pity on Peter whilst denying Him, and took Saul even while *breathing out threatenings and slaughter against* His saints, so now does He receive those, however greatly they may have sinned, who sincerely draw nigh to Him and hear Him.
Denton.

ἀμαρτωλοὶ, depraved characters of all kinds. *Meyer*. They came by special appointment. *Dod-bridge*. ἐγγ.—just within hearing distance. Resorted. *Tyndale*. Busied in drawing near. *Alford*. This form denotes habit or the uninterrupted continuance of an action, as Luke xiii. 10. *Webster's Syntax*.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Pharisees. Character, Luke v, 17, and vi. 2. **Scribes.** Luke v. 21.

Murmured. Gr. *audibly*, so as to be heard among the audience.

Envy had for ages held the key of knowledge.

Void of all sympathy, they pretended the multitude were desperately ignorant.

They scorned those who kindly mingled with the down-trodden crowd.

They censured His *eating*, but more intensely hated His *preaching*.

The three parables hint at heavenly sympathy for the lost.

He would shame these murmurers out of their selfishness.

God and angels rejoice, Pharisees grieve, at a sinner's conversion.

His very *presence* was fulfilling His Divine office.

Receiveth. Gr. *with a willing welcome to His society*.

What a precious truth they unconsciously uttered!

The very thing they censured was His special delight.

A malignant mind converts all virtues into vices.

They murmured against Him for doing that He came on earth to do.

In their pride and blindness they rejected Him for the cause which should have led them to see in Him the Messiah.

Our Lord not only *received* sinners, but allowed them to *receive* Him.

He receives *promptly*—He keeps none waiting in suspense or anxiety.

He receives *unreprovingly*—He never upbraids with remembrance of the past.

He receives *tenderly*—even little children find a place in His heart.

He receives *securely*—“None can pluck them out of My hand.” JOHN x. 28.

In the New Testament the Lord seems to have selected some of every kind and class to show He will receive all.

He will receive the rich—Joseph of Arimathea, an example.

He will receive the poor—Lazarus the beggar, an example.

He will receive the learned—Dionysius the Areopagite, an example.

He will receive physicians—Luke, an example.

He will receive soldiers—the Roman centurion, an example.

He will receive fishermen—Peter, &c., examples.

He will receive extortioners—Zacchæus, an example.

He will receive tax-gatherers—publicans, examples.

He will receive thieves—the dying robber, an example.

He will receive harlots—the woman who was a sinner, an example.

He will receive adulterers—the woman of Samaria, an example.

He will receive persecutors and murderers—Saul, an example.

He will receive persons possessed of devils—many examples.

He will receive backsliders—Peter, an example.

He will receive persons in trade—Lydia, a seller of purple, an example.

He will receive statesmen and courtiers—the eunuch of Ethiopia, an example.

He will receive families—that of Bethany, an example.

He will receive whole multitudes—those at the Day of Pentecost, an example.

Eateth, &c. This social *recognition* of them as human beings was to their bitter selfish hearts a special aggravation.

It seemed to them to imply that He must secretly *sympathize* with the *wicked*.

Instead of repelling their very touch as pollution, as did the Pharisees,

He actually encouraged their approach and confidence.

Alas, neither the cold formalist nor boasting philosopher ever had a remedy for the wretched.

This world's physicians have admitted the heart's disease is beyond their skill.

We have here both the tenderness of Christ, and His oneness with the penitent expressed.

His arms were open to receive, and those He received He united so closely to Himself as to make them companions and friends.

"If any man hear MY voice and open the door, I will come in to him and sup with him and he with ME." Rev. iii. 20.

διεγόγγυζον.—διὰ intensive—implying frequency, or in parties among themselves. *Campbell*; eagerly. *Wordsworth*. προσδεχεται.—He may that day have been entertained. *Scpp*.

3. ¶ And he spake this parable unto them, saying,

Spake, to publicans, but intended for Pharisees and Scribes.

Their murmurings and complaints the key-note of the entire chapter.

He would shew, the greater the degradation of the converted, the more it illustrated the glory of God.

There is no greater sign of holiness than procuring and rejoicing in another's good.

παραβολήν. The three grouped to express one idea; imitated by latter Rabbis. *Scpp*. Stupidity represented by lost sheep. Self-deceived by drachma. Voluntary crime by the lost son. *Bengel*. The Good Shepherd, the Woman, the Father, represent the Holy Trinity. *Ambrose*, *Origen*. 1. The innocent state of man at first—sheep. 2. He bears God's image, though lost—drachma. Sons of God, though prodigals. *Denton*, *Trench*.

1. What man of you, having an 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?

Man. The man having the flock, is plainly the Son of God.

David an eminent type of Christ, was a shepherd.

1. The cares of a shepherd and of a pastor, must be *unremitted*.
2. *Tenderly* exercised.
3. Ever *watchful* of the enemy of the flock.
4. Wisely to *provide* for wants of both of lambs and sheep.

Hundred. Represents Israel tended for ages, by under-shepherds.

Spiritual rulers are thus named in Ezek. xxxiv. and Zech. xi.

They ought to have sought the lost and brought back the straying.

They censure the Good Shepherd for doing, what they neglected.

Thus the Spirit named Jesus, long before by the prophets. Ezek. xxxiv. 15.

“I will feed My flock, and I will cause them to lie down, saith the Lord.”

Sheep. Peculiarities. Luke x. 3. See Notes.

Sheep noted, 1, for stupidity. 2, for innocence. 3, for unconsciousness of perils. 4, Having wandered they seldom find their way back to the fold.

Sheep in the fold represent the race of man unfallen in Paradise.

Each lost sheep represents each sinner wandering far from safety.

The perils of *starvation* and of a hungry cruel *foe* await him.

Lose. Daily experience proves the danger of sheep wandering.

Sheep perchance may very rarely return to the fold.

But sinners never return. Once lost, lost for ever.

Sinners are lost, 1, to God. 2, to holiness. 3, to happiness.

They are lost, 1, to the Church. 2, to safety. 3, to themselves. 4, to usefulness

My sheep wander through all the mountains. Ezek. xxxiv. 6.

A mother shows herself most a mother when she loses a child.

Also a pastor, faithful and true, when he loses one of his flock.

One. Having an hundred, He might afford to lose one.

It is but one, let it go.—A hireling would say.

Leave. Not for want of care, but since they are quite secure.

Folded in the heavenly enclosure, they rest from their labors. Rev. xiv. 13.

Ninety and nine. Some refer to His great flock throughout the universe.

This thought admissible, but is no exposition of the text.

Wilderness. Luke i. 80. Some few in Judea, for a brief season, have grass.

The flock is left in comparative safety from wild beasts or wandering hordes.

Go after. Christ's love is an *active working* love.

He did not sit still in heaven, bewailing the lost sinners.

He never rested until He had made an atonement.

“And how am I straitened till it be accomplished?” Luke xii. 50.

Christ's love is a *self-denying* love.

Shepherd brought the sheep home on his *own* shoulders. Isa. liii. 6.

"He endured the cross, despising the shame." Heb. xii. 2.

"Greater love hath no man than this, that a man," &c. John xv. 13.

Christ's love is *deep, mighty*, everlasting.

He rejoices to save sinners—It was "His meat and drink." John iv. 34.

If He did not seek us, we would never seek Him.

Which is lost. Greek has the article, *the* lost, *i.e.* *the well-known lost sheep*.

The image of a silly, wandering sheep, amid unknown dangers.

The sinner knows not what he does, and sins through ignorance.

In one aspect, he deserves wrath, and in another he claims pity.

Some wander without knowing they have a shepherd or a fold. Acts xvii. 27.

"All we like sheep have gone astray." Isa. 53. 6.

"For ye were as sheep going astray, but are now returned." 1. Pet. ii. 25.

The *gentlest* view of the apostasy, a wretched wandering sheep.

Until, &c. He rests not until He has found it.

We see our Lord following sinners to daily meals even to their *tables*, where sin abounds.

Love is enduring, and continually increasing in effort.

God does not wait for the lost one, to return himself.

We should beware of *losing* what God wishes to be *saved*.

God is ever represented as the source of man's repentance.

The Father first loves us before we can love Him.

He seeks us, and without His seeking we shall never seek Him.

He labors for our salvation while we are dead to all care for our soul.

He labors perseveringly, not giving over till He hath *found* the lost sheep.

As He came into the world by His incarnation, so He comes now Himself in every act of grace by which He recalls us.

As Christ is, so His ministers should endeavour to be, good shepherds.

Good shepherd. 1. Unexampled compassion. 2. Long-suffering. 3. Sparing tenderness. 4. Blessed joy.

Gr. The lost sheep is MANKIND. Wordsworth. "Ovis illa, quæ perierat in Adam, locatur in Christi," *Ambrose*. Every sinner before his conversion. *Oosterzee*. τὰ ἀπολωλεμένα: those who have not become conscious of evil. *Braune*. All Israel. *Rechter, Alford*. His unfallen thousands on the heavenly mountains. *Cyril*; the legions of heaven. "Angelorum, Archangelorum, &c., immemorabiles greges," *Ambrose, Bezaux*. Saints in heaven. *Stier*. Established saints. *Doddridge, W. & W., Rheimish Notes*. Ironically of the Scribes and Pharisees. *Trench, Major*. But our Saviour never submitted to any in so solemn a scene.

ἐρήμω—not a barren place, but one abounding with pastures. *Alford*; down or pasture land, woodland, &c., opposed to the city—not necessarily a barren wilderness. *Wordsworth*. “*Mille meae Siculis errant in montibus agnae.*” *Virg. Ec.* ἕως εὐρη—The certainty of finding does not nullify the necessity of effort. Divine decrees embrace means as well as ends.

5. *And when he hath found it, he layeth it on his shoulders, rejoicing.*

Found. Christ's incarnation, was the girding of Himself to go after His lost sheep.

His whole life of obedience and suffering, was following the straying.

He was not “wearied by the greatness of the way.” *Isa.* lvii. 10.

He shrank not when the thorns wounded His flesh.

With strong crying and tears He offered prayers and supplications.

Heb. v. 7.

* He followed us in the depths of our misery, and to the extremity of the curse.

It implies seeking the lost till the death of the cross.

There alone it was completed, He cried “IT IS FINISHED!”

Shoulders. An image of the sustaining grace of Christ. *Isa.* liii. 6.

He layeth it not on the shoulders of His ministers, but on His own shoulders.

His twofold nature, the Divinity by which He supports us, the humanity by which He sympathizes with us.

He strengthens the weak and penitent soul by the grace which flows from His whole nature.

He bore our sins, laying the burden of our transgressions upon His shoulders.

He bears us still upon His shoulders, enduring with us in our frequent falls from grace.

He will not cease till His rescued are made final partakers of salvation.

He sought His own and would not pause until He found it.

He does not smite or drive it harshly back to the fold.

“He shall gather the lambs in His arms, and carry them in His bosom.”

Isa. xl. 11.

The sheep is weary with long wanderings, hunger, and thirst.

The pastor is “to bear with the infirmities of the weak.”

Nothing is burdensome to charity, nothing is troublesome to true love.

Love and joy make labour pleasant to Himself.

Rejoicing. 1. Repentant heart of the sinner. 2. The envious heart of Pharisees. 3. The loving heart of Jesus.

His love, free from all reproaches, thinks only of the recovery of the lost.
 "For the joy that was set before Him, He endured the cross." Heb. xii. 2.
 "He shall see the travail of His soul and be satisfied." Isa. liii. 11.
 "He will rejoice over thee with joy, He will rest in His love." Zeph.
 iii. 17.

Shepherd-feeling indicates much more than the care of *property*.

In Christ, love and self-interest are one.

He who has untold myriads of sheep is unwilling to find one wanting.

He counts that lost which He cannot feed and bless for ever.

He rejoices over the accomplishment of His work, and the rescue of the soul He has long sought to save.

ἄμους, est suavis significatio inserta passionis Christi, qui fit victima pro nobis.
Μετανέθων. Humeri Christi, crucis brachia sunt. *Ambrose*.

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 which was lost.*

Cometh, to heaven at the time of His ascension.

Home. Christ has returned home and will take all believers to Himself.

Eph. i. 20, ii. 6.

His friends. Those happy myriads dwelling in other unfallen worlds.

Neighbours. Those blessed hosts of angels filling the heaven of heavens.

The great Proprietor summons others to share His joy.

What immeasurable depths of divine sympathy are hinted at in this figure!

Is there joy at thy conversion? will there not be greater at thy glorification? *Baxter*.

Friends, because they do their Father's will, "ministering spirits," &c.

Neighbors, because they stand in his presence and gather brightness from His glory.

"When one member is honored, all the members rejoice with it."

Rejoice with me. As if too much for Himself to bear, He seeks relief by imparting it to others.

A law of our nature—excessive joy or grief relieved by sympathy.

His joy exceeds His gratitude for the quiet possession of the ninety and nine.

The redemption of a sinner is a cause of greater joy to the Saviour than to the redeemed one himself.

Christ alone knows the worth of a soul, and the blessedness of eternal salvation.

Our life is His joy. *Gregory.*

A parent rejoices more over a child raised from the borders of the grave, than those in health.

I have found. Implying that the penitent's name is written in heaven.

A soul is a kingdom; souls converted are so many kingdoms reconquered.

My sheep. Gr., *that sheep of mine—which you well know.*

The heavenly beings are aware of the loss and recovery of souls.

My sheep. Though the sheep was lost the Shepherd's right remained.

Even when we are wanderers from God, we are still His, and still the objects of His solicitude and love.

“I will seek out My sheep which are scattered.” Ezek. xxxiv. 12.

In this parable God's great love to man shown in three particulars:

1. In the manner of his creation—*He made man upright.*

Created in innocence, he has wandered from the fold of God by his own will.

The confession of the penitent is, *I have gone astray, like a sheep that is lost.*

2. In the work of man's redemption—His care in seeking us, His patience with us, His power in strengthening us.

The price of our redemption was *the precious blood of the Son of God.*

3. In that glorification which is the inheritance of all whom He has redeemed—the Shepherd bears back the sheep to His own home; the Saviour ceases not from His care until He gives us a share in His heavenly joy and in the happiness of angels. *Denton.*

In His life He *sought* the sinner till He found him, in His death He *laid him on His shoulders*, in His resurrection He *rejoiced* for him, in His ascension He did open the doors of heaven and bring him to His FATHER'S house. *Panygarda.*

τὸν οἶκον. His own dwelling, Heaven. *Wordsworth.* Jesus Christ returned home at His ascension, for heaven is His home. *Bengel.* φύλους and γέροντας—Angels. *Meyer.* The spirits of the just made perfect. *Alford.* Angels in heaven, and those engaged in foreign labors. *Bengel.* πρόβατόν μου. Many gems, seals, fragments of glass, relics of the primitive church, represent the Good Shepherd, bringing home the lost sheep upon His shoulders. It was painted upon the communion cup. *Tertullian.* It is found in bas-reliefs on sarcophagi, and paintings in the catacombs. Sometimes He holds the

seven-reeded pipe, to show the attractions of divine love, or sitting down, as if weary of the length of the way. *MacFarlane's Catacombs of Rome*. They are among the most deeply interesting memorials of the Church of God, found in the Vatican, that vast Treasure-house of classical and sacred antiquities.

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 need no repentance.*

I say. Our Lord often thus introduces his *revelations* of the unseen world.

The majesty of this expression forms the sublime transition to its interpretation.

I, the Great Shepherd, say unto you shepherds of Israel. Ezek. xxxiv. 7.

Unto you. Murmuring Scribes and Pharisees, who understand not the depths of Divine love.

Murmur not, for I know full well what passes in hell and heaven.

What grieves you on earth, causes a jubilee of joy in heaven.

Likewise. Gr., *in like manner*.

Joy. Solemn and festive, at the news of the salvation wrought on earth.

Joy, a deep natural feeling springing up in the heart, at any happy but unexpected event.

The Pharisees' murmuring sternly rebuked by the announcement of this joy.

The church militant, the church triumphant, have but one heart.

The Jews represented angels as weeping over the ruins of our race.

The joy of Christ runs over and wets the fair brows and beautiful locks of Cherubin and Seraphim; and all the angels have part in the banquet. *Taylor*.

We may well suppose their *joy* is "not without song."

In heaven. The divine compassion of those exalted beings strangely contrasts with the vexation of the Pharisees.

Among the most deeply interesting revelations of the secrets of heaven.

Implies acquaintance and concern of holy beings in the salvation of sinners.

Angels intensely desire to look into the mysteries of redeeming love.

1. Pet. i. 12.

"Unto the principalities and powers in heavenly places is made known by the church the manifold wisdom of God." Eph. iii. 10.

The law of loving sympathy prevails amongst all holy beings.

The source and home of this law is in the bosom of the infinite God.

Joy over a sinner's conversion is as *natural* as a shepherd's over a lost lamb found.

Angels rejoice, 1, for God's sake ; 2, for Jesus' sake ; 3, for the sinner's sake ; 4, for their own sake.

1. No loss so great as the soul. 2. No pains too great to save it. 3. No joy so great as over its salvation.

No penitent sinner too mean to become the object of joy in heaven.

How does the joy of angels put us men to shame !

Repenteth. The joy is not because he is a sinner, but because he is a penitent returning sinner.

The sinner hearing the voice of the Shepherd irresistibly follows Him.

With the call to Levi at the receipt of custom there went power to make it effectual. Mark ii. 14.

More. The mother rejoices more over her recovered child than at the health of the others.

We rejoice more at finding a lost treasure than if we had ever kept it.

The conqueror triumphs more in a victory than if there had been no perils of battle.

The sailor rejoices more from escaping a threatened shipwreck than if the sky had ever been calm.

The husbandman rejoices more over one bad field that now brings him a good crop than over all the rest of his land.

χαρὰ. This fact must be revealed to angels as there can be no deception in heaven—the repentance must result in the salvation of the soul. A proof of the *preservation* and *perseverance* of the saints. *Dwight*. *δικαίους*—Scribes and Pharisees. *Calvin*: like the well-behaved brother. *D. Brown*. Children trained religiously, who have, under parental faith and fidelity, grown up in the fear of the Lord. *Hammond*. *δικαίους*. To angels who have never sinned. *Ambrose*, *Hilary*, *Chrysostom*. Dwellers in the worlds unfallen. *Cyriel*. Glorified saints. *Doddridge*. Living believers. *Luther*, *Spener*, *Bengel*. Those thinking themselves righteous, as Pharisees, &c. *Meyer*. More just than publicans and sinners. *De Wette*. A mere addition to the picture. *Grotius*. Used ironically. *Oosterzee*, *W. & W.* Jews. *Whitby*. It seems strange that the sinner returning is elevated more highly than the just persons. *Olshausen*. To reason it remains an insoluble problem, how God can pardon sinners simply on repentance, and yet remain righteous towards the unsinning. The *only key* that unlocks this mystery, was found hanging on the cross. *Stier*. Subjectively righteous in their own estimation. Or it may apply to the worlds that have not fallen. *Alford*.

ἤρασαν—A hint at the concealed hypocrisy of Pharisees believing that they had no need of repentance. *Wordsworth*.

8. ¶ *Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*

Ten pieces of silver. Gr. ten drachmas, sixteen cents each.

The numbers in the three successive parables a climax—*one hundred, ten, two.*

The sense of loss is in proportion of the part lost to the whole. *Trench.*

The nine remaining drachmas may hint at the part of God's creation retaining their integrity.

The comparatively small value of this coin may indicate the proportion the human family bear to the vastness of God's empire.

The Jews never coined any money of their own.

Herodian coins of that age were medals struck on particular occasions.

This had not, like the Roman denarius, the image of the emperor.

Athens had no sovereign; the image of an owl, tortoise, or the head of Minerva commonly found on their coins.

One piece. The soul, originally stamped with the image of the Great King.

It was precious because it bore the image and likeness of God.

It still retains traces of its original beauty, though by sin they are much effaced.

This piece of money was lost for all useful purposes to its owner.

Man has become altogether unprofitable unto God.

Yet, however fallen and defiled, he is still God's creature and capable of restoration.

Candle. Luke viii. 16. Ancient mode and materials of light.

Glass was very rare and windows very small in ancient houses.

Hundreds of dwellings now in Egypt have no window whatever.

Dwellings at Pompeii, covered by an eruption of Vesuvius 10 years after Christ, reveal a similar fact.

The candle is the Word of God, which the Church holds forth.

Not to light Jesus' way to us but to show us the way to Him.

"Thy word is a lamp unto my feet, and a light unto my path." Psalm cxix. 105.

Some see the Saviour's divinity shining through the flesh.

Sweep the house. This corresponds to the shepherd going out after the sheep.

Ancient dwellings had the earth generally for the floor.

This was covered with straw instead of a carpet.

Dwellings of the rich had floors of marble in mosaic work.

It represents the various methods of God to bring home lost souls.

Or the lighting and sweeping may show the office of the Spirit.

Implies also purging the Church from pernicious principles.

How unwelcome to those who have no interest in finding the lost.

Evermore the charge is, the Gospel turns the world upside down.

Secret aversion becomes open enmity, quiet alienation becomes active hostility.

There is an outcry against the best Christians as troublers of Israel.

The sweeping chastisements of the law necessary to the sinner.

The house must not only be penetrated by the light, it must be swept diligently.

Diligently. Her heart is intent upon recovering the lost coin.

The witnesses of Jesus are said to torment the dwellers upon earth.

But they, bearing the candle of the Lord must not cease their diligence.

Sinner imaged by the lost drachma. 1. His original splendor. 2. His present fall. 3. His recovered value.

γυνή. Qui sunt isti, pater, pastor, mulier? nonne Deus pater, Christus pastor, mulier ecclesia. Represents the Holy Ghost. *Bengel, Alford, Stier*; the Church. *Ambrose, Wordsworth, Olshausen*; Christ's mission. *Owen*.

δραχμάς.—A silver coin in use among the Greeks, from *δράσσομαι* to clutch in the hand, equal to six *ὀβολοί* or bars of iron, of such a size that a man could grasp but six of them. *Hempsterhuis*. The coin was not *hers*, but property of another; it was *lost* by her. *Wordsworth*. Her joy might seem unseasonable over so small a sum, were it not the tenth of all she had.

λύτρον, by means of the ministration of the word, the search is made. *σαροῦ*. This is not to be done without dust on man's part. *Bengel*. Everit. Old *Vulg.*; by the error of copyists it was written "everit," "turneth up so down." *Wickliffe*. Pope Gregory wrote a long commentary on "everit," from which he defends persecution. *Trapp*: indicating a low state of scholarship, during the dark ages, and the pope's ignorance of Greek. *Beza*.

οἰκίαν is here the Church, and *γυνή* the indwelling Spirit. *Alford*. As the wells (Gen. xxvi. 18), stopped by the Philistines, were opened by Isaac, the son of gladness, so the money was found *within*, and not *without*, the house. Thus, at the bottom of every man's soul is this image of God, covered with dust and defilement, which may recover its first brightness in the hands of the Spirit. *Trench*.

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.*

Calls. The Spirit abides in the church, and angels are ever present.

Rejoice with me. All holy beings are invited to share in her mysterious joy.

Found. The piece of silver had never been found, had it not been sought.

The sheep had never returned, had it not been brought.

Lost. The sinner lives all unconscious of his real worth.

Like a precious coin, he lies valueless in the mine of this world.

Observe the woman does not call the piece of silver *her own*.

The penitent sinner, stamped with God's image, though marred and bedimmed is God's.

The woman owns that *she* lost it, perhaps by neglect, not imputable to Christ. *Wordsworth*.

“He came to seek and to save that which was lost.” Luke xix. 10.

He employs means and agencies, but to be successful all must be animated by His Spirit.

The special work of the Gospel ministry here indicated, viz. the recovery of the sinning, the erring, and the lost.

γείτονας. The finder, being a female, invites her *female* friends and neighbors, which is not expressed by the E.V. Herein the proprieties of language are observed. W. & W. *συγγάρητε*. Exclusively to the Holy Ghost. *Bengal, Stier*; the Church. *Luther, Lisco*; both. *Oosterzee*. Sum nummus Dei Thesauro aberravi, miserere me. *Augustine*.

10. *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

Joy. God the Father has no pleasure in the death of a sinner.

The sons of God shouted for joy, at the first creation. Job xxxviii. 7.

Greater joy finds place at the birth of a soul unto everlasting life.

One, void of interest in the welfare of Zion, should mistrust his piety.

Woe to those pastors, who should be angels in their ministry, but envy even the good performed by other hands.

Some are ashamed of penitent tears, as signs of weakness.

While man is mocking, angels are rejoicing.

The presence, not *among*. The Great Shepherd rejoices.

In verse 6, REJOICE WITH ME, angels catch the rapture.

Having been “ministering spirits to the heirs of salvation,” their interest abates not, returning to their bright abodes.

Flairicees murmured—In heaven the recovery of *one* is hailed with joy.

In these outcasts, Incarnate Love is revealed. Luke xix. 10.

Angels. See Luke i. 11. Their history and character.

The angels are introduced rejoicing, in contrast with the sullen silence of malignant Pharisees.

Instead of slighting penitents, they wait with joy to receive them as companions in service and sharers in blessedness.

Angels rejoice more for the conversion of one penitent, because he rises again from his state of sin more watchful, more humble, and more full of godly zeal and charity. *Gregory.*

χρᾶ. The tears of penitence are the wine of angels. *Bernard.* Their conversion causes Te Deums among the heavenly hosts. *ἐνώπιον*—not with, among, or on the part of. It is the Great Shepherd manifesting this joy. *D. Brown.* *ἀγγέλων*—angels and saints, they being all on an equality. *Rheinish Notes.*

11. ¶ *And he said, A certain man had two sons :*

Said. This parable has been styled *The PEARL and CROWN of all His parables.*

It has the silver lining of MERCY gilding all its scenery.

It is transparently artless, as a chapter of human life.

It reveals many of the sacred mysteries of the kingdom of heaven.

Saints and sinners find themselves reproduced in it.

It is a gospel within a gospel.

Main design twofold. 1. To show God's *willingness* to receive penitent sinners. 2. The causeless ground of Jewish *jealousy* toward Gentiles.

Certain man. The Creator and Father of all mankind.

All nations are of one blood, His offspring. Acts xvii. 26.

Two sons. Man originally bore the image of his heavenly Father.

Generally applied as denoting the *two* classes—Jews and Gentiles.

Pharisees were *brethren* of publicans. Jehovah, God of Jew and Gentile. Rom. iii. 29.

All men morally are on an equal level before God.

Those trained under one roof with equal fidelity, at times take different ways. Grace runs not in families.

"A wise son gladdens his father, but a foolish son is," &c.

Jacob and Esau, Absalom and Solomon illustrate this truth.

Abel and Cain were doubtless brought up in sight of Paradise itself.

δύο υἱός. Jews and heathen. *Augustine, Bede.* Angels and men. *Herberger.* Pharisees and publicans. *Alford, Oosterzee.* "Elder brother." Those content with legal obedience. *Trench;* Pharisees of the better sort. *Neander;* saints. *Bengel;* scribes. *Calvin;* angels. *Maldonatus.* All sinners in their federal head sons of God. *Oosterzee.*

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 living.*

Younger. His departure hints at the great apostasy of the Gentiles. His return, their reception into the privileges of the New Covenant. Estranged in heart, he cannot longer tolerate holy restraints of home. He is strongly urged by the lust of setting up for himself.

Said. His claim is urged in technical, almost *legal* form.

This delicate touch shows a stranger's heart in his father's house.

It requires far advance in alienation to *utter* such a bold demand.

It may be called the *practical atheism* of every soul forsaking God.

Give me. No proof of this being his right, or a custom among Jews.

Levitical law would give him half of his elder brother's inheritance.

Deut. xxi. 17.

A far better prayer had been, "Give us this day our daily," &c.

He had lost conscious dependence on God, the true source of peace.

The *demand* at the close, outweighs the petition at the beginning.

This is no *sudden* impulse of a fiercely tempted soul.

The father watched the germ gradually growing into a spirit of rebellion.

Unthankfulness and forgetfulness of God's goodness are precursors of apostasy.

He proclaims the sad severance of an internal bond.

Pride and sensuality are fruits of the root, *selfishness.*

Desiring to be one's own master the beginning of sin; all afterward the unfolding of this germ.

Supposed origin of sin, the pride of an archangel. 1. Tim. iii. 6.

Some vainly apologise for the waywardness of youth.

Alas, he will no longer tolerate the holy fellowship of his father.

We see the death and extinction of the *filial* sentiment.

He passionately contemns his only *true* possessions in God.

He would be *independent* of God, the root of all evil.

He seems to regard his rights as equal to his father's.

A sure sign of Divine wrath when such a prayer is heard.

A sinner's prayer granted, often the final token of perdition. Mark v. 17.

Portion. Custom of distributing an estate during the father's life known in the East, but not among the Jews.

The elder son had a double share in his father's estate. Deut. xxi. 17.

The object was to enable him to provide for his sisters.

Each child of Adam receives a portion in this state.

Goods. What a mockery of the wants of a man's soul are earth's treasures!

He had grown weary of living upon his father's fulness.

He trusted to become a fountain of joy to *himself*.

He seems desirous of carrying away his own share as *spoil*.

He fancies that his infatuated plan is wisdom.

Thus men deem health and wealth the only goods.

He seems to have esteemed things of sense above gifts of grace.

Falleth. A polite term for grasping after what he had a *right to*.

Ingratitude, one of the fruits of original sin.

A most fatal error to mistake God's *gifts* as *debts*.

The sinner's ruin is not being *satisfied* with what God gives.

Paradise ought to have made our first parents *content*.

License to sin is a most perilous liberty.

Men madly deem they have freedom, when they break all the bands binding them to God.

A filial spirit of dependence on God, only true blessedness.

Divided. The father is unwilling to find a *servant* in a *son*.

The only true freedom for a creature is in God's service.

He knows all restraints fruitless in keeping him as a *child*.

Divine mercy will never *dragoon* a creature to share His love.

In bestowing the inheritance He foresaw it would be all consumed.

That the prodigal in deep distress must learn the folly of his course.

He suffers us to chose our own path, but hedges it with thorns. Hos. ii. 6.

Though he forgot his parent the father's heart ever follows him.

Unto them. Unto the elder as well as the younger.

The elder's share remains under the father's guidance.

The younger, conceited in his folly, bids his aged *father* and *wisdom* "farewell," at once.

Living. Herds, grain, and other oriental treasures.

νεώτερος. Publicans and Gentiles. *Hilgenfeld.* The sinner within the covenant. *Tertullian.* ἐπιβάλλον. A singular but genuine Greek expression. *Grotius.* The phrase, like so many in Luke, is classical. *Wakefield.* Descriptive of the mind of the Gentile world. *Wordsworth.* μέρος. Those marrying Amazons obtained their portion

first from their own parents. *Herodotus*. A picture of the Gentile world leaving the tents of Shem. *Stier*. The permission of free-will to man. *Alford*. But though the Fall has so benumbed or paralyzed man's powers, that his freedom is imperfect, his *responsibility* is as *entire* as in Paradise. His *bondage* of soul to Satan is his sin and ruin.

δειλεν. Reserved his lands, family, servants, &c. *Bloomfield*. βίον. The substance of man is the capacity of reason, accompanied by free will. *Theophylact*.

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.*

Days. He had his prayer granted, and believed himself happy.

But secured in possession he hastens to his ruin.

It marks the impatience of the sinner, in breaking away from God.

Gathered. He converted them into ready money.

Like men unrenewed, he mistook entirely the chief end of his creation.

All, he could command; he left his best treasure behind.

In his father's heart was a depth of love he little understood.

With deliberate resolve, he collects all his energies and goods.

He intends the earth shall yield him a rich harvest of joy.

Sinner turning his back on his Father, trusts his own feeble arm for the future.

He defiantly declares the creature better than the Creator.

Journey. Liberty unseasonably obtained, is commonly intemperately used.

Sin first is sweet, but afterwards is bitter.

The young prodigal dreams he has all he desires.

"Lord of himself! that heritage of woe."

He knows not the terrible bondage of his own lusts awaiting him.

Sad experience proves true *liberty* only in the *restraints* of our Father's house.

Apostasy of the heart, oft precedes the apostasy of life.

Man cannot wander long in safety by his own guidance.

Fatal experience will prove the heart a most deceitful guide. Jer. xvii. 9.

Selfishness, set to guard divine gifts, will sooner or later bankrupt a soul for time and eternity.

Far country. Distance from God is not in space, but in affections. Any place where the heart can play *atheist*. [Bede.]

A disbelief in Omniscience the root of myriads of sins.

Departure from God is the full consummation of guilt.

Even *allusions* to a faithful father become irksome to a profligate son.

Sinners at first think such a **LIFE** the only one worthy of the name!

But God calls it *death* begun,—“My son was **DEAD**, but,” &c. v. 24.

The history of all sinners:—1, independence; 2, apostasy; 3, indulgence;
4, sensuality; 5, self-destruction, if not arrested by God.

Away from Christ is to be without God, without hope, without a home.

Eph. ii. 12.

1, Christless, 2, Godless, 3, hopeless, 4, homeless are all unbelievers.

Wasted. Gr. *dissipated*. Figure taken from winnowing the chaff.

The sinner is the greatest waster in God's universe.

All creature possessions consume themselves in the using.

Even riches the surest “*make themselves wings and fly away.*” Prov.
xxiii. 5.

Covetousness makes the soul lean in wishing, and turns all wealth into
poverty.

The more men's goods increase the less and less do they satisfy.

Lords of their means but *slaves* to their desires.

Adam squandered the finest inheritance ever bestowed on man.

Folly thinks life long and wealth to be inexhaustible.

But misery comes treading on the heels of riot.

Pleasures of sin are very brief but its sorrows are long.

Vanity desires to outshine those in the same race of folly.

“He that follows vain persons shall have poverty enough.” Prov.
xxviii. 19.

Substance. His shelter, his raiment, his food, his gold are ended.

With loss of these his credit is *bankrupt*: the poor have but few friends.

Mankind avenges itself on its dupes by first *betraying*, then *disowning*
them.

If the world injure one it is sure to scorn its own victim.

The envious Sanhedrim first ruin Judas, then scorn him.

But there are greater treasures squandered than gold.

Spiritual bankrupts lose that which angels might desire, the true riches,
without which they are poor in time and wretched through eternity.

Riotous living. Gr. *Not caring to save any portion.*

Sin makes men reckless—they pawn their fortune, their credit, their
character, and at last their *souls*!

The world has its attractions and the flesh its pleasures.

One element they continue to forget—

For all these things God will bring them to judgment. Rom. xiv. 12;

Ecc. xi. 9.

The path of sin a descending path—1, pride, 2, departure, 3, waste, 4,
servitude, 5, misery.

The path of salvation an ascending path—1, reflection, 2, penitence, 3, return, 4, liberty and life.

χώραν μακρὰν. Forgetfulness of God is that far off land. *Augustine.* ἀσώτως, ἀ and σώζω, without salvation; accursed, abandoned, desperate. *Lidd. & Scott.* Self-destroying life. *Stier.* Incurrible. *Alford.* Latins called such *perditum*, ruined. *Olshausen, Trapp:* dissolutely. *Wordsworth.* The adjective ἄσωτος is defined by Aristotle to mean, ruined by himself: the noun ἀσωτία denotes prodigality combined with intemperance. *Bengel, Luxuriose, Vulgate.* More than *luxuriose*, implies a waster of himself, faculties, time, health. ἀσέλγεια. A synonym with ἄσωτος, supposed by some to be derived from Selge of Pisidia, of infamous morals:—one doing all that caprice or wanton insolence suggest. *Trench.* One who cannot be saved, *Bloomfield.* Dead to his native country. *Vers. Ger.*

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Spent all. “Wherefore spend ye money for that which is not bread?”

Isa. lv. 2.

He called the goods his own, but they were his father's goods.

Time passed merrily for a while, but such pleasures soon die out.

While his substance lasted, conscience was silent.

Relish for carnal joys often lost, long before they arrive.

It shadows forth the deep internal gnawings of the soul.

Dreadful horror, bitter emptiness, agonize the heart.

He found slavery, when he fondly hoped for independence.

Seducing, apostate companions, now mock over his ruin. **Prov.**

xxviii. 19.

Degraded to the level of beasts, he covets swine's husks.

Strong colors, but He who paints, knows the sinner's heart and history.

More is spent than gold can buy. Riches of sovereign grace.

Bible, sabbaths, admonitions of conscience, Spirit's strivings, throne of grace, hope of glory, all madly flung away.

Arose. Sent in mercy to bring back the prodigal to penitence and his home.

Let sinners thank the Lord for such rough warnings to a slumbering conscience.

Famine, of truth and love, whereon the soul can alone live.

It is an evil thing and bitter to forsake the Lord. Jer. ii. 19.

Calamities in this sinful world, are visitations of mercy.

The misery was *general*, but God's aim was *personal*.
 Mysteriously held back until in heart he could feel its rigors.
 The storm did not descend, until *Jonah* was in the ship.
 In that land, there is always a famine of the Spirit.
 The candle of the Lord had almost gone out within him.
 Trying to keep goods without God, is to recklessly scatter them.
 This famine does not come with earthquake *suddenness*.
 Natural delight is a scanty cistern, not a living fountain.
 But the faster prodigals live, the sooner comes exhaustion.
 Yet oftentimes a man's earthly wealth remains while his soul is famishing.
 This famine sits down an unbidden guest at rich men's tables.
 His boasted freedom, is bondage, under another name.
 Belshazzar was *starring* at his own princely feast. Dan. v. 1.
 Like all prodigals, he soon made himself a beggar.
 "They became vain, &c., and their foolish heart was darkened." Rom.
 i. 21.
 Greeks and Romans had thoroughly tested all earthly good.
 With Solomon they agreed that it was "vanity of vanities."
 All child-like faith in the old allegiance, had departed.
 Worn out creeds, could not nourish the spirit of man.
 Some, in mockery and some, in despair, asked "What is truth?"
 But the oracles were silent and none seemed to regard.
 They had exhausted every energy for that which satisfieth not. Isa.
 lv. 2; Ezek. vii. 19.
 They had for long sad ages cried, "Who will show us any good?"
 Psal. iv. 6.
 Heaven answered back, "No peace, saith my God, to the wicked."
 Isa. lvii. 21.
 This foretaste of coming woe should have summoned him to his home.
 Self-confident, his proud heart was still unsubdued.
 Barrenness, shame, and death the fruits of persistent sin. Rom. vi. 21.
 In want of what he *once* enjoyed, and of what his father's servants *then*
 enjoyed.
 This famine is the shepherd seeking his stray sheep, the woman sweep-
 ing to find the lost.

καὶ αὐτὸς ἤρξαστο. He began *himself*. Et ipse cepit egere. *Vulgate*; he, as well as others; he, who had lived so recklessly. αὐτὸς is used to give emphasis to the action or state signified by the verb, especially where a series of actions or circumstances is recorded respecting a certain subject. Luke xvi. 23-24; xvii. 16; xxiv. 31. *Webster's Syntax*. Sin reigns where the love of God is not. *Quæsul.*

λυμὸς. A poet, in the noon of life, of fortune, and full pursuit of pleasure thus wrote:—

“My days are in the yellow leaf,
 “The flowers and fruits of love are gone—
 “The worm, the canker, and the grief,
 “*Are mine alone.*”
 “The fire that on my bosom preys
 “Is lone as some volcanic isle,
 “No torch is lighted at its blaze,
 “*A funeral pile.*” *Byron.*

15. *And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.*

Joined. The stricken sinner cries, “Bricks are fallen, I will build with hewn stone.” Isa. ix. 10.

Resolved in defiance of heaven and earth to hold out to the last.

The wretched, in want, begin trying to help themselves.

Human devices are utterly unequal to secure the soul’s peace.

“He that commits sin is the servant of sin.” John viii. 34.

“Make me a keeper of swine,” he asks, “lest I starve.”

He had become before a slave to his own wicked *lusts*.

Now he surrenders his liberty as a slave of the *world*.

Satan verily is a hard master, and sooner or later it will be known.

His being in the service of another hints at the relation of publicans to the Romans.

Citizen. Some suppose him to be Satan or one of his angels.

It sets forth a deeper depth of the sinner’s downward course.

Miserable as he was the prodigal was a *stranger*, not a *citizen of that country*.

It hints at a *self-conscious* yielding of himself to the world.

He had not cut off the last link binding him to his *fatherland*.

The famine it seems had not yet reached the *citizen*.

But, though he knew it not, he was more miserable than the prodigal.

There is hope for the sinner as long as he feels he is an *alien* in the service of Satan.

Hope becomes dim when he has no longings after HOME!

Feed swine. Swineherds the only class excluded from temples in Egypt.

The flesh of swine was forbidden as food to the Jews. Lev. xi. 7; Deut. xiv. 8. Held in abomination. Isa. lxy. 4.

Hezar, an aged scribe, died a martyr rather than eat it.

Moslems forbidden by the Koran to eat it.

This degrading office was another step in the prodigal's downward progress.

He who begins by using the world as servant to his forbidden pleasures will end by becoming the slave of his own passions and desires.

The world who seduced him will then scorn the voluptuary.

He who crouches to the world for a crust of bread must not be surprised to be sent to feed brutes. 1. Sam. ii. 36.

It was the very lowest grade of infamy among the Jews.

There is no master so cruel as Satan, no yoke so heavy as sin.

"All thy lovers have forsaken thee." Ezek. xvi. 37, also xxiii. 22.

Refusing to be God's *children*—Satan secures us as his *slaves*.

Behold the *son* sunk into a swineherd!

ἐκολλήθη—Attached himself, *κόλλα* glue; *clave to*, Acts v. 13; ix. 26. *W. & W.* So obtusit, thrust himself on him; adhaesit. *Vulgate*. Contempt not implied in the word, but in the person to whom one clings. *Campbell*; bound himself. *Major*. *βόσκειν*. The rich Gentile would insult the needy Jew. *Oosterzee*. *χοίρους*, Eumæus in the *Odyssey* of Homer was a chief swineherd, a proof of low civilization. *Footc*. Egyptian priests could not eat it. *Herodotus*, *Wilkinson*. l. 322. Arabians did not use it. *Pliny*; neither Phœnicians nor Ethiopians. Its unhealthiness the cause assigned. *Kurinson*. Questioned by *Hamilton*, *Smith*. Among the Egyptians this animal was sacred, because by turning up the soil it taught ploughing. *Plutarch*, *Bochart*.

16. *And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

Fain. Gr. *intensely desired*. His soul was fainting within him.

A thousand criminal *desires* of worldly pleasure *mock* his hopes.

Some "feed on wind,"—Hosea xii. 1; others "on ashes." Isa. xlv. 20.

Filled. Sensual pleasures *fill* but never *satisfy* the man.

Soul never saith, It is enough, until "filled with all the fulness of God."

Eph. iii. 19.

Husks. A kind of pod 6 inches in length, of the carob tree.

Around the seed, a sweetish pulp is found. Tree bears 800 pounds.

War horses were fed on these pods in the Peninsular war.

Now called locust honey, or St. John's bread, in Palestine.

In times of famine, the fruit is eaten by the poor in southern Europe.

He could barely hope to satisfy by them, the gnawings of hunger.

The food of beasts, cannot satisfy the cravings of man.

The type of the gross sinners fleshly lusts.

Sensual appetites of men, oft wear the guise of fair names.

The Spirit of God calls things by terms significant of truth.

Sin ceasing to be disgraceful, the lowest depth is reached.

Even in such depths, God's tenderest calls are unheeded.

Refusing to be a *son* to his father, he is compelled to be a *slave*.

He who would not be *ruled* by God, will be found *servi*ng Satan.

He who abides not in his father's palace, is sent to the field among
hinds.

He who would not dwell among *brethren*, is doomed to herd with *brutes*.

Refusing bread among *angels*, he must welcome the *husks* of swine.

Men seem resolved to *ignore* the teaching of 6000 years experience.

No degree of gratification to the appetites can appease the soul.

"It enlarges its desire as hell, and as death cannot be satisfied." Hab.
ii. 5.

Fire cannot be quenched by adding fuel. Ezek. xvi. 28.

The monstrous luxury and frantic prodigality of Rome's monarchs,
stand as despairing efforts of man to fill his belly with husks.

Their incredibly sumptuous feasts. Apicius cost £2,000,000 a year!

Their golden palaces, their gigantic baths, still stupendous in ruin.

Their immense circuses, their costly spectacles in theatre and Coliseum,
were men's *inner wants*, uttering in thunder, their *depth* and
strength.

Without God, all dainties in golden dishes, are but husks still.

The prodigal had sinned with both hands and in dead earnest.

Yet his long departure from God, rendered not return impossible. Isa.
i. 18.

Though forsaking God—God has not forsaken him.

His very misery in that far off land, was an expression of the father's
love to him, and of anger toward his sin.

God oft hedges the way with thorns to make sin bitter. Hos. ii. 6.

He allows the world to make its bondage felt, to those He loves.

They will learn the difference, between God's and the world's service.

"It is an evil and bitter thing that thou hast forsaken the Lord." Jer.
ii. 19.

"He feedeth on *ashes*, a deceived heart hath turned him aside." Isa.
xliv. 20.

God alone can "satisfy the longing soul, and fill the hungry soul." Ps.
ciii. 9.

No man, troubled himself, whether the prodigal perished or not.

The sinner finds no pity from those who ruined him.

The prodigal could not get bread by *working*, and takes to *begging*.
 But the world heeds not the cry—It can poison, but not feed the soul.
 The world will exhaust your purse, credit, health, and then mock your
 folly, and requite all your favors with a curse.
 The soul finds no sympathy from those who urged to ruin.
 In the lowest depth of despair, neither deserving nor receiving pity.
 Ready to perish, conscience long hushed, at length is heard.
 Midnight before the dawn. Manassah's woes drove him to God.
 2. Chron. xxxiii. 12.

ἐπεθύμει γεμίσαι, was glad, or was thankful to fill. Of this mean fare no one could deprive him; the remark οὐδεὶς ἐδίδου applies to more suitable food. W. & W. καὶ for—through the avarice of his employer. *De Wette*. κεράτιον, the siliqua, or pods of the carob. They were given to swine, and are called κεράτια, from their horn-like form. *Wordsworth*. ἐδίδου, κεράτια understood. *Meyer, Grosvenell*; absolute. *A'ford, Stier*. φάγειν. *Major*.

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!*

Came to himself. Before this, he was *beside himself*.
 "Madness is in the hearts of the sons of men, while they live." Ecc. ix. 3.
 He who would return to God, must first return to *himself*.
 He finds *himself*, when he is found of God.
 Greatest torment of the lost, that they realize their madness too late!
 Of all diseases, insanity is the greatest enemy to *its own cure*.
 Many deny their misery, until they seek consolation in vain.
 Conscience long unheard, first makes itself heard among the *swine*.
 Conscience if unheard through life, will compel a hearing when death is
 desired and not found.
 Brooding over sorrows, is not a change of heart, but precedes it.
 "When he thought thereon, he wept bitterly." Mark xiv. 72.
 Conviction is not conversion, but a step in the right way.
 In the depth of his folly, he sought relief among kindred profligates.
 Now he seeks it in penitent tears, at his father's knees.
 No repentance more bitter, than that, for *rejected love*.
 He had *wilfully* veiled his heart, with delusions of sin.
 The Spirit tears off this veil, and reveals himself to *himself*.

He sees all nature calmly sleeping under the smile of the Creator.

The rejoicing animals are undisturbed by his aching of heart.

"The curse fell on un sinning nature, but not in vengeance."

He beholds all around him, peace and joy, himself only condemned.

"To be a jarring and dissonant thing,

Amid this general dance and minstrelsy."

Many now, wretched as he, endeavor to disguise their heart-aches.

Endeavor to dress their husks, after the likeness of human food.

Others glorying in their shame, claim kindred *tastes* and *end* of brutes.

Horace boasted he was a beast from the sty of *Epicurus*.

Hired. Allusion to his being hired but receiving no hire.

Servants. Gr. *slaves*. History and laws. Luke vii. 2. See Notes.

Poor sinners whom He had graciously and hospitably received.

My father. His heart's first utterance is of his father's forsaken house.

He remembers his filial relation although all rights are forfeited.

Bread. Contrasts strongly with the husks for swine.

Christian privileges are embraced in one word—"children's bread."

Matt. xv. 26.

The Spirit reminds him of the fulness of the provisions of grace.

Spare. Reminding us of our duty to distribute to others in want.

Many a prodigal at this hour longs for the *crumbs* under his father's table.

And *how many* in that world *where Dives thirsts!*

Perish. "*Here*" is in the Greek, omitted in the English Version.

This is my sin, my misery, which I have deliberately chosen.

Thus sin makes light hearts heavy, and repentance heavy hearts light.

Hunger. The most terrible of all capital punishments is starvation.

The prolonged, feverish, excruciating agonies, are all written out.

The doomed ones have been dying eighteen days, and its *end is madness!*

Vilest need not despair; sins of scarlet and crimson dye are forgiven.

Isa. i. 18.

The prodigal's experience is renewed by all lovers of pleasure.

"Miserable comforters and physicians of no value are ye all." Job xiii. 4.

"In adversity consider." Ecc. vii. 11. "He considers and turns."

Ezek. xviii. 23.

Though compelled to fly to Jesus He receives us gladly.

Young men of Succoth needed "briars and thorns to teach them."

Judges viii. 16.

God's storm pursuing fugitives first awakens sensibility in the sinner.

εις εαυτον. Repentance in the back ground, is distinctly here pre-supposed. *Olshausen.* Conviction no subjective delusion, but the voice of God in the conscience. *Oosterzee.* *πόσοι*, &c.—brute creation, *Gerlach*; saints. *Paulus*; men in worldly prosperity. *Stier*; overseers of farms. *Oosterzee.* *ὧδε*, before *λιμῶ*. *Griesbach*, *Meyer*, *Alford*; after *λιμῶ*. *Cod. Sinai.* *λιμῶ*. His master was bound to furnish him food. *Kuinoel.* Oriental masters know little of any binding law, but that of the scimitar. *καί*, cancelled. *Tischendorf*, *Oosterzee*; omitted. *Cod. Sinai.*

18. *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,*

I will arise. From the lowest depths of helpless despondency he looks up to the throne of mercy for help.

He despairs of any help being had from his own plans.

Grace alone preserves the convicted soul from absolute despair.

He consults no profligate companions.

They might have mocked his pious resolve with ironical malice.

"You return home, poor besotted one, there is no bread for you!"

"Hinder me not," he cries, "for I am starving here."

"Your father will never own one who has so deeply wounded his heart."

He answers: "It is like Him to pardon, I will arise and go."

"But you have disgraced your family, and they will repel you."

"What matters all beside if there's room in my father's heart?"

"They will treat you as one of the dogs or slaves."

"Let them. I am willing to share a slave's part in my father's house."

"Hinder me not; I saw the tear in my father's eye, when he said to me, adieu."

"Hinder me not, I am bound for my blessed home on high."

And go. Many would prefer joining some other citizen of the land.

Many would listen to fairer promises or higher offers.

He who delays an hour perils the salvation of an eternity.

Every moment's delay, every step back, must be retraced in tears and sorrow.

He must resolve to risk all, to stay is to starve.

This is the spirit of adoption, inspiring him with filial love.

"He gave them power to become the sons of God." John i. 12.

Father. The name *Father* remains though the son be so degenerated.

His confidence in his father's affections not extinguished.

This filial trust and fear the constant fruit of true repentance.

Sinned. The change has come at last, and what a change!

It is expressly framed as the *form* for all true heart-broken penitents. Terms are of divine choice, and of exquisite simplicity and power.

He first discerns *sin* in its root and essence.

It is the sinner's heart cry to an all-merciful Father.

Paternal compassion alone could teach a sinning son thus to speak.

The shepherd's voice goes out after the wandering sheep.

A willingness to confess sin the first step towards pardon.

With the mouth *confession* is made unto salvation. Rom. x. 10.

Refusing, a sure sign of continued incorrigible obduracy. Prov. xxviii, 13; Jer. ii. 35; Hosea xiv. 2; 1. John i. 9.

This heart-breaking fulness is given the soul by the Holy Ghost.

All the details of a sinful life cannot be set before God.

Although at the moment of *supposed death* memory seems invested with almost omniscient *power* as to one's past life.

Unlike Adam, the prodigal does not *palliate* sin by pleading some extenuation.

We can see him in the dust, bitterly lamenting his folly and madness.

The earth becomes the natural throne of the desolate heart.

"So they sat down on the ground seven days." Job ii. 13.

Heaven, i.e., against God; sins crying to heaven. Gen. xviii. 21.

We may *wrong* our neighbor, but all sin is, in its fulness of guilt, against God *alone*.

Malignity of sin aims high. Psa. lxxiii. 9.

It is impudent and insolent madness shot against heaven. Psa. vii. 16.

Before thee. As well as in the presence of angels and saints on earth.

First of all, in thy sight I stand convicted.

Cain and Judas would not return to God or confess their sin.

Undutiful children are guilty of great sin against God.

"The eye that mocketh his father, and scorneth to obey," &c.

The prodigals of earth sooner or later will learn that a child breaking a parent's heart "will reap the whirlwind." Hos. viii. 7.

πορῆσιν. No Pelagianism here. A.D. 429, Pelagius adduced this as proof that man needs no divine grace to repent. Modern freethinkers erroneously affirm that *repentance alone* will reconcile the soul to God, without an atonement. *Channing, Norton*. John vi. 41, teaches another way of salvation. Paul also, Heb. x. 19, with 22. Events beyond human control (famine, &c.), compel him to realize the bitterness of sin. *Udell*.

ἵππ. "Et i Deus novit omnia, vocem tamen tuæ confessionis expectat." *Ambrose*. *μαρτυροῦμαι*. He received the adoption of sonship at *baptism*. *Trench, Denton*. Holy Scripture teaches that it is by repentance towards God and faith in our Lord Jesus Christ the sinner is received. 2 Cor. vii. 10; Acts xi. 18; Psa. xli. 4; Ezek. xvi. 61;

Rom. ii. 4; Joel ii. 13; 2 Cor. v. 19; Rom. iii. 25; Jer. xxxi. 19; Ezek. xxxvi. 31; Psa. cxix. 128; Ezek. xviii. 30; Jer. xxxi. 18; Lam. iii. 40; Psa. cxix. 59; Rom. vii. 6.

εἰς τὸν οὐρανὸν—Great God of heaven. *Doddridge*. Against God. *Major*. As the abode of God put for Jehovah himself. *Gesenius*, *Wetstein*. His father's yoke had been so easy, that filial disobedience was sin against Jehovah. *Tertullian*; against the right order of heaven. *Stier*. Some render it—Even unto heaven, that is *exceedingly*.

19. *And am no more worthy to be called thy son: make me as one of thy hired servants.*

Worthy. Confession that his father's door might be justly shut against him.

Humility is chief of the graces, not esteeming itself to be a grace.

Peter with self-reliant pride, refused to let the Lord wash his feet.

Peter humbled, gladly welcomed this act of condescending love.

Thy son. Although once was rightly called thy son.

Now an alien. I deserve banishment among thine enemies.

Father receive thy penitent, and call me son once more.

Make me. Only suffer me to dwell within thy sight.

A sinner never learns his utter *helplessness* and *misery*, until he tries to *make himself* what he desires to be. Isa. vi. 5.

As one. Emphatic, on a level with, in every respect.

Hired. Slavery was the normal condition of help among Jews.

Voluntary toil was the exception, and of rare occurrence.

Elisha's servant was hired.—2. Kings iv. 12. Amnon's.—2. Sam. xiii: 17-18.

Here in the back ground, the ineradicable self-righteousness of the human heart, appears.

I will toil as a servant, and earn my morsel of bread.

In coming years, I may win back the right to be called a son.

Man fallen, clings desperately to that delusion of the evil one, that mutual obligations, bind sinners and God alike. Rom. vii. 19.

Or that all our mercies are not fruits of sovereign mercy alone. Rom. x. 21.

Servant. He was not a reputable servant offering himself for service.

Rather a worthless wanderer, deserving the father's rod.

The entrance into the kingdom, is by the gate of humility.

Sinners lost, degraded, defiled, are encouraged to return.

A lost relationship may be re-established, *son made as a servant*.

Once it was, any place but home, with its restraints.

Now, Oh that I could but hope my father's heart and door are not closed for ever!

Conversion gives no new powers, but *renews* all old affections.
Desires, affections, hopes, plans, all are sanctified by the Holy Ghost.

καὶ, omitted. *Tischendorf. Alford, Cod. Sinai.* ποιήσω. *Fac me sicut. Vulgate.* Tractare tanquam. *Bengel.* Mark me, once thy son. *Stier.* Claiming baptismal rights. *Trench.* μισθίων. He does not yet understand grace. *Stier, Oosterzee.* υἱός σου. He nowhere gives up his relation. *Alford.* Baptismal regeneration inferred. *Trench.* How could it have availed him, when he is twice pronounced *dead*? Whatever relation he sustained, it availed nothing now. He must be *born again.* *St. John; created anew.* Eph. iv. 24.

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.*

He arose. Perhaps from the prostrate posture of penitential prayer. Orientals often publicly pray, lying with their face on the ground. Between the resolve and doing, many a fatal delay, ruins men. Baxter tells us hell is paved with good resolutions, but broken. Many vibrate like a pendulum between duty and sin. Judg. v. 15. He who counsels with himself or the ungodly will never come. As the angel said to Lot, so to each prodigal "Escape for thy life." Gen. xix. 17.

He must feel that he is a "*stranger*" on earth. 1. Pet. ii. 11.

Many a son says, "I will arise," and yet sits still.

The most "blessed" said and done in the history of a soul.

Came. Gr. denotes an object in view, but not attained.

Father. One thing to come to himself, another to come to his father.

Great way. Son might have paused, fearing a repulse.

Before they call, I will answer. Isa. lxy. 21.

Father actually showed this kindness, before the sinner showed his repentance.

Divine grace kindled the spark in that smoking flax.

With boundless love, he listened to the first sighings for reconciliation.

The Lord draws nigh unto them who draw nigh, &c. Jas. iv. 8.

A dreary apprenticeship of servile fear, is not a proper part of conversion.

Convictions may endure for a season, "Lord is long suffering."

But the moment he is adopted, he is cleansed and robed.

Saw him, i.e., quickly recognized at that distance his long lost son.

Picture of one waiting anxiously for the prodigal's return.

This seeing him afar, was a Divine drawing of the heart.

It excites a hope "Perchance *my* Father will *receive me*."

He dare not once imagine that He will *welcome* him.

The atmosphere of paternal love begins to warm his cold heart.

Had his father kept silent, he might retire in utter despair.

Self-aborrence drove him back, but *hunger* urged him onward.

"All that a man hath will he give for his life." Job ii. 4.

Compassion. Gr. *His bowels yearned*, esteemed the seat of pity, by Jews.

Paternal affection recoils not from swiny vestments.

The worldly heart would in dignity, withdraw from tatters and filth.

Pardons from God are *absolutely* sovereign and gratuitous.

No depths too low for that mercy to reach. Isa. i. 18.

Knowledge of divine love, turns the bitter streams of remorse, into the healing waters of repentance.

Ran. God makes greater haste to the sinner, than the sinner does to God.

"He is wont to do more than we desire or deserve," and is more willing to hear than the sinner is to pray.

In the running, is *foreknowledge*, in the embrace, there is *mercy*.

Though the mountain burden of shame made prodigal move slowly.

A father's steps are winged by urgent, deep-toned affection.

Son came shamefully and doubtingly : father ran.

The father's haste contrasts beautifully with the son's hesitation.

God is slow to anger, but swift to show mercy. Neh. ix. 17.

The consciously guilty child, enters his father's presence slowly. Gen. xxvii. 18. 2. Sam. xiv. 33.

God's love, 1. A pitying love. 2. A preventing love. 3. A forgiving love. 4. An all-restoring love.

Fell neck. Salutation among Orientals a well-known sign of *reconciliation*.

Public salutations re-instate him as a son.

What a weary and heavy-laden burden fell from that aching heart !

Verily "There is a joy, with which, the world intermeddleth not." Prov. xiv. 10.

Kissed. Literally, *eagerly kissed*. Luke x. 4. Various forms of oriental salutation.

Salute and bless, were *interchangeable* terms with Hebrews.

Travellers saluted or blessed the worker in the field. Psa. cxxix. 8.

Members of the family exchanged morning greetings. Prov. xxvii. 14.

Salam, Arabic salutation is a prayer for *peace*, "Peace be with thee."

Luke x. 5.

In silence! a full and ineffable answer is given the penitent.

The father reads a confession in the prodigal's look and heart.

How often preventive grace, answers prayer *before* it had been uttered!

He who knew how to show mercy, *inspires* also the petition.

The noblemen's sad steps were directed towards the Saviour.

Before his prayer is uttered, the Eye of compassionate power is healing the child. John iv. 52.

τὸν πατέρα. Repentance issuing in regeneration, must be deep, earnest, long continued, and self-mortifying. True theology makes repentance continue *throughout* life. No saint has ever reached the point, when he need no longer utter the Lord's prayer, "FORGIVE US OUR SINS!" ἐσπλαγγίσθη. A Hellenistic verb, not found in classic writers. De Wette. ἀπένοτος. If a man draw an inch towards God, He will draw nigh or all to the sinner. *Oriental Parable*. No necessity of a plain notice of a Mediator here. Some seek the Mediator in the person of the father. *McLanethon*. Others in the fattened calf. *Sister*. Our Saviour's object was not, most evidently, to teach a *systematic* scheme of divinity. The great central truth here is, that God as a Sovereign, in mercy forgives penitent sinners, *without regard to national or sectarian prejudice or bigotry*. "Kissed him." According to our thoughts and ways he ought to have kicked him, but God is *Pater miserationum*. *Trapp*.

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.*

Said. Observe, he *persevered* in the resolution expressed before in his exile.

He was not spoiled by his father's kindness.

Earnest repentance is not satisfied with a single listless thought.

He never knew, until affliction came and until forgiveness came, what a father he had slighted.

The sin of men and plan of redemption make new discoveries of God's grace to a wondering universe of cherubim, seraphim, and angels.

"Which things angels desire to look into." 1. Pet. i. 12.

Father! A conflict between filial confidence and humility.

God loves to be called a Father, "Is not Ephraim a dear son?"

"If I be a father, where is mine honor?" Mal. i. 6.

Worthy. Acknowledging the sin the debt is cancelled.

Thy son. That word touched the depths of Divine compassion.

The prodigal penitent is prodigal no more—a son!

Why should he utter the words of an *alien* whilst his heart is knit to his father's?

All the rest is repressed by the father's overpowering embrace.

This confession is made after the kiss of reconciliation.

ἄξιος. *Infernus sum Domine, &c.* "I am hell, but Thou art heaven," said Hooper the noble martyr, at the stake. *Trapp.* Omit *καὶ*, before *οὐκέτι*. *Tischendorf, Alfjord, Cod. Sinai.* After *νίος σου*, *Cod. Sinai.* adds *ποίησόν με ὡς ἕνα τῶν μισθίων σου.*

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:*

Servants. "Those heavenly ministers of His that do His pleasure."

Psalm ciii. 21.

Heavenly Father makes household servants sharers in His joy.

Bring. Implying it is done in the presence of all the family.

Best robe. *Gr. first robe.* A long wide white outer garment of the upper classes.

If he had performed the noblest achievements, he could not have expected greater honor.

Of custom, this robe belonged to the first-born.

Here the implication is, that the prodigal's rags were yet upon him.

Romans, when adopting a son, flung a robe around him.

Typical of transferring to him rank, name, and right of inheritance.

This alien, "dead" son, is thus adopted among his father's children.

It is generally thought to typify Christ's righteousness. *Rev. iii. 18.*

Isa. lxi. 10.

The polluted garments, all stained, were removed. *Zech. iii. 4.*

A robe and ring highest tokens of favor in the East. *Gen. xli. 42.*

Among Romans, given to a slave, when lifted to a state of freedom.

"Thou shalt not die, the Lord hath taken away thy sin." *2 Sam. xii. 13.*

"Thou shalt wonder when I am pacified with thee." *Ezek. xvi. 63.*

When Ephraim bemoaned, then God comforted him. *Jer. xxxi. 18.*

We hear not a word of the rod, when God forgives.

They who put on Christ's robe of righteousness, are clothed with the sun. *Rev. xii. 1.*

Ring. Symbol of elevation to office among Orientals. *Gen. xli. 42.*

As monarchs seldom could write, the ring was used to stamp their initials or the name to a law or a despatch.

In the absence of locks, it was used to seal a door or chest.

Presented by Pharaoh to Joseph; Alasuerus to Haman. Est. iii. 10.

Antiochus to Philip. Highly valued. Jer. xxii. 25. Hag. ii. 23.

Rings contained a stone engraved with the owner's name. Ex. xxviii. 11.

Slaves wore iron rings: one becoming rich had it cased in gold.

The number of rings worn by Jews, Romans, and Greeks was remarkable.

A rich man is called, Jas. ii. 2, "*golden-ringed*," not with one gold ring.

Every freeman in Greece wore a ring, Romans wore gold rings.

Freedmen wore silver rings, some were of immense size.

Some had sets for summer and winter.

Originally they were confined to high officers of state.

Lacedemonians always wore iron rings, and used iron coins.

Jewish females wore rings in their noses.

Signet ring of So, king of Egypt, was found in Nineveh. 2. Kings xvii. 4.

Some thought to possess magic power, preserving those wearing them from danger.

It was typical of a sealing by God's Spirit of a right to a better inheritance. Eph. i. 13.

Ring was also a pledge of betrothal. Hos. ii. 19.

Shoes. Manner and customs and materials. Luke iii. 16. See Notes.

Made of various materials, hence named, *Athenian, Persian, and Milesian* shoes.

Weak and vain persons then injured their gait, by tight shoes.

Slaves and prisoners compelled by usage, to go *barefoot*. Isa. xx. 4.

Voluntarily going barefoot also indicated deep grief and calamity.

At funerals, mourners laid aside shoes in the procession.

Prodigal's days of servitude ended, he is now shod as a freeman.

Oriental ornament shoes in a costly manner.

"How beautiful are thy feet with shoes, O prince's daughter!" Sol. Song vii. 1.

Thou shalt not walk in thy father's house, with the step of a slave.

Entering a house in the East, shoes are withdrawn.

Especially temples or mosques; derived by Moslems from Ex. iii. 5.

"I give you power to *tread on scorpions*." Luke x. 19.

Christian warrior's panoply includes being "shod with the preparation of the gospel of peace." Eph. vi. 15.

Εσθλοσ. Sharers in the Father's joy. *στολήν πρώτην.* *Stolam primam.* *Vulgate* Long robe above worn by freedmen. *Friedlüh.* Nuptial garment. *Jerome.* Robe of the

Spirit. *Tertullian*. That which we lost by Adam. *Augustine*. Regeneration of baptism. *Trench*. God's righteousness. Rom. iii. 21. *Olshausen*. The robe lying last in the chest, was offered to Athenae. *W. & W.* δακτύλιον. Slaves were forbidden to wear gold rings, and their assuming it, a sign of the decline of Rome. *Rosemuller*. Celebrated ring of Polyerates made B.C. 530, was so splendid, that it was described as an emerald. *Herodotus*; as a sardonyx. *Pliny*. Carried to Rome and placed in temple of Concord, in a horn of gold, presented by Augustus. The artist was Theodorus, of Samos. Its form was that of a lyre. *Greswell*. Pythagoras forbade his followers the use of rings, except on the tip of a man's finger, simply for a signet. *Clemens Alexandrinus*. Rings still worn by oriental rulers. *Chardin*, *Harmer*. Pledge of the Spirit. *Augustine*. Spiritual marriage. *Clemens Alexandri*. As baptism is called a signaculum fidei. *Tertullian*. Seal of Christ's image. *Jerome*. A filial right to seal in the father's name. *Lange*. ἵποδήματα, by no means generally worn by ancients. Socrates, Phocion, Cato, frequently went out barefoot; children and slaves universally. *Becker's Char.* A sign that the reformed one may go in and out when he pleases. *Lange*.

23. *And bring hither the fatted calf, and kill it; and let us eat, and be merry:*

Fatted calf. *That fatted calf.* Greek article is repeated, denoting something extraordinary.

Abraham brought fatted calf for the angels. Gen. xviii. 7.

Sorceress of Endor brings a fatted calf for Saul. 1 Sam. xxviii. 24.

Gideon was commanded to kill his father's young bullock of 7 years old, rendered in the Sept. *fatted calf*.

Thus the father solemnly re-instates his son in all the honors lost.

Let us eat. This festal banquet is now celebrated throughout the world.

Earth's starving millions are invited to come and *eat freely*.

Merry. Among orientals, feasts come but seldom in a lifetime.

Hunger and want are the rule among the down-trodden crowds.

Life is one long, hard *battle for bread* with the many.

μόσχον—τόν, article repeated—the calf, the fatted, implying something extraordinary *Bengel*; that the father spared no expense. *Lange*. Simple festal entertainment celebrating the return of the son. *Greswell*. Christ's vicarious sacrifice. *Maldonatus*, *Jerome*, *Augustine*, *Melancthon*. Questioned by *Stier*. One of the phases in the plan of salvation. *Richter*. Eucharist. *Augustine*, *Rheimish Notes*, *Wordsworth*. Mediation concealed in the kiss. *Riggenbach*. As dawn to mid-day, so is this parable to the doctrine of atonement in Paul. *Oosterzee*. Pascitur in vestrum reditum votiva juvenca. *Horace*, Ep. 1.

σιτευτον, fatted with corn—article in the singular, implying a valuable animal. *Campbell*. Some calf fatted for a particular feast or anniversary, and standing in the

stall. *Alford*. Egyptians presented Agesilaus with fatted calves. *Athenæus*.

Θύσαστε—θύειν, originally confined to offering fruits and flowers; among the Dorians. *Aristophanes*; incense to the gods. *Homer*; sacrificing victims. *Thucydides*.

24. *For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

This my son was dead. This great festal hymn the father himself intones in this sublime Psalm strain.

This the lofty announcement of the Father's joy over repentant sinners. He who was lately a beggar amid the husks, scorned by many, is now acknowledged a son before the holy universe.

Dead. He had lost his proper spiritual life, the only life worth the name.

To the love and glory of God he was dead.

Under the sentence of the spiritual law. Gen. ii. 17.

Spiritual death benumbs the affections and the will.

It darkens not the eye, but obscures the understanding.

It paralyzes not the feet nor hands, but all desires for virtue.

It parts not soul and body, but makes a wide gulf between soul and God.

Its funeral is not with the trappings of earthly pomp.

But the gathered millions at the judgment bar as witnesses, God and angels hearing the saddest funeral note—DEPART!

The soul apart from Christ, as the branch cut from the vine, is dead.

"Awake thou that sleepest, and arise from the dead, and Christ will give thee light." Eph. v. 14.

A sinner's life called *death*. 1 John. iii. 14; Eph. ii. 1; 1 Tim. v. 6.

Alive. Death and life stand for sin and conversion. Eph. ii. 1. 1 Tim. v. 6.

The true penitent becomes alive, and never dies through eternity.

Lost. "Ye were as sheep going astray, but are now returned." 1 Pet. ii. 25.

Lost to honor, virtue, to obedience and happiness.

As a traveller out of his way in the desert, or a ship without a compass at sea, so is a soul lost to the fellowship of God and the happiness of heaven.

Found. Prodigal restored, 1, to his former possessions. 2, former rank. 3, his lost enjoyment.

Be merry. Joy in the prodigal's home, corresponds to the joy of the angels. Verse 10.

ὄτι. A rythmical formula often repeated. Ancients expressed strong emotions in verse. *Bengel*. Although this hints at sovereign grace, yet it does not act arbitrarily. *νεκρὸς*, qui me a morte ad vitam, a desperatione ad spem revocavit. *Cicero*. Dead to him. *Paulus, De Wette*: thought my son was dead. *Rosenmuller*; spiritual death. *Theophylact*. Bad men even alive are dead. *Jewish proverb*. The living dead man is truly dead, *Arabic maxim*. The death and loss are of sin; the living again and finding are of repentance. *Euthymius*, in *Meyer*. When one forsook the school of Pythagoras, the philosopher, he placed a coffin in his place, as one morally dead. εὐφραίνεσθαι—epulari. *Kuinoel*. Glad of heart.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

Elder son. Made cold in heart by trusting alone to legal righteousness. The Pharisees said, ver. 7, we are the ninety and nine just persons. The sin of the elder son, before hypocritically concealed, now betrays itself.

The Pharisees see themselves mirrored in his conduct.

His heart is not right, therefore he is not asked to join his father's counsels.

Knowing him well, the father passes him in gathering to the festal board all who would share his joy.

He had no sympathy with the scenes transacting within.

His father leaves him in his selfishness and solitude.

In the field. Spending the day in self-imposed menial service.

In the evening he returns when the feast was in progress.

These supercilious ones are not at hand when the lost sinner returns.

Drew nigh. While the house is ringing with festal joy, the elder son returns, and hears the music and dancing.

Music, to a heart out of tune, kindles rage. Prov. xxv. 20.

Jubal was the father of all such as handle the harp and the organ. Gen. iv. 21.

Laban would send away Jacob with song, tabret, and harp. Gen. xxxi. 27.

Miriam with timbrels celebrated Pharaoh's defeat on the Red Sea.

In social gatherings music was ever welcome. Isa. v. 12. Amos vi. 5.

Silver trumpets used to call public meetings. Num. x. 2.

Battle was begun, Josh. vi, and enemies terrified by music. Job. xxxix. 25.

Music introduced in the temple service, 4000 Levites. 1. Chron. xxiii. 5.

Damsels with timbrels seemed to take part in the service. 1. Chr. xiii. 8.

288 were skilled, under the lead of 120 priests. 2. Chr. v. 12-13.

Bridal processions have always been accompanied with music. Jer. vii. 34.

During war, famine or pestilence, no music at weddings. Ezek. xxvi. 13.

Vintage harvest celebrated with music. Jer. xlviii. 53.

The Hebrews had music at their feasts and funerals.

The wicked prostitute the tabret and pipe at their feasts. Isa. v. 12.

Such abuse of God's mercies leads to the world, where music never cheers.

Dancing, as practised at present in the East, is very lascivious.

Respectable persons in the East never dance.

Dancing in *itself* not sinful, but often surrounded with sinful and dangerous associations.

Religious influence is often destroyed by worldly gaieties.

The worldly (their assertion notwithstanding) have no confidence in dancing Christians.

Living and dying, their influence is against the cause of Christ.

It was alien to the manners of those in the East, to suppose the host or guest ever engaged in dancing.

Those hired for singing and dancing were of the lowest class in society.

Dancing first introduced heathenish abominations. Ex. xxxii. 19.

1 Kings xviii. 26.

The earliest notices mark its practice by *worldlings*. Job xxi. 11.

Virtuous heathens like *Cato* retired from the theatre when the dances began.

"No one dances who is not either drunk or mad."—*Cicero*.

John was murdered by Herod, inflamed by the lust of the dance and wine.

Salome well knew that waiting until morning the passion might cool; her request was *at once*.

Gestures of oriental dances are lascivious to the last degree.

There is a world where none will ever desire to dance.

No one of our Lord's hearers supposed the host or guest engaged in dancing.

It is a double triumph when Satan's kingdom lessens and Christ's increases.

The third repetition of this idea may have irritated the Pharisees.

Their visible displeasure leads Him to unfold the elder son's course.

Thus human perverseness originates a beautiful passage.

ὁ ἀπρόβητος. Who is this elder son? Some say the Pharisees. *Trench*; self-righteous Jews, in contrast with the Gentiles. *Justos sed medioeres*. *Salmeron*. "Major filius, populus Israel secundum carnem in agro est; in hereditaria opulentia Legis et Prophetarum:" in *Wordsworth*. *Krummacher* of Elberfeld was asked this question, and he answered, myself. He then confessed he murmured at a miserable creature having suddenly become rich, with a remarkable visitation of grace. "Some are so supremely selfish, they would construct a special heaven for themselves and build the Emperor *Constantine*, to one who was dissatisfied with every church he

attended. *Milner*. This parable breaks off suddenly, leaving it uncertain whether the elder son became a prodigal also. *Ammon*. Others, Pharisees, whose righteousness was of a low sort.

συμφωνίας. Even of angels. *Wordsworth*. The ancient Greeks had music at their feasts. "Music and dancing." Have we not here the lawful, innocent, and even religious use of these recreations, as at Matt. xiv. 6, the licentious and unlawful? *Ford*.

Some make the angels the harpers, Rev. xiv. 2. *χορῶν*—a choir of musicians. *Le Clerc*; minstrelsy and dancing. *Tyndale*; melody. *Geneva*; symphony and a crowd. *Wickliffe*; Gr., symphonies and choruses. *Campbell*; bands of dancers exulting. *Bengel*.

26. *And he called one of the servants, and asked what these things meant.*

Called. He sullenly remained without as an uninvited guest.

He imperiously summoned a servant to explain the affair.

Servants. So estranged from his father, he goes to the servant.

These things. He inferred a person of distinguished rank had arrived.

Meant. Formalists know not, and care not, for the joy of salvation.

παίδων. Foot boys; same as *μίσθιοι*, *δοῦλοι*, all denote the wealth of the father. His servants. *Stevens*; the servants. *Elzevir*, *Tischendorf*, *Alford*, *Lachmann*, *Cod. Sinai*, *Brown*. *ἐπιθυῶντο*, inquiring; this tense expresses admirably the earnestness of one wishing satisfaction.

27. *And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*

Safe and sound. Literally, *in health*. The servant looks upon the external common blessing.

ὑγιαίνοντα. The lesser proprieties of the narration are nicely observed. The father, in the midst of his natural affection, thinks only of the joy concerning his son, who was dead, and is alive, and who was lost and is found. But the servant confines himself to the external features. After his various hardships, he has returned home in good health.

28. *And he was angry, and would not go in: therefore came his father out, and he treated him.*

Angry. Amid the general joy his soul was full of envy.

A graphic picture of the jealous self-righteous Pharisees.

It shows supreme contempt of the heathen world.

It contrasts with the humble submissiveness of the younger.

It was a sudden throwing off of the hypocritical mask.
 This hateful selfishness contrasts with the love of our Heavenly Father.
 His sun, like love, shines more brightly upon the guilty and miserable.
 When God spared Nineveh, with 60,000 children within her walls, Jonah
 was displeased exceedingly and he was very angry. Jonah iv. 1.
 Jews were angry when the Gentiles were converted to God. Acts xi. 1;
 Rom. xi.

Others forbade Paul even to preach to Gentiles.
 To the wilfully obdurate this love becomes the fire of Divine wrath.
Would not go in. He shows his displeasure and envy of his younger
 brother.

He would not go in except his brother was turned out.
 This elder is now the *lost* son; he has lost all childlike feeling.
 "Stand by thyself, for I am holier than thou." Isa. lxxv. 5.
 "I am not as other men, or even as this publican." Luke xviii. 11.
 A religion that cannot receive those whom Christ receives is of Satan.
 He blackens his brother's faults that he may incense his father against
 him.

He represents peevish professors, who find fault with everything.
Came. The love and forbearance of the father contrast with the envy
 and uncharitableness of the son.

The benignant father comes out because the proud son will not go in.
 Ordinarily no man, as a father, would do this.
 Through Jesus Christ the Heavenly Father thus acted at this very time.
 He came out through this very parable which fell from His lips.
 Ambassadors of God must come forth with the same kind words of
 entreaty.

Entreated. Instead of his father commanding him, he entreats.
 The law does not work a filial loving obedience. Gal. iii. 2.
 "Like as a father pitieth his children, so doth," &c. Psa. ciii. 13.
 He might have thrust him out of the door and shut it against him.
 The father had a right to dispose of his house and his fatted calf as
 he pleased.

God's sovereignty will ever displease the Pharisee. Rom. ix. 19.
 He reasoned with Cain—Why art thou wroth? Gen. iv. 6.
 He gently bore Israel's manners in the wilderness. Acts xiii. 18.

ἠρώσθη. A distinct prophecy of the conduct of the envious Jews towards converted
 Gentiles, Acts vii. 51, proving the presence of our Lord. *Wordsworth.* *παρεκάλει*—
 prayed him. *Luttorf*; called. *Kuinoel*; required him. *Meyer*; persuaded. *Oosterzee.*
 For *ἀντ.* therefore, ver. 18. *but, Tischendorf, Alford, Cod. Sinait.*

29. *And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:*

Serve thee. The loving "Father" of the younger son is not named. With greatest effrontery possible, he reckons up his services. *Mechanical* obedience, wanting the power of love. The want of a heart, rendered all his efforts vain. In his blindness he forgot both love and mercy. Hypocrites always think injustice is done them. Emboldened by his father's entreaty, expostulates with his father. He reckons like a hired servant, but rebukes like that servant's master. In his father's house, he has utterly lost all filial feeling. He stands disclosed the perfect Pharisee. The slave concealed in the son, betrays himself in this, "I SERVE." "Here am I, who have been serving thee as a slave." A son speaking in this slavish style, is worse than he serving for bread.

Here the Pharisee still more strikingly appears in the mirror which he himself *unconsciously* holds up.

Transgressed. Almost the very spirit of the Pharisees to Christ. John viii. 33 and 41; Rom. ii. 17-19.

As if it were no breach of a commandment to murmur at the salvation of a brother. *Jerome.*

Proves he is transgressing at once two laws. Matt. xxii. 38-39.

"Thy commandments are exceeding broad." Psa. cxix. 96.

"In many things we offend all." Jas. iii. 2.

"There is not a just man upon earth, that doeth good, and sinneth not." Ecc. vii. 20.

"If we say we have no sin we deceive ourselves." 1 John i. 8.

The Pharisees poison all, by their murmuring against poor sinners.

Their envy and pride betray an evil heart, which pervades all their good works.

Unconsciously, they enter into a league with sinners against him who repents.

They believe in no conversion, because they have never experienced it.

They mock the gracious joys of the pardoned sinner.

This reproach throws a dark shade over all his lustrous virtues.

His regard is bestowed upon good things alone, instead of his father's love.

True love says—Give thy gifts to whom thou wilt, but as for me—

Give me thy heart with it, all things else are given.

He has played the hypocrite, for the sake of the whole inheritance.

His serving his father had been no joy to him.

His service, instead of a debt of love, had been a constrained bondage.

Transgressed. It is common for those who think themselves better than their neighbors to boast of it.

On the contrary, true piety confesses, "I am not worthy of the least of all thy mercies."

At any time. He parades his constancy in contrast with his brother.

Job, resenting charge of *hypocrisy*, challenges accusers, xxiii. 10-12.

Hypocrites often boast their religion, while defiantly sinning.

"Blessed be thou—I have performed the commandment of the Lord."

Saul to Samuel, 1 Sam. xv. 13.

Never gavest. Those desiring temporal rewards, are selling beforehand their eternal inheritance.

Esau for a mess of pottage sold his birthright and father's blessing, Heb. xii. 16.

Me. Emphatic, to *me*, thy dutiful and affectionate son.

A kid. Why did they ask for a kid? God gave them a LAMB!

High conceit of one's self is apt to think *hardly* of God.

I do not say a calf—not even a *kid*.

Merry. It is better to be happy with God, than merry with a world of friends.

Here was his mistake,—The feast was not for the prodigal—

But the father's joy felt at his recovery.

My friends. Who are these friends whose society he relishes apart from his father?

The same sinful love of pleasure which made his brother a prodigal, is the ground of this suspicious love of *independent* merriment.

His forbidden commerce with his friends, is only a decorous name for the brother's intercourse with harlots.

δουλεύω. I slave; as though the glad obedience of a loving child was slavery. *Wordsworth.* *παρῳδῶν.* Neander calls him a Pharisee of the better sort. *ἐπίβιον.* *Lieald, Oosterzee.* *αὐτοῦ* admitted. *Tischendorf, Oosterzee, Lachmann.* All the selfishness, coarseness, and depravity concealed in the Jewish heart here breaks forth, as in the days of the Apostles. Thus the priests, in Luther's time, and has been repeated a thousand times. *Lange.* Angry rationalists, in their allusions to Augustine's writings, unfold the same spirit.

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.*

Thy son. A rude and impertinent designation of his brother.

He may be good enough to be thy son, but not my brother.

He lifts the veil hitherto covering his sinful life.

The proudest scorn betrays itself in this finger-pointing.

Thou mayest acknowledge him as thy son.

I will not own him, a wretched prodigal, as my brother.

Thy living. Is an ironical allusion to "*thy son*."

Thou foolish father, didst give up thy goods to be wasted.

Devoured. A gross exaggeration of his brother's sins.

A correct worldling ever dwells on the failings and sins of penitents.

Vainly thinking the violence of the disease reflects discredit on the physician.

Some good people, looking with disdain upon others, show the spirit of the Pharisee instead of Christ.

The elder son is in sad state, 1. He may lose his father's love. 2. His brother's affection. 3. The joy of his father's house. 4. The fame of his seeming virtue.

Fatted Calf. Above an equal, thou hast preferred him before me.

For his father's sake he should have sympathized with his joy.

None but the disloyal refuse to sympathize with the joy of their Lord.

Was come. It does not say, was returned, but speaks of him as a stranger.

ὁ υἱός σου. He would not say ὁ ἀδελφός μου. Contrast with this the language of the servant (verse 27), and of the father (verse 32), and contrast also ἦλθεν with ἀνέζησε (verse 32).

σου τὸν βίον. Remark the emphatic position of σου, "ad augendam invidiam." Wordsworth. αὐτῷ; the dative of advantage. Bengel. The elder brother means, for that profligate. Vers. Ger.

31. *And he said unto him, Son, thou art ever with me, and all that I have is thine.*

Son. The compassion of God remains unchanged. Psa. cxxv. 6; cxxxvi. 1.

Divine grace moves on despite the carpings of sceptics. Ex. xxxiv. 6.

2. Pet. iii. 9. 1. Pet. iii. 20.

The publicans and profligates were openly godless.

The Pharisees were "*inwardly, ravening wolves.*" Matt. vii. 15.

Sin, assuming holy forms, becomes dangerous and ruinous.

More difficult to be detected, and takes a deeper hold of the soul.

No class of sinners so hopeless, as those living under the *mask of piety.*

Ever with me. Thou art my heir, therefore owner of all.

Unless estranged in heart, thou be disinherited also.

Instead of judging the self-condemned Pharisee, he would graciously open his heart to instruct and humble him.

His father had long known his selfish habitual hypocrisy.

All thine. *Everything* shall be yielded to filial love, *nothing* to thy demand.

Not *thou shalt have all*, but *all is thine.* Augustine.

But he is looking for rewards *from* God, instead of possessing all things *in* God. Trench.

Am I not better to thee than many friends?

Wherefore hast thou coveted merriment apart from me?

Are thy friends nearer to thy heart, than thy father?

Dost thou seek my goods, instead of my protecting love?

The idea is, He should lose nothing by either his brother's prodigality or his father's kindness and forgiveness of the wanderer's sins.

God's treasures are infinite for both Jew and Gentile.

But poor selfish humanity cannot comprehend how a neighbor can receive so much, without lessening his share.

The father's long suffering alone tolerates this dissembler in his house.

The toleration of this self-deceived one is a wonder of grace.

There impends over the undutiful one the danger of being disinherited.

He thought that the gifts to his brother, must impoverish himself.

Because He had enriched Abraham's seed so much, Rom. iii. 2; can

He not also adopt the Gentiles into His heavenly family?

"Though Abraham be ignorant of us and Israel acknowledge us not,"

"Yet thou art our Father." Isa. lxiii. 16.

But in heaven, one has not less, because another has more.

Grace is not a little scanty spring in the desert.

Travellers need not struggle and muddy the waters, in their conflict.

They cannot be drawn dry by others, before they partake.

It is an inexhaustible ocean which remains full after all have drunk.

If any one is straitened in the kingdom of love, it is not in God, but in his own grudging heart. 2. Cor. vi. 12.

The Lord did not declare the elder son refused to the last.

The Jews refused to take part in the great festival with the Gentiles. Acts xiii. 45; xiv. 19; xvii. 5.

τέκνον. The text proves not the elder son humble, charitable, or acquainted with his own heart. He had no right to complain of his father, but the father had a right to complain of him. *Ryle.* *πάρτα τὰ ἰμά.* It is incomprehensible how this could be applied to this hypocrite. All shall be thine if thou becomest my son in truth. *Stier.* The selfish brother, thinking the Infinite Father altogether such an one as himself, vainly believes all bestowed on the prodigal will be only a lessening his own inheritance. The *law*, prophets, temple services, gospel promises, hope of glory in *reversion.* *Wordsworth.* Is thine, in thy conceit at least. As the madman at Athens claimed as his every ship entering the Piræus. *Trapp.* Thou mayest use mine as thine. *Kainocl.* Our Lord here shows there will be no *partiality* with God. *Doddridge.*

32. *It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

Meet. He might have said, it is my pleasure, my will.

God will be justified when He speaks and all flesh shall be silent before Him. *Hab. ii. 20.*

The festivities shall by no means be interrupted for his sake.

He must decide, whether he will exclude himself or no.

The Pharisees may refuse to share the joy of heaven over sinners converted.

Nevertheless heaven's banquet and music *shall welcome* all penitent ones.

Merry. There is here an oblique hint and a denunciation of his envy. Nothing was taken away from him, nothing given to his brother but the festal joy.

Providence frequently gives preference to the younger son.

Abel, Seth, Shem, Peleg, Abraham, Jacob, Joseph, Ephraim, Judah, Pharez, Moses, and David were all younger sons.

Glad. Since God acts the Father to sinners, we should act the brother's part.

Proving ourselves void of a brother's heart, shews us unworthy of a Father's treasures.

Thy brother. This implies a reproach.

Thou shouldest have been glad in common with myself.

He had said, "this thy son;" the father says, "this thy *brother.*"

The penitent prodigal had become a son, and the elder son was fast becoming a prodigal.

Was dead. This great festal hymn sounds out once more undisturbed.

The brother must hear its glad strains from the father's own lips.

What father is there among you, who would not do the same over a returning prodigal?

This parable contains, 1. The history of all. 2. Warning for all. 3. Comfort for all.

We are all in turn examples of both brothers; having the seeds of both evil courses in our hearts. *Alford*.

1. The loss *one* soul is felt to be.
2. Pity for *one* soul.
3. Care devoted to *one* soul.
4. Grace magnified by the salvation of *one* soul.
5. Joy caused by *one* soul.

Ææ. Not only is it implied, *thou shouldst rejoice*; but also, *rejoicing should begin at home.* *Bengel.* The Pauline doctrine of the incapacity of the law, and necessity of faith, is taught in this parable. *Olshausen, Oosterzee.* The crown and pearl of all parables—*Stier.* The parable sets forth human agency in conversion. *Olshausen.* The divine agency. *Lange.* The parable of the Lost Sheep would hint the work *all* to be *God's*, as He goes after the wanderer. The absence of a mediator is noted. The mediator is concealed in the father's kiss. *Riggenbach.* Elder left home, became worse than his brother, a slave, was at length taken by robbers,—might complete the picture. *Michaelis.* Object twofold—1, establish His prophetic character, foretelling the conduct of Jews and Gentiles. 2, to encourage sinners to repent. *Jortin.*

CHAPTER XVI.

1. AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

The last chapter left the father rejoicing over the lost found.

The restored prodigal not to have daily music, but daily duty.

He said. Jesus draws instruction from the cunning of men and birds of the air.

Ingratitude condemned by the ox, that knoweth his owner. Isa. i. 3.

Indolence condemned by the ant. Prov. vi. 6.

Heathen's trust in idols, condemned Israel's instability. Jer. ii. 11.

A crafty steward, condemns indifference in providing for eternity.

Disciples. Not exclusively, Pharisees and Publicans were present.

They had left the service of the world, and taken a decided stand as believers.

Steward. Generally old slaves, this man a freeman.

Ruler over all his goods, as Eliezer in the house of Abraham. Gen. xxiv. 2.

One principal duty to give food to the household. Luke xiii. 42.

Ministers are "*Stewards* of the manifold grace of God." 1. Pet. iv. 10.

Implies they are not *depositaries* as Papal priests assume.

"It is required in a steward, that he be found faithful." 1. Cor. iv. 2.

Accused. Implying a secret envious information.

He was not *calumniously* accused.

Chaldeans accused three Hebrew youths of refusing to worship the image.

Daniel was accused malignantly, not falsely, of praying to his God.

Spies to inform of unjust stewards are never wanting.

Leader of all accusers, "the accuser of the brethren." Rev. xii. 10.

Many would desire to get the place, and do as he had done.

Sooner or later, all unfaithfulness will be known to God.

Wasted. *Gr. was wasting*; literally, *scattering*, stern necessity, makes even a reckless spender, thrifty.

He had lived in unblushing extravagance.

In a moment, he finds himself a beggar and friendless.

We scatter our goods, that are God's, when we do not spend for His glory.

Whole system of the world's conduct, a wasting and scattering.

The thrifty seem, but only *seem*, to gather, rather than *waste*.

He alone who scatters for Christ's sake, gathers treasure for heaven.

Goods. Those the Prodigal wasted, bodily and spiritual resources.

These refer to more than money.

He lost honesty, character, and conscience, but enriched not himself.

He proposes no defence, thereby acknowledging his guilt.

αὐτοῦ omitted after *μαθητὰς*. *Tischendorf, Alford, Cod. Sinait. μαθητὰς*. The Lord was speaking, not to them, but at the Pharisees. *Trench.* The newly received publican. *Bengel, Stier.* The multitude. *Brown.* *πλούσιος*. The parabolic machinery is from the stand-point of the children of this world; mammon. *Meyer, Lange*; Romans. *Schleiermacher*; Judas Iscariot. *Berthold*; Pontius Pilate. *Origen*; devil. *Olshausen*; God. *Oosterzee, Brown, Alford*; Roman Empire. *Gossman*; nothing essential to the parable. *De Wette, Alexander.*

οἰκονόμον. Villieum. *Vulg.* Dispensator, cashier, procurator. In the Egyptian tombs, paintings show the steward, taking exact note of the amount of the harvest. Steward not an *image*, but an *example* of an unrighteous man, exercising the virtue of prudence. *Ebrard.* An oblique parable. *Weisse.* It was not addressed to the people of the world, ever ready to put a wrong construction upon His words. *Reiger.* The Divine speaker not only withholds this censure, but leaves the doctrinal application very far from being obvious. *Michaelis.*

διεβλήθη. Sometimes said of a *true*, at others, of a *false* accusation. *Olshausen.* Delatus erat. *Rosenmuller, Kuinoel.* *ὡς διασκορπιζων*. In causal sentences, *ὡς* assigns the reason, Acts xxiii. 20, *ὡς μέλλοντες*, on the ground that they intend; so Acts xxviii. 19. *Webster's Syntax.* Dissipasset. *Vulg.* Evidently an erroneous translation, as the charge is of an actual and *present* unfaithfulness. *Campbell.* The most difficult of our Lord's parables, called *crux interpretum*. Delivered at same time as the last. *Kuinoel, Rosenmuller.*

2 *And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.*

Called God calls by whatsoever speaketh of a judgment to come.

Hitherto, he had reposed entire confidence in him.

Heathen would not condemn one *unheard*. Acts xvi. 37.

How is it. Gr. *Why* do I hear this of thee? *Alford.*

Expostulation of indignant surprise, not an examination.

Implies that God puts trust in man.

I hear. God represented as hearing, as though He did not see.

He is the Great Listener, "The Lord hearkened and heard." Mal. iii. 16.
Controls all our actions, but never *interferes* with responsibility.

Give an account. Give up the account, the reckoning, the account book.

This remonstrance to the sinner, the voice of God.

Brings home to his conscience the abuse of his stewardship.

Means sermons, sickness, losses and other providences.

The Spirit makes him feel the day of reckoning is near.

Knows full well he cannot answer for one in a thousand. Job ix. 3.

Was not to be dismissed, unless he failed to clear himself.

God *supreme proprietor of our goods*.

1. Man placed in a dependent position. 2. Bound to be faithful. 3. *To give a strict account* of our blessings, of our trials, of our time, of the messages of mercy.

Life a time of *grace* preceding the final *reckoning*.

1. Short. 2. Uncertain. 3. Decisive.

Mayest be. Gr. *canst be*. Interpretation of this announcement--the certainty of conscience.

We must at death give an account of our stewardship.

This great truth lies in the background.

Wasting our goods results in dismissal or death.

φωνήσας. In the presence of his Master. *Braune*; in his absence. *Oosterzee*. τι τοῦτο. "What is this that I hear of thee?" *Wordsworth*. οὐ γὰρ δυνήσῃ. *Thou wilt be precluded from. Major*.

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.*

Shall I do? These reflections spring from a consciousness of guilt.

The sinner's sad note of utter helplessness.

In wasting his Lord's property he has not enriched himself.

Has lived effeminately and now cannot do an honest day's work.

Observe contrast between worldlings and professed believers.

1. Worldlings are careful; believers are too often careless

2. Former see danger; latter often self-deceived.

3. Former ingenious; latter too often indolent.

4. Former decided; latter frequently procrastinating.

Cannot. Indolence exclaims *cannot*, rather *will not*.

Dig. A worldly-wise man planning to extricate himself.

He would cast off everything burdensome or unpleasant.

The delicately educated steward asks, *What*, not *how*, he should act.

Unable to dig, but ashamed to be a beggar before God.

How often are men ashamed of what is *right!*

In the night of the grave no man can work.

His luxurious life unfitted him for labor.

It implies impotence of natural man to pray or repent. John vi. 65.

“There is no work nor device in the grave, to which,” &c. Ecc. ix. 10.

Implies also the soul in this world, cannot be provided for at all.

Beg. Ashamed to beg for that mercy he thinks might be refused.

Pride disqualifies from begging, as *indolence* from toiling.

Sinner oftentimes thus abandons himself to reprobation.

Prodigal and unjust steward, in trouble, seek to help themselves.

One at last applies himself to penitence, prayer, and return.

The other, with pride, indolence, and fraud, plunges deeper into ruin.

Ashamed to explore the recesses of his impure heart.

A sinner begging, is a penitent on his knees, crying for mercy.

Prayer, a heavenly carriage, brings a blessing, if driven well.

Ashamed. The wicked shall arise to shame and contempt. Dan. xii. 2.

“What fruit had ye in those things, whereof ye are now ashamed?”

Rom. vi. 21.

Implies an utter failure, of all resources of the impenitent.

σκάπτειν, used for all kinds of manual labor. *Alford*. *ισχύω*. “I am not strong enough,” &c., refers to both physical and moral power. *Chrysostom*. Natural feebleness or self-indulgence may have been the cause. *Olshausen*. Fallen are unable to do any good thing. *Quesnel*. This proposition was condemned by Clement ii., 1713, in the Bull *Unigenitus*. *ἐπαυρέω*, to become a beggar. *Wordsworth*. *ἀσχύρομαι*. Excess of modesty. *Bengel*.

4. *I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*

Resolved. A sudden thought strikes him, and he resolves what to do.

Determination, if not honest, promptly taken.

Children of the world are unfaithful from the beginning.

Stern necessity urges them to a crafty prudence.

The Lord *hears* all *thoughts*; and will *reveal* them at the Great Day.

What to do. All the craft of worldlings ends in insane forgetfulness of eternity.

His purpose, I will provide for myself a pleasant home on earth.

He forgets he will not be there, to have or enter a home.

Put out. Gr., *transfer*, soft term for *depose*. Col. i. 13.

He had the miserable prospect of utter destitution and want.

Time allowed to arrange his accounts.

Time given to the sinner to set his house in order.

Knows his dismissal certain, the Master's inexorable resolution.

Entertains no vain hope of compassion and feeling.

Sinner, despairing of God's mercies, has no refuge of his own.

ἐγνων. Scio. *Fulg.* It is accurately distinguished from ἐγνωκα. I have just arrived at the knowledge, as it were εὑρηκα. *Stier.* δεξιωνται. The subject here, as in verse 9, is omitted as the action alone is regarded. See Notes Luke xii. 20. Here it means the man whom he had in his mind; these with whom he was going to treat. *W. & W. οικους.* Families. *Schultz.*

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?

Called. A collusion probably between the steward and his lord's debtors.

Every one. In order to lay as many as possible under obligation to him.

But two instances therefore are subjoined as examples.

The enormous amount of oil and wheat proves the lord to have had great possessions.

They were evidently men of wealth whose payments were in arrear.

Doubtless had given their notes of hand as evidence of debt.

The steward returns them and substitutes others in their room.

He seems generous, but it is at his lord's expense.

All men are only stewards at God's will, and debtors to His justice.

Unwilling to sin alone they draw others with them.

How much? Sinners owe a *debt*, ever increasing and unable to pay. Luke xi. 2.

Believers gratefully acknowledge to eternity that they owe all to infinite love.

τοῦ κυρίου ἑαυτοῦ, *his own lord*. *Alford*. ἕνα ἕκαστον "one by one:" he summoned them singly and privately, a mark of his worldly prudence. *Wordsworth*.

6. *And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*

Measures, or baths. The largest Jewish measure, a tenth of an homer. Contains 3 pecks 3 pints, dry; or about 9 gallons liquid measure.

Oil. Luke vii. 46. In Judæa, pressed from olive-tree berries.

Take thy bill. "See how much more merciful I am than my lord."

Quickly. Implies the haste with which the stealthy business is done.

Was not done secretly, for his affairs were desperate.

Being reckless he braves all consequences, however perilous.

It intimates the absence of his lord; debtors all present.

How *willingly* all these debtors became accomplices in this fraud!

A sad comment on the low state of morals in business circles.

Write fifty. These debtors true children of the world, unfaithful in their trust.

They hasten to share in this advantageous piece of villainy.

The frauds of others make the possessions of men *uncertain*.

The most *trusted* are often the most *treacherous*.

Friends in this world are too often gained at a great cost.

He adapts his plan to the circumstances of the debtors.

In this case he deducts 50 measures of oil and leaves 50 to be accounted for.

He desired to make the *contract square* with his accounts.

βάτος. Ten gallons each. *Hammond, Elsley*. The tenth of an homer; and was for liquids what the ephah was for solids, and held 72 sextarii, about 9 gallons. *Josephus, Winer*. γράμμα. 1. A picture. 2. A letter. 3. A writing. 4. A bill. 5. A book. 6. Letters or learning. σου τὸ γράμμα; *not* γράμμα σου. σου is emphatic here and in verse 7. He makes *him* write the bill, *his own* bill, that he may have the evidence of *his hand writing* and so protect himself, and secure the tenant on his own side—another proof of his worldly shrewdness. *Wordsworth*.

ταχῶς. Characteristic of a man who wishes to conceal his faults. *Bengel*. To prevent further demurs and misgivings on the part of the tenant's conscience. *Wordsworth*. Σὺ εἶ, *and thou*, slightly indicates the presence of many debtors at the same desk. *Stier*. περὶ τόκοις. It was within the prerogative of the steward to lower the debts. *Schleiermacher, Stier, Gerlach*.

7. *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.*

Measures. Same as homer, largest dry measure, 8½ bushels.

Wheat. Egyptian wheat had six or seven heads on one stalk. Gen. xli. 57.

The meat offerings of the Mosaic service, were of wheaten flour.

Wheat often eaten in the field, being rubbed, to separate the kernel.

Parched wheat formerly food of the Israelites and is now used by Arabs.

Fourscore. Attempts to mitigate the dishonesty of this act, hopeless. Displays weak side of the relation, between the steward and his lord.

The *earthly* relation inadequate to set forth the *divine*.

The interests of this steward and his lord, entirely *diverse*.

But the interests of Jehovah's stewards and His, *identical*.

Why does he not remit to any of them, the whole debt?

With rare knowledge of the heart, he knew they would *forget* to be *thankful*.

He would keep the sense of *obligation*, in the minds of the debtors.

He deducted 170 bushels and left 680 to be paid.

ἔπειτα is closely connected with *ἐπεὶ*, marking the sequence of one thing from another; *therefore, immediately afterwards*. *Webster's Syntax*. καὶ. Cancelled. *Tischendorf, Oosterzee, Alford*. Cod. *Sinai*. has δὲ κόπους. The same in size as the Homer. *Wordsworth*. About 12 Attic bushels, according to *Josephus*. *Alford*.

"*Fourscore*." Our Lord here teaches a discreet distribution of our benefits, according to present need. *Olshausen*. He acts recklessly in the first instance, and yields to more prudence toward the close. *Lange*. These easy-minded people may have still found themselves out of their reckoning. The steward, used to high living, might cost them more in the long run, than the amount he remitted. *Stier*. Remits in proportion to their ability to pay. *Brown*.

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.*

The lord. Gr. *his lord*, of the steward in the parable; not our Saviour.

Commended. The cunning of selfishness, triumphs over righteousness.

And men forget their personal interests for the gains or pleasures of a moment.

The steward by virtue of his office fixed the amount of rent.

This rent was a certain portion of the produce and to be paid in kind.

Diminishing the quantity that was afterwards to be rendered, was reducing the rent.

Thus by his craft the steward made friends of the tenants.

By his wickedness he made them sharers in his guilt.

He secured their hospitality, and by hospitality they secured his silence.

His lord conjectured the artifice, and extolled the worldly wisdom but not its perversion.

The forethought exhibited by the steward was commendable—but, the mode in which it was exercised was criminal.

Hence the importance of distinguishing between things that differ, and not employing the gifts of God in the service of Satan.

Done wisely, prudently, would more happily translate the Greek.

Wisdom in the Scriptures, never disconnected from *moral* goodness.

He had the debtors in his *power*, so that he could extort *favours* afterwards.

The crooked policy of worldlings is but the wisdom of the serpent.

There is a wisdom, not from above, worldly, sensual, devilish. Jas. iii. 15.

There is a wisdom, *pure, peaceable*, and without hypocrisy. Jas. iii. 17.

True wisdom cannot exist apart, from true fidelity.

This world. Whose portion is of the earth, adopting its spirit and maxims.

Men of the world, who have their portion in this life. Psa. xvii. 14.

Children of this world. Eph. ii. 2. Worldlings. Psa. xvii. 14.

In their generation. Gr. *unto, or toward their generation*; in their dealings with each other, worldly things as opposed to spiritual.

Earthly men more prudent, than spiritual men in earthly things.

They give more thought, and bestow more labor to procure them.

Owls are far better than eagles, in the *dark*.

Worldly men are often wiser in worldly things, than believers in spiritual.

Scorners cry "A good religion, but Christians are very simple."

Our Lord hath said *the same*, before the malignant critic.

Christians are less provident in heavenly things, than worldly men, in earthly.

The world is better served by its servants, than Christ, by His.

Their *forecast* for this world, condemns our *imprudence* for the next.

But children of the earth, live as though they were immortal.

He stirs up our jealousy, to roll away the reproach.

It means more than earnest exhortation to liberal alms-giving.

Wiser. Not absolutely, but with reference to the things of this generation.

A grain of *heavenly wisdom*, surpasses all the *prudence* of earth.

The latter reaches its farthest goal in the grave.

The fruits of heavenly wisdom, are only fully seen in the everlasting habitations.

True wisdom consists in knowing how to make everything instrumental to our salvation.

True wisdom can make a treasure of poverty itself.

Earnest diligence and prudence of worldlings should put us to *shame*.

We should copy their industry and energy, but *sanctified*.

We should provide for our reception in eternity, as they do in time.

1. There is no true wisdom, without fidelity. 2. No fidelity, without resolution. 3. No resolution, without sacrifice. 4. No sacrifice, without reward.

They show 1. More ingenuity of contrivance. 2. More unity of plan. 3. Greater earnestness of purpose. 4. Greater perseverance.

“They are wise to do evil, but to do good, no knowledge.” Jer. iv. 22.

“If any man seemeth to be wise in the world, let him become a fool.” 1. Cor. iii. 18.

Not *wiser*, but they show more sagacity and energy and determination in their affairs.

They take a clear and firm grasp of earth's entire interests.

What sacrifices of time, what risks of life, what wounds of conscience!

What vivid apprehensions of the value of this world's wealth!

What habits of untiring diligence, in gathering!

What mighty desires firing the soul in its career of sense!

God's children oft cold and heartless, reaching after heaven.

Our Lord's apostles furnish an example of spiritual negligence contrasted with the sinner in his pursuit of evil.

They slept when bidden to watch with Christ, whilst Judas was wakeful to betray Him.

Merchants and tradesmen more unceasing in their exertions to promote their trade, than the Church to extend the Gospel.

Sinners more active to corrupt others than saints to convert them to Christ. *Denton*.

Children of light. Children of Him who is the True Light.

Children of earth, children of darkness, in self-deception.

This makes their narrow prudence, unutterable folly.

“While ye have light, believe in the light.” John xii. 56.

“God who commanded the light to shine out of darkness.” 2. Cor. iv. 6. This parable is not a picture of life, in its innocent realities, but of its unrighteous worldliness.

It is a parable for instruction in righteousness, in the hands of Jesus.

ὁ κύριος. It seems strange how any interpreters (as *Origen* and *Erasmus*) could understand this of the Lord Jesus, since it has been already twice used in the parable, verses 3 and 5, and the special address of our Lord begins so distinctly at verse 9; moreover the epithet “unjust,” applied to the steward, quite puts the idea of his being praised by Jesus out of question. The steward and his lord were both “children of this world.” *Prescott*. “Commended.” He praised him because he had acted prudently. His injustice is mentioned lest it should be supposed that shrewdness can be a substitute for honesty. *Wordsworth, B. Crusius*. The steward, the Pharisees. They were accused by the Prophets of neglecting their stewardship. They seek to make wicked men God’s debtors, by lowering the standard of the law, thus obtaining themselves favor with men. *Vitringa*.

τῆς ἀδικίας means much more than “unjust steward,” as it implies that the quality of injustice was an essential and component part of his character. “The steward, *the minister, the servant, the son of injustice.*” Compare the expressions—son of peace, sons of Belial. So James i. 25, ἀκροατῆς ἐπιλησμονῆς, forgetful hearer means “a hearer, noted for forgetfulness.” *Webster’s Syntax*. The rich householder, the Romans; the steward, the Publicans; the debtors, the Jews. The lesson:—If the Publicans show themselves indulgent toward their nation, the Romans will praise their skill, and they will be favorably received by their countrymen, who now hate them. *Schleiermacher*. The blending of simplicity and prudence. *Wakefield*. The translation of evil example into good, *Heubner*.

φρονίμως. Never used in the N.T. in a bad sense. But this must not imply that the steward had not acted dishonestly. φρόνησις opposed to *μανία*. Prudence makes the best of things, doing good or evil; *wisdom*, a susceptibility to higher influences, *Olshausen*. Formerly “wisely” had another sense, that of *cunning*: compare Jer. iv. 22, “they are wise to do evil.” *Prescott*. Our Lord strives to win us by even adapting himself to this passion of men, showing us how we may eternally enjoy our possessions, *Rieger*.

οἶοι. Constant Jewish term for disciples or followers. This man’s acts have two aspects—dishonesty, which is blameworthy; and his foresight, which is praiseworthy. It supplies a sufficient analogy to Christian virtue, showing the boldness and decision of bad men, rebuking the deeds of vacillating good men. “Martyres Diaboli aherius currant ad mortem quam nos ad vitam.” An Egyptian hermit, seeing by chance a beautiful dancing girl, was moved to tears. In reply to the question, why he wept, he said, that she should be at so much pains to please men in her sinful vocation, and we use so little holy diligence to please God. *Trench*. The children of light cannot adopt their means. *De Witte*.

γενῶν. *Vulg.* In generatione sua. Are more prudent, looking to the interests of their generation, in arrangement of plans, choice of means, and decision in action. *γενεα* stands for what we call *society*. *W. & W.* ἐν τῷ βίῳ, *The ophylact*, but ἐς cannot be changed for ἐν. It signifies, unto or towards their generation. In business. *Grotius, Campbell*. To their neighbors. *Kainuel, Rosenmuller*. Are more shrewd for the purpose

of their self-interest than the children of light. But τῆν ἐαυτῶν indicate that there is a better and higher γενεάν. *Slier*. A sermon of good works. *Luther*. In some expositions it is taken for granted that the lord found out the artifice of the steward. But this supposition impairs, if not destroys, the beauty and moral of the parable. How could he be said to have acted φρονίμως if his device was detected and exposed? His lord knew him only as a wasteful person; he knew nothing of his collusion with the debtors; he only saw its results, viz., his reception into their habitations. *Wordsworth*.

9. *And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

Unto you. The children of light, who can do no such act, yet "I say unto you."

Make to yourselves. Not palaces, nor barns, nor estates, but *friends*. When earthly riches fail rents may be still received in heaven.

When turned out of one home they may secure another.

Friends. The hard-hearted man prepares for himself *accusers* at the eternal bar.

The benevolent man on the contrary makes *friends*.

Many by mammon make themselves tools and companions.

But it is not in gold to buy or hire true friends.

He alone makes himself friends who wins hearts.

They are not made by *what* we give but by the *manner* of giving.

Money cannot be made a key to heaven.

A mere *test* of character, not of *merit*, in judgment.

Works of charity to the poor must be for *Christ's sake*.

"He that giveth a cup of cold water in my name." Mark ix. 41.

What is done for His poor He considers done for Himself. Matt. xxv. 40.

God hath left his poor to receive his rents.

"Cast thy bread (that is, seed) upon the waters." Ecc. xi. 1.

Unfaithfulness in their use is a forfeiture of His grace.

Almsdeeds from a wrong motive are not promised a future reward.

Charities performed from wrong motives are only shining sins.

"God is not unrighteous to forget your work and labor of love." Heb. vi. 10.

Mammon. Uncertain, unstable wealth.

Wealth, a creature of God, becomes a curse if coveted.

Fundamental unrighteousness ever adheres to wealth when men make it an idol.

Most publicans, for its sake, were double slaves of *Satan* and *Rome*.

Men seek the security of title deeds, in principle of well defined right.

But God allows no *such rights* to human hearts over their possessions. Ceasing to esteem it as a loan from God its owner becomes its slave.
Prov. i. 19.

Unrighteousness converting gold into Mammon avenged by deceived hope. Let the "unsanctified gold" *pass through* your hands to benefit others. Worldlings, in *gathering*, practice a self-deception, ending in eternal *want*.

God's stewards only are gathering when they are scattering. The band which binds each soul to the world and its prince makes worldlings dread death.

Unrighteousness. Not so necessarily or essentially, but—

1. Because often unjustly acquired or retained.
2. Because unrighteously, that is, unequally distributed.
3. Because often the means of lasting injury to the possessor.
4. Because dangerous to purity even in the holiest of men.
5. Because perishable and transitory, therefore *vain*. *Denton*.
1. Riches promise much and perform nothing:
2. They excite hope and confidence, and deceive both,
3. In making a man depend upon them for happiness, they rob him of the salvation of God and of eternal glory.
4. For these reasons they are represented as unjust and deceitful.

Clarke.

"The *love* of money is the root of all evil." 1. Tim. vi. 10.

"The deceitfulness of riches." Matt. xiii. 22. "Uncertain riches."
1. Tim. vi. 17.

Riches MAKE THEMSELVES WINGS, fly as an eagle. Prov. xxiii. 5.

By making wings it avenges itself on its idolaters.

Active charity alone extracts this power of becoming winged.

Ye fail. A mild way of saying, when ye *die*.

The expression implies a peaceful and happy *end*.

Is there joy in heaven at thy *conversion*? will there be none at thy *glorification*?

The recipients of earthly charities, whose burdens we lightened, may then receive us and share in the joy of our salvation.

Thoughts of death an antidote against covetousness.

A tradesman is said "to *fail*" when he is bankrupt.

The impenitent at death become *bankrupt* for eternity.

1. An evil conscience. 2. Judgment. 3. Loss of all on earth.

Receive you. Some refer this to angels, others to saints, aided in *want*.

By being *witnesses* of what was done for them, by believers.

Others regard it as a Hebraism—they may receive you.

Everlasting. Contrasts with the *temporal* shelter, which the steward obtained.

The children of the world, plot, by cunning and dishonesty, but they are but pilgrims at best.

The earthly house of this tabernacle, will soon be dissolved.

The building of God, not made with hands is *eternal*. 2. Cor. v. 1.

Heaven is, as it were, the *estate* of the poor, out of which they can bequeath legacies to their benefactors.

Charity bears *interest* in charity, even to the cup of cold water.

Habitations. Gr. *Tents*, frail structures, common in the East. Heb. xi. 9.

Of planks, skins, hair, cloth, branches, emblems of frailty. Heb. xi. 9.

Their color was yellow, red, white, or black. Cant. i. 5. Ps. cxx. 5.

The pins held them to the ground. Isa. xxxviii. 12. Job xxvii. 18.

With one of those pins Jael pierced the head of Sisera. Judg. iv. 21.

Tents were pitched in the evening, and taken down in the morning.

Those pitched by God shall not be taken down; no stake removed, or cord broken. Isa. liv. 2.

The heavens are called "the tabernacles of Jehovah." Ps. lxxxiv. 1.

Body, the tabernacle of the soul, taken down at death. 2. Cor. v. 1.

Our tents taken down, we may find ourselves *shelterless* for eternity.

Houses of stone, and cities of rock, were tents unto Israel. Jos. xxii. 4.

We are *pilgrims*, before reaching the sure dwellings in the heavenly Canaan. Isa. xxxii. 18.

These words show the *social* character of future life.

Human ties sanctified will prove a blessing in eternity. 1. Thess. ii. 19-20.

φύλους. Make, &c., by liberal almsgiving. *Throphylact, Augustine, Athanasius, Irenæus, Erasmus, Calvin.* The Lord and Father. *Lightfoot.* Pre-eminently God and Christ. *Wordsworth.* Poor brethren aided, and Christ. Matt. xxv. 40. *Prescott.* A master might tell his maid servant that the fruit in the garden is hers, to distribute among her neighbors, that the poor orphan may thus raise up unto herself friends. *Flattick.* God somewhat recedes from His right, and gives up His goods. Make thyself rich by thy Lord's goods, *it is no loss to Him. Miller.* Secure rich friends to aid you, poor. *Hurtman.* "Mammon." Alms given from wealth acquired by fraud, condemned by *Plutarch.* Some actually practised it. *Augustine.* *Inherent* defilement of wealth. *Leighton.* Temporal, opposed to spiritual riches. *Lightfoot.* Deceitful riches. *Elsner, Campbell, Weinstein, Hammond.* A hope entrusted to the enjoyment of wealth. *Tertullian, Melancthon.* The demon of avarice. *Lange.* Riches, worldlings idolize. *Brown.* Exercise charity with ill-gotten gain. *Oosterzee.*

ἀδικίας. The idea of falsehood pertains to this word, through the Sept., Deut., xix. 16, false witness; Job xiii. 4, physicians of no value. With a deceitful mammon. *Major*. False riches, not to be relied on. It is opposed to ἀλήθεια, in Rom. ii. 8. Because ordinarily obtained dishonestly. *Euthymius*, *Oosterzee*. Deceitful and transitory. *Kuinoel*, *Wieseler*. Conduct springing from false principles. A moral condition, ordinarily intended. *Meyer*. Unrighteous to you, who are betrayed by it. *Gerlach*. Because it deceives the hope reposed in its promise. Quod si dolosi refulserit spes nummi. *Persius*.

ἐκλίπητε — singular ἐκλίπη. *When it has failed.* *Lachmann*, *Tregelles*, *Meyer*. Present ἐκλείπη, *when it fails.* *Tischendorf*, *Oosterzee*. ἐκλίπητε, when ye fail, i.e. when ye die; retained. *Prescott*, *Wordsworth*. Euphemism. *Major*. Stewardship finished by death. *Elsley*. After your discharge. *Campbell*. When your wealth fails. *Grotius*. Like a thankful guest, Rise cheerfully from life's abundant feast.

“Lusisti satis, edisti satis, atque bibisti,
Tempus abire tibi est.” *Hor.*, Epis. ii.

δέξονται. Impersonally. *Starcke*, *Rosenmuller*, *Hammond*. An impersonal plural. You may be received. A reception effected by benevolence. *Oosterzee*. Angels. *Blackwell*, *Wolf*. Exclusively to the Lord. *Schultz*, *Olshausen*. Make friends with God, by charity, &c. *Kuinoel*. Glorified saints. *Trench*, *Stier* (verse 22). Befriended poor, aiding the rich in the future, a Rabbinical idea. *Grotius*, *Mead*. Deeds of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the unjust mammon,—providing ourselves with friends out of it. God repays in their name. They will receive us there with joy, if gone before. *Alford*. Our Lord cautions us against two opposite mistakes about money. (1) The idolizing it, as if it was a good in itself. (2) The supposing it so profane, worldly, unclean, that it cannot be employed in the service of God. *W. & W.* Spirits in the kingdom of heaven, Matt. xxv. 34, 40. *Alford*. By these heaven-stored treasures, John Howard, Francke, and others, made a “perpetuum hospitium,” a life-long abode, which alone the children of light should care for. *Stier*. Future kingdom of the Messiah, *Meyer*.

19. *He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*

Faithful. He passes from the prudence which the steward had, to the fidelity which he had not.

Fidelity to God, in the *least*, always has in it, the *greatest*.

The least fault, oft leads to the most fatal consequences.

He condescends to point out to us the way of true thrift.

Those securing possessions for the future, alone are prudent.

That farmer loves not his corn, refusing to plant it, for an hundred fold.

Unfaithfulness diverts God's gifts, from their proper channel.

He that *buries* the one talent, would not *improve* five.

Least. The Lord here casts a slight upon the possessions of earth.

But their right use, He counts an earnest of future hope.

He may be entrusted with that, which is of enduring value.

David, as an under shepherd, was found faithful in the least.

Therefore God took him to rule the flock of Israel.

True conscientiousness, will discipline for greater things.

Fidelity in great things, and dishonesty in little things, hypocrisy.

“Straining out the gnat and swallowing the camel,” defines a Pharisee.

Two mites well laid out, will gain you friends in eternity, (Luke xxi. 2.)
when the millions of Croesus are forgotten.

All earth's treasures, are turned by the ungodly into the “*least*.”

The use men make of the trifling possessions of earth, shows what they
would do, with treasure of infinite value.

Fidelity depends not on the *amount* entrusted, but on *exercising* a sacred
responsibility.

Unjust. Applying God's property to our own use, a breach of trust.

Parable of the talents, embraces all endowments.

Here it is money alone, whose “love is the root of all evil.” 1. Tim.
vi. 10.

ἐν ἐλαχίστῳ, what is least; for such is all earthly substance, when compared with
heavenly wealth, which is *μέγιστος*; and the use we make of our earthly substance,
which is least, is our *trial* whether we are fit to be possessed of what is greatest, the
eternal wealth of heaven. Wordsworth.

11. *If therefore ye have not been faithful in the unrighteous mammon, who will
commit to your trust the true riches?*

Mammon. In this world, two masters claim our allegiance.

The commands of the upstart lord, if obeyed, will cause those of God, to
be slighted and despised.

If God bid us *gather*, during the harvest, for eternity, Mammon bids us
spend all, upon our present pleasures.

Abraham, Jacob, and Job, though rich, were servants of God.

True riches. Naturally, intrinsically, and really *true*, as affirmed.

Mammon by reason of its perishable nature, can never be true riches, to
the immortal nature of man.

Alien, earthly goods, can never be *really personal* property.

It changes owners in every generation.

Our very homes *eject* us as tenants, at death.

Treasures which must be relinquished, at death, prove those to be fools, who, thought them true riches.

Man has only a life interest in his property.

Let him take heed not to give more for a life interest than for a perpetual possession.

He alone is wise who regards himself as a steward of this world's goods and not as an owner.

τὸ ἀληθινόν. "Riches," not in the original. A king appointed one servant over his gold treasures, another over his straw; the latter's honesty being suspected, he was angry because the gold had not been trusted to him. The king said, "Thou fool, if thou couldest not be trusted with straw, how can any one trust thee with gold?" quoted by *Trench*.

12. *And if ye have not been faithful in that which is another man's, who shall give you that which is your own?*

Ye have not. Hitherto hirelings of Cæsar, henceforth stewards of God.

The rewards promised to virtue, a *stimulus*, not a *motive*.

Though the hypothesis of its being practised for *its own sake*, is reasonable.

Pious endowments at the approach of death to atone for past remissness, have no sanction here.

Another man's. That is, God's. He is the real Christian's nominal owner.

The wealth of this world, is forfeited by sin.

Put into our hands not as depositaries or owners, but stewards.

They are foreign to the nature and interests of the soul.

The *title* of these things is, in God, and we are His tenants.

Eternal riches become ours by inheritance, through Christ.

Let no one use another's goods, as his *own*.

Your own. Inheritance of the faithful above, *their own*, by grace.

Knowledge, righteousness and holiness, wasted in the fall.

By a sure tenure, an everlasting possession, bestowed in Christ.

If one embezzles, who will trust him with an estate in perpetuity?

Money is neither to be idolized, nor despised.

ἀλλοτριόν. τὸ ἀλλότριον and ὀνήμιτερον. Alienum and proprium or suum, contrasted by several Gr. and Lat. authors, *Plato*. Nam propriae telluris herum naturâ, nequo

illum nec me, nec quemquam statuit. *Horace*. Originally yours in the counsel of God, to be yours by redemption. *Meyer*. "Your own." According to that which is appropriated to your own true nature. *Meyer*.

13. ¶ No 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.

Can serve. Be entirely at the command of two masters.

Worldliness, hidden under the garb of false spirituality, unmasked.

It means to *dedicate* all that we have, and are, to another.

Masters. Prince of this world, concealed in the enticements of the creature.

All are verily idolaters, who serve another, besides God.

Such *duplicity* of life, ever springs from *hypocrisy* of heart.

The Pharisees dreamed, of combining the service of heaven, with that of earth.

The heart and life fully fixed on God, subordinates everything else.

Created in His image, the heart has *unrest*, until it reposes in Him.

Samaria anciently professed to fear the Lord, but served their own gods.

2. Kings xvii. 28-29.

"Oh house of Israel, go ye, *serve* ye everyone his idols."

"But *pollute* ye no more My holy name, with your gifts." Ezek. xx. 39.

The idolatrous Chemarims "sware by the *Lord*, and by *Malcham*,"
i.e. by their king. Zeph. i. 5.

Hate. Our Saviour exalts this simple proverb, into an important sermon.

A man cannot travel north and south, at the *same* time.

This worldling makes his religion, subserve his secular designs.

Despise. If we despise Satan's mastery, we soon shall reject his service.

They only serve Satan, *who love to have it so*.

The principle is true, where no hostility exists.

Much more where a deadly opposition divides the masters.

Cannot. Seeking heaven in the world, is acting contrary to sound reason.

A solemn warning against any attempt at compromise.

The Christian must live *above* the world while living *in* the world.

A double minded man, through his duplicity, fails in all. Jas. i. 8.

He traces *will-worship*, and all forms, to their true source, self.

Their interests so diverse, their service can never be confounded.

God, &c. Proves an uncompromising hostility between them.

Mammon. The greatest of all the idols of earth.

Tradition, that this was a Syrian god of riches, historically untrue.

1. This is the idol of all times. 2. The idol of all nations. 3. The idol of all unrenewed hearts. 4. The origin of all idolatry.

The first and last, among all the *hidden* idols of God's people.

Service of Mammon converts the service of God into a *lie*.

We may hate but cannot cast off God's authority.

Pharisees *outwardly* served God, *inwardly* Mammon.

The service of Christ is liberty.—“Thy service is perfect freedom.”

δυσὶ κυρίοις. Chinese have their saying:—“Lay not two saddles on one horse.”

* A true subject serves not two sovereigns. A virtuous woman cannot have two husbands. *Trench.* μισήσει. Will love but little. *Meyer, De Wette.* This and ἀγάπη (love) must have their full meaning, and not be interpreted by *posthabere*, and *præferre*. *Stier.* Attend to the one, and neglect the other. *Campbell.*

14. *And the Pharisees also, who were covetous, heard all these things: and they derided him.*

Pharisees. Luke v. 17; vi. 2. See Notes.

Covetous. Gr. *greedy of gain*, lovers of money.

Making Mammon their friend instead of God.

Regarding worldly wealth and glory as the criterion of Divine power.

The covetous heart hardened is hard beyond all others.

It pre-eminently extinguishes all faith in *invisible* things.

Christ had touched their Delilah, their darling lust.

Derided. Gr. *sneered*; as though they said, “Poor creatures like you may well despise riches.”

They thought themselves so wise as to be able to blend the service of God with that of Mammon.

His words pressed hard upon their avarice.

It is far easier to *ridicule* than *refute*.

Their wincing the best evidence of the Teacher's power.

Truth, opposing love of earthly things, treated with contempt.

A preacher, striking at the darling passion, *unwillingly* heard.

God in His turn will laugh at those who now deride His word. Prov. i. 26.

Mockery is the last resort of those silenced by argument.

Men hate the light of truth when their deeds are evil.

“I am a reproach of men, and despised of the people.” *Psa. xxii. 6.*

A scorner loveth not one that reproveth him. *Job. xii. 4.*

“I am in derision daily, every one mocketh me.” *Jer. xx. 7.*

Paul, speaking of the resurrection, was mocked by the Athenians. *Acts xvii. 32.*

“There shall come scoffers in the last days, walking after their own lusts.” *2. Pet. iii. 3.*

“How long will scorners delight in scorning?” *Prov. i. 22.*

φιλάργυροι.—*πλεονεξία*. The former the passive, the latter the active, sin. The former seeks to retain, the latter to grasp. It is joined with *ἄραξ*. While *φιλάργυροι* on the other hand is cautious, and consistent with an outward show of holiness. *πλεονεξία* is the drawing and snatching to himself, on the sinner's part, every kind of good out of himself. It is the fierce and ever fiercer longing of the creature, which has turned away from God. This remorseless desire resembles the sieve of the Danaides, which they were ever filling, but might never fill. Having abandoned God, by a just retribution, it is abandoned by Him. *Trench's Synonyms.*

ἔξεμκνήριζον. Turned up their nose, *sneered*. *Campbell*. Used by the LXX for Hebrew word signifying “*laugh*,” *Psa. ii. 4. Wordsworth*. *Suspendere omnia naso. Horace*. Snuffed at. *Bloomfield*. The deep solemnity of our Lord suppressed *audible* insult. *Major, Stier*.

15. *And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.*

Justify. They constantly asserted their righteousness before the people.

They made an ostentatious display of pretended goodness.

The lawyer desired to *justify himself*. *Luke x. 29.*

The young ruler said, “All these commands have I kept from my youth.”

No one can justify himself before *God*.

However daringly we boast, “*God knoweth our heart*.” *Psa. vii. 9.*

The applause of the world is his main spring of action.

“It is a small thing that I should be judged of men.” *1. Cor. iv. 3.*

Knoweth. Fellow creatures deceived, but “I the Lord search the heart.” *Jer. xvii. 10.*

“Look not upon his countenance, the Lord seeth not as man seeth.”

1. Sam. xvi. 7.

Highly esteemed. Our Lord's words express “*that which is lofty*.” He addressed the dominant sect among the Jews.

Notorious for ambition, self-righteousness, vain-glorious pride.

They fence themselves within the sanction of the law.

“To what purpose is the multitude of your sacrifices unto Me?”

“Your new moons and your appointed feasts My soul hateth.” Isa. i. 14.

“The wicked *blesseth* the *covetous*, whom the Lord abhorreth.” Psa. x. 3.

Abomination. Over their love of gold they cast a garment of zeal for God.

He knoweth that you are alive to the *world* and dead to *God* and *goodness*.

Therefore, however esteemed among men, ye are an abomination before **Him**.

δικαιοῦντες. By pretended sanctity, impose on others. *Kuinoel.* Effected by parade of ceremonies. *Rosenmuller.* ὑψηλόν. “*Highly esteemed*,” which magnifies. *Tyndale*; is high. *Cov.*; exalted. *Norton.* High, lofty, opposed to *ταπεινός*. Rom. xii. 16. Pride opposed to humility. They proudly scorned Jesus, as an unauthorized teacher of the Law. *Schleiermacher.* βδέλυγμα. *Abomination*, from βδέω to stink. That which you worship—mammon, is abhorred as a false god by the Most High. For πλεονεξία is εἰδωλολατρεία, Col. iii. 5. *Wordsworth.*

16. *The law and the prophets were until John : since that time the kingdom of God is preached, and every man presseth into it.*

Prophets. God’s ambassadors revealing His will. Luke i. 70. See Notes.

Until John. Thence through his agency began the free preaching of Messiah’s kingdom.

Every man. “Then drew near unto Him all the publicans and sinners.” Luke xv. 1.

Every used as a universal term; here, a great number.

Publicans and sinners avail themselves of the open ark of God’s salvation.

Pharisees left wrecks of obstinate blindness and unbelief.

Presseth. With holy violence or agony. Luke xiii. 24.

Publicans wrest the kingdom from the Scribes and Pharisees.

Every one who enters it, enters by *force*. Matt. xi. 12.

Those unworthy take it from those to whom it seems of right to belong.

As Canaan of old was wrested from its ancient possessors.

Pharisees, in their privileges, “dwelt carelessly, after the manner of the Zidonians.” Judg. xviii. 7.

Ancient theocracy, and husks of Levitical forms, were their glory.
 Holy violence made Jacob wrestle with the angel. Gen. xxxii. 24.
 Holy violence characterized Christ in Gethsemane. Luke xxii. 41.
 We must be thoroughly in earnest, if we will ever reach heaven.
 It implies that there are great obstacles in the way.

ὁ νόμος. The Lord taught the Pharisees, that their day was passed. *Lange*. The Gospel is the perfection of the Law. *Wordsworth*. ἐκνήσουσιντο supplied. *De Wette*, *Ewald*. The O.T. dispensation not yet abolished. *Olshausen*. Supreme selfishness and sensuality are here condemned; characteristics of the Jews, at Jerusalem, at this day.

βιάζεσθαι. From βία, violence. Frequently applied to usurpers. Does not imply how great the *number* was, but the *manner* of obtaining admission. "Ye Pharisees strive mightily *against* the Kingdom of God. Use a noble violence in prayer, and strive to *enter* into it. Ye, in scorn, think such a gospel, and such a kingdom, only fit for publicans and harlots." *Stier*. It implies that those who ought to have opened the door, had barred it against the many. *Augustine*. Every one breaketh in by force. *Beza*. Commits violence. *Vulgate*. Violence, that is, persecutes it. *Lightfoot*.

17. *And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

Heaven and earth. A Hebraism for "the world;" a proverbial expression.

The dangerous impression of the Pharisees was, that a change of *institution* would also change moral *principles*.

The frame of nature a standing emblem of immutability.

The changes of the universe are entirely left out of view.

The whole drift requires an *absolute assertion of immutability*.

Pharisees hoped to be delivered from the ceremonial law.

The ceremonial law a temporary *form* of the law, not the law itself.

Pass. Christ came to destroy nothing but *sin*; holiness is immortal.

Earth and sense are transient, only a likeness; heaven is reality.

"The grass withereth and the flower fadeth." Jas. i. 11. 1. Pet. i. 24.

All is transient but God and His promises.

Our Saviour refers to the eternal *principles* of law.

Paul to the *form* or scaffolding, the external restraints.

Tittle. A little "*dot*" inserted in the smallest Hebrew letter—*tota*.

The immutability of the Divine Word yields as much comfort to the righteous as it gives despair to the wicked.

Law. Christ's appearance was its fulfilment.

His life carried it out, His church is still developing it.

The law, in its essence, is eternal—a reflection of its Author.

Christ has fulfilled the law by His obedience and suffering.

A carnal observance of the law may be its virtual abrogation.

Under the guise of allegiance hypocrites rebel against its authority.

There is a Divine grandeur in angelic free obedience to the law.

“The law of the Lord is perfect, converting the soul.” Psal. xix. 7.

“The law is holy, and the commandment holy, just, and good.” Rom. vii. 12.

Fail. God would rather destroy the universe than one tittle of His law vanish.

While Pharisees held up the law to confront Jesus it would inevitably, righteously, and eternally condemn themselves.

παρελθεῖν. Go by, become invisible, and by implication, cease to be. *Alexander, κραίαν (tittle).* Reference to the apex of a Hebrew letter, or little horn. Implies never. *Calvin, Luther, Zwingli.* As the heavens and earth were regarded as everlasting—The end of the world. *Paulus, Tholuck.* νόμον. Summum jus, summa injuria, realizes the sad imperfection of human legislation. *Stier.*

πεσεῖν, διαπίπτειν; Josh. xxi. 45, *there failed not.* Since the universe shall one day be destroyed, it cannot mean that the law will then be nullified. These changes are left entirely out of view. *Quid, si redeo, ad illos, qui aiunt quid si nunc coelum ruat. Terence, Major.*

18. *Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery.*

Whosoever. Sanhedrim had lately receded from the high standard of God's law.

They had tolerated the scandal of Herod's marriage with his brother's wife.

This solemn sanction renders the marriage relation indissoluble. Matt. v. 32.

Divorce not a relative good but a necessary evil.

Putteth. Divorce then and now most shamefully abused in Jerusalem. Polygamy, though esteemed lawful, was then in disuse.

The great lawgiver of the church renewed the law of marriage.

Marieth. Marriage is an institution of God, a basis of the family.

Typifying the union between the Lord and His Church. Eph. v. 25.

Christianity elevates woman to her primitive rights.

Christ is the Founder of the Christian family. Psal. lxxviii. 6.

Husband and wife should be one in *heart* as well as in *flesh*.

Many enter the state without God, and against His will.

Marriage, not celibacy, received Christ's sanction. John ii. 1.

Adultery. Sin has deranged marriage among other ordinances of God.

πῶς. Cancelled. *Griesbach, Lachmann, Tischendorf*; retained. *Alford, Wordsworth*.
 ὁ ἀπολιών. Luke seems studiously to use a word which ancient Greek writers did not apply to divorce; they called it ἀποπέμπειν γυναῖκα. *Wordsworth*. Allusion to the adultery of Herod and Antipas, sanctioned by the Pharisees. *Tertullian, Meyer*. The spiritual adultery of the Jewish nation. *Olshausen*. Indirect reference to Herod's sin. *Stier*. "Adultery." Believers do not regulate their marriage relation by caprice. They do not ask divorce at every gust of passion, as one does not amputate a limb, because it is convulsed with pain. *Augustine*. A husband or wife, guilty of adultery, ceases to be such; hence he does not put away a *wife*, but the *adulteress*. *De Wette*.

19. ¶ *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:*

There was. Many commentators think this part of the Gospel real history.

Chief grounds—the absence of our Lord's declaration that it is a parable and mention of the name of the poor man.

Others amongst the early writers regard it as a genuine parable.

Others think it of a mixed character; partly history, partly parable.

However it may be viewed the great truths disclosed remain the same.

Rich man. Evidently one who had made *no friends* with the unrighteous mammon.

Lived as though there were no spiritual nature in man, and no heaven or hell.

It is not said he had acquired his wealth by extortion, or that he was a miser.

His was the iniquity of Sodom, pride, fullness of bread and idleness, Ezek. xvi. 49.

Clothed. Gr. *habitually*, not thus arrayed on some high-day merely.

It was his ordinary apparel of pride and luxury, indicating his love of pomp and splendor.

He exhibits his costly dress like Ahasuerus of old. Esth. viii. 15.

Purple. Originally dress of kings, common to the nobility in our Saviour's day.

Although *white* was the usual *royal* color at that time. Luke xii. 27.

It was mentioned by Moses, similar to scarlet or crimson.

The curtains of the Tabernacle. Ex. xxvi. 1. The priest's ephod. Ex. xxviii. 5.

Obtained from a fish, yielding but a few drops of the precious dye.

Silk and woollen garments were thus dyed.

Nero punished any subject with death who should wear it.

Babylonians clothed their idols in robes of purple.

A purple robe was given by Ahasuerus to Mordecai. Esth. viii. 15.

Another was given by Belshazzar to Daniel. Dan. v. 7.

The Lord here grasps covetousness and worldliness by the root.

A godless and loveless self-seeking ruins myriads.

Saying in heart and acting in life, "there is no God." Psa. xiv. 1.

Fine linen. Distinct from silk. Rev. xviii. 12. Sold for its weight in gold.

Egyptian linen celebrated before Abraham's time. Ezek. xxvii. 7.

Mummy linen has 270 threads double warp, 170 woof, per inch.

Linen garments peculiar to females, hence effeminate.

One denotes Syrian *upper*, the latter Egyptian *under* garments.

Rich men may be poor: 1, in true joy; 2, in sympathising love; 3, in well-founded hope; 4, in eternal consolation.

A luxurious life *hardens*, not softens the heart.

He forgot how many beggars this sumptuous array would clothe.

He splendidly enjoyed his substance, as no *miser* does.

His open house welcomed epicurean guests around his table.

He is not charged with injustice or blasphemy.

He glitters day by day in royal magnificence, as though it would never *end*.

People deem him fortunate, and many envy his circumstances.

Sumptuously. Gr. *rejoiced or feasted splendidly*, called "*the rich glutton.*"

"They lie upon beds of ivory, and stretch themselves upon couches."

"Chant to the sound of the viol, drink wine in bowls."

"But are not grieved for the affliction of Joseph." Amos vi. 1-6.

Parable applies to those who earnestly *wish* to live luxuriantly.

His only crime seems to have been that he *lived for himself*, and this included *all*.

It is not the *possessor* of riches who cannot enter the Kingdom of Heaven, but rather he who is *possessed* by riches. *Augustine*.

The man who does not hold them, but whom they hold and bind down to earth.

715 *hp.* Our Lord returns to the subject of wealth, and danger of abusing it. *Rosenmüller*. "Rich men." Friars, at this day, show the rich man's house, in Jerusalem.

Parable directed against the Sadducees, who were characterized by self-hness, and hard heartedness. Poverty, an evidence of the displeasure of God, formed a part of their creed. *Mosheim*. Pharisees, whose sin was an *undue* gathering, rather than an *undue* spending, growing out of the same evil root. The fearful consequences of unbelief, and the foolish setting of the heart on this world, result in refusing credence to the invisible world. *Trench*. The future relations of Jew and Gentile are here set forth. Dives, the Jew, clothed in the purple and fine linen of the priest, refuses to impart blessings to the Gentiles, the miserable Lazarus, lying at his gate. The Pharisees, Jewish representatives, admonished that these things must come to an end. Both are to die. Believing Gentiles, Lazarus, are to be brought by messengers of the new covenant, into the consolations of the Gospel. But the Jews having forfeited all their privileges, will find themselves exiled from God. *Theophylact*.

"*Rich man*." A representative of the house of Herod; Lazarus, John Baptist. *Ver-tullian*, *Schleiermacher*. Jewish nation, and Jesus Christ. *Vitringa*. Five brethren, Babylonish Jews. Dogs licking, Gentiles converted. *Vitringa*. Rich and poor rewarded and punished as such. *De Wette*. Pleasure-seeking world compared with the pious, who have not where to lay their head. *Olshausen*. A parallel only. *Theophylact*. Concealment of name, a sign of his rejection. *Euthymius*. A true history. *Irenæus*; founded on partial fact. *Grotius*; a Sadducee. *Wetstein*; a parable. *Rosenmuller*.

πορφύραν. English, porphyry. Courtiers were called "purple-clad." *Horace*. This shell-fish was discovered by the Tyrian Hercules, who found his dog's mouth stained with a beautiful color. The master tried its properties on wool, and gave a specimen to the king of Tyre. Purpureus, beautiful. *Geor. i.*

"*Fine linen*." He is not punished for his wealth, but for his *atheism*! He even confesses, in his prayer to Abraham, that he had not believed in Moses. "*Sumptuously*." Enjoyed himself sumptuously. *Alford*. Literally, *glad-minded*. Implying that he made merry with his companions. *Stier*, *Wakefield*.

20. *And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,*

Beggar. Let us not malign providence on this account.

We know not what ministrations of angels, the poor may enjoy.

Nor what seasons of nearness to their God.

Nor what "songs in the night He giveth." *Rev. xiv. 3.*

"The poor shall never cease out of the land." *Deut. xv. 11.*

Poverty, resulting from profligacy, is a punishment for past sin.

Spiritual training of the righteous poor is in the way of *mercy*.

Though he could scarcely obtain crumbs, he had the bread of life.

Outward appearances no criterion of a man's well being.

"No man knoweth, either love or hatred, by all before him." *Ecl.*

ix. 1.

"Sorrowful may rejoice, having nothing, yet possessing all things."

2. Cor. vi. 10.

Lazarus. "*Help of God*," only proper name, in the parables.

Lazar, in all modern languages, proves *impression*, this parable has made upon the *world*.

Does he not seem to be quoting from that Book, where the poor man's name was found?

But the rich man's name blotted out, he is nameless in eternity.

While the righteous are had in everlasting remembrance, the name of the wicked shall rot. Prov. x. 7.

"His remembrance shall perish from the earth." Job xviii. 17.

"Thou hast put away the name of the wicked for ever and ever." Psa. ix. 5.

"I saw the wicked buried and they were forgotten in the city." Eccl. viii. 10.

Laid. Gr. *habitually cast down*, on purpose to get alms.

"A certain lame man was laid at the gate of the temple." Acts iii. 2.

Carried thither by his friends, himself helpless.

Beggars often sat near the porch of the wealthy.

Not only to excite the charity of the inmates, but wealthy visitors.

Gate. Luke xiii. 25. Gates in the East, the strongest portions of the mansion.

Made of iron, brass, stone and wood.

"Gates of pearls," belonging to the "Golden City." Isa. liv. 12. Rev. xxi. 21.

The word implies Dives' mansion, was of *palatial* character.

Dives could not plead *ignorance*, of this man's misery.

Why had he leisure given, if not to *search* out the misery around him?

The people pacified *their* conscience, by placing him at the rich man's gate.

Lying in the dust, before the door of festal conviviality, was *his dwelling*.

Diseases, which he cannot hide, are *his only covering*.

A craving for crumbs, never fully satisfied, his only *banquet*.

Naked, forsaken, outcast, and hungry.

This paints his outward condition, but not his frame of mind.

Before men, he is helpless, but God is his help.

He sees afar off the table, to which he is never invited.

Uncertain whether any crumbs fell from that table, for him.

πρωτος is translated *poor*, 51 out of 52 places. *εὐ*. Particle omitted, But there was, &c. *Brown*. *η* and *ος*, cancelled. *Griesbach*, *Lachmann*, *Tischendorf*. "*Lazarus*,"—"Help in God," Heb. Eleazar. Deus auxilium. *Lightfoot*, *Meyer*. Chosen with reference to the brother of Mary. *Wieseler*, *Oosterzee*. Forsaken. *Olshausen*, *Baum-*

garten, Lange. Refers to John Baptist. *Schleiermacher.* His name proves it a *history.* *Roos, Calvin.* Historical character denied. *Olshausen, Wolf.*

ἐβέβλητο. Was lying. *Beugel;* or had been laid by others. *Fausset, Wordsworth.* "Gate." For the sake of the crumbs. *Stier, Meyer.*

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.*

Desiring, to be fed, but some think in vain.

His desire was modest, he was content with little.

He might have raged and "blasphemed in his heart." Rev. xvi. 9-10.

But calm, patient, serene faith in God implied.

He did not envy or condemn the rich man before him.

He did not murmur against Providence as unequal.

He was content to eat with the dogs as his companions.

The essential glory and grandeur of his character was *moral.*

His profound distress made death welcome.

Yet he had less confidence in reaching heaven than Dives in his blind pride.

Crumbs. He did not receive sufficient to satisfy his hunger.

The rich man must have seen him, but with absolute *indifference.*

In *hell* it was brought to his remembrance.

Full of *himself,* he troubled himself about no one else.

He certainly did not *himself* send him the crumbs.

He did not command the offensive sight to be removed.

Nothing disturbed the hard heart, covered with purple and fine linen.

It was *warmed* indeed with wine, but *cold* to all sympathy.

The servants secretly may have thrown him the scanty crumbs.

The meanest kennel of their master was too good for the dying saint.

Shut out of society with the brutes he laid claim to their portion.

Disproves the Pharisaic doctrine, "A sufferer can never be one fearing God."

Though he scarcely had crumbs he feasted on "angels' food." *Psa.* lxxviii. 25.

Though a beggar he was rich in grace.

Though in rags he was clothed in the garments of salvation.

Though his body was sick his soul was in health.

Dogs. Contrast with angels in verse 22.

Denotes the entire abandonment of him by man.

Some make them exasperate his pain and aggravate his misery.

Anciently, a medicinal virtue attributed to the tongue of a dog.

It is mentioned to enhance the cruel neglect of Dives.

A Dives may be found in our days who fattens horses and dogs but neglects the poor.

Dogs thus put to shame men, abandoning him in his misery.

Not the unowned myriads of hungry dogs of the East. Psa. lix. 6.

He who sent ravens to Elijah sent them to *His* poor servant.

Because there were none to bind up his wounds.

More full of sympathy than their hard-hearted master.

Their half friendly, half instinctive good will, shines forth.

Mohammedans call Christians "dogs," by way of supreme contempt.

Sores. There were no hospitals or asylums in those days.

Paganism had *millions* for superstition but *nothing* for charity.

The purple vestments of Dives contrast with the rags of Lazarus.

The sumptuous fare of the one contrasts with the crumbs of the other.

The numerous attendants of the one contrast with the dogs of the other.

The health of the one contrasts with the foul disease of the other.

This parable is not so much designed to condemn vices as to censure the absence of virtues. "It is designed to shew the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in His service, and for which we are accountable to Him." *Campbell*.

"If Christianity," says *A. Clarke*, "only required men to live without gross outward sin. Paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a *conformity*, not only in a man's conduct, to the principles of the gospel, but also a conformity in his heart to the spirit and mind of Christ. Hence the solemn duty of Christian benevolence."

ἐπιθυμῶν. Many MSS. add καὶ ὄψεις ἐδίδον αὐτοῦ. Looked for, and willingly took them. He pined in vain for a crumb. *Neander*. He received them. *Stier*. Being contented or reckoning it a great matter. *Lycias*. *Orat* 24. (Sept. Isa. lviii. 2). Being delighted, glad to be fed. *Elsner*, *Campbell*, *Major*. Desiring, but denied them. *Grotius*, *Bengel*, *Meyer*, *Brown*, *Trench*. Gladly fed. *Alford*, *W. & W.* ἀπὸ τῶν ψαλίων τῶν inserted from Matt. xv. 27. *Alford*. Not crumbs, but scraps, which chanced to be sent from the table.

ἀλλὰ καὶ. Usually intensifies the word which follows. This proves the dogs came with *desire*, rather than friendship. *Erasmus*, *Beza*, *Calvin*. "Dogs," refers to their greediness, not sympathy. In the O.T. a character exclusively *evil*. *Bengel*, *Olshausen*. That the line case of pain was not intended, is seen by the decisive ἀλλὰ καὶ. *Stier*. They watched competitors of the helpless man, for the crumbs. *Lange*. "Came." Not come for Lazarus' sake, but for their own, as to a carcass. Their saliva imparts relief to a slight wound, but exasperates ulcers. *Bengel*. "Licked." In pity. *Alford*, *Stier*.

22. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

Came to pass. This trivial formula, *reverses* their position for eternity.

Into this great world of confusion, heaven and hell, enter daily, *unnoticed*.

Beggar. Christianity feeds her poor, while heathenism has asylums for *brutes*.

Nothing was said of Lazarus' faith or patience.

His *poverty* never would have brought him to Abraham's bosom.

Bodily suffering however great, never *of itself* profits the soul.

Impenitence and unbelief will shut out any *beggar* from heaven.

Abraham, into whose bosom Lazarus was carried, was *rich* in flocks and herds.

Died. We rejoice in this, as the *end* of all his trial and need.

His sorrow and tribulation came to a joyful end.

He felt the embracing arms of rejoicing angels.

Nothing is said of the burial of the beggar.

Society is too often glad to be rid of those, it styles, *burdens*.

Lazarus is soon delivered from his earthly misery.

This beggar's *plea*, may have been Dives' last call.

Neglect of him, the last drop, that filled the cup of his guilt.

Entertaining him, he might have "unawares entertained angels."

The bitterness of his death, under a silken covering, is veiled.

No word of the deep remorse, which wrung his departing spirit.

Death is acknowledged by all, but realized by few or none.

Carried. Gr. *tenderly*, no more rude insults of men or brutes.

From a place, in which he was a stranger, to his own country.

Angels. Luke i. 11. Not one, but many, are *eager* to share the honor.

Ministering spirits, waiting permission gladly bear him on high. Luke xv. 10. Heb. i. 14.

Sublimely recognizing him as a child of God, redeemed and glorious.

He had no brother upon earth, like Dives, to bury him.

Dogs give place to holy angels, who had rejoiced over his repentance.

The forsaken one is now carried carefully and tenderly, with high honor.

One angel might have sufficed, but *many* come to bring him out of his prison.

They were not ashamed of his rags and sores.

Amasis of Egypt had kings to draw his chariot, but no honor like this.

Christians are too prone to judge by outward appearance.

We are prone to gaze at the chariot and not at the man.

Saints' death-beds sometimes irradiated by angels' visits.

Angels took hold of the table of the covenant, when a good man died.

Rabbis.

Mighty change.—A few moments before, he had only dogs, as friends.

Abraham's. Luke i. 55. Believers not homeless wanderers, between death and resurrection. Phil. i. 23.

Bosom. Refers to the *ordinary posture* at an ancient banquet. Luke vii. 36. John xiii. 23.

To a Jew the chief place of honor and felicity in Paradise.

The true son and heir, and sharer in his inheritance.

For this the sons of Zebedee asked the Saviour. Matt. xx. 23.

The outcast has the most exalted ministry, and fellowship.

Communion with all the princes of God, of whom Israel boasted.

Rich saints and poor meet in heaven.

He was among the *dogs* on earth, but now with patriarchs and prophets, with angels and with God.

Died. Friends, physicians, treasures, cannot detain the fleeting spirit.

"There is no discharge in that war." Eccl. viii. 8.

With equal step, impartial fate knocks at the cottage and the palace gate.

The rich man was unconscious of his weeping friends.

Buried. Ancient usages in burials. Luke vii. 12. See Notes.

We may infer a splendid funeral, and world's approved pomps.

Doubtless a becoming monument marked the place of his rest.

But it is a rebuke solemn and sad upon what follows.

The flattering epitaph, too often a mockery of a ruined soul.

"One dies in his full strength, being wholly at ease and quiet." Job xxi. 23.

"Another dieth in the bitterness of his soul." Job. xxi. 25.

"The saints enter into peace and walk in their uprightness." Isa. lvii. 2.

The rich man's "glory did not descend after him." Psa. xlix. 17.

His sumptuous fare was ended for ever.

This forms the conclusion of the "*good things.*"

No attendant angels, but alas, demons hurried him away.

Funeral splendor vainly conceals his *equality* with the beggar, *in death.*

Had funeral oration been in vogue, his praise would have been told.

Hurried away with festal flattery and falsehood in his ears.

There remains nothing of him upon earth, save, "There *was* a certain rich man."

Is his history ended, when we read, *he died?*

As in relation to his dying, *and* being buried, so now there follows yet one more dreadful "*And.*"

Awaking *results*, in consciousness, in individuality, and in memory.
Now cease for ever, delusive joys, mysterious trials of the pious, and
the work of grace.

Now *begin*, surprising meetings, righteous retribution, and eternal
separation.

Remember the world's pleasures, pomps, and rent-roll avert not death:
for He comes alike to the mud-walled cot, and to the turreted
castle—

There is wisdom therefore in the oriental proverb, and he is wise who
profits thereby.

“To day we visit the Tomb of our friends, to morrow friends will visit
ours.”

ἀποθαρῶν. Jews believed angels carried the righteous into paradise. *Lightfoot*.
Greeks and Romans assigned this to Mercury. *πομπῆος ψυχαγωγός*. Tu piis laetis
animas reponis sedibus. *Horace, Becker's Char.* *πρωχόν*. From *πρώσσω*, to crouch.
Beggars in the East, crawl upon the earth, like dogs. “*Carried*.” Greeks assign guides
to souls of the dead, to conduct them to their respective seats. *Potter's Ant.* “*Angels*.”
The gods guide the souls of the virtuous. *Plato.* “*Bosom*,” Metaphor, borrowed from
the reclining at meals.

“Quos inter Augustus *recumbens*,
Purpureo bibit ore nectar.” *Horace, Ode iii.*

The happy side of the Hades, where the fathers rest in bliss. Hades, not place of a
festival, but of quietness and fellowship. *Trench.* *ᾄδη*, verse 23. A synonym for
Paradise, or under the throne of glory. *Olshausen.* The perfect felicities of Paradise.
Lightfoot. Jews believe soul and body went to Hades. They understood the Lord to
say, that angels carried Lazarus' soul and body to Paradise. *Meyer.* But our personality
is complete, when the soul is disembodied. As the players going forth, lay aside their
masks, and appear as they truly are, the humblest slaves; so death, when the audience
is dismissed, un.masks wealth and poverty. *Augustine.*

“If thou art rich, thou art poor;
For like a beast, whose back with ingots bows,
Thou bear'st thy heavy burdens, but a journey,
And death unloads thee.” *Shakspeare.*

23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off,
and Lazarus in his bosom.*

Hell. The death of the body, the beginning of *real* existence.
Immediately, without any sleep of the soul, or interval of time.
He awakes from his flattering dream of ease.
Has sought to save his *life*, but has lost *it*.

He acts the *king* on the stage, in the end, proves a *slave*.

He who is esteemed the rich man, is oft the poorest of all.

Grave strips the worldling of his mask, and remorse claims its victim.

We here enter the world of spirits, and the parable passes beyond the range of experience.

Our Saviour appears at home, in both worlds.

He speaks without astonishment, of eternal things, as though familiar with them.

Depicts the perfect misery of one, perfect bliss of the other.

A devotedness to self, wholly unfitted him, for the pleasures of the heavenly state.

Unmerciful to God's poor, now "he has judgment without mercy."
Jas. ii. 13.

Near himself he saw devils and condemned spirits.

Lifted up. Implying that he was in "the depths of hell." Prov. ix. 18.

Torments. Mockeries are now over, eternal realities begun.

He who never knew want and rarely felt sorrow now suffers all their extremes.

The torments and unspeakable agonies of the soul are rigidly defined.

He cries and pleads as one who knows despair.

Not only a hell in his own breast but flames all around.

Seeth. We have here a *recognition* of spirits in the eternal world.

"The wicked are tormented in the presence of the Lamb." Rev. xiv. 10.

Yet all "see Abraham, Isaac, and Jacob in the Kingdom." Luke xiii. 28.

Misery aggravated by the views of the blest. Luke xiii. 28; Isa. lxx. 13.

Beggar was tormented by the sight of the rich man's table.

"They shall be tormented in the presence of the holy angels." Rev. xiv. 10.

Abraham. Luke i. 55; xiii. 28. He knows that he was hospitable to strangers. Heb. xiii. 2.

"Doubtless Thou art our Father, though Abraham be ignorant of us."
Isa. lxiii. 16.

The prodigal led by faith to a Father who answered his prayer.

In life the ground of his presumptuous confidence.

"Think not to say within yourselves, We have Abraham to our father."
Matt. iii. 9.

Bosom. Implies closest intimacy, perfect knowledge. John i. 18;
Gen. xvi. 5; Isa. xl. 11.

The poor feasting with the rich proves faith the foundation of peace.

Grief of the lost; 1, at what they are deprived of; 2, at what they see;
3, at what they suffer; 4, at what they expect.

ᾗδης—γέεννα. Latter denotes a place of punishment, the former the state of the dead, righteous and unrighteous, *Orcus* and *Tartarus*, *Hesiod*, *Homer*, *Virgil*. *Greeks* and *Romans* believed departed spirits capable of enjoyment and suffering. *Cicero*, *Seneca*, *Lucretius*. “*Hades*,” the intermediate state of the soul. *Meyer*, *Bloomfield*, *Horsley*, *Bengel*. The abode of all disembodied spirits, till the resurrection; not the place of torment,—much less *hell*, as understood commonly in the A. V. *Lazarus* was also in *Hades*, but separate from *Dives*; one on the blissful, the other on the baleful side. *Alford*. Only used here for *hell*. *Grotius*, *Stewart*. Common dwelling of the dead. *Wetstein*, *Rosenmuller*. Good and bad both went thither. *Sophocles*, *Dio. Siculus*, *Plato*, *Plutarch*, *Pindar*.

ᾗδης differs from γέεννα, as a whole from a part, “I will go down (εἰς ᾗδην) to *Hades*, to my son mourning.” Yet *Jacob* did not despair of salvation. *Campbell*, *Bengel*. As *Abraham’s* bosom is not heaven, though it will issue in heaven, so *Hades* is not hell, though it will issue in it. *Trench*. Common realm of the dead. *Stier*. Some derive *Sheol*, ᾗδης, from the Heb., *Rest*: from Heb. for *cavitas*. *Gesenius*. An insatiable abyss, because it inexorably requires the living. *Stier*. ᾗδης, in N.T., only in reference to departed sinners. *Valenti*, *Hengstenberg*. Acts ii. 27, it is used in reference to *Christ*. The invisible world. *W. & W.* Heb., *Sheol*, signifies the unseen land; land of forgetfulness; the region of shadow; the twilight of severed existence. ᾗδης. A N.T. description of the place and condition of the lost, and of *Lazarus*, a N.T. saint made perfect. *Valenti*. This narrative belongs to a period before the death of *Christ*. *Olshausen*, *Rossler*.

βασάνοις, a *touchstone*, a *test*: anciently persons gave testimony under torture of the wheel, the rack, the iron boot, or thumbscrew. Foreign to the object of the parable, to give us any clue to the nature of future life. *Neander*. We have here a veritable window open into hell, through which we see what is passing there. *Herberger*.

“*Abraham*.” Possible allusion to Jewish tenet, that hell-fire could have no power over his descendant. *Pocock*, *Elsley*. κάλποις, plural, from the breasts to the knees. *Bengel*. This does not imply a painless, pleasureless, and dreary rest in the realm of the dead. *Valenti*. The Holy Spirit, writing by *Luke*, to *Gentiles*, has been specially studious to record in this Gospel, portions of our Lord’s teaching, which might correct the erroneous notions derived from heathen, mythological, and poetical representation of the *Nekyia*, *Tartarus*, *Elysium*, &c., concerning the state of the soul immediately after death. *Wordsworth*.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

And he. Gr. *himself*. No longer enjoys the attendance of slaves, but is a beggar in hell.

Cried. Gr. mixing shrieks with his petitions, to move to compassion. *He*, who used to command in a lordly style, now begs for smallest relief. His songs of revelry are exchanged for lamentations.

Father. There are those in hell who call *Abraham* *Father*. In his carnal mirth he may oft have ridiculed *Abraham’s* piety.

The wicked hereafter may claim despised saints for their friends.

He still clings in his despair to external privileges.

This privilege made his sin so great and his fall so deep.

This, once his glory, is now the very stress of his guilt.

It implies the rich man was a *Jew*, and had therefore peculiar privileges.

He dares not call on the Divine Father whom he had forgotten in life.

He seeks relief from Abraham not from God.

Praying to saints finds no encouragement in this passage.

The only invocation of a saint in the Bible—the suppliant, a damned soul; the response a declaration of hopeless misery.

Have mercy. Those making light of mercy here beg hard for it there.

With all his sense of guilt he could not pray in *penitence*.

Send. He still thinks Lazarus as only fit for menial service.

The rich man is now a beggar at the gate of him who once begged at his.

Lazarus. He treats him in a spirit of unconscious earthly assumption.

The smallest boon is craved from one despised before.

Dip. *Gr. tinge*; i.e., merely moisten, slightest possible assuagement.

He does not ask to be *relieved* from torment.

It shows the slightest mitigation was *not* vouchsafed.

This, “the wrath of the wine of God without mixture.” Rev. xiv. 10.

A drop of divine compassion not mixed with the rich feaster’s cup.

Tip of finger. Infinitely slight was the best alleviation for which he looked.

His desires are shrunken, his hopes lowered, to one drop of water.

He that denied a crumb, is now denied a drop.

Now it is, “Ask and it shall be given.” Matt. vii. 7.

“There the harvest is passed, and the summer ended.” Jer. viii. 20.

In water. He cries not for *mercy* but for *water*.

Cool. Release he knows to be impossible, he simply seeks *alleviation*.

Tongue. With this member the glutton had sinned.

Unbridled speech the attendant of banqueting wine.

There is a *tongue* and a *finger* in Hades as there were *eyes* before.

There is a profound allusion to the awful *retributive* change passed upon the once so dainty organ.

Not one of the rich man’s sins are recorded.

He, from whose lips this revelation came, delighted in *MERCY*.

This is the most *FEARFUL* PASSAGE in the Bible!

Instead of water, there remains eternal fire and eternal thirst.

No unbelief or scepticism after death dare reveal themselves.

Men find out the value of their souls when it is too late.

Hell, a plain Bible truth, to some known too late.

Tormented. His purple robe had become a garment of fire.

His earthly labors had been richly rewarded with wealth.

But the foundations sinking the reward sank with them.

Flame. Nothing causes fiercer agony than fire on the flesh.

A symbol of the wrath which will consume the soul for ever. Mark ix. 44.

φωήσας. This conversation passed in the conscience of Dives, and Abraham's reply the voice of an accusing conscience. *Chrysostom, Theophylact, Luther, Gerlach.* The enduring existence of the lost and the saved rests upon the same evidence. So the unchanging condition knows no respite. *Alexander.* "Send."—The master trait of the whole parable. He treats the saint with the same unconscious presumption as he did the beggar in life. *Lange, Bengel.* γλώσσα, *tongue.*—External bodily organs the expression of the faculties of the soul. *Meyer, Zeller.* The organs of the body have left behind their vestiges on the soul. *Oettinger.* Appears to be specified because he had specially sinned by sins of the palate, surfeiting, and gluttony, and perhaps by proud and wicked words, their usual accompaniments. *Wordsworth.*

ὀδυνῶμαι from ὀδούς, a tooth, because the extreme pain produces a gnashing of teeth. Wicked are represented as railing on those whom they have murdered, and calling upon them to forgive the wrong. *Plato.* Classic fable attributes to Nessus the act of imparting the fatal tunic to Hercules. The fiery venom caused the garment to cling to his flesh. Restless in his agony, he ascends his funeral pyre, where his sufferings and immortality begin together. *Trench.* The pains of the wicked after death, are to their pains after their resurrection only as the pains produced by a φλόξ (*flame*), compared with those of λίμνη πυρός (*the lake of fire*). *Wordsworth.*

25. *But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

But. Not so; the request was, 1. *unreasonable.* A law of God's Kingdom—Earthly desires rule not hereafter.

2. *Impossible.* A gulf fixed by irrevocable decree.

Son. Joshua called the wicked Achan "son," after his guilt. Joshua vii. 19.

Abraham does not deny the relationship.

But the refusal of his request rings the knell of his latest hope.

He speaks in words dignified and full of tenderness.

Son or not, this avails not here, where thou receivest thy doom.

He uses no term of severity or affected compassion.

A kind word only aggravates the denial of the request.

He graciously speaks the words of sternest justice.

He had been a rebellious *son*, and is now a disinherited one.

There is room in perdition, even for the sons of *Abraham*.

Some perish from the house of God, and the very gate of heaven. *Matt.*
viii. 12.

The pity which he failed to show, he failed to obtain.

"With what measure ye mete, it shall be measured to you again."
Matt. vii. 2.

"How have I hated instruction, and my heart despised reproof!" *Prov.*
v. 12.

He who would not reflect on earth, would willingly not reflect there.

Reflect and weep and sigh they must who enter the kingdom of despair.

In that dread world, the inhabitants are for ever sad.

"Their hollow eyes did utter streams of woe
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in mercy's sight—
And sorrow, and repentance, and despair,
Among them walked * * * *
And to their everlasting anguish still
* * * these words * * * fell on every ear
Ye knew your duty, but ye did it not." *Pollok.*

Remember. The memory will never grow dull in perdition.

Everything will bring more fuel to the flame.

Memory will ring that dreadful peal "for ever" in the ear of the lost.

He would not remember his bountiful benefactor.

"Remember thy Creator, in the days of thy youth." *Ecc.* xii. 1.

Some refuse, until the undying worm *compels* them.

The human spirit eventually forgetting, is a thing impossible.

The dreaded book of account, is a man's own soul.

In hell there will be *time*, to think over the past.

Many have not, or think they have no leisure now for thought.

Life time. Life *seed* time, eternity produces the *harvest*.

The rich man cared for no other life but this.

Receivedst. Gr. hadst carried off, according to thy desire; *received in*
full.

The price is large, both of prosperity and adversity.

He sacrificed his soul's salvation, for his "*good things.*"

But he never gave God a *receipt*, by gratitude, for those blessings.

God's blessings all buried in him, as in a *grave*.

His mind ought to have been as a field, in which they were sown.

Memory would tell him *now*, from whom his mercies came.

Here it is often well with the wicked, and evil with the good. Isa. iii. 10.
External evil, in the appointment of God, becomes internal good.

Good things. His sin, *selfish* luxury, not inhumanity.

He failed to make a *friend* of the mammon of unrighteousness.

A course of unbroken prosperity, augurs a sad eternity. Psa. xvii. 14.

Luke vi. 24-25.

“Woe unto you rich! for ye have received your consolation.” Luke vi. 24.

His sins, those of omission, rather than commission.

The things were not *really* good, but he *loved* them as such.

He had no treasure, no hope, no concern in a *future* world.

Abraham pronounces *wealth* to be among earth’s *good things*.

But by sin, they become a *snares* to the many.

Uninterrupted prosperity is a great affliction.

It is, saith the ancient proverb, “the sunny day that calls forth the adder.”

The harder *problem* of life, seems to have been set before Dives.

If riches damaged his soul, how could he have endured the test of Lazarus?

Evil things. Great affliction, the fruit of *great guilt*, here disproved.

“The poor raised out of the dust.” 1. Sam. ii. 8. Luke i. 52.

“Shall we receive good at the hand of God, and not receive evil?” Job ii. 10.

The patience and humility of Lazarus, matured under trial.

Henceforth an everlasting change came over their respective states.

But now. An argument based on the principle of fair *compensation*.

Conscience, ever revolving like a wheel, self-tormenting, self-consuming.

Comforted. In his bliss, he is not permitted to serve the enemies of God.

In man’s future life “the wicked cease from troubling, and the weary are at rest.” Job iii. 17.

Tormented. “He will recompense tribulation to them, who trouble His people.” 2. Thess. i. 6.

ειρε. The patriarch spoke kindly. Not like the blessed in the Koran, mocking the damned. Nor even with that sorrow of the blessed over the lost, which *Klopstock* sings. “Remember.” The human spirit forgetting is a thing impossible. *De Quincy*. Why did not the Lord deprive him of his property, and *make* him remember, in his lifetime? But this is a mystery of grace. The Lord knew his heart, and he might not have reflected even then. Dives’ restoration was possible. *Olshausen*. A father’s “Remember, my son,” under chastisement, causes distant designs of love to glimmer through all the punishments.

ἀπέλαβες, *receivedst*; taken off and spent, so that nothing now remains. *Wordsworth*. "Good things." A scholar, seeing his master, a Rabbi, in deep affliction, commenced *smiling*, while all were weeping around him. He replied, on being asked the reason: He had often feared, lest his master was receiving his portion in this world; but now, seeing him so afflicted, he took courage and believed his good things were to come. *Trench*. To vindicate our Lord, some make Dives a very *wicked* man. But it was not his *crimes committed*, but *duties neglected* that sent him to perdition. *Campbell*. "Now." His sentence is irrevocable. *Foster*. On earth the comfort of Lazarus was temporary.

For ὄδε, *he*, read ἴδε, *here*. *Tischendorf, Alford, Cod. Sinai*. σὺ omitted in some MSS. and editions; omitted. *Cod. Sinai*.

26. *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

Beside. An argument, drawn from the impossibility of the case. This has almost the apologetical tone of grace.

Even if Lazarus and I, were ever so willing to help, we cannot.

Great gulf. Not a hand-breadth, as Rabbis fabled, and the Koran.

A yawning chasm, too deep to be filled, and too wide to be bridged.

The everlasting barrier between good and evil.

Not to be overleaped by presumption or sympathy.

This for ever destroys all ground for the conception of a Purgatory.

Fixed. Denotes the unchangeable nature of this appointment.

Not the slightest or briefest abatement of his woe.

This cuts off the last hope of the lost soul.

Once in hell, the doomed ones are there for ever.

Cannot. The most daring sinner cannot force his way out of that prison.

In this world, there is *no* gulf, which mercy has not spanned.

In eternity, a stone is rolled to the *door of hope*, which no angel can remove.

To us. A sudden multiplication of persons, showing *fellowship* in heaven.

ἴμῳ. The plural does not appear in the English Version, implying that there are *no* *y* in perdition. "Gulf." Surely this is a strong word against those who would believe only in a temporary punishment of the wicked. *Prescott*. Classic writers speak of a χάσμα ὕψα, in the unseen world. *Hes. Theo.*, 729. Same idea occurs in *Plato*, *Piatarch*, *Lucian*. "Inter hanc divitem, et pauperem chaos magnam est, quia post

mortem nequeunt merita mutari." *Ambrose.* Do the righteous behold, and desire to comfort the sufferers? And does the sight cast a shade over their heavenly felicity? These questions wait a solution in another world. *Stier* The Holy Spirit has answered already, Rev. xix. 3.

27. *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :*

I pray thee. On earth, his prayers might have been heard, but now too late.

All externals were changed, but his soul was the same.

Send. This apparently unselfish request, has an under tone of *rebellion.*

It is a murmuring objection, tending to self-justification.

Had I but rightly known, had I had *sufficient* testimony, I might have repented.

He has the clearest *consciousness*, of all that he has left behind.

One coming from the dead, would invest him with dignity.

He did not believe a gulf existed, between the upper and nether worlds.

My father's. "There is no gulf fixed between this place and my brethren."

Lazarus knows well where to find his father's house.

They will recognise him and heed his warnings.

He does not say, give *me* leave to go.

He now knows the gulf impassable to himself.

28. *For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.*

Five brethren. Perhaps five Pharisees who had especially ridiculed the Lord, verse 14, who contemned the law and the prophets, verses 16, 29, and who resembled the sensualist, if not outwardly at least inwardly. *Bengel.*

He was worse amid the blessings of Providence than amid the tortures of hell.

On earth he never showed such compassion as he shows now.

Pharisees in name may often be Sadducees in heart.

They may have often mocked together about an unseen world.

We behold here the strivings of a fruitless remorse.

He dreads the *mutual torment* of the presence of his brethren.

Perhaps his example or influence may have led them astray.
 Judas makes restitution after Jesus is condemned.
 Esau makes an exceeding bitter cry, but his father's blessing is *lost*.
 This one would warn his brethren of danger too late for himself.
 Unavailing sorrow the bitter ingredient of his torment.
 While he lived he had done nothing for their spiritual good.
 They would only increase his torment by their reproaches.
 A frightful contrast with their former reckless fellowship and merriment.
 "Misery loves company," a *reversed* adage in hell.
Testify. A secret justifying of himself and accusing of God.
 Implies, if he had only been sufficiently warned he might have been saved.
 "Though I was not duly warned let my brethren be."
 Does not simply imply to inform, but solemnly to warn.
 'Believe my testimony, there is an awful justice in Hades.'
 The legends about "Hell" have a tremendous truth.
 Let faithful preachers discharge the mission on which Lazarus was never sent.
 We detect here only a certain carnal love to his brothers.
 But no waking up of the heart to God.
 A bitter reproach against the old economy.
 Abraham's answer calmly rolls back the reproach.
 "THEY ARE SUFFICIENTLY WARNED," is endorsed by the Son of God.
Also come. He may have used his influence to ruin their souls.
 Partners in sin, becoming sharers in woe, mutual tormentors.
 Are as tares, bound in bundles for the flames.
 Earth's social links unsanctified become chains of fire hereafter.
Torment. Perfect unrest, revolving like a wheel, in eternal flames.
 His conscience ever consumes itself without being consumed.
 Greeks fabled a vulture as feeding upon Prometheus, bound to a rock on Mount Caucasus, which ever fed upon his unconsumed vitals.

κέρτε ἀδελφούς. A perverse idea to render the parable historical, and find allusion here to the five sons of Amos, father-in-law of Caiaphas. The constant dignity of the Lord forbids any such offensive personalities. *Stier*. "Testify." Teach. *Grotius*; seriously admonish. *Campbell*.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.
 Abraham. The brief reply was, "They are warned."

For heathen, having no prophets, the request might have force. Rom. x. 14.

The Jews have Moses and the prophets, but they will not hear them.

Saith. Abraham gives no answer to his request concerning Lazarus.

The compassionate "son" of the last is here omitted.

They have. Valid witnesses enough without one returning from the dead.

Moses. Luke ii. 22. A personification of the law.

Points to relations previous to the publishing of the Gospel.

As though they had Moses instead of Lazarus preaching face to face.

Our Lord would commend the Scriptures which they despised.

Self-righteousness nullifies the law and ignores the prophets.

The prophets. Luke i. 70. The especial witnesses for Jesus.

Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and 12 minor prophets counted anciently *one book*.

A *formula* for all the Scriptures, the teachers of the five brethren.

God never suffers a lack of teachers, giving man a *conscience*.

Conscience and the written Word condemn impenitent Pharisees.

A dead Moses is a better teacher than a living Lazarus.

If the Old Testament is better than a risen man's testimony how inexcusable are they who have the whole Bible!

God has promised to bless His own means.

There is no wizard deception, no delusion of spirit, as there might be in the questioning of the dead. Isa. viii. 19-20.

They had the *Prophets themselves*, in their writings, as though living in their midst.

The poor heathen, it is certain, have no such Word.

Let them hear. This is said *sternly*. "Faith cometh by hearing." Rom. x. 17.

Not only outward perception, but inward obedience.

The Spirit of God, will draw but never drive a man into the kingdom.

Many drudges in the Church, through motives of *policy*.

Faith in the word heard, not *apparitions*, lead men to Christ.

It is not the result of visions, signs and miracles.

Faith of the trembling devils, is of no avail. Jas. ii. 19.

Only that faith which works by love purifies the heart.

The simple Word of God, a sufficient rule of faith.

Μωϋσεία καὶ τοὺς προφήτας. Omits the other sacred books, as not publicly read.

Lightfoot. Moses nowhere expressly teaches future retribution, but all his facts lead to

it. *Doddridge*. "Surely thou canst not feel more anxious for thy friend's salvation, than Jehovah Himself." *Euthymius*. Here is a remarkable testimony from Christ Himself, speaking by Abraham, from the heavenly world, that the Jews have "Moses and the Prophets;" i.e. that the "Canon of the Old Testament" is what it was believed by the Jews to be, viz., the Word of God, speaking by Moses and the Prophets; and that it had been preserved by the Jewish Church, to our Lord's age, (whence it has come down to our own) in purity and integrity; that it is genuine, authentic, and divine, and not as some, contradicting Christ, would now have us to believe, a mere farrago of fragments put together by writers more recent than "Moses and the Prophets;" and, *that its testimony is so cogent*, that they who will not receive it as such, are in so hardened and desperate a state, that they would not be persuaded, though one rose from the dead. *Wordsworth*. This passage a sufficient reply to Dr. Colenso *et hoc omne genus*.

30. *And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

Nay. He thinks he knows his brethren, better than Abraham. He was wilfully ignorant of the plan of salvation in life. He carries with him to hell, his contempt for God's Word. Those who listen to Moses, will not need a message from Lazarus, dead. Apparitions from the invisible world, appeal alone to *sense and fear*. If the Word of God does not convert, no *evidence* will do it. Foolish men think, any other method better, than *that* chosen by God. He would not listen to Moses on earth, will not listen to Abraham now. Pride of heart, requires something stronger than flames, to subdue it. He becomes bold, his parched tongue, throws "Nay" into Abraham's face, The Prophets, without actually hearing them, proudly neglected. He has become so infatuated, he will not receive instruction even now. As the works of the blessed dead follow them. Rev. xiv. 13. So ignorance, self-will, and demand of signs, follow this man. **If one went.** This last lowered petition, scarcely seems to ask at all. He presumes such an *extraordinary* call, might have saved his soul. But now silently concludes, that for himself, it is too late. **The dead.** Practical *Atheism*, not *Subduccism*, implied in these words. The five deriding mockers, would have scorned an apparition. Christianity's evidences clear enough, to seekers after truth. God will bless His own means, but frowns on His foes. Isa. viii. 19. Deut. xviii, 11-12.

“In the Scriptures there is light enough to guide him who loveth light: and darkness enough to confound him that loveth darkness.”
(*Pascal.*)

The madness of men after spirit-rappings, leads to open infidelity and blasphemy.

The rich man's brethren might charge Lazarus' ghost, with slandering their relative.

The dead, may frequently be thinking more of the living, than the living of the dead.

Repent. In hell, the necessity of repentance admitted.

He thus acknowledges that he had not repented, and thereby admits that his condemnation is just.

31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

He said. He does not deny the request, but says, it will be unavailing. The sufficiency of Scripture, is here most clearly taught.

Fear not. Dives said, they will *repent*; Abraham said, they will not be *persuaded*.

Dives said, “if one went unto them from the dead.”

Abraham, said “though *one rose*,” a prophetic glance at the world's unbelief.

The glorious *Resurrection* of the Saviour left Pharisees more hardened in their unbelief.

Greater miracles than you demand, will not produce the results.

Their true cause of impenitence, not want of *truth*.

But the want of a *heart* to believe the truth they had.

Many now side with Dives, after the express testimony of the *Lord*.

Be persuaded. Roman soldiers, who saw Jesus raised from the dead, on the same day *hired* themselves basely to *slander* the Lord.
Matt. xxviii. 11-15.

The risen dead could tell them no more than the Bible contains.

The weighty final declaration is, even *repentance* itself not sufficient.

Rose. The Pharisees' *insatiable desire* for miracles is here rebuked.

Devils, though witnesses of stupendous miracles, are devils still.

Miracles cannot force affections estranged from God.

Miracles may make men wonder but will not make men believe.

God will do no miracle to please Atheists.

A real Lazarus did rise, and instead of being persuaded they immediately conspired to murder him and Jesus. John xii. 10.

Herod still a Sadducee, Pharisees scoffed on.

A phantom from the realm of shadows would have been but shadowy authority.

Saul did not repent when Samuel came preaching from the dead.

Faith is confirmed only by the proof God gives.

The risen Christ appeared to no unbelievers. Acts x. 41.

All complaint of want of light is temptation of Satan.

He points at their *infidelity*, even after His resurrection.

This parable a constant *impressive revelation* to man.

The sufferings of every Lazarus point us to eternal consolation.

There is no gulf between earth and hell, only a *thin veil*.

The voice of warning closes and leaves its echo in our ear.

ἀναστῆ takes the place of the rich man's *πορευθῆ*, as the soul and body differ from the spirit; and *πεισθήσονται* takes the place of *μετανοήσουσιν*. *Lightfoot*. *πεισθήσονται*. —“*Persuaded*.” Faith, a moral act, dependent on the exercise of the will or affections, as well as the understanding. Where there is a settled alienation of the will and affections from the Truth, no impression made by miracles can be permanent, John xi. 47; xii. 10. The mere wonder of a miracle could not produce true faith. Hence the appeal to the affections in our Lord's miracles. *W. & W.* This Lazarus a type of Christ: his sores typify blasphemies; the death of Dives, the downfall of the Jewish polity; the request of Dives, the vain desire for the Messiah. *Vitringa*. Dives and his brethren probably *Sadducees*. Not a person raised from the dead, but an apparition (he thinks) could convince. *Macknight*. Parable addressed to the Pharisees. *Sherlock*. Not the evil effected, but the good left undone, condemned. *Oosterzee*, *Campbell*. Reference to the Sadduceeism of Annas and Caiaphas. *Wetstein*; denied by *Bengel*. Our sufferings on account of poverty and wealth, great *enigma* of Providence, Deut. xv. 7, 9; Mark xiv. 7. *Oosterzee*. But He casts the light of eternity on the darkness of time. To correct the notion that *wealth*, as such, excludes from heaven; or that *poverty*, as such, ensures heaven, it is observed by the Fathers, that the beggar Lazarus is carried by angels into the bosom of the rich man Abraham, who made God *his friend*, by a right use of this world. *Wordsworth*. Table-turning, spirit-rapping, all such legerdemain, condemned as *vain efforts* to pierce the secret of the eternal world. *Stier*. Spirit communications proposed in hell, but *condemned* in heaven. L.H.V.D.

CHAPTER XVII.

1. *THEN* said he unto the disciples, *It is impossible but that offences will come: but woe unto him, through whom they come!*

Impossible. Offences inevitable as the world and men are.

Unavoidable, but their authors responsible.

The circumstances of the case do not admit of any other result.

Such is the perverseness and malignity of the human heart.

But God's sovereign wisdom makes the wrath of man to praise Him.

Satan's wiles and the world's rage only mature the purity of the saints.

Offences may be expected while the world stands.

Human infirmities *explain* their presence, but are no *excuse*.

By even these God's counsel will carry on the good work.

Offences. Gr. *stumbling blocks*.

"Thou shalt not put a stumbling block before the blind." Lev. xix. 14.

Even stumbling blocks become instruments of the Divine purposes.

By civil and ecclesiastical oppression, false zeal, distortions of truth,

God sanctifies His children.

Sinners, the instruments, without excuse and without share in the good.

"If thy hand or foot offend thee," or "cause thee to stumble." Matt.

xviii. 8.

Sinful inclinations or false reasonings oft fatal to the unwary.

Eli's sons made the offerings of the Lord to be abhorred. 1. Sam. ii. 17.

Woe. The woe pronounced is:—1, terrible; 2, just; 3, salutary.

To parents who lead children away from the Cross.

To persecutors who discourage souls from doing their duty.

To those who corrupt the minds and hearts of youth.

No other crime equals that of *injuring* souls.

It refers to the fiercest persecutor, like Nero, down to the inconsistent believer.

Christ pronounces the severest doom on those who betray others into sin.

εἶπε. The connection with the preceding does not now appear. *De Wette*. God's words, like His works, are complete in themselves. Our Lord often addressed himself to that which was passing in men's minds, and not to words uttered. He addressed his remarks to their thoughts, thus showing that to Him all hearts are open, and from Him no secrets are hid.

ἀνεύθεκτον. Inadmissible. *W. & W.*; cannot be avoided. *Tyndale*; pre-supposed. *Richter, Lange*; it is not otherwise to be expected. *Stier*. ἀνάγκη. It must needs be. *Major*. With οὐκ, &c.; it is not a thing unusual to happen. *Bengel*; not an absolute, but conditional necessity. *Theophylact, Rosenmüller*. Among the divine purposes, leaving human responsibility perfect. *Calvin*. ἀνάγκη, not referring to fate, but the connection between guilt and judgment. *Stier*.

σκάραλα. A crooked stick on which the bait is fastened, which the animal strikes against, and so springs the trap. Here the departing of the Pharisees in disgust or a quarrelsome temper. *Doddridge*.

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.*

Better. Better he should perish before he thus sins.

An unspeakable misery to be oppressed with the burden of *one's own sin*.

A far greater to draw upon one's self the guilt of *another's ruin*.

A teacher of heresy palliates sin and ruins souls.

Millstone. Gr. *nether stone*, one turned by an ass not by hand.

Matt. xviii. 6.

Designates a very large stone. Rev. xviii. 21.

His neck. To increase the infamy of his death.

Cast into the sea. Common punishment among Syrians and Romans.

The Syrians rolled a criminal in lead and cast him into the sea.

Sea. Gr. *into the main sea*, where the water was deep. Matt. xviii. 6.

Offend. Gr. *cause to offend*, be a stumbling block.

Believers are neither *safe* nor *perfect* while in this state.

"Beware lest your liberty become a stumbling block to the weak."

1. Cor. viii. 9.

"Giving no offence neither to Jews nor to Gentiles." 1. Cor. x. 32;

Rom. xiv. 13.

Christ crucified is a stone of offence to many. Rom. ix. 23.

Our unhallowed temper oftentimes a stumbling block.

"If meat make my brother to offend," or "prove a stumbling block."

1. Cor. viii. 13.

These. Implying that little children were *then* in their midst.

Little ones. Disciples of Christ, young in years or weak in faith.

Esteemed little by the proud ones of earth.

They are, however, among the *great ones* in the Kingdom of Heaven.

"I will turn My hand upon the little ones," *i.e.*, for protection. Zech. xiii. 7.

λυσιτελεῖ—λύω τέλος. To indemnify for expenses, hence, impersonally "it profits me." μάλλον understood. *W. & W.* The act committed may, apparently, profit or gratify the offender while, in reality, it benefits alone the persecuted. Better for him thus to perish, than to incur the woe! Matt. xviii. 6.

λίθος μυλικός. *Lachmann, Tischendorf, Alford, Cod. Sinait.* μύλος ὀνικός. *Major, W. & W., Wordsworth.* Augustus thus punished a Macedonian and the followers of Caius. Custom alluded to by *Aristophanes*. θαλασσαν—the deep main sea, opposed to that near the shore. *Hierarchism* destined to perish in the revolutions of nations, Rev. iii. I. *Lange*. "Little ones." Little, because they take offence at everything. *Stier*.

8. ¶ *Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.*

Take heed. Fly from these stumbling blocks, if it be possible.

Separate yourselves from the Pharisees and the wicked world.

Beware that you *take* no offence, on account of the brethren.

Beware that you *give* no offence yourself to the children of the world, or to the children of God.

We are warned not to be dismayed nor discouraged.

"Thou shalt not hate thy brother in thine heart." Lev. xix. 17.

Rebuke. Love begins by speaking truth.

We must not only avoid giving offence, but endeavour to *reform* those who offend.

"Thou shalt in any wise rebuke thy neighbor." Lev. xix. 17.

It is not honest to say *behind* him what we would not say *before* him.

If. It does not imply that we must not forgive *unless* he repent.

If without repentance there can be more *cordial* reconciliation.

Repent. To meditate revenge, though he should not repent, is great guilt.

Forgive. Forget the injury, and never upbraid him with it.

Christians are to be as anxious to *publish* their *forgiveness* as the wicked their *revenge*.

Some affirm they forgive but cannot *forget* an injury.

This policy of earth *intends* taking revenge when *convenient*.

Christ teaches entire and complete forgiveness of our enemies.

Seven-fold vengeance permitted in the Old Testament. Gen. iv. 23-24.

Seven-fold forgiveness is enjoined in the New Testament.

προσέχετε. Guard your spirit. *Brown.* Govern your passions. *Doddridge.* *ἀμάρτη,* literally *sin.* *εἰς σέ,* omitted by nearly all the ancient authorities. *Alford*; omitted. *Cod. Sinai.* Be willing to forgive. *Oosterzee.* Do not offend others. *Benjel.*

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 shalt forgive him.*

Seven times. Luke viii. 2. Seventy times seven. Matt. xviii. 22.

Seven is a number signifying perfection or completion.

"There are *seven* abominations in his heart," *i.e.* he is fearfully depraved.

Prov. xxvi. 25.

Charity and true mercy rejoice in having no bounds.

It is the greatest folly to *refuse* mercy while we ourselves *need* mercy.

Those needing *infinite* forgiveness ought not to *limit* theirs to their fellow men.

A symbolized expression for *never-ending* forgiveness.

Infinite Love in its fulness and strength sweeps away all barriers.

Rules of arithmetic cannot measure a mother's love.

Neither should a *sinner's* acts of forgiving kindness be *counted*.

Sanctified love, like its Author, never wearies in forgiving.

A forgiving temper alone secures peace of mind.

Saying. The bare acknowledgment is to be received.

"Charity believeth all things." 1. Cor. xiii. 7.

I repent. To say this ingenuously *honors*, not *disgraces* the penitent.

Each particular sin should be confessed before God.

Forgive. Gr. *dismiss*, that is, remit all obligation or penalty.

ἁμαρτήσῃ for *ἀμάρτη.* *Tischendorf, Oosterzee, Wordsworth, Alford.* Not general sins, but those committed in social intercourse. *Oosterzee.* One discriminates between malicious *σκάδαλα*, and mere infirmities, *ἁμαρτία.* *Olshausen.* "*Seven times in a day.*" Does not imply (Prov. xxiv. 17) that a just man may fall seven times into sin. *Campbell.* *τὰς ἡμέρας,* the second time omitted. *Tischendorf, Alford, Cod. Sinai.* For *ἐπὶ σέ,* *Cod. Sinai* has *πρὸς σέ,* so *Mill, Alford*; omitted by *Tischendorf.*

5. *And the apostles said unto the Lord, Increase our faith.*

Lord. This word implies intense earnestness and solemnity.

They hereby recognize the DIVINE POWER of Jesus.

Increase. Gr. *add*; sacrifice to charity, the *deceitful swiftness* of revenge.

Amazed at the greatness of the faith required for this forgiveness.

It demands a depth of faith no created will can exercise.

They felt the difficulty of avoiding offence and of forgiving their *sc perfectly* and so *divinely*.

Only recorded instance of their asking a *spiritual gift* of Christ.

Christ's intercession prevents our faith from utter extinction.

A confession that their hearts were in the hands of their Master.

They ask for faith, and show their faith by asking.

Implies that He could mould them according to His will.

Inspired men looking to a Divine Being for a Divine gift.

The prayer poured out and the grace implored denote the Divinity of Christ.

This prayer presupposes:—1, we have faith already; 2, but too little; 3, it is from God alone.

Faith. Which surmounts stumbling blocks and freely forgives sins.

Prayer owes its *birth* to faith, and faith its *increase* to prayer.

Even the Apostles, *prime ministers* of state in Christ's Kingdom, confess their *weakness*.

Contrast with presumption and arrogance of the Pope in professing to dispense Divine mercy to his fellow men.

Meaning of this prayer:—Let the discoveries of faith, 1, be more clear; 2, its desires stronger; 3, its foundations firmer; 4, its dedication more entire; 5, its delights more pleasing.

Those often sadly torn by envy lovingly unite in this prayer.

The only example we have of such unanimity.

Faith—1, needed before communion; 2, required at communion; 3, exposed to heavy trials after.

οἱ ἀπόστολοι. The only time in the N.T. distinguished from the "disciples," in addressing their Lord. *Stier, Alford.* Thou hast taught us about charity, now teach us about faith. *Wetstein.* A time when they failed to work a miracle. *Hase.* But to forgive a deep insult, requires a faith bordering on that of miracles. *Augustine.* "Increase." Give us stronger assurance. *Norton.* Add faith to us,—"*appone nobis fidem.*" *Wordsworth.*

6. *And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

If. The Divine wonders of an efficacious faith are made to rest upon the exercise of a childlike trust.

The energies of the soul are roused to action by the Saviour's word.

Mustard. Luke xiii. 19. Faith appears contemptible to the eye of a carnal world.

Sycamine tree. Pointing to one in sight, speaking in the open air. This tree, like our oak, was wide-branched and deep-rooted.

Plucked up. A proverbial saying for anything very difficult.

It is a greater victory to root out self-love from the heart than a mountain tree by its roots.

"All things are possible to him that believeth." Mark ix. 23.

"Though I have faith that I could remove mountains." 1. Cor. xiii. 2.

Planted. A type of the Divine power in confirming believers amid the tumultuous shiftings of this world.

Sea. A type of tumult, danger, gloom, and restless change.

Heaven, one of rest—"There was no more sea." Rev. xxi. 1.

With strong faith offences fall harmless against believers, as the waves against the rock.

Perfect faith resisting a world in arms is of God.

The lack of faith has its ground in self-reliance—"unstable as water."

Jas. i. 16.

"With God all things are possible," He is the source of faith. Luke i. 37.

For εἶχετε, ἔχετε. *Tischendorf, Cod. Sinai.* "Faith." Why ask increase of faith? First, use what you have. *Wetstein.* συκαμίνω. Must not be confounded with the συκομορέα, which is the Egyptian fig. The Sept. rendering is συκάμινος. *The mulberry tree, common in Palestine. Bengel, Elsley, Grotius, Coverdale, Geneva, Rheimish, Alford, Wordsworth.* "The sea." This tree was actually to take root and grow, standing in the sea. *Stier.* ταύτην, omitted. *Cod. Sinai.*

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?*

Servant. Our Lord teaches, with us belongs *duty*, with God *comfort*.

Ploughing. The church is the field, and is to be laboriously tilled.

Feeding. Gr. *shepherding* or *tending*. John xxi. 16; Acts xx. 28;

1. Pet. v. 2.

By and by. Gr. *immediately*, go directly and sit down.

Unwearied continuance through the whole day's labor righteously measured out.

Count not the time long before the rest cometh.

They who, in faith patiently hold fast the promises, shall afterwards, &c.

Go. Gr. *come in*. Luke xii. 37; Acts xxiv. 7.

Sit down. An unexact translation; Gr. *recline*.

We are to expect here neither *rest* nor *caresses* from our Master until our work be done.

Perseverance in the path of duty alone will hear the joyful "*Well done.*"

Matt. xxv. 21.

ἐὲν marks a return to the discourse. Even if you have this faith, do not suppose you are entitled to any reward in that account. δοῦλον. Slave. *Kuinoel*, *Doddridge*, *Alexander*. ποιμαίνοντα. To herd, John xxi. εὐθίως. To be taken with παρελθών, come directly and sit down. *W. & W.* Translated, *immediately*, 75 other places in the N.T. In the text, it is wrongly joined with ἐπεὶ. It corresponds to μετα ταῦτα. Forthwith sit down to meat. *Bengel*, *Alford*. "Go," &c. Might be, "Come hither and eat with me, at your lord's table." This is the prerogative of the children, not of the servants, while they remain such, Luke xvii. 10. This parable spoken on another occasion. *Kuinoel*. Checks vanity after being instructed. *Euthymius*, *W. & W.* Lovo must be humble. *Stier*. Fears of future trial. *Olshausen*. Necessity of patient endurance. *Owen*. After ἐπεὶ, *Cod. Sinai.* supplies ἀπὸ.

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?*

Rather. A servant should not refresh himself before his master.

Make ready. This directs all our labors to God's glory.

Gird. Girdle, an article of dress worn by men and women in the East.

Also by priest, soldiers, and kings in their military capacity.

Materials, leather, such as that now worn by the Bedouins.

Others, silver, fine linen embroidered with silk, silver, or gold thread, and frequently studded with precious stones.

Fastened with golden clasps, or tied in knots, the ends hanging down.

In times of mourning girdles of sackcloth were worn. Isa. iii. 24.

Villages were given to the Persian queens for a supply of girdles.

Inkhorns, money, and sword carried in the girdle.

Serve me. Patient endurance in our lot here taught.

Labor of the longest life is but short compared with *eternal* reward.

We are bound to God, but not *He* to us. The reward is of love.

Afterward. Short indeed had been their labour at the plough.

Slight indeed had been their shepherding.

The rewards of a prolonged service are not yet to be claimed.

Shalt eat. Happy the fidelity admitted to the heavenly banquet.

περιζωσάμερος. A costly girdle, worn by females, named in Isa. *χιτῶν μεσοπορφυρος.*
Sept. A tunic wrought with purple. *Smith.* Used as purses among the orientals;
 hence *zonam perdere*, to lose one's purse. *Major.* After *ἐροίμασον.* *Cod. Sinai.*, adds *μοι.*

9. *Doth he thank that servant because he did the things that were commanded him?*
I trow not.

Thank. Our *all* should be spent for God, since He has given us *all*.

God's promises have made Him a debtor, to his own honor.

None should count his ploughman as if he were no better than the field
 he labors in, or as if like the cattle, to be fed for his own profit.

The Lord, whose we are by creation, does not thus treat His servants.

He both abundantly thanks and rewards them.

Servant. Luke vii. 2. Not hired, but personal property by birth or
 purchase.

All the *thanking* must be on our side, and all the *giving* on God's.

Even the Apostles themselves, in their full duties, unprofitable servants.

The rightful relation between us and Him, "whose we are, and whom we
 serve."

I trow not. Gr. I think he will not. From the Saxon, *true, faithful.*
 It is not enough to begin well the work of eternity.

No rest promised until we enter upon a sinless state in a world exempt
 from sin.

χάριν. Luke i. 50. Our Lord is not laying down rules for earthly masters. *Stier*
ἐκείνη and *ἀποφ* cancelled. *Lachmann, Tischendorf, Alford;* omitted. *Cod. Sinai.* *ου*
δοκῶ, cancelled. *Lachmann, Tischendorf, Alford;* retained. *Cod., Sinai., Wordsworth.*

10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*

Unprofitable. Gr. not properly *useless*, but *needless*; one who may be dispensed with.

We can never place God under any obligation to us.

Worthless ourselves, God must ever *give us power* to serve Him.

This excludes the Papal delusion of *meritoriousness*.

“Though I preach, I have nothing to glory of.” 1. Cor. ix. 16.

True servants of God, never think they have done *enough*.

Always grieve they have done so little, and done it so imperfectly.

Unprofitable—1. It was our duty. 2. Duty was done by God’s grace.

3. Always imperfect.

Although doing things impossible, except to faith, yet we have not *benefited* God, by our service.

Human pride trusts that it has done God a favor by doing well.

Our worthlessness contrasts, with what Christ will say at the end. Matt. xxv. 21.

Of the earth, saints are the *salt*; of the world, the *light*. Matt. v. 13-14.

And, as such, are vessels of honor in the great Master’s hand. 2. Tim. ii. 21.

This shows the true ground of inheriting eternal life.

Death is the *wages* of sin, but eternal life, *the gift* of God.

Our Lord gives a heavy blow to self-righteousness.

Each one secretly flatters himself, that some one is *worse* than he is.

Servants, of God, retain the honored title of *holy ones* in His presence.

Rev. vii. 3.

Elsewhere He calls us not servants, but “*friends*.” John xv. 15.

Not to serve Him would be failure in a bounden duty, and entail a woe.

1. Cor. ix. 16.

It would make ourselves a shameful stumbling block.

Duty. Slaves then owed all their time and toil to their master.

They had nothing and did nothing their master did not claim.

We are, and ever can be, *only vessels*.

Whatever of grace is in us must be first *poured in*.

He must give us *power* to labor, and existence to our faith.

Impatience of reward springs from mistaken views of our relations.

God’s claims upon us are *infinite*, ours upon Him *nothing!*

Conscience ever dashes the balance, trying to prove God our debtor.

“By the grace of God I am what I am.” 1. Cor. xv. 10.

Believer having no *confidence*, yet has *comfort* in his obedience.

Woe to him whom his Lord calls *unprofitable servant*; happy he who calls himself so. *Bengel*.

ἀρχαίοι. Mean, *Rosenmuller*. Christ speaks concerning external works after the manner of men. *Luther*. In love, perform more than is expressly commanded; service not insignificant or unworthy. *Neander*. It does not signify indolent servants. *Stier*. Those of whom there is no need, or whom we can dispense with. *Bengel*. Acts xvii. 25, ὀφείλομεν, owe, account for, to be under obligation; coronabit gratiam suam. *Augustine*. Non est beneficium sed officium facere quod debeas. *Seneca*. Vitavi denique culpam non laudem merui. *Hor.*, *Wakefield*.

11. ¶ *And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.*

It came to pass. The raising of Lazarus and consequent consultation belong here. John xi. 1-53.

Jerusalem. Luke ii. 25. History, geography, and antiquity. See Notes.

Samaria. Heb. *watch height*; city founded, B.C. 925, by *Omri*

Scene of Elijah's and Elisha's labors; residence of kings.

Ahab built a palace of ivory here; denounced by the prophet. Isa. ix. 9.

Since besieged by Syrians, captured by Shalmaneser, B.C. 720.

Rebuilt by Cuthites, taken by Alexander the Great, destroyed by

Hyrcanus, Gabinius rebuilt, called *Gabiniæ*.

Herod the Great adorned it; called it *Sebaste*, Greek name of his patron,

Augusta.

Now called *Sebastia*; one splendid column remains.

The Samaritans avoided intercourse with Christ. John iv. 9.

Still in mercy, "He was found of those that sought Him not." Isa. lxxv. 1.

Galilee. Luke i. 26. Galileans avoided Samaria, going to the feasts.

Their bigotry especially ferocious during these annual feasts.

Our Lord with His disciples took the shorter route through Samaria.

During this His last journey in mercy He remembers these strangers.

ἐγένετο. He stayed in a town of Ephraim until the Passover called Him to Jerusalem. *Robinson*, *Oosterzee*. Miracle performed on leaving Ephraim. *Olshausen*, *Gerlach*. ἄντρος. He for His part, would go direct. *Meyer*. διὰ μέσον. On the frontier, between Samaria and Galilee. Confines of Samaria, *Alford*, *Brown*. In the confines. *Bengel*; midst. *De Wette*. Last journey to Jerusalem. *Stier*. To feast of Tabernacles. *Stier*. To feast of Tabernacles. *Olshausen*. Out of its chronological place. *Robinson*, ἄντρον, omitted. *Cod. Sinai*.

12. *And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:*

Entered. Our Saviour met them before He entered the village. By law, lepers were excluded from entering towns. Lev. xiii. 46. A type of the unclean ones shut out from the city of our God. Rev. iii. 7.

Village. In the East a collection of houses with walls. It is not safe to dwell apart from the protection of neighbors. Since the theocracy ceased the land had been exposed to marauders.

Ten men. Proves the wretched *half-possessed* creatures numerous. A common misery had drawn them together. A divine law: The leper shall dwell alone, *i.e.* apart. Lev. xiii. 46. Lepers were seen by the author, dwelling quite *alone* in Syria. In the border-land, a Samaritan had joined their forlorn band. Their misery had broken down their *national* distinction.

Lepers. Luke v. 12. Leprosy, an outward symbol of sin, in its deepest malignity. It typified entire separation from God, spiritual death. Luke iv. 27. Jews' believed it the punishment of some particular sin.

Afar off. Lev. xiii. 45-46. At a distance from the healthy. Leprosy of sin renders us unworthy to draw near to God. Every sin cherished, *excommunicates* us from God. One *realizing* his unworthiness, begins actually to draw near to Him. Unwilling to bear the *shame* of sin, we have yet to repent.

λεπροὶ ἄνδρες. The Persian lepers anciently were forbidden to mingle in society. Herodotus. "*Afar off.*" Some Rabbis name four feet, others one hundred feet. *Light-foot.* We are ignorant of sin, if unwilling to bear our shame. *Quesnel.* Condemned by Clement II, in the Bull *Unigenitus*, 1713.

13. *And they lifted up their voices, and said, Jesus, Master, have mercy on us.*

Lifted up. Leprosy renders the voice *hoarse* and *feeble*. The gift of prayer, is the beginning of conversion. The more inveterate our disease, the more *earnestly* must we pray. *Double leprosy*, of ignorance and love of sin, demands *double mercy*. He needs a Priest to deliver, and a Prophet to enlighten him. If satisfied with mere forms, we do not feel our spiritual disease. Cry of distress, 1. Universally raised. 2. Graciously heard.

1. Great misery, and great mercy. 2. Great ingratitude, and great thankfulness. 3. Israel blessed, but rejected through unbelief.

Mercy. Felt misery, a quick and urgent teacher.

Man's misery, and Christ's compassion, suited to each other.

If God has heard thy *cry* for mercy, let Him hear thy *Hallelujah*.

ἐπιστάρα. A word peculiar to Luke, instead of *κύριε*, of Matt. Major.

14. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Go Shew. Lev. xiii. 2. The mysterious way He chose to strengthen their faith.

This direction was itself, an indirect promise of cure.

To set out uncured, demanded no small degree of faith.

Uncleansed, a test of *faith*, cleansed, of *obedience*.

When ordered, they had *not yet* been cleansed.

He prescribes no medicines or washings.

Physician, in wisdom and tenderness varies his treatment. Matt. xi. 5.

He resists strong faith, to make it *stronger* still. Matt. xv. 24.

He aids weak faith, lest He "quench the smoking flax." Matt. xii. 20.

He softens another's heart, by first giving an earthly benefit.

They were bidden to go and act, as though they were cleansed.

Their journey would have been useless, had not Christ's words proved true.

"Go thy way, thy son liveth," He said to the nobleman of Capernaum.

John iv. 50.

Elisha to Naaman, "Go, wash seven times in Jordan."

In Luke v. 20, He forgives *first* and heals *after*.

Here, He first heals, and then pardons.

Those who expect Christ's favors, must follow His words.

If we do what we *can*, God will do what we *cannot*.

Priests. Luke i. 5. His office was to *declare cured*, not to *cure*.

He honors God's ordinances, then in their deep degradation.

Their going, constrained His enemies to admit, Christ vindicated the law.

"Observe diligently and do, all that the priests shall teach you." Deut.

xiv. 8.

This awakened their interest in the Wonder-Worker of Galilee.

It established incontrovertibly the fact of the miracle.

Thus bathing in Jordan tested the faith of Naaman.

They went, both Jews and Samaritan, towards Jerusalem.

The Samaritan obeying, passed by Samaritanism and Judaism, on to Christ.

If they had indulged in doubts they would have died lepers.

“If any man will do His will,” he shall receive the adoption of sons.

Cleansed. They had no sooner begun their journey than they were cleansed.

However small the effort they were bound to return and give thanks.

Ingratitude would not endure the slightest labor to acknowledge it.

So speedy a cure the reward of ready obedience.

He heals ten with a single *word* and without a *touch*.

Divine meekness, avoiding *ostentation*, heals without a *witness*.

Instead of enhancing He *veils* the splendor of the miracle.

Of the miracles of God are “the hidings of His power.”

Christ saw the deep-seated contempt entertained for Him.

If we obey in faith the buds of promise will open into fruit.

The narrative is set before us as the report of an *eye-witness*.

Faith can do what no earthly physician can.

He may have designed to prove the ingratitude of the *Jews*.

προευθέρες. To test the faith of one rejecting Jewish law. *Lightfoot.* Our Lord here sinks, as it were, the healing, for reasons unknown to us. A marvellous fact; they had faith to be healed. They had not faith to return and give thanks. *Stier.* “*Priests.*” Rome sanctions a Christian *priesthood*, and tells her followers that sinners should go to the *priest.* *Bossuet, Decrees of Trent.* Sound and scriptural advice, when rightly understood, for *Christ is the only priest.* There are no priests upon earth, for a priest implies a sacrifice. Jews went to Jerusalem, and Samaritan to Gerizim. *Wetstein, Owen.* All to Jerusalem. *Tertullian.* Uncertain. *Stier.* To have sent the Samaritan to a Jewish priest, would have secured his rejection. *Lightfoot.* He thus converted the Samaritan’s prejudices. *Neander.* He who healed him would open the temple to him. *Roos.* The Samaritan did go to Jerusalem, and returning, met Jesus. *Gerlach.* This healing, a prophetic type of what would take place under Christ’s reign. *Brown.*

15. *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,*

Turned back. Forgetting all about priests.

In the fulness of a grateful heart this poor Gentile returned thinking to honor his Saviour.

Naaman returned to bring thankful blessing to the man of God.
 Gratitude for blessings acceptable to God, because so *rarely* rendered.
 All were healed and all ought to have presented themselves to the priests
 and then return.

Not hours but minutes elapse between the command and cure.
 Millions *lift* up their *voices* praying for benefits.
 But are *dumb*, through ingratitude, when they once receive them.

Loud voice. As he had been loud in *prayer* so loud in *praises*.
 A grateful heart will find a tuneful tongue.

Glorified. His gratitude to the Author of his cure shows itself in
thanks.

In offering Divine homage to Christ he acknowledges His *Divinity*.

“All men should honor the Son *even as* they honor the Father.”
 John v. 23.

ὄπιστροψε. Before being cleansed. *Oosterzee*. Before he had shown himself to the priest. Hence it appears that the obligation to gratitude to God, and, in like manner, to other moral virtues, grounded on Love and Faith, is prior and superior to all positive law. *Wordsworth*. Rather let us say, obedience is the highest proof of gratitude to God. No action is pleasing to the Almighty that comes into His presence charged with the neglect of some other duty. When God clearly enjoins some act to be performed, men are not at liberty to prefer their judgment to His, and to substitute a deed of man's selection for one that is of God's appointment. A faithful compliance with the instruction which, for our guidance, God has given, forms the foundation of all lawful worship. The above lesson was taught of old symbolically; the lights in the Sanctuary were to be trimmed *only* with the oil which had been prepared according to divine instruction. The grateful man was a Samaritan—that is, in the estimation of a Jew, a heathen, therefore his knowledge of God's ways, and of the obedience due to His commands, was inferior to that which the ungrateful nine possessed, for they were Jews.

16. *And fell down on his face at his feet, giving him thanks: and he was a Samaritan.*

Fell down. Prostration still practised in the East.
 The guilt that constantly *pollutes* should keep us in the *dust*.
 Anciently *physicians* were thus embraced by patients cured.
 Greek devotees embraced the knees of gods while praying.
 They supposed mercy had its dwelling there.

Thanks. Many who profess religion, excelled by those who do not.
 Our Lord remembers, and will requite the grateful heart.
 A deep sense of guilt, the only secret of a thankful heart.

The root of humility alone, bears the flower of thankfulness.

Infinite pardon, demands infinite gratitude.

We remember our *bodily* cures, and too often forget the healing of our *souls*.

Samaritan. An alien of an unmixed heathen stock. Luke ix. 52.

A stranger by birth, to the covenant of the promise.

The nine unthankful ones, were of the seed of Abraham.

πρόδας. Medicorum genua tangentes. *Seneca*. "Samaritan." Our Saviour preached by miracles as well as by parables. His wonders were not mere feats displaying supernatural power. *Alford*.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

Ten. A proof of Christ's omniscience and Divinity.

He had counted ten, and knew all were healed.

He that numbers the stars, numbers *our mercies* too.

They are still bound, and hereafter must stand before their Benefactor.

His love asks after them now, waiting to *win* them back.

He will one day as their judge, put the fearful question,—WHERE?

He knew before He healed them, they would not return.

For the honor of God and the good of men, He desires our thankfulness.

Grace is not lessened to *us*, because *others* share it.

He might justly have revoked their cure.

Where are the nine? Gr. *But the nine, where are they?* 1. Where were they *once*? 2. Where are they *now*? 3. Where will they be *hereafter*?

Not ignorant of their locality, but He would prove their piety or ingratitude.

"God called unto Adam, and said unto him, Where art thou?" Gen. iii. 9.

Ingratitude, the beginning of all heathenism. Rom. i. 21.

David prayed, he might not "forget the Lord's benefits." *Psa.* ciii. 2.

It was the root of much of the apostasy in Israel. Deut. xxxii. 6.

"Their goodness is as the morning cloud, and the early dew." *Hos.* vi. 4.

These nine represent rebellious Israel.

"He slew them, and they returned and inquired after the Lord." *Psa.* lxxviii. 34.

"They remembered not His hand, when He delivered them." *Psa.* lxxviii. 42.

But sins in Gospel neglecters, are *greater*, and need *deeper* repentance.

We open not our mouths, till He opens His hand.

But supplying our wants, closes our hearts, and silences our tongues.

"Bless the Lord, O my soul, and forget not all His benefits." Psa. ciii. 2.

We hide mercies under a bushel, and set our wants upon a hill.

The Lord is not concerned about the honor from men.

But obedience to God, is paramount to sacrifice. 1 Sam. xv. 22.

Afflictions sanctified, lead men to cry mightily for mercy. Heb. xii. 11.

Gratitude is the turning back of the heart.

This stranger received benefit, from chance *fellowship*, with Israelites.

His ignorance of the true worship, might have excused him.

Heathen honored Jesus, more generally than Israel.

οἱ δέκα. Were not the *ten* cleansed? but the *nine*, where are they? *Wordsworth*. Formerly one miracle animated a hundred tongues, now the ten cleansed, extorted not a word of praise. The disposition of the crowd had changed toward Him. *Stier*. First seen at Nazareth, Matt. xiii. 56. *Robinson*.

18. *There are not found that returned to give glory to God, save this stranger.*

Returned. Refusing thanks to God, dries up the *Fountain* of mercies.

The Jewish people would not return from their wanderings.

Thus Naaman returned, and offered a princely gift to his benefactor.

Christ was pleased with the leper's seeming disobedience.

"Obedience better than sacrifice," a lesson Saul never learned. 1 Sam.

xv. 22.

Stranger. An alien of another and purely *heathen* stock. Luke ix.

Now "a fellow citizen,"—"an Israelite indeed." John i. 47.

This "stranger to the covenant of promise" believed in the Redeemer.

His faith surpassed that of the nine, who were probably Jews.

The centurion's faith put to shame the children of Abraham. Matt.

viii. 10.

Ingratitude has deprived the Church of many blessings.

Hezekiah, on his recovering, rendered thanks to God. Isa. xxxviii. 20.

David also; "I love the Lord, because He has heard my voice." Psa.

cxvi. 1.

ἀλλογενής. It occurs nowhere else. One of another nation. Our Saviour clearly teaches that the Samaritans were only Gentiles. ἀλλοεθνής. *Josrphus*. They were an unmixed Gentile race. *Trench, Alford*. Their religion was mixed. It does not appear that the Samaritan healed, was going to Mount Gerizim. They claimed, in our Lord's time, to be descended from the patriarchs. *Lightfoot*.

δόξαν, to ascribe to God His true character, John ix. 24; Acts xii. 23. δόξασόν σου τὸ ὄνομα. Manifest Thyself according to that which Thou art, John xii. 28. *Webster's Syntax*.

19. *And he said unto him, Arise, go thy way : thy faith hath made thee whole.*

Arise. The deeper his penitence, the higher Christ lifts him up. Eph. iii. 19.

Christ rewards even thanks with new favors.

Faith, cleansed the nine also, but they were without gratitude.

It introduces Christ into the soul, and with Him, the fullness of God.

Whole. In a higher sense than the mere cleansing of leprosy.

Faith of the nine reached the *body*, of this body and *soul*.

This acceptance by Christ, secured his salvation.

σέσωκε. The act of Christ which we term acceptance is fully represented here. Acceptance depends on our part not so much upon a creed as upon our faith; not so much upon belief about Christ, as in a personal application, and consequent relation to Him. *W. & W.*

20. ¶ *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :*

Demanded. *Gr. questioning.* They had no good end in view.

As usual, their object was to *entangle*, in order to *accuse Him*.

Light had come, but they had not an eye to behold it.

These men know not for what they asked.

The Pharisees *would* know the time of His coming.

They expected the Kingdom foretold by Daniel to appear. Dan. ii. 44.

Kingdom. The Jews then universally expected the Messiah.

They knew that our Saviour laid claim to be the promised Shiloh.

They would have *another* salvation than that from sin, through faith.

Miracles and testimonies prove their time of visitation, nearly ended.

With closed eyes, they murmuringly ask, "Will it be soon?"

The universal expectation of the Jews, came into conflict with Jesus.

Their sensual eye looked out for *great things*.

Power of this kingdom seen in penetrating the heart.

It is no *visible* church, though it ever builds up many.

It has no geographical *where*, and cannot be marked on the map.

It is "righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17.

Should come. Pharisees might have known Christ taught his disciples so to pray.

It began in the manger at Bethlehem.

None but the angels and shepherds knew it. Luke ii. 9.

It appeared in the temple, and Simeon and Anna alone, recognised its King.

Thirty years after, a few fishermen and publicans read it.

But the kingdom will come "as a thief in the night." Matt. xxiv. 44.

Answered. When asked, if few are saved? He answered, "Strive ye."

If John would ever die? He answered, "Follow Me." John xxi. 22.

Shall the kingdom of heaven come? He answered, "Look within."

His love was never embittered; His patience never exhausted.

He annihilates their *materialistic* views of a splendid manifestation.

Their kingdom was to be reared *with* observation.

Cometh. In my own person and manifestation.

It shall be announced by true witnesses after Me.

Observation. Or, *Anticipation*.

Those seeking it in the pomp of this world, run the risk of never finding it.

It would be marked, but *they* would not see it.

It foretells their false security and infidelity.

It is established upon the ruins of all, in which carnal men glory.

When it comes, there will be no *difference of opinion*, whether it has come or not.

It cometh not with *legal* works, or *ecclesiastical* display.

The changes in earthly kingdoms, marked by great show.

A monarch visiting his territories, rouses half the nation.

Many are curious concerning times and revolutions.

But have no pleasure in securing an interest in Christ's kingdom.

The history of the Incarnate One, a striking proof of this text.

ἐπερωτηθῆς. In derision. *Euthymius, Andrews.* Their superficial views, and self-complacent ignorance. *Olshausen.* παρατηρήσεως. "Observation," parade. *Doddridge,*

Campbell: attention. *Marsh*; splendor. *Euthymius*. So that it may be known. *Elsner*. Royal splendor and triumph. *Elsley*. As to external features. *Luther*. Not with watching. *Stier, Brown*. The evidence complete and overwhelming. *Norton*.

21. *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

Neither shall they say. Gr. *Not even shall men say.*

So openly and suddenly, will it break upon the world.

Lo here! Many look to missionaries, schools, and ministers, to convert the world.

Its Master, cradled in a manger, came not with observation.

Paul, bound like his own King, represents the church.

Peter in Babylon, instead of Jerusalem, illustrates it.

John, in the isle of Patmos, unfolds its nature.

Constantine patronized the Church, but it was a false, "Lo here!"

The Reformation sang for a while, "God is with us."

A thousand sects have proudly cried, "God is with us."

But these pretensions disproved, by a thousand *infirmities*.

Within you. The elements of this kingdom, found alone in the heart.

Empire of Satan, there destroyed, and Christ's throne re-established.

They will miss finding it, who neglect Christ's marks.

This Kingdom "without form or comeliness," to the natural eye. Isa.

liii. 2.

Its glory the "hidden life of Christ in God." Col. iii. 3.

"There standeth one among you, whom ye know not." John i. 26.

Ἰδοὺ, "Lo."—A warning here to all expositors of prophecy, who are ever crying, Lo here! and Lo there! whenever a revolution breaks out. *Alford*. "Kingdom."—Jewish nation. *Campbell*. μέσος ὑμῶν.—John i. 26. ἐντός. Among. *Beza, Fleck, Borneman*: already among you. *Oosterzee*. The Pharisees, being bitter enemies, might have taught the translators, that it certainly was not in *their hearts*, John. i. 26; xii. 35. The Kingdom of God was *begun among them*. "Among you" includes, of course, the deeper and personal one within each of you, but they are not convertible terms. *Alford*. Referring to the presence of Jesus Himself, the King. We are not to be too curious and inquisitive about the *future* of Messiah's Kingdom, but to recognise it as present and a fact. *W. & W.* Both among, but unseen by you. *Grotius, Bengel, De Wette, Stier, Lange*. An ethical condition within us. *Schleusner*. A modern, not Biblical idea. *Meyer*. Chiasm overlooks the spirit for the body; spiritualism, the body for the spirit. *Oosterzee*. Christ's advent. *Beza*. Spiritual, not external. *Luther, Erasmus, Calvin, Campbell, Olshausen, Brown*. The second ἰδοὺ omitted. *Tischendorf, Alford, Cod. Sinai*.

22. *And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.*

Said. This discourse takes a prophetic character.

Begins with His own age and extends to the end of the world.

Days will come. In the midst of calamities, you will look for a Deliverer.

You spend time in questioning, while the day of grace is passing.

Ye shall. Disciples and Pharisees, shall wish back, the days of the Son of man.

Desire to see. Men will rise, pretending to be able to deliver you.

One of the days. Sabbath days, sacrament days, praying days.

Days when the angel comes down to stir the waters. John v. 4.

When the Son of man rides forth, with His bow and crown. Rev. vi. 2.

He counsels them to prepare for seasons of spiritual gloom.

Highest knowledge avails only those improving the same.

Son of man. Luke v. 24. See Notes.

Not see it. Time will have passed, while ye are inquiring after it.

Teachers will be silenced, and solemn assemblies scattered.

Saints will be exiled, imprisoned, or on the cross.

Men do not know the worth of mercies, until they want them.

ἐπιθυμήσετε. The Paraclete. *Bengel*; the coming. *Oosterzee*. "Days," of the Pharisees recognizing, in their future misery, the Messiahship of Jesus, too late. *Stier*. The general blessedness of the Messiah's reign. *Alford, Meyer*. They shall desire to have Him for one day only in their midst again. *Neander*. The misery of the unconverted, at the time of the Saviour's second advent. *Stella*. The state of the apostles after the ascension; the fasting, when the Bridegroom is taken. *Ryle*. One day of the Master's presence. *Brown*.

23. *And they shall say to you, See here; or, see there: go not after them, nor follow them.*

See here. The world, ever full of false prophets, and daring leaders.

Oracles of truth alone, with the Eternal Spirit, can pierce their masks.

False church never bears the marks, of a true spouse of Christ.

"Art thou not that Egyptian, who before these days?" Acts xxi. 38.

The Jews have ever been too willing, to be deceived by impostors.

Their persistent rejection of the Redeemer for 1800 years, is a standing fulfilment of Prophecy. Luke xiii. 35.

Go not. Go not from duty, to chase every idle, boastful rumor.

A warning to those, expounding unfulfilled prophecy. Matt. xxiv. 23.

In great calamities, impostors try to seduce bad and good alike.

Ἰσοὺ ὄδοι. False Christs arose: Barchochabas in the reign of Adrian; in 431. Moses Cretensis; 520. Dunaan; 529. Julian; 571. Mohammed; 721. A Syrian impostor; 1137. In France; 1138. A Persian; 1157. At Corduba, in Spain; 1167. In the kingdom of Fez; 1168. An Arabian; 1170. One arose near the Euphrates; 1174. A Persian magician; 1176. Almuasser, a Moravian. Virgæ mentions one in 1180; Alroi, a Persian, 1199; Sophus in Spain, 1497; Lemlem in Austria, 1500; Pfefferkorn, of Cologne, 1509; Maleho in Spain, 1534; One arose in the East Indies, 1615; One arose in Holland, of the line of Nathan, 1624; The illustrious Sabatai Sevi, 1666; They believed that a ship arrived in the North, with sails and cordage of silk, and the mariners speaking only *Hebrew*. The motto flying from the mast was "*The Twelve Tribes of Israel*;" Mochiah, of Germany. *Jortin*, vol. ii. 302. ἡ cancelled by *Tischendorf*. Retained, *Lachmann*.

διώξτε. "*Follow*."—To pursue vigorously, as one in hunting. *Stier*

24. *For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*

Lightning. 1. Its majestic glory. 2. Its purifying effects.

3. Its clear manifestation. 4. Its sudden appearance.

The kingdom has its visible, and external side too.

With no human pomp, but He shall come as at Mount Sinai.

"The lightning cometh out of the east," &c. Matt. xxiv. 27.

Our Lord points out by this, the very march of the Roman army.

Pompey came from the valley of Jordan, up to Jerusalem.

Their *natural* course from Rome, would have been from west to east.

In the invasion of Judea, the Roman army was not *secret* or *slow*.

But open, sudden, tremendous, and overspreading.

Lightning in its course and descending woes, not to be arrested.

Implies also the *illuminating* of the human mind, by truth.

Trophies of Christ's victories, on the ruins of Satan's kingdom.

The cross triumphal, where the Roman eagles failed.

Signs of the kingdom are, 1. Not so palpable. 2. Not so doubtful. 3. Not so limited, as vain men believe.

His day. The day of His manifestation.

Christianity did not flourish until the Jewish dispensation had passed away.

ἀστραπή. One speaks of the illuminating lightning. The world purifying storm of the spirit of John, in his power of light and love. *Lange*. Roman army. *Whitby*. The unexpected vengeance. *Lightfoot*. Last judgment. *Le Clerc*. "Lighteneth." That flashes over the whole heaven. *Norton*; that flashes so suddenly that it cannot be pointed out. *Foote*; as unlooked for. *Sumner*.

ἅπ' οὐρανὸν. Not the whole earth. *Bengel*; from land to land. *Grotius*; the lower world. *Erasmus*. Our Lord blends distinctive epochs into one. *Stier*. His second coming in person. *Brown*. Effusion of the Spirit. *Beza*. καὶ omitted. *Tischendorf*, *Alford*, *Cod. Sinai*.

But first must he suffer many things, and be rejected of this generation.

First. Ambition's impatience checked, by placing the cross before the crown.

Contrast depth of His humiliation, with height of His glory. *Matt.* xxiv. 36.

He departs as a criminal, despised, He returns as a Prince triumphant. "Last of all he sent unto them his son, saying," &c.

The builders rejected the stone, "elect, precious." 1 *Pet.* ii. 6.

The Jews at His crucifixion, cried, "His blood be on us," &c. *Matt.* xxvii. 25.

This act filled up their cup. That blood rests on them still.

"The wrath of God has come upon them to the uttermost." 1 *Thess.* ii. 16.

Suffer. The cross, the foundation of every true creed and hope.

Humblest believer endures the cross, before he wears the crown.

Rejected. The Jews killed both the Lord Jesus and their own prophets. 1 *Thess.* ii. 15.

25. *And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

As it was. Resembling the days and doom of the antediluvians—universality and depravity.

As the old world rejected Noah, and Sodom rejected Lot, so the Jews rejected Jesus, and felt secure on the brink of ruin.

The days. Image of those of the Son of man.

1. A terrible sentence pronounced. 2. Long respite granted and careless security. 3. A righteous retribution exercised. 4. A refuge opened.

The hour of death and of judgment uncertain.

Fearful judgments, preceded by feast days of security.

"The whole earth was filled with violence," distinctly warned of coming ruin.

Noe. Heb. *rest*. The second founder of the human race.

Walked with God. Born, A.M., 1056. Tenth from Adam.

Son of Lamech. Grandson of Methuselah.

Lived 600 years before the deluge, 350 after.

Died two years before Abraham was born, aged 950 years. Gen. ix. 29.

A just man and a preacher of righteousness. Ezek. xiv. 14; 1 Pet. iii. 19.

120 years building the ark, and warning men of their danger.

So shall. When Noah entered the ark, the world perished.

When Lot left Sodom, the cities of the plain sank.

Flood and flame found them rushing after vanity.

When Jesus was crucified, vengeance came on the Jews.

The longer judgments delayed, the worse the wicked become.

This solemn warning, ever preached to the Jews at Jerusalem.

The *Dead Sea* is VISIBLE FROM THE MOUNT OF OLIVES!

A monument of human guilt and divine justice.

The history of the past, a prophecy of the hidden future.

27. *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.*

Eat, drank. A perfect immersion in temporal concerns.

An entire ignoring of all that is spiritual and divine.

Sensuality, the fundamental sin, of the antediluvians.

They counted upon the *perpetuity* of their flourishing state.

Noe, and Lot, endorsed as *true* historical characters.

Ark. The ark was three stories, 450 feet long, 75 broad, 45 high.

Seven of each kind of clean beasts, and birds, and two of the unclean.

Animals, birds, miraculously led, by pairs, into it.

Noah and wife, three sons and their wives, eight persons saved.

It rose on the waters for five months.

Flood came. After the old world had heard Noah preach 120 years, they were still *surprised* at the coming of the deluge.

Men now do not differ from them, in their selfish stupidity.

Worldlings act as if life were given for one purpose, that of *pleasure*.

The coming of the Son of man, as unexpected as the flood. Gen. vii. 21.

It took place A.M. 1656.

After Noah and family entered, there was a pause of seven days. Gen. vii. 10.

“The door was shut.” Gen. vii. 16. Another door will be shut. Luke xiii. 25.

The long-suffering of God had come to an end.

Mercy's arm became wearied, ringing the bell of warning.
 For forty days the rain descended. The waters rose for five months.
 The highest mountains were covered and all flesh died.
 Traditions of the flood among the Chaldeans, Phœnicians, Hindoos,
 Chinese, Japanese, Scythians, Celts, Mexicans, and Peruvians.
 The ark rested on Ararat, a mountain about 16,257 feet above the sea.
 Their ruin was their wordliness, this their wickedness.
 Their unpreparedness held up as a warning.

ES *Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

Likewise. The generality of men live as though the world to come was a *fable*.

National judgments, types of individual punishments.
 The day of our death hidden, that we may *ever live* in preparation.
 We know the signs of old age, but not the day of death.
 So we know not the time of the end of the world, but signs of its approach.
 Careless life of worldlings, repeats itself from age to age.
Days of Lot. Lot, the son of Haran, nephew of Abraham.
 Herdsmen quarrelled with Abraham's, and separated.
 In an evil hour, he pitched his tent towards Sodom. Gen. xiii. 12.
 Eight years after, taken prisoner by Chedorlaomer. Gen. xiv. 12.
 Sitting at the gate implies he was a *magistrate*.
 Visited and warned by the angels, he left the city.
 His sons-in-law refused to escape, and perished.
 Not *ten righteous* persons were found in Sodom. Gen. xviii. 32.
 Lot and his daughters escaped to Zoar, spared for his sake.
 Moabites and Amorites, incestuous descendants of Lot.
 Sodomites vexed his righteous soul from day to day. 2. Pet. ii. 8.
 They are standing prophecies, of the future of all impenitents.
 Our Lord endorses the inspiration of the Pentateuch. Luke x. 12.
Bought, sold. Children of earth, with supreme devotion *still* cling to earth.
 As their fathers, so are they, carried to judgment from age to age.
 Their children, with the same *avidity*, pursue the same *vanities*.
 The wharf, market, counting room, bar, and workshop, are crowded from generation to generation.
 They bought everything, except the Pearl of great price. Matt. xiii. 46;
 Prov. xxiii. 23.
 Buying and selling intimates a *high culture* in the days of Lot.

Planted. Under the curse, not in the house of the Lord. Psa. xcii. 13.

Builded. They forgot that they had no abiding city.

They erected all kinds of palaces, but neglected one *eternal*. Luke xvi. 9.

Like Nineveh, praying, fasting, repenting, they had been saved.

“When they say, Peace and safety; sudden destruction cometh.” 1 Thess.

v. 3.

29. *But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.*

Same day. The sensual are dreadfully surprised by death.

The stupidity of the carnal heart is deep and fearful.

Judgments will not linger, nor their damnation slumber. 2 Pet. ii. 3.

Went out. He forsook all, rather than incur the wrath of God.

We peril everlasting joy while procrastinating a moment.

Sodom. Luke x. 12. Ruin of Pompeii, Lisbon and Lima, *not* foretold by prophecy.

Angel, by prophecy, connects Sodom's *guilt* with Sodom's *doom*.

This gives a key to the cause of the ruin of other cities.

Rained. God took care of those who feared Him.

The wicked surprised by a ruin they did not fear.

Fire. A constant symbol of Jehovah. Luke iii. 16.

By it He answered sacrifices, showing His acceptance. Gen. xv. 17;

Judges xiii. 19.

Christ's second coming will be in flaming fire. 2 Thess. i. 8.

The earth is to be destroyed by fire. 2 Pet. iii. 7.

Brimstone. Heb. *resin*; Gr. *sulphur*. Found near the Dead Sea.

God has many arrows in His quiver, for His war with rebels.

All the elements of nature unite in the conflict of their Creator.

“*Sodom.*” The natural change of a bituminous soil into a *marsh*, and then a stagnant pool. *Michaelis*. He did not seem to know that the “Dead Sea marsh” was a lake, *clear* as crystal, with pebbly beach, 1500 feet deep. *ἔβρεξε*. From *Heb.*, resinous; electric fluid condensed. *W. & W.* πῦρ, θεῖον.—Divine fire. Places struck with lightning, called *Deia*, and were sacred. *Euthymius*.

30. *Even thus shall it be in the day when the Son of man is revealed.*

Even thus. No random words; His eye foresaw a burning world.

Men encourage themselves in neglect, by vain thoughts of mercy.

Divine justice seen in examples, chosen by the Judge himself.

Not peace and safety, but sudden destruction cometh. 1 Thess. v. 3.

For *κατὰ ταῦτα*, read *κατὰ τὰ αὐτὰ*. Tischendorf, Alford, Col. Sinai. *ἡμέρα*.—*Vulg.* horn. Refers to the thief in the night. *De Wette*. Sudden breaking. *Olshausen*. Our Lord's second coming. *Brown*. Mark xiii. 26.

31. *In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.*

In that day. The period of the destruction of Jerusalem.

It is our duty to meditate on prophecy.

But the *event* alone will unfold its right meaning and application.

Housetop. Flat roofs result from the stone arches, of which houses are built.

No timber for beams is found in Palestine.

Flat surface used for drying corn, figs, raisins, and for hanging up linen.

They were used for reception, devotion, and sleep.

Booths were erected on the housetops. Neh. viii. 16.

People publicly walk on the housetop. Isa. xv. 3; Jer. xlvi. 38.

The floors are plastered with mortar, ashes, and tar. Luke v. 19.

Pharisaic Moslems seen hourly, prostrating on the housetops.

Ruins of Jerusalem. Luke xxi. 5, 20. See Notes.

Stuff. Let us leave that to perish, for it must perish.

There is nothing in this world worth the hazard of eternal life.

Come down. By miracle, their *lives* may be saved, but not their *property*.

“Save yourselves from this untoward generation.” Acts ii. 40.

Not return. A lingering reluctance to part with present treasures.

Remember her who did turn back. Gen. xix. 26.

They were not to return home, but to fly to the mountains.

Those flying *from* Jerusalem, must not return *thither*.

σκέψη. Matt. xxiv. 17, was not yet spoken. *Oosterzee*. Flight to the Saviour. *Mejer*.

32. *Remember Lot's wife.*

Remember. Gen. xix. 26. Memory, a faculty of the mind, which makes past events present.

Intemperance, indolence, and sin, obscure but cannot quench it.

Remember her look of disobedience, and her fearful doom.

In dying, the entire life seems to pass before the mind.

Like an old coin in the fire, memory regains its brightness. Luke xvi. 25.

Remember her privileges, her sin, and her punishment.

Lot's wife. A warning to unbelievers. 1. Graciously warned. 2.

Mercifully spared. 3. Wilfully disobedient. 4. Miserably perishing.

She seems to have been arrested in a *standing* posture.

Disobeyed the divine injunction, angels laid upon her.

That silent monument on the plains of Sodom, still, through God's word, preaches to an impenitent world.

Lot's wife, from a godly family, went far in religious *form*,

She must have gone far in religious *professions*.

The wife of a religious man, and connected by marriage to faithful *Abraham*.

She fled with Lot from Sodom, by the command of God.

But she left her *heart*, with her treasures, in the burning city.

Thus many now follow their friends to the Lord's table.

They use the language of Canaan, but leave their hearts behind.

A religion of *convenience*, will never save the soul.

μνημονεύετε. The power of memory. An auctioneer of Rome, after selling the furniture of a large house, on the following day, gave a complete *catalogue* of all the *articles*, *prices*, and *purchasers*. *Quintilian*. *Sealiger* could repeat a hundred verses after reading them but once. "*Wife*." Actual pillar of mineral salt. *Josephus*, *Grotius*, *Beza*, *Bengel*. One of natural formation, 30 feet, still there. *Lynch's Dead Sea*. She turned to get some article of furniture, sank in the marsh, and was suffocated by sulphurous smoke. *Le Clerc*, *Rosenmuller*, *Kuinoel*. Her punishment temporal, but her soul saved. *Luther*. 1 Cor. v. 5.

33. *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*

Seek to save.—Read, *shall have sought*. Christian discipleship oft puts life in peril.

Christ calls us to crucify our lusts, not sacrifice our lives.

He does call us to sacrifice the *lesser* to the *greater* good.

Life. Natural life of the body is first referred to.

Secured as the highest good, for its own sake.

They do best for themselves, who trust in God.

Lose. Read, *shall have lost*. He cannot perpetuate it on earth. Heb. ix. 27.

Refusing to look higher one forfeits heaven.

Lose his life. For the sake of the Gospel, in My service.

Shall lose his natural life, in the lowest sense.

Preserve. Read, *quicken*. Save it in the highest conceivable sense.

ζητήση. *Who shall have sought, i.e. during his life, shall lose it then.* Whoever shall seek to save his life by remaining in Jerusalem shall lose it. Those who risk it by flight shall save it. *Grotius.* Apostates shall perish, but martyrs shall find life. *Major.* ἀπολέσει. Not lose, but *destroy*. The true antithesis to save. ζωογονήσει. Gr.—*To bring forth alive.* *Alexander.* For σώσαι, read περιποιήσασθαι. *Tischendorf, Alford.*

31. *I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.*

I tell you. These examples selected from very humble life.

Two laboring in the field, the other two, slaves grinding at the mill.

They are samples of the future heirs of glory.

“God has chosen the poor of this world, rich in faith.” Jas. ii. 5.

One bed. In the East, single beds were used by the upper classes only. Hence He alludes to the humblest members of society.

Taken. Sets forth even the division of families in that day.

Myriads were seized by the Romans for bondage or execution.

“The sword devours the one, as well as another.” 2 Sam. xi. 25.

“The Lord knoweth them that are His.” 2 Tim. ii. 19.

Sovereign grace discriminates between “the precious and the vile.” Jer. xv. 19.

Thus “the wheat and tares” can grow together *no longer*.

Those who labored and communed together, will be parted.

Left. An awful separation, when Christ comes again.

It will matter not how persons have lived and loved together.

Every bond of union unknown to the Gospel, will be for ever broken.

The only chain binding the unconverted, will be remorse.

νυκτι. Calamity describing Messiah's advent. *Grotius, Rosenmuller;* judgment. *Bloomfield.* Job ix. 4. κλίβης. Banquet couch. *Markland, Kuinoel;* Bedchamber. *Owen.* Discriminating between the righteous and the wicked. *Horsley.* The sudden, extensive, and signal distinction of the time. *Major, Wakefield.* Men have a *Donatist* tendency, verily essaying to form a perfectly pure church on earth. Separation anticipates the judgment. *Stier.* Realized at the destruction of Jerusalem. *Brown.* Not our circumstances, but our hearts, will determine our future condition. *Wordsworth.* For ὁ αἰς, read αἰς. *Bengel, Tischendorf, Alford, Wordsworth.*

35. *Two women shall be grinding together; the one shall be taken, and the other left.*

Grinding. The mortar used previously to the mill. Num. xi. 8. Two circular stones, about two feet in diameter, and six inches thick. The *nether-millstone* was fixed to the floor. The upper had an upright stick with a handle. Each family owned a mill. There were no public millers, or bakers. A millstone could not be taken for a "pledge on a debt." Deut. xxiv. 6. Noise of "the grinding being silent," an emblem of *desolation*. Jer. xxv. 10. Commonly turned by two female slaves, or by captives taken in war. In warm climates, grain is still *daily* ground and baked. Their songs exceedingly harsh, while driving the mill. "The first-born of Pharaoh, to the maid servant behind the mill." Ex. xi. 5. "In the dust, O virgin daughter of Babylon, and grind meal." Isa. xlvii. 1-2. Softening of these notes for nervous ones, sign of old age. Eec. xii. 4. **Taken.** Or "caught up to meet the Lord in the air." 1 Thess. iv. 17. **Left.** *i.e.*, The wicked, to incur their tremendous sentence.

For ἡ μύα, read μύα. Tischendorf, Alford, &c.

36. *Two men shall be in the field; the one shall be taken, and the other left.*

This verse is omitted in most of the ancient authorities. Probably it has been brought into the text of some MSS. from the margin, where it had been written as a parallel from Matt. xxiv. 40. Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth; omitted. Cod. Sinai.

37. *And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.*

Where? Shall this happen in the Holy Land?

Wheresoever, the wicked are, God's judgments will find them.

Wheresoever final *unbelief* is, there the *vengeance* of God fastens.

"Thine hand shall find out all thine enemies." Psa. xxi. 8.

"Though thou set thy nest among the stars, yet will I bring thee down," &c. Obad. verse 4.

Body. Fundamental principles in God's judgments remain the same. Corruption grown to maturity, draws down punishment.

The eagles are made for finding out the carcass.

Dead forms in religion, crying sins of a nation, compel angels of judgment to come.

Eagles. "Where the slain are, there is she." Job xxxix. 30.

He alludes also to the ensign of the Roman armies.

Eagles were characterized by their swiftness of flight.

Their strength of wing, their lofty nests, and moulting.

The training of their young, and "renewing their youth." Psa. ciii. 5.

"She dwelleth in the rock and in the strong place."

"The Lord shall bring a nation against thee from afar, as the eagle flieth." Deut. xxviii. 49.

"Waiting on the Lord, we mount up with wings as eagles." Isa. xl. 31.

Where a mass of incurable moral corruption is, there the ministers of Divine vengeance are seen to alight.

Gathered. A mysterious instinct, defying human investigation.

It gathers birds even from beyond the sea.

Instinct differs from intellect, by its *unerring certainty*.

Results uniform, and work perfect, yet uninstructed.

πῶδ. Disciples, terrified, may have thought the heathen world the theatre of events. *Olshausen.* **σῶμα.** "Wherever my Body is, there, if you are Eagles of the Gospel, you will be gathered together." *Ambrose, Theophylact in Wordsworth.* **σῶμα.** Jerusalem. *Lightfoot, De Wette, Major;* spiritually dead. *Meyer.* Jewish nation, offensive as a carcass (**σῶμα**). *Boos.* Those who die to themselves. *Grotius.* First, *Jerusalem;* secondly in its final fulfilment,—*over the whole world;*—for that is the **πῶμα** now, and the **ἄετοί**, the angels of vengeance. *Alford.* Jews gathered at Jerusalem, during last Passover. *Bengel.* Wheresoever sinners dwell, there shall my vengeance overtake them. *Horsley.* καὶ admitted before **ἄετοί.** *Tischendorf, Oosterzee.*

οἱ ἄετοί. The Roman armies. The expression is proverbial; intimating that the divine judgments will fall on those who are ripe for them, as surely as the eagle or vulture hastens to the carcass, when the spirit has left it. *W. & W.* "Eagles," applied to vultures. *Pliny;* saints. *Chrysostom, Jerome, Luther, Calvin, Beza, Cocceius, Pearce, Wordsworth;* Roman armies, with eagles for ensigns. *Hammond, Lightfoot, Doddridge, De Wette, Major, Davidson, Stier;* false prophets. *Arctius, Montanus;* mankind. *Stella, Maldonatus;* Christ's rapid return. *Heyne;* angels of vengeance. *Hoffmann, Alford;* gifts of the spirit. *Grotius;* inevitableness of the event. *Lange.* Roman ensigns were, the eagle, cross, wolf, horse, and bear. The eagle was made of brass, with expanded wings. The cross was placed under the eagle by *Constantine.* The eagle also ensign of Persia. *Smith, Kitto.*

CHAPTER XVIII.

1. *AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;*

Spake. To all His disciples; refers more especially to times of persecution.

In church history, to the birth pangs of the new creation.

Parable. Luke iv. 23; v. 33. *Similitude.* Tyndale.

To this end. Author His own interpreter, the key hangs at the door.

Men. Is not in the original. It is addressed to the disciples.

Ought. He refers, not so much to the duty, as to the importunity of prayer.

It is far more easy to begin the habit, than to continue it.

The temptation to quit it, is Satan undermining our citadel.

This very statement demands our gratitude.

Always. No exaggeration. The constant desire of the soul after God.

The knee cannot always be bent, but the heart can bow.

The habitual spirit of supplication, not the act, is enjoined.

The needle may be withdrawn, but its *attraction* continues.

It will be *quiet*, until it tremblingly points to its faithful star.

Prayer should season all our words, thoughts and deeds. Col. iv. 6.

Ceasing to love, is ceasing to pray.

The coldness of love, is the silence of the heart.

Whatever chord is struck, let it ever be in harmony with God.

Morning, noon, and evening, we should be offering a continual sacrifice.

The tempter is never weary in assaulting us.

Let us never weary in resisting him.

Pray. Prayer, Luke i. 10. 1. Thanksgiving for the past. 2. Confession for the present. 3. Supplication for the future.

Pray. Presupposes a struggle.

The duty of praying always, but saying little, a gospel paradox.

It requires little of the tongue, but much of the heart.

A cross patiently endured, or an act of charity is real prayer.

The ancient heathen never started on a journey without prayer.

Their monuments, quarries, and pyramids still bear prayers to gods.

The wicked ought to pray. "Pray God" said Peter to the sorcerer.
Acts viii. 22.

The best support in trouble, "when my soul fainted," &c. Jonah ii. 7.
'I had fainted, unless I had believed to see the goodness of the Lord.'
Psa. xxvii. 13.

"Will the hypocrite always call upon God?" Job xxvii. 10.

"Ye shall find me when ye search for me with all your heart." Jer.
xxix. 13.

It supposes that all God's people, are praying people.

Prayer is to be continued until it ascends into everlasting praise.

Faint. The human heart wearies, when it hath not quick success.

Importunity sways men when nothing else will.

Persevering prayer, the token and pulse of spiritual life, it teaches,

1. The duty of faith. 2. Support of faith. 3. Conflict of faith.
4. Victorious power of faith.

1. Consciousness of our dependence. 2. Greatness of our need. 3.
- promised assistance. 4. Certainty of success.

ἀρχὴν ᾤδύρων. Matt. xxiv. 8; John xiv. 21; Rom. viii. 22. πρὸς τὸ. *With reference to. Alford.* Addressed to disciples. *Meyer.* δεῖν. *Persist. Campbell.* Prayer, a medicine, a foundation; prayerless, a city without walls. *Augustine.* ἐκκακεῖν.—Grow sluggish. *Euthymius;* betraying cowardice. *Wetstein;* to languish. *Alford, Olshausen;* give up, through lack of courage, Eph. iii. 13. *Stier;* blending of working with prayer. *Schleiermacher;* without growing weary. *Campbell;* despair. *Major.* Said properly of a coward (κακὸς) in battle. *Wordsworth.*

προσεύχεσθαι. *Clamant tua opera, clamat fides, clamat affectus, clamant passiones, clamat sanguis. Ambrose.* To be ever longing, one is ever praying. *Augustine.* Those offering Bethulian devotions, limiting the Divine answer to a given period, *Judith* vii, will fail. *Brownrig.* After *προσεύχεσθαι*, add *αὐτοῖς. Tischendorf, Alford, Cod. Sinai.*

2. *Saying: There was in a city a judge, which feared not God, neither regarded man.*

A judge. Judges were appointed in all the gates of their cities.
Deut. xvi. 18.

Patriarchal seniors, first elected from the Levites.

The Levitical judges, were also the ordinary instructors.

His person was considered sacred as that of the herald.

Obtaining his decision, called "enquiry of God." Ex. xviii. 15.

Divine charge was given to the judges, in regard to their duty. Psa.
ii. 10.

The High Priest was the *chief* of the Judges of Israel. Deut. xvii. 12. Israelites demanded a king to *judge* them, rather than *fight* for them. Duty to avenge the oppressed widow. Psa. lxxviii. 5; Deut. xxvii. 19; Isa. i. 17; Jer. vii. 6.

"The Rock of Israel said, He that ruleth over men must be just," 2 Sam. xxiii. 3.

Judges should be men of God, men of trust, "hating covetousness." Ex. xviii. 21.

"Take heed what ye do, for ye judge for the Lord." 2 Chron. xix. 6.

Fearèd not. Denotes the most consummate and unblushing wickedness.

Not a forgetfulness of duty, but a bold rebellious spurning of it.

I know it all, but I fear not. An atheist in power.

"The fear of God is the beginning of wisdom." Prov. ix. 10.

He first scorns God's holiness, then fears not His power.

Briefly, this judge, the proud worm sets himself up as a God.

It is base enough to *be* vile, but it is daring blasphemy to *boast* of it!

One stroke of the Divine pencil strikes out this dreadful character.

"Wickedness in the place of judgment," Solomon names a sore evil. Eccles. iii. 16.

Regarded. Supremely independent, he neither would ask, nor give a favor.

The ease of any suppliant hopeless, especially of one weak and poor.

Human applause merely, neither the rule, motive, nor end of our actions.

"They were not ashamed, neither could they blush." Jer. vi. 15.

Most men are unquestionably under the influence of one or other of these motives.

It is thus that public *injustice* is kept in check.

μη φοβούμενος. Ut sine metu deorum hominumque. *Seneca*, Epis. 29; same character. *Homer*. *Sallust* of Emperor Vitellius, and *Dion Cassius*. Neither religion nor honorable feeling. *Weisse*. The Athenians, during the plague, were restrained neither by the fear of the gods, nor the laws of men. *Thucydides*. Some stumble at such a judge being a type of God. To portray it were blasphemy in any but the Son of God. *Trench*. The single point in the parable is importunity in prayer. The shadows of the picture bring out more brightly the lively colors. *Theophylact*.

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Widow. Weak, defenceless, desolate; not *alone* in heathen lands.

An emblem of every soul having no hope, but in God.

Too poor to bribe, too weak to compel him do her justice.

Many warnings are found against oppressing the widow. Deut. xxiv. 17; xxvii. 19; Mal. iii. 5.

The widow represents the Church in her persecution and desolation.

Although a bride, Rev. xxi. 9, yet in the absence of her Lord, a bereaved widow. Isa. liv. 1.

Saying. Our Lord must be desirous of *granting*, when He constantly bids us ask.

If the inflexibility of an unjust judge can be overcome, what must be the success when the Spirit of God inspires His saints?

Avenge me. Gr. has nothing of revenge. *Do me justice.*

"Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19.

"Thou shalt not wrest the judgment of the poor," &c. Ex. xxiii. 6.

"Neither does the cause of the widow come unto them." Isa. i. 23.

"A judge of the widow is God in His holy habitation." Ps. lxxviii. 5.

"I delivered the poor that cried, and caused the widow's heart to sing for joy." Job xxix. 13.

Mark! God reserves to Himself the punishment of those sinning against widows. Ex. xxii. 22.

Adversary. An alien power holding us in bondage. Rom. vii. 23.

The adversary of the Church, the prince of darkness. 1 Pet. v. 8.

The spiritual Herod, ever seeking to destroy the heavenly child.

The world always, consciously or unconsciously, by flattery or violence, oppressing the Church.

Satan ever tries to hinder the growth of spiritual life in every member.

The one great work of the Spirit, to make us feel our relations to this evil.

The new creation marks the boundary line between light and darkness.

Renewed hearts feel the power that tyrannizes over them. Rom. vii. 23.

The Church dear to Him, even when her prayers are denied.

χήρα. The widow is the Church; the judge, her God and Father in heaven; her adversary the devil. *Alford, Olshausen.* ἤρχετο, used to come often. *Wordsworth.* "Avenge," E.T. inexact. ἰκετικόν. The idea conveyed, not one of vengeance, but of justice, deliverance from oppression: "Do me right of mine adversary." *Prescott.* Like *vindicare*, sometimes is revenge. *Grotius*; first, vindicate; second, punish. *Olshausen.* Do me justice. *Campbell.* No revenge in the Greek. *Doddridge.* Give the verdict; I am weary of litigation. *Schleiermacher.* Defend the injured judicially; deliver me from. *Alford.* ἀντιδικόν. Antichrist, with Satan behind him. *Cocceius.*

4. *And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;*

Would not. Nothing to hope from her gifts, nothing to fear from her displeasure.

Does not teach, that God ever turns a deaf ear to prayer.

Implies that we should never be impatient under affliction.

For a while. Extortion of *right* from *such* a man by importunity, key to the parable.

His motive supreme selfishness, instead of a sense of duty.

Afterward. Many actions which appear good, are supremely selfish.

"God makes the wrath of man to praise Him," &c. Psa. lxxvi. 10.

A while. Some desire a speedier deliverance than God is willing to grant.

The hands of our enemies, and the furnace of affliction, fret the heart.

We are too prone to think God takes part with proud oppressors.

Cato fell on his sword, crying, "The gods side with my foes."

Tempted in the storm to say, "Carest thou not that we perish?"

Within himself—or *thought*, close connection between evil thoughts and evil words.

The voice of the heart, is a loud cry in the ear of God.

Our Lord reminds us, by these words, that He is the Searcher of hearts.

I fear not. Unjust men from policy, not principle, often do acts of justice.

Men are prone to ascribe to the instrument, credit due to God alone.

The unrighteous judge not merely an *accident* cleaving to the earthly form, under which the heavenly truth is set.

The circumstance is *deliberately chosen* for the mightier setting forth of the truth.

"In righteousness shalt thou judge thy neighbor." Lev. xix. 15; Deut. i. 16, 17; 2 Chron. xix. 6, 7.

This man was conscious of his depravity, and desired no change.

God. His arrogance and selfishness are seen in full deformity.

While speaking of God's presence, he contemns His power.

Sin overcoming conscience, makes men *shameless* in their degradation.

Regard man. He feared not their enmity, and coveted not their friendship.

5. *Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

Troubleth me. The importunity was founded on hope in God.

Her entreaty secures more than the fear of God or the dread of man.

Her ever waxing boldness would utterly destroy his peace.

"Send her away, for she crieth after us." Matt. xv. 23.

Weary. Who does not heed man's words, will weary God at length.

In the East they beg at the door, follow in the street, and solicit in court.

At the palace gate, cries are at times heard during the *whole night*.

Forced respect for the supplication of a wretched woman.

I will avenge. Sin and virtue both, will illustrate God's glory.

Faith like the blessing of Elisha converts poison into food. 2 Kings iv. 41.

εἰς τέλος, *in æternum*, lest coming to the end. *Wordsworth*: coming for ever. *Alford*. "Weary," condemn. *Wickliffe*; defame. *Rheims*; weary me out at last. *Wakefield*. ὑπωπιάζω, Doric form. He transforms the poor widow into a spiteful pugilist. To strike under the eye, 1 Cor. ix. 27. *Major*. To smite in the face, mortify, incessantly annoy. Ne me obtundas hoc de re sæpius. *Terence*. A Latinism. *Grotius*. Lest becoming desperate, she strike me in the face. *Meyer*. Reproach one. *Hammond*. To beat one black and blue. *Beugel*. Moved by pity, but without reason. *Chrysostom*. Some peasants' crops failing, in Persia, they desired a remission of tax; they assembled at the gate of the officer, and there continued howling, and throwing dust in the air, Job ii. 12; Acts xxii. 23. They would not be driven away nor silenced, until he had heard a statement of their griefs. *Chardin*. The mob in Constantinople, unable either to obtain work or bread, set their own city on fire, in order that the Pashaw should be compelled to pay them for putting it out. Common usage has a similar term, "One torments me to death." *Trench*.

6. *And the Lord said, Hear what the unjust judge saith.*

Lord. Expressive of his own authoritative style.

Said. After a proper pause, to excite the attention of the hearers.

Hear. An emphatic encouragement to importunate prayer.

Unjust. Gr., *judge of injustice*.

Not touched with pity, but weary of trouble.

Not mindful of the widow's wrongs, but careful of his own case.

ὁ κερῆς represents the Roman emperors: and the widow, the early Church. *Cocceius*. The widow, the earthly Jerusalem; the unjust judge, Antichrist. *Vitringa*. God, to encourage individual believers in persevering prayer. *Ryle*.

7. *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*

Shall not? If a bad man will yield to importunities, which he *hates*, how much more will a merciful God, yield to prayer He *loves*.

In the contrast between the judge and his suppliant, there is a secret *transition* to the relation, between the suppliant and God.

This almost inextinguishable desire "to do justly," is planted by God.

"He who planted the ear, will He not hear?" Psa. xciv. 9.

He who taught us to pray, will He not hear us?

Avenge. Gr., *accomplish the avenging of*: the sacred anchor of David's hope. Psa. lv. 17.

"Then the wicked shall fall and not rise, and the Church be at rest."

He will be overcome by the true Israelites as by their forefathers. Gen. xxxii. 26

Own elect. "Own" not expressed in the Greek.

God elected His people in Christ, before the foundation of the world. Eph. i. 4.

Grace which was given them in Christ Jesus, before the world began. 2 Tim. i. 9.

"I have loved thee with an everlasting love." Jer. xxxi. 3.

"As many as were ordained to everlasting life believed." Acts xiii. 48.

"He hath called them according to His own purpose." 2 Tim. i. 9.

This doctrine is despised by some, and misunderstood by others.

If not for the electing grace of God, none would be saved. Rom. viii. 30.

The carnal mind turns the grace of God to lasciviousness. Jude 4.

Where there is no faith there is no election; no election save to salvation.

Golden links that form the chain of God's love to His people, noticed. Rom. viii. 29-30.

Paul knew election by its appointed fruits—faith, hope, charity. 1 Thess. i. 3-4.

Doctrine of election revealed for the comfort and help of saints in times of temptation and trial.

Doctrine of election abused when made a stumbling block in the way of the penitent coming to Christ, or when used to excuse slothfulness or sin in a Christian.

Cry. An effectual prayer has strength, fervency and elevation.

The cry is wrung out from them, for salvation, by the Spirit. Rom. viii. 26.

"Rends the heavens" enters the ear of the God of Sabaoth. Isa. lxiv. 1.

Poor widow made a feeble moan, saints a long bitter cry.

Denotes the ever increasing vehemence of a fervent spirit.

Faith with loud importunity and intensity pleads the promises.

It is the pleasure of His love to be urgently and fervently prayed unto.

Day and night. A proverbial word for "*always*."

Revolving of the earth, sends up a continuous prayer. Psal. lv. 17.

"Oh Lord I have cried day and night unto Thee." Psal. lxxxviii. 1.

No obstacles can oppose, nor enemies silence the fervent prayer. Psal. lxxiii. 6.

"Mine eyes prevent the night watches to meditate." Psal. cxix. 148.

At midnight Paul and Silas prayed and sang praises. Acts xvi. 25.

"Arise! cry out in the night, in the beginning of the watches," &c. Lam. ii. 19.

"I besought the Lord thrice;"—Paul as to the thorn in the flesh. 2. Cor. xii. 8.

Bear. Gr., *long-suffering*. A delay is not a denial to His people. It tries their faith.

It calls forth greater earnestness, and makes deliverance more welcome.

His delays mercifully design the purifying of the elect. Psal. lxxxiii. 1.

"How long, O Lord, holy and true, dost Thou not avenge our blood?" Rev. vi. 10.

What is hardness of heart in the unjust judge is, in God, *forbearance*.

He lengthens mercy to a wicked world, for the elect's sake.

He does not drive away the petitioners as the judge.

"The vision will surely come, it will not tarry." Hab. ii. 3.

A miracle illustrates this, the blind followed Lim into a house. Matt. ix. 27.

He suffered the waves to well nigh destroy the ship. Mark iv. 38.

He tested the importunity of the Canaanitish mother. Matt. xv. 22.

Abraham patiently waited 25 years for the promised son.

A long sharp winter oft between sowing time and reaping time.

Persevering and agonizing pleadings, win with God.

God ceased not yielding, until Abraham ceased praying. Gen. xviii. 33.

We account that the long-suffering of God is salvation. 2 Pet. iii. 15.

Be not surprised if the bridegroom tarry. Matt. xxv. 5.

With them. Gr., *over them*. His long-suffering is exercised toward their oppressors.

He tolerates persecutions, but forgets not His elect.

He long suffered the bondage of Egypt, but the day of vengeance came at last.

ἐλεεινότηρ. God either saves, or the sinner saves himself; if the latter, there is no *grace* in salvation; if the former, God intended to save: this *intention* is election.

Poole. Their election, not their praying, the condition of their being avenged. *Olshausen*. Election implies perseverance, perseverance Divine grace. *Toplady*. Ordinary grace failing, God uncovers his purposes of mercy. *Bengel*. Election into the church, elects thee a priest, thy person a temple, thy prayer a sacrifice. *Ford*.

ἡμέρας καὶ νυκτῶς. Saints were buried at night. *Woodrow*, Vol. ii. Celebrated the Lord's supper at midnight in Lyons. *Brown's Huguenots*. Prayer during the entire night, ends in the conversion of a Romish priest, Vol. i, p. 8-37. *μακροθυμῶν*, literally, slow-minded. *Euthymius*. *μακροθυμίᾳ*. *Tischendorf*, *Alford*, *Brown*, *Ed. Sinai*. Codices being without points, the sense is materially changed by an interrogation point after *μακροθυμῶν*. *Newcombe*. Will he linger in their cause. *Campbell*. Neither will He restrain His anger. *Majr*. Thou hearest, therefore Thou wilt surely grant it. *Olshausen*. He delayeth their cause so long. *Wakefield*. He delays to execute vengeance in their cause. *Wordsworth*. Is it His way to delay help, although He forbear toward them? *Meyer*. Course of Roman Emperors toward the Church. *Vitringa*. All troublous times. *Oosterzee*. With heavenly greatness of mind. *Lange*.

8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

I tell. Such solemn words are with our Lord half an oath. Heb. vi. 13.

Avenge. Taking the power of hurting from evil men, as Absalom, and Haman.

Or by taking His elect into eternal rest, as Enoch and others. Isa. lvii. 1.

Or by His glorious advent in the heavens. 2 Thess. i. 4-9.

Widow no relation to the judge, but the elect God's own children. Rom. viii. 15.

She had no friend to plead, the elect have an advocate before the throne. 1 John ii. 1.

She had nothing to encourage her, the elect many promises. 2 Pet. i. 4.

She came alone, but all saints on earth besiege the Throne. Matt. xviii. 20.

He will reveal himself in overflowing kindness to the desolate one. Isa. liv. 1-5.

The judge kept her at a distance, but we come boldly. Heb. 4. 16.

She to an unjust judge, we to a righteous Father. John xvii. 25.

She had no encouragement, we behold the golden sceptre. Esther v. 2.

She seldom had access, His gate is open day and night. Rev. xxi. 25.

Speedily. That which comes in the best time, comes speedily.

The Lord will help the righteous, and that right early. Psa. xlvi. 5.

Of the ungodly, "their judgment lingereth not," &c. 2 Pet. ii. 3.

Speedily. "Because sentence against an evil work is not executed *speedily.*" Ecc. viii. 11.

"The Lord is not slack concerning His promise." 2 Pet. iii. 9.

On the dial of God, a thousand years are but as one day. Psa. xc. 4.

"He that is often reprov'd, shall suddenly be destroyed." Pro. xxix. 1.

Cometh. The coming of the Roman army, and destruction of Jerusalem. Christians were disheartened and many professors apostatized.

Because iniquity abounded, the love of many waxed cold. Matt. xxiv. 12.

Scoffers in the last days, "Where is the promise of His coming?" 2 Pet. iii. 4.

Delay will breed despair, as if Christ had not triumphed.

Many false prophets shall arise and shall deceive many. Mark xiii. 22.

Satan shall be loosed, go out and deceive the nations. Rev. xx. 8.

"For He cometh, for He cometh to judge the earth." Psa. xvi. 13.

Find faith. Gr., *the* faith. Slender, tottering faith, infinitely small, *yea, as nothing.*

Compares it with the immeasurable love of God in the Gospel of His Son. Shows most strongly the trial to which faith will be put, and the need of Divine aid.

When faith fails, prayer ceases and charity dies out.

Faith, the grace, for which Christ looks towards our earth.

All the Epistles were written to build up the Church in faith.

Many will "have the form of godliness, but deny its power." 2 Tim. iii. 5.

The faithful will fail, and the last times be the most perilous. Psa. xii. 1; 2 Tim. iii. 1.

Believers may grow *weary*, yet God remains true and faithful.

τάχει. Reference to what precedes, *Rosenmuller*. *πλήν*, but notwithstanding this. *W. & W.* And yet, though the day of retribution is so near at hand, will the Son of Man, when He comes, find *the faith on earth?* *Wordsworth*. *ἐλθών*. Cometh in judgment. *Bengel*. *ἄρα*. Slight measure of doubt. *Major*. *ἄρα*, an illative particle, marking a transition, or drawing a conclusion. "Can we infer that He will find?" *Webster's Syntax*. *εὕρησαι*, unless He find, &c. *Schleusner*. *πίστιν*. Like the "virtue" of Plato; if a man lack it, all the virtues are wanting. *Ford*. Faith in the truth. *Campbell*. Infidelity will prevail before the millenium. *Wetstein*; faith in the destruction of Jerusalem. *Kainoch*; faith in the Messiah. *Meyer*; faithfulness. *De Wette*; faith in God as judge. *Oosterzee*; sense ambiguous. *Markland*; evangelical faith. *Bengel*.

γῆς. Palestine. *Campbell*. *τῆν* omitted from some manuscripts. They mistook the meaning. The world will have little faith in God's retributive justice; and even many of the good will faint through fear. Therefore do ye "pray always," and not lay down your arms in this divine warfare. "Ut oremus credamus, et ut ipsa non deficiat fides

quâ oramus, oremus. Fides fundit orationem; fusa oratio fidei impetrat firmitatem. *Augustine, in Wordsworth.*

τὴν πίστιν. The force of the article, which is unmarked in our translation, is of great consequence here, as showing the peculiar development of faith which is spoken of. *Prescott.* Saints prayed for Christ's first advent, because of Jewish depravity; they may pray for the second, because of universal crime. *Horne.*

9. *And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :*

He spake. Persistent crying of God's elect, contrasts with diffident prayer.

Boldness of faith and depth of humility, must co-exist in all *true prayer.*

Parable. Luke v. 36; iv. 23. Former teaches to pray *earnestly*; this teaches to pray *humbly.*

Certain. Our Lord never sends an aimless arrow.

"My word shall not return unto me void." Isa. lv. 11.

Righteous. This is contradicted by the very act of despising others.

"Most men will proclaim every one his own goodness." Prov. xx. 6.

"There is not a just man upon earth, that doeth good and sinneth not."

Ecc. vii 20.

No state of soul can be conceived so dangerous, as that of a self-deceiver.

Insensibility to disease, precedes the death of the body.

Insensibility of the heart precedes the death of the soul.

Many believe themselves quite holy, and God their *debtor!*

Despised others. "To know one's self," the most difficult of things.

If we overtop others, we are very apt to overlook them also.

Self-ignorance begets self-conceit, this, contempt of others.

Self-knowledge, begets humility of spirit and charity to others.

Human nature repels indignantly the vanity of officiousness.

It is always lenient toward the failings of the meek.

Few defects so mar one's usefulness, as supercilious manners.

No stumbling block in the path of life more perilous, than uncharitableness.

The vain seldom continue to frequent the mercy-seat. Job. xxvii. 10.

"The pride of thine heart hath deceived thee." Obad, verse 3.

"If I justify myself, mine own mouth shall condemn me." Job. ix. 20.

"He that is void of wisdom, despiseth his neighbor" Prov. xi. 12.

"They comparing themselves among themselves, are not wise." 2 Cor. x. 12.

"Stand by thyself, for I am holier than thou." Isa. lxv. 5.

εἶπε. At the same time as the preceding. *Meyer*: different. *Oosterzee*. τῶνας, not the Pharisees. *Schleiermacher*, *Stier*. Pharisees should be present when Pharisees were to be censured. *Olshausen*. ἐφ' ἑαυτοῖς, in themselves, not in God. *Wordsworth*. In themselves, not in the grace of God, when they prayed. The antithesis is πίστις, faith towards God. *Bengel*. The verse reads thus in the original.—*And he spake also unto certain which trust in themselves that they are righteous, and despise others, this parable.* *Alford*. πρὸς, purpose of the parable. *Meyer*.

10. *Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

Two men. Our Lord seems to avoid abstract truths for the sake of the humble.

Went up. The temple stood on Mount Moriah. Luke i. 9.

Temples and altars anciently built on hills and mountains. 1 Kings xii. 32.

This was an every day occurrence of two men going up.

But a *Pharisee* and a *Publican*, would excite the attention to the highest pitch.

Temple. Not only the place, but medium of prayer. 2 Chron. vi. 21. "My house shall be called the house of prayer." Matt. xxi. 13.

Christ is our temple, and we must keep Him in view in approaching God. Many seen at the temples here, may be excluded from the Temple above. Many high in earthly churches, may find their religion no religion.

Athenians were astonished to find their gods no gods. Acts xvii. 29.

Pray. A sinner cannot contend before God, but must sue for mercy. Ecc. vi. 10.

The usual hours of prayer at the temple, third and ninth, *i.e.*, 9 and 3 o'clock.

"Let us go into the house of our Lord." Isa. ii. 3.

Some "draw near to God with their mouth, but not with their heart," &c. Isa. xxix. 13.

"When ye come to appear before Me, who hath required this at your hands?" Isa. i. 12.

Pharisee. Luke v. 17; vi. 2. For ages the people had revered the Pharisees' teachings.

In face of universal prejudice, our Lord declared war against them.

Their specious sanctity had long dazzled the ignorant Jews.

Thus Cain and Abel, bad and good men will come to God's house.

Thus some for vanity, others for interest, frequent the church.

There the hypocrite *displays* his piety, for the flattery of witnesses.

Publican. Luke iii. 12. At times, ranked by our Lord with the harlots. Matt. xxi. 31.

With the people, this parable described a saint and a sinner.

ιερόν. Christ, after driving out sheep and oxen, still called the temple *house of prayer*. Though sacrifices had ended, yet this should never end. *Plume.* προσεύξασθαι. Probably at one of the stated times of prayer, sacrifice, and offering of incense, in the temple. *Wordsworth.* Omit *ὁ* before εἰς. *Tischendorf, Alford.*

11. *The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*

The Pharisees were revered as *holy*; publicans were despised as *apostates*.

Pharisee. The great man has the precedence, as he was first named.

Stood. The ordinary position among the Jews in prayer. Matt. vi. 5.

“When ye *stand* praying, forgive.” Mark xi. 25.

But affected sanctity *displays* itself now, in standing or kneeling.

He thought far more of placing himself *in position*, than of God or of his sins.

He stretches forth his hand, as a model *statue of devotion*.

Solomon kneeled at the dedication of the temple, while the people stood.

Psa. cxxxiv. 1; cxxxv. 2; Mark xi. 25; 2 Chron. vi. 3.

Hannah stood, 1 Sam. i. 26, and our Saviour kneeled. Luke xxii. 41.

Thus. Gr., *these things, or words*.

His prayer was profuse and stately, but perfectly *heartless*.

With himself. Gr., *apart*; so that he might be seen of all. Matt vi. 5.

Doubtless would have preferred not to worship in the *same* temple with the publican.

It was intended to be loud enough for all to hear.

Properly speaking, he did not stand *before God* at all, only before men.

It was an exhibition of himself, as though he were upon the stage.

Israel failed to be justified, “Wherefore? because he sought it not by faith.” Rom. ix. 32.

He was giving ear to himself, as though he could bear no man next him

Both stood before God unseen; what a *difference* in their *similarity*!

God. Familiarity with God ever indicates an unhumiliated heart.

I thank Thee. Gratitude is proper at all times, and in all places.

Angels having nothing to pray for, only praise God.

We should be thankful for the double benefit, of creation and redemption.

Is it for God's grace that he is thankful? Far *from that*.

A believer's thanksgiving, always proceeds onwards to confession.

"Come, I will declare what God hath done for my soul." Psa. lxxvi. 16;

1 Tim. i. 12.

The Pharisee went to pray, but entirely *forgets his errand*.

He did not think even the favor of God, worth the asking.

I am. In this treacherous and presumptuous word, the entire hypocrite stands forth.

"By the **grace of God**, I am, that I am," said Paul. 1 Cor. xv. 10.

A deceitful compliment to God, assuming the form of a prayer.

This Pharisee knows nothing of sin or grace, in relation to himself.

It was a denial of his being a sinner at all, in the sense that should cause him any fear.

To the blind, God said "How canst thou say, I am not polluted?" Jer. ii. 23.

"I will plead with thee because thou sayest, I have not sinned." Jer. ii. 35.

A prayer without penitence is a bird without wings.

Not as other men. Gr. *the rest of men*. I am righteous in myself, and was never anything else.

He had commenced praying with "Oh God," but finds himself wanting in nothing, and omits praying altogether.

Even hypocrisy becomes magisterial and presumptuous.

Extortioners. Robbers. *Coverdale*. Those injuring others by force.

The wounding of his selfishness, he conceives the most grievous offence.

Mammon being his supreme good, he places it first.

He doubtless had given a side glance at the publican.

He had in his view this abhorred fellow-worshipper from the beginning.

He builds proudly on his morality, and thus ruins his soul.

Unjust. Those who defraud under semblance of justice.

Adulterers. All unclean, breaking the letter or spirit of the seventh commandment.

This publican. In plain terms "I alone am righteous, and all the world are sinners."

He scornfully points with his finger, and utters fearful "words of vanity." Isa. lviii. 9.

Invading God's prerogative, he gives judgment on the secrets of the heart.

He is honest in his hypocrisy, he sincerely trusted in his own righteousness.

Without even a mark, the nakedness of his soul appears.

In his profound self-deception, he was doubtless in earnest in his statements.

He could not even say his prayers without *slandering* his neighbor.

Some *flatter* neighbors and friends in public and social devotions.

It is not evident that he knew anything of the publican's private character.

It is not enough for him to despise the whole race; he must *attack* the publican.

The sight of one truly guilty, should have awakened all his charity.

David uttering a sinner's doom, in humility, cheeks himself. "Try me, O Lord, and know my thoughts." Psa. cxxxix. 2-3.

σθαθεῖς, like a statue. Wordsworth. This form, which has a middle force, means more than *ἑστώς*, *standing*, said of the publican, verse 13. The Pharisee *stationed himself*, the publican simply *stood*. Bengel. "Stood." The posture of the Jews and ancient Christians, in prayer. Tholuck. The present attitude in the Greek Church. Brown. It was the ancient custom to stand at prayer during the seasons of Easter and Pentecost, and according to some, even on the Lord's Day, in commemoration of their spiritual resurrection. Prescott. *πρὸς ἑαυτὸν* may be joined with *σθαθεῖς*, *standing by himself*. Campbell, Beza, Doddridge; with *ἑαυτὸν*. Meyer, Lisco, Oosterzee. He placed himself apart *boldly*. Von Gerlach. Publicans in Gentile court, Pharisees in Israelites. Grotius. Silently. Wetstein. None but nobles could pray sitting. Schoettgen.

πρὸς ἑαυτὸν προσήχετο. Rightly rendered in E. V., "*prayed with himself*," listening to himself, recounting his own merits *in prayer*! Wordsworth. Praying as one *dependent on himself*. Bengel. *εὐχαριστῶ*. Each day true Rabbi thanked God, 1, that he was not a Gentile. 2, that he was not one of the common people. 3, that he was not born a woman. Buxtorf.

οἱ λοιποί. Omnes præter ipsum. Augustine. He censures God in his prayer: Thou hast not one righteous on earth but me. Basil. ἢ καὶ. As for instance. W. & W. Uncertain if heard of others. Stier.

12 I fast twice in the week, I give tithes of all that I possess.

Fast. Luke v. 33. God enjoined them to fast on the tenth day of the seventh month. Lev. xxiii. 27.

The day of atonement, the only fast appointed by the law of God.

The Jews in captivity observed four fasts.

The modern Jews have *twenty eight* special fasts.

A *public* fast was appointed by Samuel at Mizpeh. 1 Sam. vii. 6.

Another by Jehoshaphat, 2 Chron. xx. 3; by Jehoiakim, Jer. xxxvi. 10;
by Nehemiah, on the completion of the temple, Neh. ix. 1;
by Esther, on Haman's conspiracy against the nation.

Nineveh fasted as an expression of humiliation and penitence when it was doomed. Jonah iii. 7.

The Jews added to the *number* of fasts, but failed in *spirit*. Is. lviii. 3, Monday and Thursday fast days, because Moses was said to have ascended and descended on those days.

Frail humanity gathers food for vanity from its very humblings.

We convert our virtues into veils, wherewith to hide our sins.

The Tempter so magnifies our supposed virtues, that we can see nothing of our failings.

But the more of such virtue a man accumulates, the deeper he sinks.

A self-denying life may lead straight to perdition. 1 Cor. xiii. 3.

Twice in the week. Balaam boasted of his *sacrifice* and *sacrilege*. Num. xxiii. 4.

Like boasting Israel of old, "Wherefore have we fasted, and Thou seest not?" Isa. lviii. 3.

"When ye fasted, did ye at all fast unto *Me*?" Zec. vii. 5.

Formal services drive the soul further from God, than *actual sins*.

Self-loving, arrogant fulfillers of the law, rapidly harden their souls.

Give tithes. Priests and Levites maintained by tithes.

"Will a man rob God? yet ye have robbed me." Mal. iii. 8.

His prayer contains no *confession* of sin, thinking he had none.

He prays for no *pardon*, having no sense of guilt.

He prays for no *salvation*, fearing no danger of ruin.

He petitions for no *grace*, feeling quite able to pay *all debts to God*.

Yet he was wretched, miserable, poor, blind and naked. Rev. iii. 17.

First he shows what he *does*, and then what he *gives*.

It by no means implies alms are worthless in forming character.

He thinks he not only pays all God's law demands, but more.

I possess. Instead of praying, he simply *praises* himself.

With boundless arrogance, he thus exalts himself above others.

The proud fool inspires *compassion*, rather than *disgust*.

Sad for those, whose alms *come short* of even the Pharisee's.

ἰπποκρίω. Privately enjoined by the divine law. *Duxtorf.* Rabbis trifled egregiously with conscience. Rabbinical pride seen in the following.—"If ten righteous among men, I and my son are of the number; if but one, I would be that one," *Rabbi Simeon*.

Lightfoot. "The week," Greek τοῦ σαββάτου, *the Sabbath.* The chief day of the whole week. *Brugel.* κτώμαι, *I have acquired.* *Trench.* κτᾶσθαι is not necessarily *to acquire* in N. T. 1 Thess. iv. 4. *Wordsworth.* The present tense may be noticed in ἀποδεκτώ and κτώμαι; "I am in the habit of paying the tenth of all my gains." *Webster's Syntax.*

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.*

Publican. Luke iii. 12. Matthew and Zacchæus were Publicans.

Standing. Indicates the publican's unstudied posture after entering the sanctuary.

Afar off. Gr., *apart from the holy place.*

But not far from God, who is nigh to the contrite. *Psa. xxxiv. 18.*

"One stands up close and treads on high,

Where the other dare not bend his eye.

One nearer to God's altar trod,

The other to the altar's God." *Crashaw.*

Impenitence alone creates a wide gulf between us and God. *Luke xv. 13.*

The Pharisee's fierce spirit and piercing glances repelled the publican.

The publican under the mighty influence of a *first* repentance, comes to pray.

God seizes his spirit, and he feels as if all saw his guilt.

The Pharisee pushed ambitiously forward, to the upper end of the *Court of Israel.*

Those seeming farthest from God in deep humiliation, then ever draw *nearest.*

The publican in faith, strangely dares to enter the sanctuary.

In his humility, he does not deem himself worthy to press forward toward the holy place.

He felt that justly he was excluded from the temple below.

His mouth would acknowledge the justice of God, if shut out from that above. *Rom. iii. 19.*

Eyes. Jews prayed with uplifted eyes, *Psa. exxiii. 1-2,* and hands raised. *1 Tim. ii. 8.*

But his heart *burdened,* dared not yet hope for acceptance. *Isa. lviii. 5.*

An exquisite picture of a broken heart and contrite spirit. *Psa. li. 17.*

It was an abandonment, utterly and for ever, of all self-righteousness.

Had he spoken of self, it would only have been of his countless sins.

The Pharisee cast his eye around for admirers of his devotion.

The publican has no one to think of but his *guilty self.*

"Mine iniquities take hold upon me, I am not able to look up." *Psa. xl. 12.*

“O my God, I am ashamed and blush to lift up my face!” Ezra ix. 6.

Smote. Gr. *Continued smiting.* “This heart, this guilty heart of minè!”

The author met a female in Egypt, smiting her breast, with earth on her head, and loudly wailing. Jer. xxxi. 19.

David, penitent, smitten by a *stroke* upon his heart. 2 Sam. xxiv. 10.

Smiting on his breast he chid his heart—the seat of all evil in man.

“Surely I repented, I smote upon my thigh.” Jer. xxxi. 19.

Saying. The prayer, a deep sigh, bursting from the depths of his soul. Sighs have been called the voice of God’s Spirit.

“I a sinner went up to pray, but could only utter one word.”

Deep emotion has few words, light hearts have many.

Be merciful. *Salvation by grace alone known in the Bible.*

But no salvation without the *fruit* of good works. Matt. vii. 20.

“Righteousness belongeth unto the Lord! But unto us confusion.”

Dan. ix. 7.

Hypocrites convert Scripture formulas into refuges of lies. Isa. xxviii. 15. 17.

The Pharisee trusted to his *merit* in fasting and tithing.

The publican flies to *mercy*, as the city of his refuge, and clings to that altar.

Many *postpone* repentance, by pleading the dying thief’s acceptance.

Many apologize for their sins, because Noah, David, and Peter sinned.

A man must not play the orator before God. Psa. xxxix. 9.

The most eloquent prayer, the moaning of a broken heart for mercy.

Human argument, or the most rigid logic, equal not a penitential *tear*.

He understood the promises, better than the Pharisee his Bible.

Conscious or unconscious, his prayer is in the spirit of David.

This is either the *easiest* or the *hardest* prayer, as it is received by the heart.

One glance *upward* to God, by the heart through faith.

One glance *inwardly*, where the sinner has sinned against Heaven.

Sinner. Gr., *the sinner*—“If ever there was a sinner, I am one.”

Grace alone reveals unto us the *depths* of sin, “Behold I am vile.” Job. xl. 4; John. xvi. 8.

This **great word** in luminous force, ever stands and utters the mighty testimony of a broken heart!

This word, the Pharisee passes by, and never finds.

It was uttered by the Apostle Paul at the close of his life. 1 Tim. i. 15.

David said “I acknowledge my transgressions, my sin is ever before me.” Psa. li. 3.

“Have mercy upon me, O God, according to thy loving kindness.” *Psa.* li. 1.

The publican’s prayer was the simple outgushing of his sin-troubled heart.

The Pharisee’s was suited for an *angel*, but not for a *sinner*.

Vagueness and generality, the great defects in most petitions.

It was an humble prayer; it put self in the lowest place.

It exalted the Divine holiness in its sole cry for mercy.

μακρόθεν. Court of the Gentiles. *Starcke*: from the Pharisee. *Meyer*; from the Holy Place. *Oosterzee*. In the same court, that of the Israelites, as the Pharisee, *verse* 11. *Wordsworth*. *ἑστώς*, not *σταθεῖς*, *taking his stand*, *verse* 11. *Bengel*. *τοὺς ὀφθαλμοὺς*. Christians and heathens thus lifted their eyes and hands in prayer. *Tertullian*. Publican refused lest he should see his sins written in the very heavens. *Chrysostom*.

ἔτιπτεν. *Ubi dolor, ibi manus*. *Bengel*. It chastises the hidden sin openly. *Augustine*. Rome finds authority for *penance*: he chastised sin in himself, *Marriott*, *Theimish Notes*. What is a penitent but a man angered with self. *Augustine*. *ἰλάσθητί*, from *ἰλεως* propitiations. Doctrinal reference denied. *Alford*: affirmed. *Major*, *Stier*. *ἰλαστήριον*, propitiation, *Rom.* iii. 25; reconciliation, *Heb.* ii. 17; mercy seat, *Heb.* ix. 5. *Isaiah* liii. is a condensed biography of the Lamb, typified by every sacrifice. *Grotius* de *Rostock*, dying, cried “*I am that publican.*” Rome nullifies this doctrine by her dogmas. *Decrees, Council of Trent*. Canon *De Justificatione* anathematizes all who hold Bible teaching on this vital subject.

ἀμαρτωλῷ. A miserable sinner, *Luke* xiii. 2; a wicked wretch or abandoned profligate. *Doddridge*, *Psa.* lxxix. 6; *Matt.* ix. 10; *Luke* vi. 32; *John* ix. 24; *I Tim.* i. 9. *τῷ ἀμαρτωλῷ*. The sinner: article emphatic. *Rosenmuller*, *Wetstein*, *Bengel*, *Wordsworth*, *Greswell*, *Stier*; pleonastic. *Bloomfield*. Probably the article is only generic, pointing him out as one of a class. The article implies not so much comparison with others, as intense self-abasement;—“*Sinner that I am.*” *Alford*. Who am *confessedly* a sinner. *Middleton*. He does not say, I am a creature dependent upon God, &c. *Roos*. He came as a ripe believer. *Lange*; a penitent sinner. *Stier*, *Trench*.

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,*

I tell you. For I know, and have heard many such prayers before.

Jesus knew not only the *heart* of man, but the counsel of God.

The proud Pharisee goes away, like Cain, rejected of Heaven.

The briefest prayer on record, was an *answered* prayer.

Publican’s prayer. 1. Comprehensive but rare. 2. Suitable yet indispensable. 3. Full of sorrows, but full of blessings.

Many take care *that* they pray, but not *how* they pray.

True humility. 1. Acknowledges his sin. 2. In its full extent. 3. As his own sin. 4. Seeks pardon from God.

The parable of the woman encourages believing perseverance.

That of the publican enjoins *humble approach* to the mercy-seat.

To his house. This is not intended simply to round off the narrative. Although he remains a publican, he returns a *new* man.

His new life will shew that he was sanctified, as well as justified.

He does not give to God only a *tenth*, but consecrates *all* to God.

The Pharisee went down with a heart full of scorn and pride.

His conscience unsilenced, and "the wrath of God abiding on him."

John iii. 36. Psa. lix. 8.

Put the way of *peace* have they not known. Rom. iii. 17.

Justified. The publican is acquitted, pardoned, and accepted of God. God grants more than we ask; *mercy* only sought, *justification* unto eternal life given.

Zacchæus only wishes to *see* Christ, but receives the Lord a guest!

Dying thief prays for *remembrance* but is welcomed to *paradise*. Eph. iii. 20.

The Pharisee literally supplicated nothing, least of all justification.

Justification has no *degrees*, it is a complete, and perfect act. Rom. iii. 24.

The meritorious obedience and death of Christ the alone ground of a sinner's justification. Rom. v. 1; iii. 22; Gal. ii. 16.

"It is God who justifieth. Who is he that condemneth?" Rom. viii. 33-34.

Every soul is either *within*, or *without* the kingdom of God.

"There is now no condemnation to them who are in Christ Jesus." Rom. viii. 1.

"The believer hath everlasting life, and shall not come into condemnation." John v. 24.

"If we confess our sins, God is faithful and just to forgive." 1 John i. 9.

Flattering ourselves to be a little holier than another is Pharisaic leaven.

Rather. Nothing here teaches, one justified a little, and the other much.

The publican went home pardoned and accepted before God.

One gives thanks, so as to forget to pray. The other prays, so as to have *cause* for thanks.

One compares himself with others, the other with the law.

One counts his virtues, the other mourns over his sins.

One with all his virtues, loves sin; the other with all his sins loves virtue.

1. The publican's prayer. 2. His spirit. 3. His reward.

Exalteth. Substance of these words repeated 7 times. Matt. viii. 8; xx. 26; xxiii. 12. Luke xiv. 11; xxii. 26. John xiii. 14.

As pride excluded archangels from heaven, so it will men also.

Like the fly in the ointment, pride nullifies all our virtues. Eccles. x. 1.

The proud prayer of the pretender to righteousness is sin.

The Gospel leads to depths (one's depravity) and to heights (communion with God).

Abased. Illustrated by Pharaoh, Goliath, Haman, Nebuchadnezzar, Herod.

Humbleth. The only spot on earth where a sinner can commune, is in the dust. 2 Cor. vii. 10.

"To this man will I look; even him that is poor and of a contrite spirit." Isa. lxvi. 2.

"God resisteth the proud, but giveth grace to the humble." Jas. iv. 6.

"Our iniquities like the wind have carried us away." Isa. lxiv. 6.

Humility the grace of Abraham, Jacob, Moses, David, Job, Daniel, Isaiah, John, Paul.

Exalted. Three times our Saviour repeated these words. Matt. xxiii. 12. Luke xiv. 11.

Our prayers are our judges, foreshadowing the final decree.

δικαιωμένος—ἦ, acquitted and pardoned, not *more* than the other, but *rather* than the other. For ἢ ἐκείνος, *Tischendorf* reads ἢ γὰρ ἐκείνος, so also *Wordsworth*, on the authority of many of the best MSS. *Lachmann*, *Meyer*, and *Ajford* read παρ' ἐκείνον, so also *Cod. Sinai*. In either case μάλλον is to be understood, as in chap. xv. 7; 1 Cor. xiv. 19. The Pharisee was not justified in any sense; for he was abased. *Bengel*. God is high; exalt thyself, He flees from thee; humble thyself, and He stoops to thee. *Augustine*. Pharisee also justified, but not so fully as the publican. *Von Gerlach*. There is danger in preferring the publican's sins to the Pharisee's virtues. These things (fasting, almsgiving, &c.) ye ought, &c. *Hammond*. God more pleased with penitence after sin, than pride in acts of piety. *Augustine*. He prefers a contrite *peccator* to the conceited *Deo gratias*. *Andrews*. Proverb like *Shu-han* witnesses;—*Mordecai* honored, and *Haman* humbled. *Hall*. The debtor, in the parable, forgiven little, was not forgiven at all. *Calevin*. The narrative of Luke here unites with Matt. and Mark after being parted for nine chapters, or 351 verses. *Oosterzee*.

15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

Infants. Gr., also the, or, their infants. The people not only came themselves, they brought their infants.

An example to all parents—to come to Jesus and bring their children with them.

“I will pour my spirit upon thy seed, and my blessing upon thine offspring.” Isa. xlv. 3.

Our spiritual interest for children measures our love for the Saviour.

Heathen feel little concern for the soul or body of children.

None but Christian parents rightly regard the richest legacy of heaven. Acts ii. 39.

Touch them. Put his hands on them. Matt. xix. 13.

Jacob laid his hands on Ephraim and Manasseh. Gen. xlviii. 14; Num. xxvii. 18; 2 Kings v. 11.

Aaron with lifted hands blessed the people. Lev. ix. 22, and Christ the disciples. Luke xxiv. 50.

Not to say anything unto them, but to pray over them.

A sign of dedicating persons to God, and imparting to them spiritual gifts.

With our Saviour, however, it was an *actual* conveying of blessing.

“Men shall be blessed in Him, and all nations shall call him blessed.” Psa. lxxii. 17.

No superstitious notion of *magical* efficacy in the touch.

Parents here remembered the benedictions of patriarchs. Lev. i. 4; Lev. xvi. 21.

The more touching, as it was a *farewell* scene.

The very request, proves the majesty and gentleness of the Lord.

Rebuked them. Thinking the intrusion useless, and the Gospel only for adults.

Instead of children first becoming like adults, adults must become like children.

He shews infants as such, are capable of the kingdom of God.

Whom men reject as worthless, the Lord often welcomes as *His*.

It is no strange thing to be rebuked by those who should encourage.

It was no envy but a sincere regard to the Master's *convenience*.

An officious sense of their own importance as “His followers.”

Rashness and over-haste too often characterize new converts.

What good can such children get from His laying hands upon *them*?

This great word rebukes the proud contempt in which the world held children.

The kingdom of heaven consists of such children, and child-like men.

Not through their original *innocence*, but promised *grace*. Acts. ii. 39.

Jesus had much more condescension than his disciples supposed.

It was not their first error, another at Sychar. John. iv. 27.

προσέφερον. The tense denotes continued action. *καὶ τὰ βρέφη*, their very babes. *ὡς ἀρτυγένητα βρέφη*, 1 Peter ii. 2; *ἀπὸ βρέφους*, i.e. from the cradle, 2 Tim. iii. 15. *Webster's Syntax*. *παιδίου*. New born infants, Matt. ii. 8; Luke ii. 17. A child, *Ματθ.* xviii. 2. For a girl twelve years of age, Mark v. 39. *βρέφη*. New born babe. *Aesch*; *suckling*. *Piná*, words used by Matt. and Mark, may signify a *youth*. *Norton*. Ignatius, a pupil of John, given to the lions at Antioch, one of these infants, *Nicephorus*. Luke here *ἐλληρέζων* has *βρέφη*; the others have *παιδιά*, which Luke also has in verses 16, 17. *Wordsworth*. Rabbis taught children perished like brutes. *Lightfoot*. The question of being permitted to dedicate infants to God was sure to rise. Our Lord, by *anticipation*, furnishes an answer for all future ages. Not only is infant baptism justified, but this act is the *normal pattern of all baptism*. *Brown*. I will not assert a secret, imperceptible, habit of faith, but there is in infants an *innocency* instead of faith. *Jer. Taylor*. None can enter the Kingdom, except as a *little child*. Adults, seeming exceptions, must come as *little children*. *Alford*. *ἀπτηται*. To cure the sick. *Elsner*. *ἐπετίμησαν*. They were presented at once, in a throng. *Olshausen*.

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.

Called. Many slighted of men are chosen of God. 1 Cor. i. 2-8; Heb. xi. 38.

Suffer. He here blesses with no unmeaning and empty ceremony. He endorses no *pagan* or *Romish* superstition of amulets or charms. A blessing for children. 1, earnestly requested. 2, hastily denied. 3, graciously granted. 4, abidingly confirmed.

Unto Me. Not that the children must first become *as you*, but you as the *children*.

A child in the arms of its mother, an embodied call for help to a faithful God. Isa. xlv. 10.

“Receive me; I have nothing, I need everything.”

A living expression of *faith*—“I trust I shall not be left to perish without help.”

A child lets itself be carried and brought, caressed and blessed.

We need child-like simplicity, humility, and trust.

If we have to do with men, the rule is “beware of men.” Matt. x. 17.

“I said in my haste, All men are liars.” Psa. cxvi. 11.

“Cursed be he who trusteth in man or maketh flesh,” &c. Jer. xvii. 5.

Forbid. Gr. *Hinder*, either by word, deed, or even look.

His heart yearned after these innocents, as such.

The Only-begotten of the Father! with an unconscious babe in His arms! He did not forbid infants to be circumcised under the O. T.

He does not now forbid parents to *indenture* their children to God in baptism.

Christian dispensation does not **lessen** but **enlarges** believers' privileges. He who lets children die, bids them to better things with Him above.

The only time the Redeemer "was *much* displeased" was with officious *interfering* with children coming to Him.

Displeased. Mark. x. 14. Gr. denotes *great pain*, implying grief and indignation.

Of such. Simplicity, innocence, humility give free access to Christ.

It implies that children may be truly regenerated by the Spirit.

Samuel, Isaiah, Jeremiah, John, Timothy, instances.

Children under the former dispensation were recognised as members of the visible church.

"Ye stand this day before your God, your little ones," &c. Deut. xxix. 10.

Circumcision at 8 days old a seal of the righteousness of faith, Rom. iv. 11.

Infant baptism generally regarded as in the place of circumcision. Acts

x. 2; xi. 14; Acts xvi. 15; xvi. 31; xviii. 8; 1 Cor. i. 16; vii. 14;

Isa. xxviii. 9.

Church on earth largely consists of those called in early life.

Kingdom above, consists in a *great degree* of those dying in infancy.

They are those "who have not sinned after the similitude of Adam's sin."

Rom. v. 14.

They are therefore justified without the *similitude* of Adam's faith.

Children receive the inheritance as the *free gift* of God.

"Is it well with thee? with the child? It is well." 2 Kings iv. 26.

"Rachel (without cause) wept for her children, refusing to be comforted."

Matt. ii. 18.

If children were not *too young* to be circumcised in the O. T., they are not too young to be baptized under the Gospel.

By this sacrament they are *indentured* to the Lord.

Blessed. Mark. x. 16. What did this mean, if it did not benefit them?

"If the root be holy, so are the branches." Rom. xi. 16.

Kingdom. Some believe it has more children than adults.

τοιούτων, unto such. *Tyndale.* 1. The principal portion of heavenly dwellers are infants. 2. Kingdom belongs to believing children as well as adults. 3. Child-like in disposition. 4. Refers to believing children, and those who resemble them in qualities. *Alexander.* Children from infancy up, may be subjects of grace, *Edwards, Brown, κωλύει.* The children of freemen are free. *Leves.* After the sin and misery in married life, this breaks, like a beam of sunshine, through the dark clouds. *Oosteracc.* Baptism of infants an indenture. *Miller.*

17. *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.*

Kingdom. God is said to have two residences, Heaven and the contrite heart. Isa. lvii. 15.

Little child. Born under sin, by nature are children of wrath. Psa. li. 5; Ephes. ii. 3.

But comparatively they are *humble*, contented in a hut as in a palace.

The royal robe, and the Indian blanket, are esteemed alike.

They are *teachable*, not too proud to learn, nor puffed up with conceit.

They are not *envious*, the gay dress of others does not rouse their anger.

They are not *malicious*; infant quarrels, are soon forgotten in love.

“Be not children in understanding, but in malice be ye children.” 1 Cor. xiv. 20.

Children are without *guile*; their sins are bursts of passion, not well-planned assaults on virtue.

Free from *covetousness*, they desire neither power nor wealth.

“He feeds his flock like a shepherd, and gathers the lambs in his arms.”

Isa. xl. 11.

Christ's last injunction to Peter. (John xxi. 15.) “Feed my lambs.”

Teaches us to be “gentle, instructing in meekness.” 2 Tim. ii. 24-25.

“We were gentle among you, even as a nurse cherisheth.” &c. 1 Thes. ii. 7.

παιδίον. A little child can partially use his reason, so as to receive; but an infant expresses a lower degree, suited to the Lord's touch. Bengel. A child is no hypocrite held in thralldom by worldliness and wealth. Chrysostom, Ellicott.

18. *And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?*

Certain. Matt. Behold! calling special attention.

Ruler. Either in the synagogue or was a civil magistrate.

This eye-witness relates the deep impression made by this incident.

Christ was still surrounded by the Pharisees tempting him.

This ruler had been partly gained over by Jesus.

Pharisees would prove our Lord an impostor by their question.

“Have any of the rulers, or Pharisees believed on him?” John vii. 48.

The conversion of those high in wealth, power, or talents, is noticed.

Ruler. Young man. Matt. xix. 20. A prince. Wickliffe, Rheims.

Diligence rewarded, Jeroboam. 1 Kings xi. 28. Virtue crowned, Solomon. 1 Kings iii. 13.

Running. Mark x. 17. Time may be *improved*, and yet the kingdom be *lost*.

"Your goodness is as a morning cloud, and as the early dew." Hos. vi. 4. Afterwards he went slowly and sorrowfully away.

Kneeled. Denoted reverence, courtesy and humility.

He was not ashamed like Nicodemus, to meet him in the highway.

Asked. If we would learn how to be saved we must apply to the Great Teacher.

To arrogate to ourselves ability to win eternal life by good works, is *sacrilege*; to defile the gift (Jas. i. 17.) with polluted hands.

He is not accused of tempting Christ like the Pharisees.

An honest, though erroneous, and self-righteous seeker after peace.

Good Master. A good man teaches good things in a good way.

Israel's old sin, "they flatter me with their lips." Psa. lxxviii. 36.

"Master, we know that Thou teachest the way of God truly." Luke xx. 21.

"Learn of me, for I am meek and lowly in heart, and ye shall find rest." Matt. xi. 29.

There is *no* learning the way to heaven but in the school of Christ.

Shall I do? He seeks not *grace*, but *reward* for his own virtue.

A man full of good intentions, but no self-knowledge.

Respect for the law, but full of self-complacency.

Strange mixture of sincerity and pitiable self-deception.

His question speaks well for the earnestness and zeal of his early training.

He felt he still lacked something, although he knew not what.

In every age men have proved by their costly sacrifices their *misgivings*, of a *fatal defect* of title to heaven.

Saul of Tarsus said, "Lord, what wilt thou have me *to do*?" Acts. ix. 6.

The jailor of Philippi said "What must *I do* to be saved?" Acts. xvi. 30.

The same enquiry was urged on the day of Pentecost. Acts. ii. 37.

It implies a concern not felt by the unthinking world.

Good thing. Matt. xix. 16. He takes for granted, that out of his own good treasure he can bring an acceptable offering for God.

I do. Restless at heart with all his virtue and wealth.

To good already done he would add new forms of splendid piety.

He expected some penance that should flatter his pride.

Inherit. Possess in my own *right*, everlasting happiness.

The young ruler does not perceive the inconsistency between *doing and inheriting*.

He blindly aims at extraordinary merit to become like Christ.

Eternal life. These words occur first, Dan. xii. 2; here and Matt. xxv. 46.

No Sadducee: conscience compelled him to confess another world.

With young gay worldlings thoughts of an eternal life are rare.

They tax themselves to rid their minds of such unwelcome themes.

The dance, cards, chase, theatre, public life, are successively plied.

ἄρχων.—Prince. *Tyndale*. ἀγαθὸς.—Not so much of flattery as thoughtfulness. *Stier*. Excessive admiration for our Lord's superior virtue. *Alford*. If he was ignorant of His divinity, the term was used as flattery, and therefore to be rebuked. *Foster*. He had probably heard of Jesus' condemnation of *tradition*. *Hawes*.

19. *And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.*

Why callest? Christ takes care not to say "I am not good."

He calls himself the "Good Shepherd," more than "Good Master."

John x. 11.

He objects to the *superficial* and outward meaning attached to the word. *Truth* is the salt of courtesy, making it differ from *flattery*.

Good. He declined being classed with other "good masters."

"By such *terms* you acknowledge me to be *divine*."

The ruler with all his humility and reverence held Christ to be a *mere man*.

Christ attests His own divinity, affirming "none is good, save One."

Luke 1. 35.

Christ knew Himself not after the flesh. 2 Cor. v. 16.

Christ, not only the Highest Good but the Source of all good to others.

"There is none holy as the Lord, for there is none beside Thee."

1 Sam. ii. 2.

"All men should honor the *Son* even as they honor the *Father*."

John v. 23.

Jesus, the full light of divinity, "God, manifest in the flesh."

1 Tim. iii. 16.

God. Goodness infinite,—underrived, and unchangeable.

We likewise should turn our commendations to his glory.

In the parallel passage, Matt. xix. 17, the following reading is adopted.—τι με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἔστιν ὁ ἀγαθός. *Grotius*, *Mill*, *Griesbach*, *Lachmann*, *Tischendorf*, *Tregelles*, *Alford*, *Wordsworth*, *Muller*, *Cod. Sinait.* τί με λέγεις ἀγαθόν.—

To try the young man's knowledge, as when He enquired why David called Him Lord. *W. Jones*. Merely an ancient interpretation. *Wetstein*, *Matthias*, *Oosterzee*. No Marcionite emendation: our Lord neither directly asserts his own divinity (old Dogmatists); nor decidedly denies it (modern Rationalists). God alone is good, since Christ's humanity was liable to temptation. *Oetenger*. The Good One is to be asked concerning good. *Bengel*. The human goodness of Christ reaches perfection, through conflict. *Ullmann*. Never has Jesus protested against any degree of adoration. *Roos*. Why askest thou me about that which is good? One is good; address thyself to Him. *Neander*. Why askest thou me about the good? *Lange*. Various readings from *Origen*. *Matthias*. Marginal gloss: answer more suitable to the question. *Wetstein*. Rec. text. *Brown*, *Scrivener*, *Stier*. God to the sinner:—Do this, and live. It is to awaken conviction of his deep need of grace. *Oosterzee*. Unanswerable, and about the highest good. *De Wette*. That goodness is referred to in the sense, "My doctrine is not mine" (John viii. 16). *Luthardt*. Why call me "good," unless you own me to be God? You come to me, why not go to God at once. His will alone is the absolute rule of good. *Alexander*. Contrast between the divine perfections, and the humanity of Jesus. *Meyer*. In directing him to God, He directed him to Himself. Supreme goodness belongs alone to God. *Brown*.

οὐδεις. Translators dispense with their favorite solcism; *no man*, except God. *Alexander*. If I am only *master*, why call me *good*? if I am *God*, why call me *master*? Why not call me God? for there is none good but God. *Wordsworth*. Quid me dicis bonum, quem negas Deum? Non ergo se bonum negat, sed Deum designat. *Ambrose*.

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

Knowest. Implies he must have carefully read the law of God.

Our Lord treats him as a wise physician does a patient.

Commandments. A Jew understood the ten commandments, *definitely*.

Christ endorses them as *universally* binding to the end of the world.

He begins with the second table, since men could *see* the fruit.

This is an easy and natural test of man's conduct to man.

Outward obedience, would never have made him perfect. 1 Cor. xiii. 3.

We learn that keeping all the commandments is perfect holiness.

The holy patriarch confessed, he did not keep one of a thousand. Job. ix. 3.

This young man's perfect obedience was a fatal *delusion*.

He who expects salvation on this ground must show a life of *sinless obedience*.

"Cursed is every one that continueth not in *all things*," &c. Gal. iii. 10.

"Whosoever offendeth in *one point*, is guilty of all." Jas. ii. 10.

Do not. Repeated with delicacy, to its keenest climax.

Hast thou kept this? and actually *this* also?

These very prohibitions unnecessary, were men naturally good.

Because man will sin therefore God must legislate.

At heart man is revengeful, impure, dishonest and false.

By these humble lessons, the Great Master has trained his disciples in every age, to understand their *utter inability* to obey.

The duties of the first table did not furnish so decisive a test to men.

Honor. The fifth named law, is *positive*, the others are negative.

Our Lord thus introduces a youth to a perfect stranger viz., *himself*.

ἐντολάς. Against the Antinomians, the Lord here maintains that the law must be kept in order to salvation. Only by no other way than by grace. *Lightfoot*. *Mj*. Our Saviour *enumerates all* these commands, in order more clearly to bring out the young man's self-righteousness. *De Wette*. Tested the youth's inability to perceive his deep need of grace. *Oosterzee*.

21. *And he said, All these have I kept from my youth up.*

All these. This was no hypocritical profession, but an honest belief. He thought he had *finished*, Jesus knew he had not *begun*.

The young man is too much blinded, to understand Christ's meaning.

1. Self-righteousness of doctrine and sentiment, head and heart.

2. Self-righteousness of the heart, with orthodoxy of the head.

To be *undecided* by the shock of death is a fearful surprise!

Fancied spiritual riches, lead to conceit and pride.

Temporal riches often cover spiritual poverty.

An answer more full of darkness, impossible to conceive.

"Whoso trusteth his own heart is a *fool*," God being judge. *Prov.* xxviii. 26.

We continually break the law in thought, if not in deed. *Psa.* li. 6.

I kept. The profoundest ignorance, here utters a fearfully artless lie

No mere man has ever loved his neighbor as himself. *Eccles.* vii. 20.

His candor contrasts with hypocritical Pharisees, "Jesus loved him."

Mark x. 21.

He entirely overlooked all the *spirituality* of the law.

Every imagination of the thought of the heart, had been evil from his youth. *Gen.* viii. 21.

"I was alive without the law once: when the commandment came, sin revived, and I died." *Rom.* vii. 9.

Men think themselves innocent, because they are ignorant.

From my youth. But all these things had not given him *λεβω* of mind.

His conscience still required *something more* to pacify it.

Others think it a vain conceit, laying a train for the applause of Jesus.

Satan never has such success, as when he *spreads out* our virtues.

The Saviour knew all the windings of the young ruler's deceitful heart.

Without directly contradicting him, he effectually exposed him.

"What lack I yet?" Matt. xix. 20. He desires to secure a rightful claim to heaven.

It argues an extremely superficial view of the meaning and extent of the law.

Something whispered, it was too *easy* a way of getting to heaven.

ταῦτα πάντα. Self-righteousness prompted this boast. A sad confession of a deep want remaining unsatisfied. *Lange.* ἐφυλαξάμην, literally to have the custody, *watched, guarded.* νεότητος.—Matt. xix. 20. This proves nothing as to the precise age of the ruler. *Alexander.* Not precisely a youth, according to the present use of the term, yet he was a young man to be a ruler. *Stier.* Speaks as one looking back complacently on his past life. *Neander.* μου omitted. *Tischendorf, Alford.*

22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Jesus heard. With divine amazement. Mark vi. 6. Marvelled.

Contrast his *ingenuousness* with the cunning hypocrites of the Sanhedrim.

Loved. Mark x. 21. Meek, attractive, interesting, amiable, promising.

Loved the sincerity, earnestness and frankness of the youth.

Tears oftener named than smiles in our Saviour's life.

Yet at times radiance divine seems to beam forth.

Yet lackest. If we would win souls, wisely admit all they do well; no one will be confuted, until first *convinced.*

Without charging him, the Lord clearly brings out supreme love of earth.

One thing. Not, *but* one thing. God knew he lacked many.

With the want of the principal thing, he lacked *all.*

Complete subjection of the heart to God was *the one great need.*

The young man was now to give proof that he was *in earnest.*

It was a test of his having broken the *first* command of the table.

If found wanting in the *first* balance, all else is worthless.

Every one of us has something he must give up, in order to enter the kingdom.

He was guilty of "*covetousness*, which is idolatry." Col. iii. 5.

Christ requires him to abandon what *He knew* to be his *idol*.

Had his ruling passion been the love of pleasure another test was needed.

Multitudes have given up their wealth and retained some other idol.

Sell all. It involves willingness to lay all he has at the feet of Him who was Author of the commandments.

The Divine Teacher made his compliance necessary to salvation.

Love of earth, too *heavy a weight* to win in the Christian race. Heb. xii. i.

Charity smoothes the path of others, and speeds the way of the giver.

This simple test proved his ignorance of the first commandment.

A human sage would have contradicted the young man, saying, "Thou art, in the love of thy riches, still an *idolater*."

A believer is taught that all his possessions are only in *trust*.

Paul's companions cast overboard the cargo to save their lives.

A man must not only give up *all* but also *himself*

In giving up himself, all he has, always goes with this gift.

In seeking *first* the kingdom, the heart cares for no *second*.

He alone can attain chief good, who renounces what he most values.

The Lord opened his spiritual vision, to see his secret sin, hence his sad sense of shame!

He loved the world, above the *one* "*Good God*."

He evidently stood at the gate of the kingdom, opened by the Saviour.

The bond binding him to the earth could alone be broken by *faith*.

The sacrifice was valueless, unless done for Jesus' sake.

The Spirit accompanied the word and revealed the hitherto unknown way of life.

Distribute. *Gr. donate* piece by piece with his own hand.

No more exquisite joy can the righteous desire than realizing, "It is more blessed to give than to receive." Acts xx. 35.

Dry up the source of earthly joy, drop by drop.

Not until self-will is sacrificed, can he follow Christ.

The *spirit* of the command is *universally* binding on us. Matt. xvi. 27.

External obedience will never give a claim upon heaven. 1 Cor. xiii. 2.

Persecution, one of the *best possessions* a believer has in this life. Mark x. 30.

The poor. If thou lovest thy poor neighbor as thyself, sell and give to the needy.

This test would set him free for the command "*Follow me*."

He was to expect no compensation in the present life, only in the future. **Have treasure.** He clung to his imaginary righteousness as true treasures.

And to his earthly wealth with all his strength and mind.

Monks have parted with their goods, only to be *more covetous* in their heart.

“They who sow bountifully, shall reap also bountifully.” 2 Cor. ix. 6-7. Rich as he was, the loss of all his wealth would have been more than compensated.

Our Saviour put His *finger* upon the delight of his heart, and *touched* his idol. And proved the sad fact that his riches were dearer to him, than Christ and salvation.

Note the poverty of the rich, and the riches of the poor.

Follow me. Our Lord shews his obedience to be utterly worthless.

Instead of treating his deficiency in general terms, or with a doctrinal proposition, he requires him at once, before all men, to abandon his known idol.

This was a *personal* test, and not a *general rule* of duty.

Sacrifice required, not *the thing* lacked, but the *proof* of it.

In Christ's school of grace, we learn our only treasure must be in heaven. To sell all would have been a *profession* of his faith in the despised Galilean.

Pride dreaded this wound—covetousness dreaded poverty.

Had he been *willing* to make the sacrifice his *Isaac* would have been given him back again.

Youth here solemnly warned, “Rejoice O young man in thy youth.”

Ecc. xi. 9; Titus ii. 6; 1 Kings xviii. 12.

“O Lord God, Thou art my trust from my youth.” Psa. lxxi. 5.

“Wherewithal shall a young man cleanse his way?” Psa. cxix. 9.

πάντα, omitted. *Tischendorf, Alford, Cod. Sinai.* *ἔπει:* loved, Mark x. 21; love of complacency; others, with compassion. He disdained all Jewish conventional proprieties in casting himself at the Lord's feet. *Stier.* Mark draws his inference from the Lord's treatment. *Grotius.* *πώλησον.* The Divine Teacher lays hold on his own test. Romanists quote it as authority for *voluntary poverty, concilium evangelicum.* *δαΐδος*, distribute. *Bengel.* Believers not required to pauperize themselves. It was the *heart* to do it, when possession interfered with soul's interest, which the Lord required. *Alexander.* Some strangely doubt that Christ would overburden this young man, at this time. *Stier.* To a *loving heart* any yoke is easy, any burden light.

ἀκολοῦθε. If one will not follow Christ, he need not sell all; feeding the streams, he will dry the fountain. *Lord Bacon:*—That is, sacrifices for heaven, without surrendering the heart, only lessen present comforts, and he loses heaven after all.

23. *And when he heard this, he was very sorrowful : for he was very rich.*

Sorrowful. Sorry to part with Christ, but more so with wealth. Riches and heaven, shew on which side is the balance of affection. To be rich—yet free, and not to covet while yet poor—is *hard*. Endeavoring to burst the bands of earth, reveals their tremendous power. He is caught by his own enquiry, sharply smitten by his own conscience. He dare not ask, “Where then is such a commandment?” He feels what our Lord purposed to make him feel. To disobey is hard for his conscience, to obey, harder still for the flesh. “Ye have taken away my gods, and what have I more?” Jud. xviii 24. “Demas hath forsaken me, and loves this present world.” 2 Tim. iv. 10. Many struggle between convictions and corruptions, and yield to sin at last.

The Lord’s kindness, and the inward conflict, make him sad.

To leave Christ, give up heaven, must cause a struggle.

He went away. (Mark x. 22.) This was the saddest journey he ever took.

The way seemed right, but the end thereof are the ways of death. Prov. xiv. 12.

Men are enslaved by a thousand domineering affections.

It is vain to enquire after eternal life, if unprepared to part with *all*.

Did he admit this Teacher’s right to exact this fearful sacrifice?

He tacitly admits his own heart to be incapable of obedience.

Upon his history, and final destiny, the Scriptures drop a veil.

Very rich. His boasted virtue, when tested, proved radically defective.

God’s trial discovers false principles, and earth-born morality.

Willing to give up much, but not *all*. One master-sin ruins him.

Though a young man, he was no expectant, he actually enjoyed it.

He looked forward, to “*inherit*” another portion, in another world.

In the struggle, mammon is retained, God given up.

That wealth is dear bought, if it was the price of his soul.

It is better to go away sorrowing, then remain dissembling.

His jewelled robe seemed too precious to scatter to the poor.

Drawing it closely around him, it may have proved his soul’s winding sheet!

“The rich hath many friends,” hence too often flattered. Prov. xiv. 20.

Herod, although oft the hearer of John, would not part with Herodias—at last he ranks among the murderers of the Lord.

How little avail all treasures of religious knowledge to save a soul!

Note the Lord’s loving severity to the self-righteous and worldly-minded.

How infinite His gentleness to the contrite sinner. Matt. xii. 20.

This young ruler was trebly rich ; 1, possessions ; 2, virtues ; 3, earnest enquiry.

At the same time trebly poor ; 1, in self-knowledge ; 2, in love ; 5, in heavenly treasure.

Why is it so hard for the rich to be saved ?

1st. A word of terror to the worldly rich.

2nd. A word of congratulation to the heavenly-minded poor.

3rd. A word of thanksgiving to those who have overcome difficulties.

Without sharing Christ's lot, we cannot share his inheritance.

He, for our sakes became *poor*, that we through his *poverty*, &c.

"If we suffer with Him, we shall be glorified together." Rom. viii. 17.

περίλυπος, heavy. *Tyndale*. The demands made seem too harsh. *Olshausen*. Jehovah has oft been esteemed a "hard master," Matt. xxv. 24. Emperor Julian bitterly rails at God's benevolence. *Hume's Essays*. Talking of strictness, who, dying, would not prefer to have erred on the side of self-denial, rather than indulgence? *H. Martyn*. Not said to perfect him, but for trial. *Origen*. Adam and Eve, the guilty source of our apostasy, are believed to have been saved, notwithstanding the silence of the record. The patriarchs withdraw from view as soon as they cease to be actors. Here there is a positive, though slight, hint at a favorable issue, that Jesus loved him. In this conclusion it is pleasing, since it is allowable, to rest. *Alexander*. Case hopeful. *Olshausen*. Continued impenitent. *Calvin, Stier*. This account the cause of the conversion of two eminent youths of wealth and genius, St. Anthony and St. Augustine. *Keble*. This last was converted through the spirituality of the tenth commandment. *Confessions*.

24. *And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!*

JESUS SAW. A look of divine sorrow, perhaps, an irrevocable farewell. His great self-love shewn in the struggle through which he passed.

It could not have been a look of complacency, since he went away disobedient.

It was a tender regret and compassion for the ingenuous youth.

His engaging appearance, high rank, ample fortune, courteous bearing, and pure morality, still left him in a perishing condition.

Man could not detect his secret idolatry. The Lord searcheth the heart. "He whose eyes are as a flame of fire," stood before him. Rev. i. 14.

VERY SORROWFUL. We know not how deep our love of earth until torn from it.

To have a competence and not trust to it (Mark x. 24), a greater wonder than to gather a fortune, without the stain of fraud.

He runs to Jesus enthusiastically, but leaves Him sorrowfully.

He comes unconscious of his lack, he leaves conscious of his slavery.

“*Looked*,” Mark. As though He would follow the youth.

Hardly. The very care necessary to take charge of wealth, blocks up the way to heaven.

How desperate the hope of him, who wins wealth by fraud!

Despite the record from Abraham, to Joseph of Arimathea, riches have ever proved serious hindrances to piety.

The difficulty is not in being rich, but in becoming poor in spirit.

Money possessing us, not our possessing money, perils the soul.

This idolatrous trust, alone conquered by almighty grace. Rom. ix. 15.

Heaven’s gate to the unrenewed, is inaccessible,—always a *strait* gate.

It is widely open to believers, leading to Christ’s banqueting hall.

Our Lord’s word has no reference to the *sufficiency* of God’s grace.

Have riches. Those who give their *heart* and *life* to those things.

Solemn words of warning for the present time, when the desire of wealth is the besetting sin of thousands.

Many “making haste to be rich,” are sinking into perdition, although professing the Christian name.

ἰδὼν. When Jesus saw him, He said. *Tischendorf*. “*Sorrowful*,” stricken sad. *Rheims*. “*Hardly*,” with what difficulty. *Tyndale*; unwillingly. *Wakfield*. “*Shall they*,” do they. *Tischendorf*. Quis dives salutem. *Clem. Alexandrinus*. δυσκόλως. If a man pledge his head an hundred times, if anyone proceeded to take it from him, after a forfeit, he would feel for the first time how firmly it sticks to him. *Gessner*. So with the young man, he perceives, with deep shame, how idolatrously he clings to the world. *Stier*.

τὰ χρήματα.—literally, *things needed*, funds and means. To be very rich and eminently good is impossible. *Plato de Legibus*, book v. περίλυπον γεγόμενον, omitted. *Tischendorf*, *Alford*, *Cod. Sinai*. For εἰσελεύσονται, εἰσπορεύονται after Θεοῦ. *Tischendorf*, *Alford*.

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

Easier. Such are the perils of wealth, one might thank God for poverty. A large sail and a little boat soon sinks him who trusts it.

It is thought a fearful misfortune by the wealthy, to be *beggared*.

Often the same kindness which takes a sword from a madman.

The “covetous man—an idolator, cannot inherit the kingdom.” Eph. v. 5.

“Love not the world, neither the things that are in the world.” 1 John ii. 15.

“Charge them that are rich, not to *trust* in uncertain riches.” 1 Tim. vi. 17.

Camel. It is a native of Asia, and called “the ship of the desert.”

It is among the unclean animals, mentioned in the Pentateuch. Lev. xi. 4.

Garments were manufactured of its coarse hair.

It is used as a beast of burden, and its name signifies *revenge*.

It is its characteristic, notwithstanding its proverbial *patience*.

Wonderful power of endurance—living in the desert on thistles and cacti, and travelling far without food and water, constitute its value.

Slowly kneeling, it receives the load, lying on its breast.

Their broad cushioned feet are adapted to the sand of the desert.

Their sure-footedness and measured tread prevent them from ever falling.

Go through. This great human impossibility magnifies divine grace, which could accomplish *even that*.

A camel, with its huge burden, before the eye of a needle, an emblem of a worldling at the gate of heaven.

Some object, it renders salvation not only *difficult*, but impossible.

Our Lord intended to say that *precise truth*, limited, as in verse 27.

The idea of *difficulty* is swallowed up in absolute *impossibility*.

Neither poor man nor rich, without *divine grace*, can enter the kingdom of God.

Needle's eye. Through the strait gate one must come poor and naked, and not burdened with goods and virtues.

The figure is inadequate, strong as it is, to represent the whole truth.

It would imply that no soul *could* enter the kingdom, while hanging to the world, though it were only by a thread.

As a camel cannot *see a needle's eye*, neither a worldling the narrow gate.

Most men in *finding a fortune*, *lose* themselves.

Rich man enter into. Many cables of wealth must be untwisted, before entering the kingdom.

Their hearts are so wedded and wedged to the world.

To hearts unrenewed, to separate *trust*, from *owning* wealth is the work of God alone.

He is ever ready to answer prayer, and strike off the fetters.

κάμηλον, retained. *Lightfoot, Wetstein, Tischendorf, Alford, Wordsworth.* *κάμιλον*,—A ship's cable; both words refer to a cable. *Elsley, De Wette.* *κάμηλον*.—A small gate in the city, called “the Needle's Eye,” where camels had to unload before they entered.

Harmer. "No man sees a palm tree of gold, nor an elephant passing through the eye of a needle." *Michaclis*. Proverb stolen by Mohammed from the N. T.

τρήματος βελόνης. *Cod. Sinait., Tischendorf, Alford.* τρυμαλιᾶς ῥαφίδος. *Wordsworth, Tex. Rec.* τρυπήματος ῥαφίδος, *Matt. xix. 24, Alford.* Entering the ministry, I had some hope of being saved; becoming a cardinal, I doubted it; becoming a pope, I almost despaired, *Pius Quintus. Trapp.*

26. *And they that heard it said, Who then can be saved?*

Heard it. Astonished out of measure.—*Mark x. 26.* Exceedingly amazed.—*Matt. xix. 25.*

They began to be alarmed on their own account.

Who then? We answer, no one! if salvation depended upon man.

But almighty grace can make the *camel thread* the *needle's eye*.

Do not the poor also cleave to their *scraps*, and strive after more?

How can the poor enter into heaven, who love their *little*, so much?

Has not every man in reality something he will not let go?

If the gate is so narrow, who can give up enough to press through?

The disciples were *amazed* at the obstacles in the way to life.

Since *every one* has more or less, of the same love of the world.

They felt themselves *included*. Their hearts condemned themselves.

An admission that *all* men share the same guilt, and many, alas will perish!

This question shews their characteristic tenderness for others' salvation

This saying made the disciples *tremble for the whole world*.

Saved. Heaven's mansions are many and large, but its gate is narrow. *Matt. vii. 14.*

δύναται. If the rich, who have the means of doing good, cannot, &c. *Meyer.* If riches hinder a man from entering, some *thread* may hold even the poorest. *Lange.* The disciples had not learned that every sin sprang from worldliness of heart; and their Jewish prejudices rebelled against this teaching. *Lange.*

27. *And he said, The things which are impossible with men are possible with God.*

He said. *Mark*, "beholding," evidently arousing them by some *gesture*. However *stern* the word, the manner was ever full of *grace*.

Well! it does pass *human*, but not *Divine* power!

Impossible. For an unrenewed heart to live, without some *idol*.
 Ordinarily money "the love of which, is the root of all evil." 1 Tim. vi. 10.
 He strengthens the "hardly" into "impossible."
 Who would be saved, were it not for sovereign grace?
 With affections paralyzed and our powers benumbed.
 With our hearts veiled, our minds blinded.—
 It is impossible for man to exercise repentance or faith.
 By the power of God. 1. Pet. i. 5. By the energy of God. Col. ii. 12.
 This is the *miracle of all miracles*, through faith in the Son of God.
Possible. He is able to do all, not inconsistent with His nature.
 To change His purposes, would put a stain on His wisdom.
 To originate sin, would put a stain on His holiness.
 An easier work for omnipotence to *create* than *convert* a soul.
 In creation, fierce passions, present no obstinate resistance.
 Man can *beg* that from God, which he can never perform himself.
 Faith in God is strong like the ivy by its grasp on the strength of the oak.
 The chains of the *soul's bondage* stronger than madmen's fetters. Mark v. 4.
 God can empty His own children's hearts, and make them poor.
 His grace makes us willing to lay on His altar, more than part of our goods. Acts iv. 34.
 It is not the saving of the rich, but the making the rich, poor.
 "I am the Almighty God, is there any thing too hard for the Lord?"
 Gen. xviii. 14
 "I know that Thou canst do everything." Job xlii. 2.
 "Lord God, behold there is nothing too hard for Thee." Jer. xxxii. 17.
 "Is the Lord's hand waxed short? Thou shalt see now," &c. Num. xi. 23.
 "Twice have I heard this, power belongs to God." Psa. lxii. 11.

ἀνθρώποις.—According to their judgment. *Ewald*; according to their ability. *De Wette, Meyer, Lange*. The uniform experience of the elect confirms this. *Bengel*. τὰ ἀδύνατα.—This is the generic use of the article, "the things assumed to be impossible with men." The article distinguishes all the individuals, members, or objects, belonging to a particular class, species, or genus. Such is frequently its use in English:—"The poet's eye in a fine frenzy rolling." *Webster's Syntax*. "In the present intractable state of mankind, that which is infinitely difficult, God can make gradually to become easier." *P. shrift*. The golden age philosophy dreams of, will come when there is no *sin*, and not till then. *ἐνστά*. *Zuechous* affords an example, see chap. xix. 2-9. *Bengel*.

28. *Then Peter said, Lo, we have left all, and followed thee.*

Peter. Ready, bold, even rash. His character, Luke vi. 14. See Notes.

Lo, we. Unlike the rich youth "comparing themselves with," &c. 2 Cor. x. 12.

Peter self-complacently hides his self-righteousness by "*we.*"

The idea of *merit*, again creeps forth from his heart.

Peter puts his question in the spirit of Job, xxxi. 2.

Left all. This was spoken with a wrong self-complacent spirit.

The difficulty is not in leaving all, but in leaving *one's self*.

It is not the amount forsaken but the *completeness* of the surrender.

In the divine estimate it is clearly called DEATH! Rom. vi. 2; Gal. vi. 14.

Little, was Peter's all, but to him doubtless much.

The *tools* of the workman are to *him*, as the palace to the prince.

Peter speaks somewhat presumptuously of his scanty possessions.

They were certainly not worth heaven, at a purchased price.

Christ might indeed have sharply reproved his claim.

But he knew it was hard for the fisherman to leave his boat, or the publican his cabin.

The heart of the pauper may cleave more to a few pence than the rich to his thousands.

There are those rich who have left all, having nothing.

Others are self-made poor, by giving all to the needy.

What shall we have? Matt. xix. 27. Peter is not here negotiating a self-righteous bargain.

He is enquiring into the great and precious promises. 2 Pet. i. 4.

ἡμεῖς, emphatic; *we* have done what Thou commandest others to do. *Wordsworth.* πάντα, cancelled for τὰ ἴδια. *Tischendorf, Lachmann, Alford, Cod. Sinait.* Retia, navigia, reticulas, a few broken boats, nets, household stuff. *Parcus.* ἠκολουθήσαμεν.—We became followers of Thee, and still are.

29. *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,*

Hath left. It implies a spirit imperfect, "Give me the portion," &c. Luke xv. 12.

The Jew and Hindoo converted now, make sacrifices similar to those our Lord describes.

The cup of sorrow, is pressed upon them by persecutors.

The Lord graciously accepts the complete surrender.

House. It begins with property, rises gradually to a sacrifice of feeling. It requires a *great* mind to bear it calmly when unavoidable.

But when it can be avoided, by a *slight sacrifice of principle*, nothing but almighty grace can uphold a Christian in integrity.

Parents. To forego the society of friends for Christ's sake, is a heavier trial.

Our Lord promised in the future world to right all the wrongs of this.

Wife. No divorce can be sanctioned by this *well-weighed* saying of Christ.

A spiritual fellowship of believers, finds a mother for Paul. Rom. xvi. 13.

Nature gives us but one, but love gives us many. Luke viii. 21.

Christian communion finds brothers and sisters for Timothy. 1 Tim. v. 1-2.

The great principle holds good, "all things are yours." 1 Cor. iiii. 22.

Christ takes better care of His followers, than if they had retained house and lands with unbelief.

For the kingdom of God's sake. "My sake." Mark x. 29, and Matt. xix. 29. Identified *His* and *God's* interests.

λέγω. Half ironical. *Liebe*, in *Winer*. Dominion referring to the twelve apostolic thrones. *Matthai*. Read *house, or wife, or brethren, or parents, &c. Tischendorf, Alford*.

30. *Who shall not receive manifold more in this present time, and in the world to come life everlasting.*

Receive. The comforts of the Gospel of Christ, the substance of this promise.

God becomes debtor, not by owing saints, but by promise.

Manifold more. Matt. A hundred-fold. An honest heart, humbled by the very *greatness* of the promise.

"Lord, this comes not as a recompense for leaving our nets."

"Godliness is profitable unto all things in time and eternity." 1 Tim. iv. 8.

"The Lord turned the captivity of Job, and gave him twice as much as he had." Job xlii. 10.

The promises of God are "better unto them than thousands of gold and silver." Psa. cxix. 72.

"They glory in tribulation and in reproaches for Christ's sake." Rom. v. 3; 2 Cor. xii. 10.

They count it an honor to suffer shame for their Master's name. Acts v. 41.

Faithless friends! broken promises! and winged riches! contrast with the *covenanted, unfailing* promises of Christ.

The well of living water is ever near the unconscious believer.

But worldlings faint, having no angel to point it out. Gen. xxi. 19.

Present time. God often *visibly*, far oftener *invisibly* rewards His faithful.

World sees the Christian's *sorrows*, but not his *consolations*. John xiv. 27.

By a divine chemistry, God extracts plenty from want.

The treasures of earth are deceitful and yield a harvest of trouble.

"Amaziah, the Lord is able to give thee much more than this." 2 Chron. xxv. 9.

"Hearken, O daughter! forget thine own people, and thy father's house." Psa. xlv. 10.

A reconstruction of all human relationship, on a Christian basis.

He adjusted anew His own and His follower's relationships. Matt. xii. 49.

World to come. They knew that "they had in heaven a better and an enduring substance." Heb. x. 34.

Compensation so certain, that failing to receive it proves our *not* having given up the world.

παραπλασίονα. Literally fulfilled in the Church's history. Paul's experience, Huguenots or French refugees, &c. *Oosterzee*. New England Puritans. Julian, the apostate, in his scoff, hinted at a truth, as he stripped the saints of all, to help them on to heaven, Heb. xi. 34. *Gibbon*. καιρῶ. This expresses something nearer than if he had said αἰῶνι. *Bengel*.

31. † Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Took. Matt. apart. Psa. xxv. 13. The Church has revelations the world knoweth not of.

He severs them from the wider circle of His followers.

Indicates the deep solemnity He attached to the revelation.

We go up. Jerusalem on the *summit* of the mountains of Judæa.

The Messiah's journey the *saddest*, yet the *happiest* event in history.

The *third* announcement to almost *deaf* ears.

First had been made after the apostles' confession.

Second after His transfiguration on the mount. Mark ix. 12.

Third is the most unexpected and solemn of all.

They seemed much *astonished* after each announcement. Luke ix. 43.

To Jerusalem. Luke ii. 25. "It cannot be that a prophet perish out of Jerusalem." Luke xiii. 33.

All things. A two-fold betrayal, and a two-fold rejection.

A two-fold sentence, spiritual and temporal—as a criminal and heretic.

A deep mystery. The Jews deliver their long expected Messiah into the hands of hated Gentiles.

1. A sin of the disciples toward their Master.

2. The sin of the people toward their Messiah.

3. The sin of the Gentiles toward the Son of man.

Are written. In Psa. xxii; Isa. liii; Dan. ix., &c.

Prophets. Luke i. 70. God's ambassadors' revealing His will.

Son of man. Luke v. 24. Refers to His humiliation and Divinity.

Accomplished. Note, our Lord consciously connects His sufferings with Scripture.

His impending sufferings, clear to His mind, but convey no terror.

Christ, distinctly and minutely foretold His future persecutions.

It is folly in man to desire to know what is to befall him.

A clear sight of all our calamities would be intolerable.

A dread of the future would blast every enjoyment.

The wheels of society's commerce, depend on our *ignorance* of the future.

In great kindness God has cast a veil over things to come.

Why Christ saw his cross afar off:—

1. Predetermined, He saw it all through His life. Zec. xiii. 7.

2. He prepared for it, enduring many preliminary trials.

3. The harbinger of His exaltation.

The Messiah submits to anything to fulfil the Scripture.

They were amazed.—Mark x. 32, at the divine heroism with which He faced danger and death.

"Lo! I come! in the volume of the Book it is written." Heb. x. 7.

"I have a baptism, and I am straitened till it be accomplished." Luke xii. 50.

παραλαβὼν. Privately, see Matt. xx. 17. τὰ γεγραμμένα. Jesus laid special emphasis on what had been written. τὸν υἱόν. Tischendorf. Will be accomplished in the Son of

Man. Wakefield. τῷ υἱῷ, the dative expresses the force of the Hebrew prefix, which is equivalent to, *as concerns* the Son of Man; and involves the notion of the *dative of advantage.* Bengel.

32. *For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :*

Delivered. By the chief priests, Matt. xx. 18, refers to the Sanhedrim. In the supreme tribunal, representing the professing people of God.

His followers betray Him to the Sanhedrim, and they to the Gentiles.

Jews condemn Him to death and Gentiles decide the mode.

The import of this sad secret—

1. Not fully disclosed, as it is the saddest part of all.
2. It may not be more fully disclosed, because the *free* act of the betrayer.
3. It need not be, because the slightest hint proved a solemn warning to all.

It was the principal end for which He came into the world.

His frequent reference shows its great importance to them.

He was to "make His soul an offering for sin." Isa. liii. 10.

"While we were yet sinners, Christ died for us."—Corner-stone of all our hopes. Psa. cxviii. 22.

Gentiles mocked. The incarnate WISDOM was mocked by folly!

The incarnate TRUTH was betrayed by falsehood!

The incarnate GLORY was spit upon by wretched worms!

The incarnate INNOCENCE was scourged by heathen soldiers!

The incarnate LIFE was killed by dying mortals!

Far better be the victim, than instruments of persecution.

The insults offered the Saviour, prepare His followers to bear their cross, and despise the shame. Heb. xii. 2.

Spitefully. Gr. *with insolence*, as an impudent enthusiast.

Sufferers to be pitied, but woe to those who by sin become self-destroyers!

"Ought not Christ to have suffered these things, and to enter?" &c. Luke xxiv. 26.

He calmly approaches the bitter cup, "not my will," &c. Luke xxii. 42.

The believer in Christ need not fear the grave.

"*Shall be mocked.*"—In jest. "*Spitefully entreated.*"—In earnest. Bengel.

33. *And they shall scourge him, and put him to death: and the third day he shall rise again.*

Scourge. A common punishment, 1 Kings xii. 11, with cords or rods, stripped to his loins and bound to a low pillar.

Forty stripes, less one, at one time. Deut. xxv. 3. Judge repeated Deut. xxviii. 58 during the scourging, at the end he repeated Psa. lxxviii. 38.

The memories of His agonies ever arm His followers against assaults. Trusting to shun afflictions proves our faith weak.

Mournings of saints here, but precludes to songs hereafter.

Faith in Christ, converts the bed of death into a triumphal chariot.

Third day. Joseph's interpretation of the dreams, in each case the *third day*. Gen. xl. 11-18.

The law at Sinai delivered *three days* after the people came. Ex. xix. 16.

Third day Esther in royal apparel appeared before Ahasuerus. Esth. v. 1.

Third day Abraham came to the foot of the mount of sacrifice. Gen. xxii. 4.

His predictions so literally fulfilled prove Him a Prophet.

His willingness to offer Himself a sacrifice—a High Priest.

His confident expectation of victory—a King.

He unfolds by degrees His sufferings, and ends their false hopes.

The cross manifested, 1, the guilt of the world, 2, the love of Christ, 3, His obedience, 4, the grace of God.

Believers are sharers in the sufferings of Christ—

1. By participation in the saving benefits flowing therefrom.
2. By loving sympathy with Him in the ground and object of His sufferings.
3. By the power of his example, "Arm yourselves with the same mind." 1 Peter iv. 1.

The king of terrors at the worst, is a conquered foe. 1 Cor. xv. 57. Rom. viii. 38.

Rise again. Resurrection, Luke xx. 27; xiv. 14. His anticipations of glory, the result of his deep faith.

This expectation detracted neither from the merit or intensity of His sufferings.

Saints' similar hope makes not their contest more easy nor less glorious.

ἀποκτενοῦσιν. A strong proof of the spirit of prophecy in our Lord. It was more probable that He would be *stoned*, or put to death in a tumult. Even when delivered by Pilate to the Jews, to be punished according to law, *stoning* was prescribed. But the Scriptures must be fulfilled. *Doddridge.* ἀναστήσεται, *to make to stand up, to raise up, to set up, to raise from sleep, to raise from the dead.* Liddell and Scott.

34. *And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.*

Understood not. Their ideas of a temporal Messiah, irreconcilable with His dying.

Their fixed plan made the Master's kingdom temporal.

No real criminal can persuade himself he is worthy of death.

This humiliation inconsistent with *their idea* of His kingdom.

We wonder at their blindness, forgetting a lifetime of Jewish prejudice and ignorance.

To them His sufferings were lost in His glory, His cross hid in His crown.

The sacrifice of Christ ever a stumbling block to proud hearts.

“The cross is foolishness to many,” even after His enthronement.

1 Cor. i. 23.

This truth is often rejected by Christians *so called*.

Romanists nullify each Gospel doctrine by superstitions.

By penance, by the mass, by indulgences, by purgatory, &c.

In all Roman churches Mary is **FIRST**; our Saviour ever an *infant*.

Martyrs and confessors gloried in the cross of Christ. Gal. vi. 14.

From infancy the disciples were trained to expect a Messiah in **Majesty**.

Their hearts were as blind as the eyes of Bartimæus.

Human things must be *known* to be *loved*.

Divine things must be *loved* to be *known*.

How slight their profit under an infallible teacher!

Shows the absolute necessity of the influences of the Holy Ghost.

ἐγνώσκον. Did not completely comprehend; perhaps was taken for an allegory. Roscnmuller. “Eating His flesh,” &c. would lead to an explanation of this also figuratively. Stier. They were shocked at it, as something strange. So in Rom. vii. 15, οὐ γινώσκω, I do not recognize (I allow not, E. V.). Bengel.

36. ¶ *And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :*

Come nigh. Jericho. Intimates that he wrought the miracle near Jericho.

Our Lord had just crossed the Jordan homeward. Mark x. 1-25.

Joshua proceeded from Jericho to the conquest of Canaan.

From it the Messiah proceeded to the conquest of a rebel world. Psa. ii. 8.

Blind man. Luke iv. 18. Emblem 1, of soul ignorance, 2, misery, 3, poverty. Rev. iii. 17.

"Who maketh the dumb, or the deaf, or the seeing, or the blind?" Ex. iv. 11.

"He that followeth Me shall not walk in darkness." John viii. 12.

Very touching is Milton's description of his blindness.

"Seasons return, but not to me returns
The sight of vernal bloom, or summer rose,
But cloud instead, and ever during dark
Surround me; from the cheerful ways of men
Cut off; and for the book of knowledge fair,
Presented with a universal blank."

The immortal poet lived to recognise the divine purpose in his affliction, as the following lines written shortly before his death, show—

"On my bended knee
I recognise THY purpose, clearly shown;
My vision THOU has dimm'd that I may see
THYSELF, THYSELF alone."

"Thou shalt not put a stumbling block before the blind," Lev. xix. 14.

"Cursed be he, who maketh the blind to wander." Deut. xxvii. 18.

Jesus came into the world "that they who see, might be made blind."
John ix. 39.

Some are alienated through the blindness of their hearts. Eph. iv. 18.

The things of the Spirit are spiritually discerned. 1 Cor. ii. 14.

"The god of this world, hath blinded the minds of them." &c. 2 Cor. iv. 4.

In the gaiety of the world's sensuality, they indignantly ask, are we blind also? John ix. 40.

"Jesus opened their understanding to understand the Scriptures."
Luke xxiv. 45.

"Open Thou mine eyes, that I may behold wondrous things." Psa. cxix. 18.

"I never saw till I became blind," said a blind man converted.

Begging. He did not sit lazily at home, waiting for relief to come to him.

Objectors forget that election embraces *means* as well as *ends*.

Although "God will have mercy on whom he will have mercy." Rom. ix. 15.—

Yet is always found of those who diligently seek Him. Prov. xi. 27.

Persisting in spiritual blindness, men dig graves for their souls.

Strange providence, placing a believing soul in such a tormented body!

Stranger still that moral evil was permitted to mar His works.

Myriads of difficult questions await the light of the upper world.

Our duties remain: "Follow thou Me"—Christ to curious ones. John xxi. 22.

The blind man little dreamed of seeing the sun that day before it set.

A *groaning creation* in Bartimæus, at the gate of Jericho, Rom. viii. 22.

ἐγγίξεν. As He drew near (viz., to Jerusalem, that being the object of the Saviour's journey) Jericho. *Markland*. This took place in the year 33 A.D. He remained in the house of Zacchæus, but set out too late to reach Jerusalem before sunset, and tarried in a tent, near the Mount of Olives. The next evening He feasts at Simon the Leper's, where He is served by Martha, and anointed by Mary. On the Sabbath morning, the festal company set out from Bethany, in the triumphal procession, for Jerusalem. *Lange*.

Matt. xx. 30, and Mark x. 46. Matt. speaks of *two* blind men; Mark and Luke of *one*. *One* healed entering, the *other* departing. *Lightfoot*, *Tischendorf*, *Wieseler*, *Greswell*, *Neander*. Two healed; one better known than the other. *Doddridge*, *Newcombe*, *Lichtenstein*, *Friedlieb*. One sought healing on Christ's entering, but failing, joined another, and both were healed. *Stier*, *Trench*, *Ellicott*. One healed on Christ's leaving. Matt. uses the plural. *Oosterzee*, *Da Costa*. Another joined the one healed, while Christ was dining with Zacchæus. *Bengel*, *Harm*.

ἐγγίξεν, departing. *Grotius*, *Robinson*, *Owen*. Met Him between Old and New Jericho. *Macknight*. Declines harmonizing. *Olshausen*. Allegorical reconciliation. *Origen*. If we knew the particulars, there would be no difficulty. *Brown*. Difference was in the original documents. *Meyer*, *De Wette*. Differences only show independent writers. *Norton*. Two acts combined by the writers. *Ebrard*. Miracle took place in the vicinity, and He afterwards returns to Jerusalem. *Campbell*. Two miracles; the first on *one* blind man, when our Lord was coming to the city; the second on *two*, when He was departing out of it; Luke relating the one, Matt. the other. *Augustine*. Discrepancies really exist. *Chrysostom*, *Olshausen*, *Alford*, *Oosterzee*. So slight as to be mere spots on the sun. *Alexander*. Because the disciples, being yet carnal, were unable to receive His words, they are brought to a miracle. Before their eyes a blind man receives his sight, that their faith might be strengthened. *Gregory*. The blind man's defect of sight, a type of the blindness of the disciples, and of all men; the miracle was to show them and all how spiritual blindness was to be cured. *Denton*.

36. *And hearing the multitude pass by, he asked what it meant.*

Hearing. Loss of one sense renders others more acute.

Feeling of some blind is said to be so delicate, as to distinguish colors. Professor Saunderson although blind knew the *height* of persons who spoke on entering the room.

Multitude. The first, who always keep ahead of the crowd.

Asked. Enquiring souls convert everything into a *hand-board* pointing to Christ

“I said unto *the watchman*, saw ye Him whom my soul loveth?” Cant. iii. 3.

“Mary Magdalene supposing Him to be the *gardener*,” enquired for Jesus. John xx. 15.

“*It*.”—Gr., *τοῦτο*, *this*, this crowd. *Bengel*.

37. *And they told him, that Jesus of Nazareth passeth by.*

They told him. Happy news for this poor blind man.

Did some secret divine influence lead him to be at that spot at the right moment?

Who can unravel the unseen threads which providence weaves for us?

A thousand domestic incidents might that hour have detained him.

Jesus of Nazareth. Luke i. 31. The usual appellation bestowed by the multitude.

To the superficial multitude He was *only* Jesus of Nazareth.

To Bartimæus in his deep darkness, “great David’s greater Son!”

To the believing disciples He was the “Son of the living God.”

Passeth by. Thus seasons of mercy are “harvest” times for eternity. Jer. viii. 20.

It awakened slumbering remembrances of strange reports.

The Lord is nearer to us than we think in time of need.

38. *And he cried, saying, Jesus, thou son of David, have mercy on me.*

He cried. Most believe eye-blindness a greater evil than soul-blindness.

How many “*blind that have eyes*,” Isa. xliii. 8, too proud to ask for sight?

To *deny* our blindness is by far the greater peril.

Ye shall seek for Me, and find Me, when ye search for Me with all your heart.” Jer. xxix. 13.

Agonizing sense of his wretchedness urged him to apply for help.

Spirit alone could have taught him to believe in the Messiah’s grace.

Have mercy. This prayer, unwritten, unlearned, untaught *save by* the Holy Spirit, full of zeal, full of feeling, full of importunity.

The Great God sending us to a blind beggar to learn to pray!

One of the briefest, greatest, and most successful prayers on record.

Christ is much more willing to help than we are to ask him.

"He is wont to give more than we desire or deserve."

David. Luke i. 32; vi. 3; xx. 42. Equivalent to "Thou promised Messiah."

This expression is remarkable, as men called him "Jesus of Nazareth."

"Son of David" was a sign of faith in His *Messiahship*. Matt. xxii. 42.

The fame of the Wonder-Worker of Galilee kindled his hopes.

"And they told him that Jesus of Nazareth passeth by." But the blind man cried,—
 "Jesus, Thou Son of David, have mercy on me." Who taught thee this, O man?
 Hast thou that art deprived of sight read books? Whence then knowest thou the
 LIGHT of the WORLD? *Verily the Lord giveth sight to the blind. Chrysostom, Augustine.*

39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

Rebuked him. Importunity of prayer often ridiculed by the cold-hearted. Thus they rebuked the parents who brought infants to Christ.

Pharisees rebuked those shouting "Hosannas" to the son of David.

Jewish rulers rebuked the disciples for healing the lame man. Acts iv. 18.

Michal the queen rebuked David for his zeal in devotion. 2 Sam. vi. 20.

Blind man rebuked by those who knew nothing of the misery of blindness. His cry was to them *discord* amid sounds of *rejoicing*.

Devil never more on the watch than when we are at prayer.

Hold his peace. Courtiers earnestly strive to keep misery from appearing at a royal feast.

Many neither enter, nor permit others to enter the kingdom. Matt. xxiii. 13.

So much the more. Importunity rewarded in the Syro-Phœnician woman. Mark vii. 26.

Christ's works of love ever attracted the wretched.

How very *few* of the wealthy of earth attract the miserable!

Hearts oft repelled, believe all, are supremely *selfish*.

He who yields to threats lacks the strong urgency of a true heart.

Happy be whom nothing restrains in his believing cry.

Let not the world, flesh or devil hinder our prayers.

Jacob conquered in conflict with the Angel of the Covenant by holy violence Gen. xxxii. 25.

“Because of his *importunity* he will arise and give him,” &c. Luke xi. 8.
Paul prayed the Lord thrice that the thorn might be removed. 2 Cor. xii. 8.
Jesus being in agony went and prayed thrice. Matt. xxvi. 44.

“The Holy Spirit intercedes with groanings that cannot be uttered.”
Rom. viii. 26.

Son of David. The crisis of our Lord’s life was come.

In the presence of all the people He suffered Himself to be publicly appealed to as THE MESSIAH.

Blind Bartimæus may have heard He never yet refused a suppliant.

“An opportunity has come for which I never dared to hope.”

Mercy. No word has such *power* with God. Psal. ciii. 8.

No word puts such *honor* on the plan of redemption !

ἐπιτιμῶν.—Rebuking without convincing the wrong-doer. *Campbell*. In ἐπιτιμῶν lies simply the notion of rebuking, which word can therefore be used of one unjustly checking or blaming another; in this sense Peter “began to rebuke” Jesus (ἤρξατο ἐπιτιμᾶν, Matt. xvi. 22; xix. 13; Luke xviii. 39):—or ineffectually, and without any profit to the person rebuked, who is not thereby brought to see his sin; as when the penitent thief “rebuked” (ἐπετίμα) his fellow malefactor, Luke xxiii. 40. But ἐλέγχειν is a much more pregnant word; it is to rebuke another, so as to bring him, if not to a confession, yet at least to a conviction of his sin. *Trench’s Synonyms*.

40. *And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,*

Stood. What the powers of earth and hell could not do is done by the power of faith, the Almighty Saviour *stops*.

Thus the march of the sun was arrested by Joshua’s faith. Jos. x. 12.

By the faith of Isaiah, as a sign to Hezekiah, the shadow went back upon the dial. Isa. xxviii. 8.

Good comfort. Mark x. 49. They well knew he would be cured.

Casting away his garments. Mark x. 50. A word of an eye witness. Cain sacrificed unto the Lord but could not cast off his *envy*. Gen. iv. 3.

Wages of *unrighteousness* seemed to Balaam goodly *garments*.

Gehazi wist not that the *leprosy* cleaved to the *raiment* he sought.

Felix trembling still wrapped himself in the garment of *procrastination*.

Acts. xxiv. 25.

Herod heard John gladly, but he clung to the robe of *lust*.

Judas an apostle still wore the secret robe of *avarice*.

Self-righteousness a miserable, filthy patchwork of rags. Isa. lxiv. 6.

Stood still. The coronation journey of Christ,—glorified by every seeming interruption.

“He shall deliver the needy when he crieth, the poor also and him that hath no helper.” Psa. lxxii. 12.

Going up to Jerusalem, He had weighty matters on his mind.

But He found time to stop, and bestow sight on the blind.

Christ casts a favorable eye on the common beggar.

The gay sons of earth do not deign to notice the victim of woe.

The whole crowd must halt for the cure of Bartimæus.

Commanded. The prayer of faith, renders Christ attentive to our miseries.

God approaches earnest souls rising above the censures of the world.

Through the multitude of noises, He detects the cry of a true heart.

Brought. He is waiting that He may be gracious unto us. Isa. xxx. 18,

Without faith men are blind, deaf and dumb.

A broken heart and stammering prayers, He welcomes. Isa. xxviii. 11.

Those seeking Him, should *lend* their hands, to lead others to Christ.

“If any man have not the spirit of Christ he is none of His.” Rom. viii. 9.

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

What wilt thou? He enquires not for Himself, but for the sake of the people.

This question answered. 1, by the sick at heart—“Peace.”

2, by the diseased—“Health.” 3, by the covetous—“Wealth.”

4, by the penitent—“Pardon,” 5, by the dying believer—“Eternal life.”

That I. Note Christ’s kingly word to a blind mendicant.

How can deniers of His divinity rescue this from blasphemy?

The very request of Bartimæus was proper to GOD ALONE!

“I will be enquired of by the House of Israel, to do it for them.” Ezek. xxxvi. 37.

Sight. “Truly the light is sweet, and a pleasant thing it is to behold the sun.” Eccl. xi. 7.

Blind Ajax prays for light to revenge himself on his foes.

Bartimæus prays for light that he may glorify the goodness of God.

The blind owner of millions would gladly give all for his sight.

The loss of sight may be expressed in human language.
But not the height and depth of the woes of spiritual blindness.

λέγων, cancelled. *Tischendorf, Oosterzee*; omitted. *Cod. Sinai.*

Τί σοι θέλεις. He asks what the blind man wished, that He might stir up his heart to prayer, for He wishes that to be sought in prayer, which He knows beforehand both that we seek and He grants. *Ambrose.* Or, He asks the blind man to the end that we might believe, that without confession no man can be saved. *Gregory.*

ἀναβλέψω. *Belisarius*, the illustrious general, under *Justinian*, through blindness, became an object of universal sympathy, and begged his bread at the gate of *Byzantium*, his valor had saved. *Gibbon, Mahon.*

42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

Thy sight. The sun is seen by its own light, so Christ through the Spirit

The sun makes dark things clear, Christ makes blind to see.

Christ illumines both the *medium* and *instrument.*

Clears up the mysteries of the kingdom, and aids the blind to see them.

Thy faith. Saving faith the gift of God. Eph. ii. 8.

His faith was that Jesus was the *Messiah* and could give sight.

Yet it is our own, for "He worketh in us, to *will* and to *do.*" Phil. ii. 12.

He first gives us faith to pray, and then grants all the rest to prayer.

There was an instrumental connection between his faith and cure.

Ἀνάβλεψον. He who of old had said, *Let there be light: and there was light*, manifests Himself to be the same God, by giving sight to the blind, creating both the light and the power to see light. *Denton.* Our Lord offers no prayer for power to do what the blind man asked for. By a simple word He communicates sight, showing that He is very and eternal God. *Ambrose.*

ἡ πίστις σου σέσωκέ σε, *thy faith hath saved thee.* Divine grace alone heals soul and body. *Quesnel.* Condemned by Pope *Clement II, Bull Unigenitus*, 1713.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

His sight. The first object he saw after his long night, was his Divine Physician.

Thus the sinner after the long night of sin, first beholds in the morning of his change, the *Sun of Righteousness*.

"Then the eyes of the blind shall be opened." Isa. xxix. 18.

Christ's mission is to open the blind eyes, to free the prisoner, &c. Isa. xlii. 7.

Followed Him. Faith works by love, and love with open heart flows forth on Christ.

He who sees, also follows, because the good he understands he practises. *Gregory.*

Divine love teaches our feet to follow, our tongue to praise, and our soul to adore and serve the Lord.

The triumphant processions of Christ a swelling throng of saved souls.

Following Christ, is the best practical proof of gratitude.

Jesus, a master worth following. "I was blind but now I see." John ix. 25.

A real disciple is known by the general bias of his life.

Too many call on the Lord in trouble, and forget Him in deliverance. Hos. v. 15.

"They have not cried unto me with their heart, when they howled upon their beds." Hos. vii 14.

"Were there not ten cleansed but where are the nine?" Luke xvii. 17.

Glorifying. Cavils of Pharisees, sneers of Sadducees, could not repress his praise.

Praise. The environs of Jericho, late a rendezvous of robbers is now enlivened by the cry of salvation.

Lately the scene of Christ's temptation, now of His glorification.

"Oh that men would praise the Lord for His goodness." Psa. cvii. 8.

On hearing of Paul's conversion "they glorified God." Gal. i. 23-24.

The cry at the gates of Jericho a prelude to the Hosannas at Jerusalem.

Men refusing, stones and earth will praise. Luke xix. 40; Jer. xxii. 29.

Praise. 1. For the greatness of the blind man's faith, by which this gift was obtained.

2. For the gift of light by which he saw.

3. For the manifestation of that glory by which they also saw God's light.

We should learn from this miracle the gracious lessons which Christ gives us—

1. He who was not able to come to Christ, to him Christ went; an image of His love who, *whilst we were yet sinners, died for us.*

2. He stayed on his way, and stood to listen to the prayer of this poor blind man, to remind us of his promise, *call upon Me, and I will hear thee: yea, I am with thee in trouble.*

3. He called this poor man to Him as he calls the whole race of mankind, *come unto me, all ye that labor and are heavy laden, and I will give you rest.*
4. He asked him, *what wilt thou?* as He encourages us to make known all our wants by the word of comforting assurance, *whatsoever ye shall ask the Father in My name, He will give it you; so that we may therefore come boldly unto the throne of grace. Denton.*

CHAPTER XIX.

1. *And Jesus entered and passed through Jericho.*

2. *And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.*

Jesus. Not in the Greek, read *He*.

Jericho. Luke x. 30. Built under the curse, but honored by Christ's presence.

Behold. No unmeaning formula, solemn attention is invited.

Zacchæus. Gr. *justice*; only alluded to by Luke.

Through. Implies that Zacchæus lived in the further part of the town.

Chief publican. Gr. *chief tax-gatherer*. Their character. Luke iii. 12. Their notorious rapacity rendered them odious to the Jews.

They were detested as plunderers, and traitors to the liberties of the nation.

Exactors and publicans, were excluded from court.

The Roman taxes were felt to be an intolerable grievance.

God has His remnant among all classes. 1 Tim. i. 15; Rom. ix. 27.

Rich. Jesus had just shown the perils of being rich.

In Zacchæus, God's grace shows its discriminating care.

Men have double chains to break, when they are rich.

In Zacchæus we see the camel passing through the needle's eye.

A covetous tax-gatherer, changed into a liberal Christian.

Hospitals discharge many cases as incurable.

There are none incurable, under the Divine Physician.

Grace finds prodigals amid want, and Zacchæus amid wealth.

διήρχετο. *He was passing through, i.e.* He was not going to make any stay there. Wordsworth.

Ζακχαῖος. An Israelite, from his Hebrew name; *Zachah, pure, "justus fuit."* *Mintert.* Ezra ii. 9; Neh. vii. 14. The father of a famous family. *Meyer, Alford.* A Gentile. *Chrysostom, Doddridge.* Tradition makes him a disciple of Peter, and first bishop of Cæsarea. *Beard.* καὶ αὐτὸς. When a succession of facts is stated, rising one above the other in importance, καὶ αὐτὸς is followed by καὶ οὗτος. *Webster's Syntax.*

ἀρχιτελώνης. One who farmed a large district, which he again sub-let to the ordinary τελώναι. Perhaps Zacchæus was the superintendent of the taxes, or an officer corresponding to our Commissioner of Customs. *W. & W.* The large security required

of one advanced to so responsible a situation implies he was rich before. *Stier*. The source of wealth was the revenue from balsam. *Alford*. His conversion was probably followed by that of many. By means of this man, the evil which another rich man had caused by his example is remedied, chap. xviii. 23. *Bengel*.

E. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

Sought. Gr. *kept seeking*, resolving not to cease.

With the curiosity of Herod and Greeks. John xii. 21.

Place and interest are ever to be sacrificed for salvation.

Another can fill thy place, but not save thy soul.

Drawing with the cords of a man. Hos. xi. 4.

On his part, all was natural, daily principles of action.

On Christ's all was supernatural, Divine.

It encourages the Church, to bring all within Gospel means.

Men are prone to assign earth-born motives to believers.

Believers are also apt to forget the *Divine* work on the heart.

It is strange that he had never yet become acquainted with the "Friend of publicans."

He would not presume to detain Him in the public way.

He would not pressingly obtrude his own heart's need.

With more faith than Nicodemus, he is more easily won.

Here the Publicans entered the kingdom before the Pharisees.

He comes in open day before the multitude.

A desire for *invisible* wealth proves extraordinary grace in the rich.

But He who sows the seed, can render the barren rock fruitful.

See Jesus. Certain Greeks said to Philip, "We would see Jesus." John xii. 21.

All his riches had not yet *satisfied* his heart. Matt. vi. 19.

Envious Pharisees also watched for Christ, but with no earnestness.

Little. What trifles seem to be links, in the soul's salvation!

We must never "despise the day of small things." Zech. iv. 10.

The stature of Christ alone makes a perfect man. Eph. iv. 13.

Press. Gr. *multitude*. Too often the multitude hide Christ from the soul.

Our Saviour made no exhibition of Himself, as popes are borne on men's shoulders.

Nor rode in open chariots as princes, but mingled with the crowd.

He was "meek and lowly in heart." Matt. xi. 29.

ἐζητεῖ. Kept seeking for some time, and then resorted to the above expedient. Under the influence of grace. *Olshausen, Trapp*; mere curiosity. *Stier, Brown, Doddridge*; had no previous acquaintance. *Bengel*: unknown. *Oosterzee*. ἡλικία. Some persons of small stature have been remarkable for intellect, as *Plato, St. Paul, and Pope*. Deus maximus in minimis. *Trapp*.

4. *And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.*

Ran before. Gr. *having run forward in front.*

The venerable Abraham *ran* to meet the angels. Gen. xviii. 2.

People saw Jesus depart and *ran* thither out of all cities.

Women departed from the sepulchre and *ran* to bring His disciples word.

If He by His spirit draws we shall run after Him. Cant. i. 4.

Climbed. Ceremony does not usually allow a man of wealth or rank to climb a tree, but faith overcomes everything.

He hastens to see Jesus unnoticed by the multitude.

To us these providential guidings to Christ are a wonder of grace!

Had *Zacchæus* been influenced by the principles of this world, he would never have exposed himself to *ridicule*.

Thus the thought of his ingratitude, sensuality, disgrace, might have delayed the prodigal.

But "I will arise" carried him triumphant through grace.

The bustle of this world still prevents many from seeing Jesus.

Sycamore. The Egyptian fig, fruit and leaves resemble the mulberry.

An oil extracted from it, Arabs say, has virtue to cure wounds.

Wood is incorruptible, valued for coffins and building.

It is still found here and there in the plains of Jericho.

"He made cedars as the sycamore trees in the vale for abundance."

1 Kings x. 27.

It is a low tree and easy to ascend.

Orientalists hang hammocks from the branches for their pleasure.

Screened by its foliage *Zacchæus* thought to remain unseen.

The all-seeing Eye that detected *Nathaniel* under the fig tree, saw him.

Amos was a gatherer of sycamore fruit. *Amos* vii. 14.

To see. A crowd went to the house-top to bring the sick into the presence of Jesus.

God always anticipates us if He sees us eager for good. *Theophylact*.

Often by reason of the crowd of worldly affairs and our low spiritual stature we cannot see Christ.

But there are sycamores in the road by which He will pass.

He has given us the *means of grace*—Scripture, prayer, ordinances.

These are the trees He has planted in the wayside of life.

Like Zacchæus let us ascend the tree, and we shall not only see Christ, but He will come and abide with us. *Wordsworth.*

Many are under sad delusions as to religion.

They believe its *truths* noble, but its *duties* dry and repulsive.

ἀνάβη. Holy Ghost relieved him of his modesty that he might receive better things. *Leigh.* Represents the Gentile world low in grace, but by the cross, a *tree*, they climb to see Jesus. *Isidore.* Reason by nature low, we climb by faith. *Garnall.* After ἐκείνης supply ὁδοῦ.

5. *And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down: for to day I must abide at thy house.*

Looked. Gr. Implies purpose, knowing full well who was there.

1. There is a look of *love* as on Peter. 2. A look of *pardon* as on Zacchæus. 3. A look of *vengeance* as on Pharaoh. Ex. xiv. 24.

At conversion He knocks at our door, in prayer we knock at mercy's gate. Unasked our Lord stops and speaks to Zacchæus.

Unasked He invites Himself to be a guest with a sinner.

Unasked He sends renewing grace into the publican's heart.

"It is not of man that willeth, but of God that giveth." Rom. ix. 16.

God has various methods of calling wanderers to Himself.

Zacchæus, penitent thief, Saul, Cornelius, Philippian gaoler.

Zacchæus. Must have wondered and rejoiced, hearing his name.

"He calleth His own sheep by name, and they *hear*." John x. 3.

"He that calleth the stars by name" will not forget His children. Psa. cxlvii. 4.

This stranger felt as Nathaniel when Jesus spoke of the fig tree. John i. 48.

Make haste. A slight, but gracious rebuke for the method he had adopted.

Leave all thy own inventions and devices in thy timid coming.

The Lord is more in haste than he, on His last visit to Jericho.

It was his final testimony before His entrance into Jerusalem.

Come down. Not only must he obey, but it must be promptly.

The sinner humbled before Christ, Christ will abide in his soul.

The omniscient Lord knew the man who knew Him not.

He crieth in his heart "I knew thee, I knew what thou desirest."

Abide. Gr. *remain quiet*. While Zacchæus *lived*, Christ was to be his guest. "If a man love me," &c. John xiv. 23.

He will come to his house having already come into his heart.

He well knew Zacchæus and how welcome he would make him.

His grace anticipates the desire of the man who dared not even draw near.

Until this moment Zacchæus was possibly a stranger to faith.

The Lord waives all formal ceremony and offers to be a guest.

To day. A high honor, for He never before went an uninvited guest.

He invites Himself in a *right royal* style.

The honor is done to the *subject*, not the sovereign.

When Christ invites Himself, He ever *creates* His own welcome.

Opening avenues to his heart, explains all the change.

I must. For the sake of thy salvation—a divine purpose.

He speaks, knowing how the honor would be appreciated.

What *dignity* in answer to every objection of haste and surprise!

Grace chooses, without even the sinners desire. Eph. i. 4.

"I was found of those who sought me not." Rom. x. 20.

His humility like the centurion's prevented him from inviting the Saviour.

House. Modes and materials. Luke i. 40. This house still pointed out in the plains of Jericho.

"I will tarry that thou mayest better see *Me* and hear *Me*."

The blessed days of our life, when Jesus draws near and visits us.

If such happiness flows from His visits now, what will be the bliss of the soul when it beholds the King in His beauty, and is *for ever with the Lord!*

ἀραβλέψας, purposely looked up and saw. *W. & W.* "Saw him," singling him out from all others. *Euthymius*. He learned his name in a supernatural manner. *Oishausen*. *Brown*, *Alford*. Some unknown relation existed. *Meyer*. Ill-will of the crowd to a rich publican might point to him. *Oosterzee*. Christ, the Good Shepherd, knows all His sheep, and calleth them by their names, John x. 3. *Wordsworth*. *Etsi vocem invitantis, Jesus non audierat, viderat tamen affectum. Ambrose*.

δεῖ με μείναι, not I will, but I must. Every event determined by a divine plan. *Alford*. Conscious of a divine purpose. *Meyer*. The account of the conversion of Zacchæus alone narrated by Luke the Evangelist, who has specially magnified the grace with which the Lord received publicans and sinners. *Lange*.

6. *And he made haste, and came down, and received him joyfully.*

Made haste. With an alacrity, which, in him surprises us.

First evidence of conversion, ready obedience to Christ. Acts ix. 6.

“What thy hand findeth to do, do it with,” &c. Eccl. ix. 10.

“Behold I stand at the door, and knock.” Rev. iii. 20.

Received. He protests nothing, good or evil.

Instantly won, he joyfully leads his divine guest to his home.

Conscious majesty and loving power complete the conquest.

The Saviour had found the sinner and the sinner the Saviour.

The Good Shepherd had found a stray sheep and rejoices over him.

Matt. xviii. 13.

Christ to the outside world was a poor pilgrim stranger in His day.

“Entertaining strangers, we often entertain angels unawares.” Heb. xiii. 2.

The deep gratitude of Zacchæus only equalled by the wonder of the populace at seeing Him enter a publican’s house.

Receiving Him into his house, betokened His reception in his heart.

We cannot entertain *Christ* as Zacchæus did, but He has left the *poor* in His stead. Matt. xxvi. 11.

Joyfully. He graciously inspires a heart to love where he chooses to dwell.

Jesus’ presence ever diffuses heaven through the soul.

What Court ought not to have been delighted to have received Jesus!

In a far more important sense he who keepeth His words receives Him.

“My Father will love him, and We will come and make our abode with Him.” John xiv. 23.

Lydia said, “If ye have judged me faithful, come into mine house.”

Acts xvi. 15.

“Lovers of hospitality, and lovers of good men.” Tit. i. 8.

The change as perfect as it was instantaneous. Matt. xi. 5.

Whence this sudden joy in the cold-hearted publican?

It was wrought by the same power that said “Follow Me.” Matt. iv. 19.

That said, “Stretch forth thy (withered) hand.” Mark iii. 5.

Who at the beginning said “Let there be light;” He had but to “speak, and it was done.” Psa. xxxiii. 9.

The miracle of grace far transcends the miracle of creation.

This forms a contrast to His presence in the house of the Pharisee.

Instead of being honored, Simon thought he rendered Jesus a service. Some will bewail Him coming in the clouds—Rev. i. 7, and some rejoice—

Isa. xxv. 9.

Observe the gracious kindness of the Redeemer—

He the innocent and holy ONE associates with the guilty.

The Fountain of Justice with covetousness, the source of injustice.

But He suffers no stain from the mists of sin and avarice.

Like the sun, He disperses them by the bright beams of His righteousness.

7. *And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.*

Murmured. The Pharisees indignant and envious at His popularity. The world still takes offence when the Saviour visits a sinner.

We have become accustomed to this envy of Pharisees.

The ways of God's mercies towards sinners, hid from carnal men.

An anti-pharisaic demonstration of Christ against hypocrisy.

It made a deeper impression than doctrinal statements.

Gone. He went of His own accord to be a guest contrary to His custom.

This act was going further than *eating* with sinners. Luke xv. 2.

To be a guest. Gr. *un-harness*—take up His lodging for a season.

Sinner. This the great mystery of infinite love—The Christ of God come to be a guest with sinners!

Pharisees now, as then, stumble at this mystery of grace.

They called him a sinner, only because he was a publican.

Had his character been bad they would have told it now.

But what Pharisee could cast the first stone? John viii. 7.

How much slander would cease if men were honest in judgment!

Zacchæus might say "Yes, I am a sinner, but Jesus has come to save sinners."

He *was* even *now* a new creature in Christ Jesus.

Jesus came not to call the righteous, but sinners to repentance. Matt. ix. 13.

God allows room for repentance and so must *we*. 2 Pet. iii. 9.

διεγόγγυζον, grudging. *Wicliffe, Tyndale*. The disciples. *Calvin*; Jews. *Oosterzee*. ἀνδρὶ, pleonastic, John iv. 16. ἀνδρὶ yet ἁμαρτωλῶ, because a publican, Luke iii. 12. Most of them murmured from doubt, rather than anger. *Bengel*.

καταλῦσαι, *diversari*, "to be a guest with;" hence the inn or lodging. *diversorium*, in which Christ was born, is called *κατάλυμα*, and the guest chamber for refreshment, where He ate the Paschal Supper, and instituted the Holy Eucharist. *Wordsworth*. καταλῦσαι. Spent only a few hours; *Oosterzee*. divertisse. *Vulg., Euthymius*; refreshed himself. *Doddridge*; tarried over night. *Meyer*; but a sojourner of a night would scarcely have been dismissed by the host, speaking, *standing*. *Stier*.

8. *And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him fourfold.*

Stood. Stood forth, *Tyndale*. A posture of deliberation, reverence and prayer. Mark xi. 25.

Better seen of the crowd on account of his low stature.

This last act was more like Mary than Martha.

1. Boldly, neither ashamed, nor afraid to confess Christ.

2. Promptly, "What thy hand findeth to do," &c.

3. Openly, Religion is no secret society, her light shines. Matt. v. 16.

Zacchæus vows in a deliberate and solemn manner.

The Lord. The *article* strongly expresses Christ's Divinity. Luke i. 35.

Term implies, 1, *authority*. 2, *dignity*. 3, *grace*. 4, *power*.

An appeal to His *omniscience* as to the heart-sincerity of his vow.

Half. The law required a fifth of their income for charity.

His alms like Cornelius' might go up as a memorial before God.

Acts x. 4.

Tyre's merchant princes converted, shall do the same. Isa. xxiii. 17-18,

Here the strong man's love of money overcome by a stronger.

Love makes and masters the ruling passion, covetousness.

Here the camel is disencumbered of his costly burden.

This is by no means to be considered as self-righteous *boasting*.

But as humbly *confessing* his past transgressions and proof of change.

He does not presume to atone for his sins as Rome teaches.

The Lord prefers such sacrifice, to the most sumptuous entertainments.

My goods. It does not imply that he had defrauded any one.

He proposes no charity out of other persons' means.

"My goods," were those he *honestly* under God had secured.

"God hates robbery for burnt offering or sacrifice." Isa. lxi. 8.

Or that he made restitution before he exercised benevolence.

Give. Gr. *I now purpose to give*. This is to silence those who murmured at the Lord's sitting at his table.

A resolve as good as done. The poor will claim its completion.

Many buds bloom in spring, which bear no fruit in autumn.

The ripe fruits of repentance and faith spring forth quickly.

Best and only proof of change, the effort to undo former sins.

As the light in the closed lantern, still must shine. Matt. v. 16.

Reality and decision speak of no *future* intentions.

Faith that does not expand the heart, is no faith at all.

Grace not seen as light, nor tasted as salt, is questionable.

Treasures bequeathed at *death*, misnamed charities.

Are they not generally *levies* made by an unquiet conscience?

Believers are "rich in good works, ready to distribute." 1 Tim. vi. 18.

He had been laying up treasures on earth, now he lays them up in heaven. Matt. vi. 20.

If we were more self-denying we should be far more charitable.

With the spirit of Zacchæus, *i.e.* the mind of Christ, the treasury of the Church would overflow as that of the Hebrews.

Poor. Restitution to the proper persons is oft impossible.

Contrast the covetousness of the rich young ruler in the previous chapter, with the expansive charities of the heart under grace.

If. In so far as I have defrauded, no fraud however, is confessed.

Taken. *Defrauded any man, Coverdale.*

Accusation. Figure implies to extort money by false accusation.

Law carried out is often the instrument of the greatest injustice.

But far oftener by perjury so prevalent among men.

“Exact no more than that which is appointed to you.” Luke iii. 13.

John implies that the publicans were liable to this temptation.

Restore. In restitution we should be generous, rather than exact.

A penitent regards divine favor, not the world’s censure.

Fourfold. Roman law required *fourfold*, Jewish, one-fifth.

His charity transcends any sacrifice required. Ex. xxi. 1; 2 Sam. xii. 6; Num. v. 7.

It is not the bold challenge of 1 Sam. xii. 3; overreaching was not his practice.

Now he is a righteous man according to Ex. xxii. 3-15.

He through grace joyfully resolves to impose upon himself the severest measure of the law.

His frozen heart is melted, the idol, covetousness, dethroned. Luke iii. 10.

There was no *demand* made for his *goods*, but for his *heart*.

“My son, give Me thy *heart*,” with *it, goods and all go also.* Prov. xxiii. 26.

Rome teaches a religion without giving up one’s sins; repentance without restitution, charity without love, or Christianity without holiness.

Some think he would revenge himself on his reigning sin.

σταθεῖς. Apparently the court of his house. *Andrews.* On the morning of his departure. *Olshausen;* he addressed those who were standing without. We are left by Luke to judge of our Lord’s sermon by its effects. Probably Zacchæus had been reclining at meat, but was so penetrated by our Lord’s teaching that he *stood up*, and made his confession before men. *Wordsworth.*

τὰ ἡμῶν, the plural, so the Sept., Josh. xiii. 31. *Bengel.* *δίδωμι,* present for future. *Grotius, Wetstein.* A firm, certain, intention. *Kuhnocl.* Does not wait for to-morrow. *Theophylact.* Indefinite, “I am accustomed to give.” *Elsley.* “Brave piety that hoards till death compels a will, then ink and paper do it all. It is death, and not you, that gives it.” *Basil.* εἶπε.—A mild form of self-accusation, awed by the *immediate personal impression* the presence of Jesus made upon him. *Meyer.* Open dishonesty confessed. *Brown.* No uncertainty. *Alford.* ἐστικοφάντησα, Luke iii. 14: he obtained his wealth dishonestly. *Olshausen.* A common Greek idiom (for whomsoever I have defrauded). *Kendrick.*

ἀποδίδωμι τετραπλοῦν. "I will restore voluntarily at least, what the law requires." See Ex. xxi. 36; xxii. 1. He thus vindicates Christ from the cavils of those who said he was gone to be a guest with a *sinner*. *Wordsworth*. Roman law required fourfold; Athenian, double. The result of our Lord's counsel. *Keinoel*. Denotes an integrity unimpeachable. *Schneider*. A proof of his gratitude for His visit. *Oosterzee*. An evidence of the power of conscience:—a person for fifty years felt he wronged another five shillings, and then restored it. *Trapp*. That which is the fruit of fraud, adds to the sin, *each day* restitution is delayed. *Quarles*. Non dimittetur peccatum, nisi restituatur ablatum. *Augustine*. If Zacchæus gave half his property to the poor, he might not have enough left for the purpose of restitution. It may be that the present tenses δίδωμι and ἀποδίδωμι denote what had been his habit during a long and successful career. Zacchæus may have been one of those who, living up to the light he possessed, is now brought to the true light. *W. & W.*

ὑπαρχόντων denotes *gains* rather than property. "I make a practice of giving half my *gains* to the poor; I make a practice of restoring fourfold whatever I find has been taken by fraud;" thus he was of the character addressed Isa. lvi. 1, 4, 6. *W. & W.*

9. *And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham.*

Him. Jesus evidently addressed Himself to the people concerning Zacchæus.

This day. The day of blessing to the once accursed city.

No known person in that home till then had been converted.

It justifies a hope that he would succeed in promoting the salvation of others.

"Believe in the Lord Jesus Christ, and thou shalt be saved, and **Thy House.**" Acts xvi. 31.

Joshua said "As for me and my house, we will serve the Lord." Josh. xxiv. 15.

Salvation. Health. *Tyndale*. His bodily defect was conducive to salvation.

Disadvantages, in God's providence often prove rich blessings.

Entrance of Christ brings "joy in the tabernacles of the righteous." Psa. cxviii. 15.

There is an "*I am He!*" graciously illustrating in these last days His name "Jesus." John iv. 26.

"Though given up by you Pharisees in your heartless bigotry."

"He was yet a lost sheep of the house of Israel, a true son of Abraham."

Whose sins are of such crimson dye that he need despair?

By faith, like the Gentiles, he recovered his forfeited birthright. Isa. lxiii. 16.

House. Modes, materials of oriental houses. Luke i. 40.

This house. Designed to meet the taunt of the Pharisees.

'Tis now a saved house, meet for the Master's reception.

A publican's dwelling was deemed no better than a den of thieves.

A family generally follow the faith of its head.

The head alone may *openly* sin, but others oft perish with him.

When religion enters the *heart*, it oft does the *house* also.

The family in the N.T. is invested with new responsibilities.

Henceforth it is to be the foundation of the Church and State.

This visit a contrast with that in the house of the Pharisee. Luke xiv. 1.

He remained unblest, as in his pride he had no heart to receive it.

Abraham. Luke i. 55. They sneeringly called him a sinner, Jesus answered, He is a son of Abraham.

One by national descent, and, also in a way the Pharisees were not.

He followed Abraham's works, in heart as well as blood.

"If ye were Abraham's children, ye would do the works of Abraham." John viii. 39.

"They who are of faith, the same are the children of Abraham." Gal. iii. 7.

"If children, then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17.

He probably remained in office, not called like Matthew to leave it.

Christ left Jericho conscious that salvation had been offered the people.

More might have been saved, but they knew not the time of their visitation.

Forso-much. Inasmuch as, publican though he be.

Though deemed unworthy by his occupation—

Yet proved to be a Jew in the best sense by his charity and piety.

Is. Not *was*, before he resembled not righteous Abraham.

Son. That by *birth*, now partaker of Abraham's *faith*. Gal. iii. 29.

Jews knew no relationship but that of the flesh.

πρὸς αὐτοῦς. Pearce, without any authority whatever. ὄχι.—E.V. omits this particle, intimating that his fruits of repentance and faith were to Jesus evidence of their sincerity. *Just because* this day salvation has come to this house. Lange. *πρὸς.* With reference to him, and not his family; concerning him. Major, De Wette, Rosenmüller. Zacchæus addressed. Doddridge, Wolf, Hammond. οἴκῳ. Confined to the master. Theophylact, Grotius; to his household. Le Clerc, Elsley. Acts xvi. 34; Acts xviii. 8; John iv. 46, 53. οἶκος. Once a heathen, now a convert. Maldonatus; a Jew, now regenerate. Kuinoel. Despised of the people, as an alien, now a true Jew. Oosterzee. A son of faith as well as blood, for he was unquestionably a Jew, as his Hebrew name shows.

10. *For the Son of man is come to seek and to save that which was lost.*

Come. This repels the insinuation against our Saviour's visit to Zacchæus.

He declares the Pharisees shewed their ignorance of His purpose.

Seek. My work is to *seek* as well as save such.

Characteristic feature of the kingdom of heaven, is compassion.

Christ condescending to seek the lost, a model to His servants.

None need despair, while God Himself is seeking them.

The righteous with all their progress have still their wanderings.

Divine grace begins, Divine compassion completes spiritual life.

"I am found of those that sought Me not." Isa. lxx. 1.

Come to seek. Implies it was his chosen work, not out of His way.

Here He hints at His Divinity as the promised Messiah.

1, An extremely *humbling*; 2, indescribably *consoling*; 3, powerfully *saving* word.

Lost. Not *them* alone, but the entire host of lost sinners.

Lost, 1, to holiness. 2, the Church. 3, heaven. 4, God.

A life of sin does not exclude hopelessly from the kingdom.

But while the door of repentance remains open mercy cannot be trifled with.

"Go ye rather to the lost sheep, of the house of Israel." Matt x. 6.

"I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24.

A city is lost to loyalty and revenue when in rebellion.

A traveller is lost when he has missed his way in the wilderness.

A patient is lost when his disease is incurable.

A prisoner is lost, sentence of death being passed upon him.

ζητῆσαι. God seeks in man something which comes to meet His eternal love, with the susceptibility of receiving it. *Meyer.* Instead of attracting, everything in the natural heart repels God. *ἀπολωλός.* Those incurring damnation. *Meyer.* Those both carelessly lost, and actually ruined. *Thue.* iv. 21, *Bengel.*

11. *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

Heard these things. People were attentive, "faith comes by hearing."

Nigh to Jerusalem. Luke ii. 22. Jericho was about 20 miles from Jerusalem.

Jews thought that the Messiah would collect them in Galilee, and reign on the mount of Olives.

Added. In the presence of the murmuring multitude.

Things contradictory to all their expectations of the Messiah.

Parable. *Notes* Luke iv. 23; v. 36. To teach a patient waiting, and to encourage active working during his absence.

Disciples were disposed to share the universal hostility to their Master's views.

This tide would set heavily against Him, especially after his death, and seem to falsify His pretensions.

The excitement of expectation was at its height on His approach to Jerusalem.

His enemies gathered in force were about to test His claims.

Kingdom. The world cares not for a king whose throne is a cross.

His approach to Jerusalem shews high courage and quiet dignity.

Immediately. Jews everywhere hoped the Messiah's kingdom was about to appear.

Daniel's seventy weeks were just expiring.

The sceptre had recently departed from Judah and pointed to Shiloh. Gen. xlix. 10.

All "the signs of the times" proclaimed the Messiah's advent.

Jews soon gathered from all nations to Jerusalem. Acts ii. 5.

Jesus would REPRESS impatience in waiting for the Christ.

He would enjoin *working* for Him during His absence.

He would strengthen His disciples against that stream of hostility now running fearfully against Him.

He knew His death would soon destroy all their lofty expectations.

προσθεῖς εἶπε. He went on to deliver a parable. *Wordsworth.* παραβολὴν. Spoken in the court of Zachæus' house. *Meyer, Andrews.* Spoken in the house of Zachæus *Alford.* At his departure from Jericho. *Stier, Oosterzee.* Life of Archelaus, son of Herod the Great, seems the ground-work of this parable. The kings of the Herodian family made journeys to Rome to receive their "kingdom." *Alford.* At a time when the Roman senators made and unmade kings, such events were of frequent occurrence. The Jews sent an embassy to Rome, to dissuade Cæsar from permitting Archelaus to reign over them; but Augustus would not listen to them. *Trench.* The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great splendor. Different from Matt. xxv. 14-30. *Lange, Ebrard, Neander, De Wette, Stier.* An expansion by Luke. *Oosterzee.* Identical. *Calvin, Olshausen, Meyer.* ἔγγυς. The distance of Jericho from Jerusalem was 150 stadia, about 16 English miles and 6 furlongs. *Alford.*

12. *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*

Nobleman. Signature of the Lord's royal descent and dignity.

The nobility of Jesus was the highest of all, uniting all.

Son of God, from eternity, and Son of David in time.

He concealed the greatness of His first, and regarded not that of the second.

He hath on His vesture, KING OF KINGS AND LORD OF LORDS. Rev. xix. 16.

Far country. Prophecy of His departure from earth to His Father.

His design is to repress the prevalent idea of an immediate reign.

The heavenly world an *actual* region opposed to this.

"Sit on My right hand, until I make Thine enemies Thy footstool."

Heb. i. 13.

Greater his long-suffering, the more dreadful the doom of His foes.

Kingdom. Gr. *royalty*. He departs to receive the crown and return.

Christ's kingdom confirmed on the manifold ground of right.

As the Son of David He receives the patrimonial inheritance which belonged to Him from eternity as the Son of God.

God "set Him at His own right hand far above all principalities and powers." Eph. i. 20-21.

"He gave Him to be the Head over all things to the Church." Eph. i. 22.

εὐγενής, *well-born*, above others, a man of noble descent, furnished with the highest title to command, by right of birth. *Lange*. χώραν μακρὰν.—His ascension to heaven. *Trench, Bengel*; His leaving the Jews, and going over to the Gentiles. *Augustine*.

βασιλείαν. The E. V. implies a different kingdom from that which he had. Any other explanation supposes many circumstances not related. *Campbell*. A private of high lineage, but not king by birth. *Stier*. Herod, under the government of Antigonos, journeyed to Rome, pretending to seek a crown for Aristobulus, but was himself consecrated king, amid idolatrous rites. Archelaus, his son, afterwards went to Rome, and contended with his brother Antipas for the royalty. Herod the Great went up to Rome for this purpose. Mark Antony and Cæsar espoused his cause, and Messala introduced Herod in the senate, and a decree was passed in his favor. Herod, with Antony and Cæsar on either arm, with the consuls and other magistrates before him, left the senate house, in order to offer up sacrifices, and lay up the decree in the Capitol. *Smith, Kitto, Milman*. This parable was spoken to His disciples generally. Parable of *The Pounds*, to the Apostles. *Trench*.

13. *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

Ten. Gr. *ten of His servants*, as there were ten virgins.

Ten commandments. Ten implies abundance of gifts.

Servants. All adhering in fidelity and obedience to their future king. His attendants expected preferments at His court.

Their only preferment here, devoted laborious energy in His service.

Delivered. None so humble as to have been forgotten in this distribution.

“No man liveth unto himself.” Rom. xiv. 7.

Sloth or vanity, will cause some *sad* accounts to be rendered.

The confidence reposed, should secure the fidelity of the servant.

Pounds. *Minae*; Pieces of money, generally about £6 each.

He gave precisely the same amount to each servant.

All are *equally* responsible, and it cannot be transferred.

A caviller asks, “Why did He not distribute arms, while His subjects were in rebellion?” answer in John xviii. 26.

It symbolizes the *peaceful* occupation and law of love of His future realm.

The Lord puts in their hands a slight gift, as *test* of their fidelity.

Manifold gifts, but *one* duty, and but *one* Spirit.

The endowments of a Christian, are a *call* to the work of the Lord.

God distributes His gifts, to our weak minds, strangely, but holily.

The Apostles in parable of “The Talents,” receive infinitely the largest gifts. Matt. xxv. 14.

Bankrupts dread to know the amount of their debt, sinners of responsibility.

Scriptures, Sabbath, ministry, conscience, Throne of Grace.

Phocion refusing *Alexander's* gift, said “If I take it and occupy it not, it is as though *I had it not.*”

Trading in spiritual gifts, most perilous, yet safest commerce.

Yet gifts are not bestowed to be wasted, buried, or appropriated.

Not given to buy liveries, robes, equipages, and palaces.

Occupy. Gr. *trade*, negotiate, do business.

Wisely trading in the riches of Christ, the highest and noblest gain.

The best merchant is he who gains for his master.

With regard to God, this trade implies, **giving up all to gain all!**

With regard to men “more blessed to give than to receive.” Acts xx. 35.

Holy personal influence unsecre and unceasing.

As money at interest is not idle, it knows no sabbath.

“**Receive ye the Holy Ghost.**”—Gave them their ten pounds.

Believers, ministers, are not baptized nor ordained to be idle.

“Spirit is given to every man, to profit withal.” 1 Cor. xii. 7.

“As every one has received the gift, so let him minister.” 1 Pet. iv. 10.

Jacob saw angels ascending and descending, none standing still. Gen.

xxviii. 12.

Come. In judgment to recompense to every man, &c. Matt. xvi. 27. The *uncertainty* of the time, should render us ever watchful.

As it respects the world, to give up the visible for the invisible.

The myriad-tongued voice of nature is ever preaching, and the life of every man of God illustrating these words, "Occupy till I come."

"Work ye manful while ye may,
Work for God in this your day.
Wait His coming; it is sure;
Godly deeds alone endure."

δέκα μνᾶς. The *mina*, a weight or sum of money, sixty of which went to the talent Attic, this, doubtless, being the system referred to in the N.T. The *mina*, = 100 drachmæ = about £3 6s. 8d. at that time. *Prescott.* The Attic *mina* is one-sixtieth of a talent, and equal to about £3 English money. *Alford, Bengel.*

Parable of The *Pounds* shows equal fidelity, with different degrees of advantage. *Talents*, different degrees of improvement of equal opportunities. *Brown.* *Talents*, inward gifts; *Pounds*, spheres of labor. *Stier.* *δέκα.* The households of the ancient noblemen resemble nations rather than families. *Seneca.*

Πραγματεύσασθε, properly "trade." *Bengel.* Like negotior, to do business. "Occupy," a Latinism, *occupare pecuniam. Cicero.* "Occupy" had formerly the meaning of to "employ" or "use," especially in business. The following, out of North, *Plutarch's Lives*, p. 505, is given in Trezsch, *Select Glossary*, s. v.—"He made as though he had occasion to *occupy* money, and so borrowed a great sum of them." Compare Ex. xxxviii. 24; Judg. xvi. 11. *Prescott.*

ἔρχομαι. While I am departing and returning. So some find "descensus ad inferos" intimated in this passage. *Bossuet.* *ὡς ἔρχομαι*, "while I am coming." The indicative mood marks more forcibly the *uncertainty* of the time of our Lord's advent, and that He is *always coming* to every man. 1 Tim. iv. 13; John xxi. 22. *Wordsworth.*

14. *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.*

Citizens. Jews, seed of Abraham, were Christ's fellow citizens.

Hated him. The wisest rulers cannot satisfy the populace

This is but the shadow of the sinner's rebellion against God.

Rejecting Jesus' reign, we become slaves of Satan.

Following the maxims of this world, we renounce Christ's authority.

They hated Him living, hated Him dying, and now hate Him on the throne.

All the persecutions of His followers illustrate this rebellion.

The stoning of Stephen, the beheading of James, the persecution of Paul.

Message of defiance sent after Him, "We have no king but *Cæsar.*"

"Now have they both seen and hated Me, and My Father." John xv. 24.

The excited passions of men hate with, or without reason.

All the proofs of a Saviour's love, avail nothing to melt this deep seated enmity.

The more intensely He loved them, the more intensely they hated Him.

Message. Gr. *deputation*. Eighty Jews followed Archelaus.

Eight thousand followed Augustus for the same purpose.

On his return he gave cities to his faithful followers, but slew his enemies.

Our Lord hints, that our rebel race had sent a solemn and formal protest against Himself, to the *Throne of God*.

The Jews would not have the *Saviour of sinners* for their Messiah.

Luke xv. 2.

Their daring treason culminated at and after his death.

This man. "Write not *The King of the Jews*," the rejection of the Messiah in His highest act of mercy.

"*Man*," not in the original: Greek, indicating great scorn.

Will not. The fearful obstinacy and rebellion of a depraved WILL!

Men sacrifice health, character, wealth, life itself for the WILL!

A threefold submission, 1, our *carnal* hearts to His *holiness*.

2, our *proud* hearts to His *mercy*. 3. our *revolting* hearts to His *sovereignty*.

"The kings of the earth have set themselves against the Lord." &c.,
Psa. ii. 2.

To reign. "He came unto His own, and His own received Him not."
John i. 11.

"The carnal mind is enmity against God." Rom. viii. 7.

Doctrines are well enough for the unrenewed, if there were no precepts.

Christianity would be tolerated if it did not demand *holiness*!

πρεσβείαν. As the Jews sent counter embassies to Rome, to frustrate the appeal mentioned in a preceding note, in the case of Archelaus. Incident inserted for ornament. *Kuinoel*. οὐ θέλομεν.—*We do not wish, we refuse*. No fuel makes a fiercer flame in Tophet than a sinful will. *Bernard*. τοῦτον, *this fellow*—with open contempt. *Stier*.

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 money, that he might know how much every man had gained by trading.*

Returned. Refers to our Lord's glorious coming at the end of the world, the Great Day of account.

Alexander on his return from India, punished those who denied his return.

Christ returned at Pentecost, and when Jerusalem was destroyed.
 But the return here intended is the Day of Judgment. Acts i. 11.
Kingdom, the actual government, that for which we daily pray to come.
 Then will be "given Him dominion, glory, and a kingdom. Dan .vii. 14.
Called. Every one shall give an account of himself to God. Rom. xiv. 12.
 Teachers, pastors, and parents are entrusted with immortal souls.
 Solemn will be their account, and no man will be forgotten. 2 Cor. v. 10.
 Disorder, confusion, and unpunished sin will not always cover the earth.
 Men trust, His eye cannot *pierce* the veils, the crowd, the night of guilt.
Gained. All persons trading for Christ shall be gainers.
 Though Israel be not gathered, yet they will be glorious. Isa. xlix. 5.
 All who are alike *faithful* are not alike *successful*.
 Abraham, Enoch, Noah, Lot, Daniel, had but few converts.
Trading. Christian life. 1, the capital. 2, income. 3, profits.

διεπραγματεύσατο, what business they had carried on. Alford. *τίς τί.* A double question.—Who had gained? and what? Webster's Syntax.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

Thy pound. He does not say *I* have gained, but *thy pound* has gained.
 It is the Lord's gift, not the servant's industry.

Every sanctified heart will render all the praise to sovereign *Grace*.
 Rev. i. 5.

Ignorance and vanity may claim some credit now, but nothing then.

Not the amount of *gain*, but the degree of *diligence* will be rewarded.

"I labored more abundantly than they all: yet not I, but the grace of
 God which was with me." 1 Cor. xv. 10.

He speaks of what the Lord had done by him. Rom. xv. 18.

Gained. Ineffable joy will fill the heart of the faithful in that day.

The least gift may be a source of inexhaustible blessing.

Even a cup of cold water given in the name of Christ shall not lose its
 reward. Mark ix. 41.

17. And he said unto him, Well, thou good servant: because thou hast been faithful
 in a very little, have thou authority over ten cities.

Well done. The *end* of our spiritual work, a divine rest for ever.

Heb. iv. 9.

Well. The praise of God at the last, the only praise worth the name. The praise of men is oft deceitful, always dangerous.

Faithful. Earth can give no such patent of nobility as this.

Many once full of earthly honors, in eternity may hear, "*Thou fool.*"

In little. Mercies and gifts few or many alter not our accountability.

"He that keepeth the fig tree, shall eat the fruit thereof." Prov. xxviii. 18.

He who begins *low*, is in a fair way to *rise*. 1 Tim. iii. 13.

Have thou. Gr. *Be assured that you have.*

The *certain* reward of all true Christians in the world to come.

In this world, they receive little recompense save persecution. Luke xvi. 25.

Their names are cast out as evil, they enter the kingdom through tribulation.

"The sufferings of the present time are not worthy to be compared with the glory to be revealed." Rom. viii. 18.

Authority. Believers now toil like servants, will then reign like kings. Rev. xx. 6.

Ten cities. The reward corresponds, not to the one pound given, but to the ten gained.

This implies, degrees of rewards in the heavenly kingdom.

Antony gave Cleopatra three cities in Spain.

Artaxerxes the Persian gave Themistocles the Greek hero five cities.

Alexander returning from India thus treated his friends.

Archelaus as Ethnarch gave his friends cities to possess.

A pound will not purchase a cottage much less a city.

What unspeakable grandeur must there be in Jehovah's kingdom!

The duty performed was that of a private servant to a master.

The reward is *kingly*, that of a sovereign prince to a noble.

If we *serve* our Master as a *king*, He will recompense us.

The gifts bestowed in this life do not compare with those of heaven.

God's rewards regard the FULLNESS of HIS MERCY, not our wretchedly poor service.

ἴσθι ἔχων, "*scias te habere.*" Valck. in Wordsworth. Be assured that you have.

Webster's *Syntax*. πάλαιον,—literally, as referring to the saints reigning on earth during the millennium. *Stier*.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

Thy pound. Saints of God of one mind while toiling day by day.

"Not unto us, O Lord, but to Thy name give the praise." Psa. cxv. 1.

"Not I, but the grace of God which was with me." 1 Cor. xv. 10.

Gained. Wealth unimproved *makes itself* wings. Prov. xxiii. 5.

Gifts and graces improved secure a blessed reward.

Five pounds. Fidelity, God requires, whether trusted with much or little.

Each one brought at least as much as he had received.

Alas! how many from gospel lands will not be able to do even this.

One star differeth from another star in glory. 1 Cor. xv. 41.

The glory of each saint differs, their common joy is the same.

The degrees of glory in heaven will depend on our fidelity here.

Every vessel on the sea *alike full*, but not *alike large*. 1 Cor. iii. 8.

ἐποίησε, *made*, not "*gained*," as in E.V.; not the same word as in verse 16. *Alford*.

19. *And he said likewise to him, Be thou also over five cities.*

Be thou. The Lord kindly reckons to him as *merit* what he ascribed to the gift.

Five cities. God receives nothing from us however laborious we may be.

Like a king, He scatters crowns, thrones, and kingdoms to His servants. The boundless resources of Christ's kingdom are hinted at.

A believer's preferment will be as if a poor mechanic were transferred from his shopboard to rule over ten or five cities.

Both servants had doubled that entrusted to them.

Not our success, but our constant *aim*, the *criterion*.

Hasty judgments so very common are here rebuked. Luke xiii. 2.

We measure the *fruit*, not knowing how much God has *sown*.

Nor what glorious rewards there are for fidelity unknown to us.

20. *And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:*

Another came. Contrasted with the two former.

There are only two classes however differing in degrees.

1. The faithful servants. 2. The unfaithful.

This man came forward with self-confidence, characteristic of the unfaithful. Matt. vii. 22.

Saying. Every rational creature in His kingdom has *one* talent. This man evidently thought it so *little*, as not worth the trouble of increasing.

It is the world-wide excuse of *guilty indolence*.

Not positive evil doing, but *guilty idleness*. He knew but did not.

He is not merely a *timid* character, but *slothful*.

Indolence on earth will be surely punished as crime. Rev. xx. 4; xxii. 14.

Burying his talent, as much trouble as *improving* it.

Many *toil* harder, *endure* far more, to force their way to ruin, than would require to believe, repent and be saved.

A sullen kind of labor, idly *resists* the impulses of the Spirit.

Called by some "*hoarding up the merit of Christ*."

He that would wickedly bury one talent, would bury a thousand.

Here is thy pound. The greatest boasters are ever the least doers.

1. It is fearful to *sin*. 2. Worse to *delight* in it. 3. Worse to *defend* it.

A perfect breach with God, he daringly throws up his Saviour altogether.

He had only hoarded the dry seed, instead of letting it bear fruit.

Fidelity in little things, with God, is a great price.

Each one is prone to disparage his own opportunities of usefulness.

The business man persuades himself, that he has *no leisure*.

Will he find leisure to sicken, to die, to stand in judgment?

A man of fortune speaks of "*virtuous poverty, and of piety practised in a cottage*."

The poor man talks of his miracles of goodness, *if he had the means*.

I have kept. A so-called innocent life, another word for buried talent.

"So live, that you will be ready for your last reckoning," said the heathen *Cicero*.

Improving the beginnings of grace, one will soon grow rich in faith

The pilot called to the helm in a storm, dare not slumber.

Idleness ever thrusts from one's self the gift of grace.

This evil servant never *appropriated* God's mercy.

Laid. Thus God's gifts to Christians are often *concealed*, to quiet conscience.

He buries his Lord's goods, who seeks only his *own* pleasure and honor.

These say they have done *no harm*, if they have done *no good*.

Sins of omission will receive punishment, as those of commission.

Napkin. A handkerchief of any kind.

The idle servant did not need it, for its proper use.

"In the sweat of thy face, thou shalt eat thy bread." Gen. iii 19.

As it was used for binding the dead, some make it here allegorical of a *sleeping conscience, of a dead soul. Theophylact*.

ὁ before ἔρεπος. *Laehmann, Tischendorf.* σουδαρίφ.—*Sweat-cloth.* This is the body. *Muller.* The Latin word *sudarium* (from *sudor*) passed into many Eastern dialects. *Buxtorf.* The Papacy provides a σουδάριον for its children, and requires them, on pain of damnation, to wrap up their conscience, as if it were a dead corpse, in the folds. *Wordsworth.* Of Latin origin, Roman *hand-kerchief*; *head-cover*, among the Greeks, a napkin, nappa, little wiper. *Bloomfield.* Rabbinical citations show that the Jews used the *nupkin* or *handkerchief* for wrapping and keeping their money in. *Alford.*

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.*

Feared. Half true, for an evil conscience ever convicts us. Gen. iii. 10. An impudent speech and self-contradicting.

With an honest fear of a strict reckoning he could not have remained idle.

Our first parents after sinning were afraid of their *Father*.

This was the fear of devils, believing and trembling. Jas. ii. 19.

David was afraid to bring home the ark of the Lord. 2 Sam. vi. 9.

Austere. Every thing is hard when running counter to our *will*.

Accusing God of injustice will not cancel our sins.

Humble faith conceives of a God of justice as well as of mercy.

Idleness to palliate its own shame, murmurs against Divine goodness.

Man becomes wicked evermore through thinking evil of God.

No one with wrong ideas of God can have a correct creed.

God's attributes are the *foundation* of all true theology.

God appears hard when not seen by faith in His Son.

The murmuring Israelites thus charged God in the wilderness.

The wicked first misrepresent God, then excuse themselves from loving Him.

Satan began his evil work by insinuating hard thoughts about God. Gen. iii. 1.

Every scoffing infidel since has only echoed his master.

Reapest. This self-seeker separated his own interests from that of his Lord.

He promiseth himself no *comfort* in improving the gifts entrusted to him.

He would tacitly reproach his Lord, for having given him too little.

He would excuse his own sloth, by censuring his Lord.

But such language proves he thought his Lord *indulgent*.

If he gained anything his master would reap the fruits.

If he lost, the responsibility would be his own.

Takest up. Proverbial for a griping disposition.

Acknowledging he knew his master sooner or later *would* reap.

But that His demands, surpass imparted grace or gifts.

The sluggard folding his arms, cries, "It is vain to try to satisfy His strictness."

Like that unfaithful servant, each unrenewed one would excuse his rebellion.

But of all these attempts at self-justification, we must repent.

ἐφοβοῦμην. He might have lost it by trading. *De Wette, Meyer.* One not an apostate, who forgot his master's love, but remembered his inexorable rigor. *Olshausen.* Against the entire spirit of the parable. *Oosterzee.* αὐστηρὸς.—1, dry. 2, sour. Servile fear only esteemed God as a severe master. *Quesnel.* αἶψας, taking up and keeping what others had laid down. *Wetstein.* ἔσπειρας, winnowing out of season. *Meyer;* sowing. *Erasmus, Beza.*

22. *And he saith unto him, Out 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:*

Own mouth. A guilty conscience seeking an excuse, only deepens its guilt.

Self-love by nature atheistic, still must have some fancied god.

This being is *over indulgent* at one time, and a tyrant at another.

"Ye thought Me altogether like unto yourselves." *Psa. l. 21.*

Confession as ground of judgment, a common principle of justice.

An Amalekite confessing he had slain Saul, was put to death.

2 Sam. i. 16.

Eliphaz to Job—"Thine own mouth condemneth thee." *Job xv. 6.*

Many plead infirmities and native tendencies.

But no excuse will avail there with the Judge.

"Every mouth will be stopped, all the world stand," &c. *Rom. iii. 19.*

Judge thee. False profession and formality abide not the fire of God's judgment.

"For the fire shall try every man's work of what sort." *1 Cor. iii. 13.*

Excuses quieting conscience *here*, will avail nothing *there*.

Possessors of *buried* talents will wish their privileges had been less.

Millions grasping after wealth, may then wish they had been beggars on earth.

Myriads toiling after honor, may wish they never had any influence.

Wicked. Let no man undervalue the gifts which God entrusts.

Indolence and impertinence characterize unfaithful servants.

He who shuns self-denial will condemn his Lord for hardness.

Equally insolent and cowardly are false thoughts concerning God.

• **Thou knewest.** Those condemned at the last day, will not perish for lack of knowledge.

Our very *pleas* will furnish ground to convict us.

The very talent he produced is a witness to his falsehood.

A single talent is much (of gold £5475) viewing our unworthiness.

Thou surely couldst have done *something* with it.

Austere. This murmuring, the accusation of a rebellious heart.

God, unlike Pharaoh, never requires bricks without straw.

Our moral powers are benumbed by original and actual sin.

Our depravity alone disables us from doing our duty.

He demands nothing except He offers us grace to perform.

Not sow. This was a falsehood, His very pound was the seed.

Faithless disciples' excuses result only in shame and contempt.

Indifference to Christ's kingdom was disloyalty at heart to his King.

πονηρὸς.—Thou malignant servant. *Major*. *πονηρὸς* contemplates evil on the side of its positive malignity; its will and power to work mischief. *φᾶνλος*, on the contrary, contemplates evil on the side of its good-for-nothingness, the impossibility of any true gain ever coming forth from it. *Trench's Synonyms*. •

ἔε after λέγει, omitted. *Tischendorf, Alford, Cod. Sinai*. We learn nothing of his revellings, but first of his sloth. Malice, the feature of his character shewn in the unprovoked slur which, under pretence of vindicating his own conduct, he threw upon his master. *Stier*. *ἀυστηρὸς* primarily, dry, then hard, sour. Ironically spoken. *De Wette, Lange*; a question of indignation. *Meyer*.

23. *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

Bank. The table or counter at which oriental money changers still sit.

Matt. xxi. 12.

It is found as often in the street as in an office.

Anciently Greeks and others deposited treasures in their temples.

Conquerors in taking the *temples* seized the *wealth* of the nation.

Their treasures were under the *double* protection of the *priests* and the *gods*.

The first *public bank* was founded in Venice in 1157.

In Athens and Rome private bankers lent money at 25 per cent.

Usury. "He that putteth not out his money to usury." Psa. xv. 5.

Ezek. xviii. 8.

They were permitted to take interest of other nations, not of Jews.

Deut. xxiii. 20.

One of many dividing lines between Jews and surrounding tribes.

If we refuse sowing in time how can we reap in eternity?

If we hide our talent on earth how can we find it in heaven?

τράπεζαν, the exchange table. *Bengel*. *τραπεζίταις*, money changers. *Griesbach*. A low table; *Bancus*, *Latin*, hence *Bank*. This question of our Lord's may throw some light on the question concerning the lawfulness of *usury*. One of our Lord's reputed sayings was *γίνεσθε δόκιμοι τραπεζίται*. *Origen*, quoted in *Wordsworth*.

Who are the *τραπεζίται*? Stronger characters who may lead the more timid to useful employment of gifts. *Otshausen*, *Trench*. Objectionable, not answering to the *character addressed*, he was not timid, but false and slothful:—nor to the *facts of the case*; impossible to employ the grace given to one, through *another's* means, without working one's self. Had he been afraid, he might at least have provided that his lord would not have lost the interest of his money, but in this injustice he proved himself not only slothful, but wicked. *Alford*.

24. *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.*

Stood by. Angels who take an active part in the final judgment.

Take. Those who will not righteously use their gifts must *lose* them.

A law which holds good in things bodily and mental as well as spiritual.

Disciples who were grasping earthly honors needed this warning.

To *gain* nothing in spiritual as natural husbandry is the way to *lose* everything.

Refusing to use our means for Christ we *forfeit* all.

Give it. Those doing good find their sphere ever enlarging.

Ten pounds. This disproves the charge of the Lord being severe.

He gives freely of His treasures to those who have been faithful.

Characteristic of His reign; it is not *unreasonable exaction* but *free reward*.

παρεστῶσιν. Others who had given up their account. *Stier*; royal guards. *Oosterzee*; added for the sake of ornament. *Kuinoc*; angels. *Bengel*.

25. (*And they said unto him, Lord, he hath ten pounds.*)

Said. Spoken by *standers-by*, in the parable, surprised at such a decision.

This faint remonstrance gives emphasis to the Lord's declaration.

It indicates the amazement of all beholding the reward of the righteous.

Some have an envious eye since Christ has a bountiful hand.

Ten pounds. Among the strangest sights to the sons of earth is the prosperity of the righteous.

They are ever scattering their wealth, yet increasing.

Not said perhaps through envy, but in astonishment at the strange decision.

He hath ten pounds and ten cities beside.

God's mercy to redeemed sinners will kindle *wonder* among angels through eternity.

καὶ εἶπον. In parenthesis. *Lachmann, Ewald, Alford.* To the other servants. *Kuinoek.* Others refer to angels, but the object of such a saying being introduced is not yet satisfactorily explained. *Stier.*

26. *For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

Which hath. Those who improve their privileges obtain greater.

He will mark not the number or greatness of our deeds but our fidelity.

Hath not. Those who are content with the idle possessions of Christian name.

The barren fig tree represents also a *cumberer* of the ground.

The unprofitable servant is cast into outer darkness as an evil doer.

Matt. viii. 12.

Taken. Saltless salt, and a candle giving no light, are useless.

He who will deserve a throne, must not lose his crown. Rev. iii. 11.

γὰρ, omitted by the most ancient authorities. Probably inserted from Matt. xxv. 29. *Alford*: omitted. *Cod. Sinai.* ὑμῖν, omitted. *Cod. Sinai.* ἀπ' αὐτοῦ, omitted by many ancient authorities. *Alford*: omitted. *Cod. Sinai.*

27. *But those nine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

Mine. Thus majestically in HIS OWN PERSON, the Lord pronounces sentence.

Enemies. Who should have been my *subjects*, but now *enemies*, nay, rebels.

"My hand findeth them out." Psa. xxi. 8. None can escape.

"Though thou set thy nest among the stars, yet will I bring thee down."

Obad. verse 4.

"Let us break his bonds asunder, and cast his cords." &c. Psa. ii. 3.

Unbelievers are willing to be *saved* by Christ, but not ruled by him.

Would not. Not to obey, may be ignorance, *would not* was rebellion.

They would not permit Me to secure their salvation.

Those rejecting the Lamb to *atone*, will have the Lion to *tear*. Psa. l. 22.

Reign. "We have no king but Cæsar," points at the Jews. John xix. 15.

To Cæsar shall they go, Cæsar shall be their *ruin* eternal.

Bring. Command given to the royal guards or angels.

Sanhedrim aiding at Christ's death, will stand at His bar.

Annas and Caiaphas will yet be brought before Jesus, once their *prisoner*.

Herod, robeless and crownless, with Pilate, will be there.

Slay them. Implying degrees of punishment as of guilt.

Accomplished in the destruction of Jerusalem.

History cannot parallel the slaughter during, and at Jerusalem's capture.

It will be completely fulfilled in the Day of Judgment.

Not only the Lord's, but enemies of all righteousness.

A testimony of the "fierceness of the wrath of the Lamb." Rev. vi. 16.

As the guilt of the Jews was greater, so their punishment was more terrible.

They saw Christianity victorious among the Gentiles, and themselves taken away as dross.

Those who reject or neglect *everlasting* SALVATION, "shall be punished with *everlasting* destruction." 2 Thess. i. 9.

After uttering this solemn sentence, He proceeds to Jerusalem to be crucified.

Before me. In His presence. This was familiar in Eastern courts. 1 Sam. xv. 33.

Captives not slain, were sold into slavery.

American jury in some states are compelled to witness the verdict finished.

He who now intercedes for all contrite sinners, will be silent in that day.

Those who will not be ruled by the *grace* of Christ, will inevitably be ruined by the *wrath* of Christ.

The King of Heaven. 1. His origin. 2. His destiny. 3. His departure and return.

His servants. 1. Their calling. 2. Their responsibility. 3. Their recompense.

His enemies. 1. Their hatred. 2. Their weakness. 3. Their punishment.

πλήν, equivalent to πλείον, and more than this. For ἐκείνους read τούτους, *Tischendorf, Alford, Cod. Sinai*. They had insultingly called Him τούτον, this fellow. *Stier*. τοὺς μὴ θελήσαντας, *who refused*. A prophetic reference to the cry,—“We have no king but Cæsar.” *Wordsworth*. ἀγάγετε. The words of the king, not Christ's. *Doddridge, Kinoel*. After κατασφάξατε, add αὐτούς. *Cod. Sinai*.

28. ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

Went. In all our sad journeyings, Jesus is our guide and forerunner.

With what alacrity He makes arrangements for His end!

Avoiding all His enemies' snares, He now goes directly to meet death.

He suffered death that He might gloriously conquer in it.

He received His right to His kingdom on the cross.

His death no self-sought refined act of suicide as scoffers charge, knowing

His Father's decree, “He was obedient unto death.” *Phil. ii. 8.*

Heb. v. 8.

Before. Many suppose that our Lord proceeded on His way in advance.

Christ our Head and Pattern goes before us to the sacrifice.

Millions now share the fruits of the cross, but refuse to trust it.

Amazed. *Mark x. 32.* At his hasting to a baptism of blood.

A mysterious word, thought to have been added by Peter.

He was greatly “straitened until it should be accomplished.” *Luke xii. 50.*

This festal procession from Jericho, halted on the Mount of Olives during the Sabbath.

Bound in spirit, He knew full well what awaited Him.

Moving the day following, the procession was increased by His followers from Jerusalem.

Ascending. Disciples, willing to join in the *celebration*, but not in the *sacrifice*.

When Religion leads in fashion the Church is thronged.

In times of persecution few join her solemn feasts.

Jerusalem. A mysterious glory hangs over its situation, history and religious position.

His friends were waiting to see Him come forth in the fulness of His glory.

His enemies hoped to expose Him, as the false Messiah.

ἔπορεύετο. Not immediately after saying these things, unless they were said in the morning, on His departure. *Alford.* We can trace our Lord from hour to hour, almost to His death. He came to Bethany six days before the Passover, John xii. 1. He spent either Friday or Saturday there. At the close of weekly worship, Mary anointed Him. His entry into Jerusalem took place on Sunday. John xii. 12. *Oosterzee.*

29. *And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,*

Bethphage. Heb. *Fig plantation.* No vestige of it can be found. Doubtless a very small village, its location being unknown.

Tradition locates it half-way between Bethany and the Mount of Olives. The entire distance of two miles is a rocky barren gorge.

Bethany. Luke xxiv. 50. Heb. *House of dates,* two miles from Jerusalem.

A village on the eastern slope of the Mount of Olives.

A mile from the western summit overlooking Jerusalem.

On the first day of the week, Jesus arrived at Bethany.

This was the last week of His great work before His crucifixion.

Here He raised Lazarus, feasted at the house of Simon the leper, anointed by Mary. John xi. 43; Matt. xxvi. 6.

His nightly visiting place for a week preceding His death.

In the circle of Martha and Mary, we view Him in domestic life.

Near by, in the act of blessing His disciples, He *ascended* to His throne. Acts i. 9.

The place is surrounded with olives, pomegranates, almonds, oaks, carobs, scarcely worth the name of *trees.*

Now *El Azariyeh*—from Lazarus, a ruinous, wretched village of some twenty families.

A square tower, a vault excavated in the limestone rock, twenty-six steps deep, called Lazarus' tomb.

The evening before, many Jews went to Bethany to see Jesus and Lazarus.

Olives. Mount of. Luke xix. 37. See Notes.

Sent. Final scenes were divinely arranged and carried out with care.

His solemn entry pointed Him out as the "passover" lamb. 1 Cor. v. 7.

He held Himself as *set apart for the sacrifice*. Heb. x. 7.

Two. It is generally believed they were Peter and John.

Βηθφαγή. "*Bethphage*," a house of unripe figs. *Lightfoot*. A small village belonging to the priests, on Mount Olivet. *Bede*. Probably east of Bethany. *Robinson*; north of Bethany. *Olin*; in sight of Jerusalem. *Hug*; a district. *Lightfoot*; south of the Mount of Offence. *Lichtenstein*, *Ellicott*; nearer to Jerusalem. *Wieseler*; a village. *Eusebius*; between Bethany and Jerusalem. *Calmet*; between Bethany and the Dead Sea. *Jerome*, *Origen*, *Reiland*. The Lord arrived at Bethany on Friday; entry into Jerusalem on Sunday. *Lichtenstein*, *Stier*, *Robinson*, *Wieseler*, *Meyer*. αὐτοῦ, omitted. *Tischendorf*, *Alford*, *Cod. Sinait.*

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.*

Go ye. With alacrity the Lord makes arrangements for His end.

Jesus having often avoided or divinely defeated the snares of His enemies, now goes directly to the death which He had long predicted.

Shall find. His knowledge boundless, reached even thoughts. Matt. xii. 25; John ii. 25.

From the beginning He knew His betrayer. John vi. 64; Rom. ix. 5.

No darkness can ever conceal workers of iniquity. Job. xxxiv. 22; Rom. ii. 16.

Colt. Eastern asses noted for speed, untameableness and beauty.

No better description of them can be found than in Job xxxix. 5., &c.

On them princes entered their capital. Judges. v. 10; 1 King. xxii. 34.

Used also as a beast of burden, and for ploughing, riding, and draught.

The wild ass of Asia, among the fleetest of the dwellers in the wilderness.

Jer. ii. 24.

In God's service, unclean becomes clean, vile, becomes honorable.

The horse in Scripture is generally the *war-horse*. Jer. viii. 6; Zec. x. 3.

Messiah, thus mounted, represents the "King of Peace." Zech. ix. 9.

Jesus, *King of Israel*, gives the answer to many questions.

In the meekness of majesty, He ignores external grandeur.

Tied. Typifies as some suppose the binding of nations by Satan.

Minutest particulars impressed by the Holy Spirit in the Apostles' memory.

Never sat. Beasts unused were better for the sacrifice.
 Greeks and Romans owe to revelation all the *interest* of their altar.
 Loose. The prophet of Galilee bids the dumb brute to be loosened.
 The same word of Divine power strikes off the fetters of sin.
 Jesus, a king, at whose disposal all things stand.
 For Himself and servants, no provision is laid up *beforehand*.
 In Christ, saints live "as having nothing, yet possessing all things."
 2 Cor. vi. 10.

Neither. Christ has a prior title to all our estates.
 At His call, we must surrender goods, friends, our own souls.
 No tie can bind on earth, when the Lord is pleased to unloose.

For εἰπών, *Cod. Sinai*. has λέγων. πῶλον. Luke does not mention the prophecy from Zech. ix. 9. History gives no instance of a king riding on an ass. *Stier*. He forgets Darius, in a battle with the Scythians, rode on an ass. Persian kings would not mount, but were lifted on their asses. *Bengel*. ἐκάθισε. *New period, new prince, new animal. Lange*. *New grave, new milch-kine, new cart*, 1 Sam. vi. 7. *Lewis*. The ashes of the heifer, sprinkling the unclean one, never under the yoke.

πῶλον. A type of the Gentiles. *Brentius, Luthardt*. Untamed heathenism. *Justin Martyr*. As yet wild, younger, and untamed in the faith. In prophetic symbolism, the ass signifies *peace*, the horse, *war. Lange*. Luke makes no allusion to Zech. ix. 9, as he wrote to the Gentiles, who knew not the prophecy. *Major*. The evangelist accommodates the record to the prophecy. *Wakefield*. Intacta totidem cervicis juvenas. *Geor.* iv. Currus et intactas boves. *Horace*, *Epod.* ix. Owners the secret friends of the Lord. *Oosterzee*. Divinely made willing to lose their goods. *Alexander*. *Matt.* speaks of an ass and a foal, while Mark and Luke say nothing of the ass; when both may be conceived there is no variance, though one relate one thing, and another another; much less where one relates *one thing*, another *both. Augustine*. καὶ before λύσartes. *Tischendorf, Alford*.

31. *And if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord hath need of him.*

Thus say. When the Lord has a work for our tongue, words will not be wanting.

Lord. As a divine name equivalent to Jehovah.
 The owner a disciple, would understand the title in this sense.
 If a mere stranger, his consent was secured by divine influence.
 The Lord's methods of reaching the wards of the heart are secret.
 There is no evidence whatever of a previous arrangement.

No one can resist God calling for what is His own.

Our Lord's foreknowledge of the incidents, evidently superhuman.

"*The*," designates Christ the proprietor of all things.

"Every beast of the forest is Mine, and the cattle upon a thousand hills."

PSA. l. 10.

Needs. Strange words, He mysteriously held the keys of the human heart.

A parallel 1 Sam. x. 2-7, but Samuel speaks as God's servant.

How easily can almighty grace turn a nation as a river! PSA. cvii. 33.

αὐτῷ, omitted by many ancient authorities. *Alford*; omitted. *Cod. Sinai.* After *ἀύερε* add *αὐτόν*. *Cod. Sinai.*

32. *And they that were sent went their way, and found even as he had said unto them.*

Found. Some think this to have been chance, but there is no such *divinity* in God's empire, and no such word in the Christian's vocabulary.

No one ever disappointed in obeying the Lord's commands.

Uncertainty hangs on all things, but the promises of God.

They that go on Christ's errands, are sure to succeed. Isa. lv. 11.

Went their way. Their obedience was a severe test of their faith.

So likewise should we set about even the lowest works with greatest zeal and love, knowing that whatever is done for Christ is not slight, but meet for the kingdom of God. *Basil.*

33. *And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?*

Loosing. Publicly and without addressing any one.

There was no resistance on the part of the beast or its owners.

Thus easily doth Christ subdue the rebellious wills of men.

He came to open the prison doors of them that were bound. Isa. lxi. 1.

Loose? Is a demand by what *authority* they did so.

πῶλον. God, to prevent intercourse with heathen, discouraged the use of horses and chariots. "The king shall not multiply horses to himself," Deut. xvii. 16. Joshua was to

hough the horses, and burn the chariots, Josh. xi. 6. "Woe to them that stay on horses, and trust in chariots. Ashur shall not save us, we will not ride upon horses," Hosea xiv. 3. David directed Solomon, on his coronation-day, to ride upon an ass. Abraham, Moses, and Jair's thirty sons rode upon asses, Gen. xxii. 3; Ex. iv. 20; Judges x. 4.

οὐ κύριοι. Mark says only *τινὲς τῶν ἐστηκότων* (xi. 5). This is a mark of the later composition of Luke's gospel. *Wordsworth*.

34. *And they said, The Lord hath need of him.*

Need of him. The owner is honored in answering the call of Providence.

Christians should freely give their substance when required by Him.
Acts iv. 34.

The Lord hath need of each, heart, treasures, influence.

εἶπον. In the words they had been commanded to use. *Bengel*. Ὁ Κύριος, supposes an acquaintance with the owners. *Lange*.

35. *And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.*

Brought. The unresisting owner obeys the irresistible impulse.

Branches of palm trees were cut down and strewed in the way. Matt. xxi. 8; John xii. 13.

Garments. Luke vi. 29. The usual tokens of honor offered to Eastern kings.

Romans thus honored Cato, Commodus, and Maximus.

"They took every man his garment, and blew the trumpet." 2 Kings ix. 13.

Many willing to attend Christ at other people's expense.

But these gave their garments for His trappings.

He prefers the heart to the costliest sacrifices. Mic. vi. 7.

"Render your heart, not your garments," &c. Joel ii. 13.

Colt. The ass, according to ancient and oriental customs.

Our Lord might have called for cherubim or flaming wings to bear Him.

But He is meek and lowly, for the sake of the weary and heavy laden.

Set Jesus thereon. That is on the garments, for his comfort, and acknowledging Him as King.

Symbolical of His rule over men's souls, guiding the footsteps of the mind, bridling the wantonness of the heart, His word is a rein and a goad.
Ambrose.

ἐπιβίβασαν. Referring to the clothes. *Theophylact, Beza.* Christians derided as *Asinarii. Tertullian.* Mocking Jews ask—Did Jesus Christ, a God, ride on an unclean animal? *Sepp.* Since the Eternal Word was made *flesh*, there is nothing common or unclean.

ὑπὲρ τὰ ἰμάτια, intentionally carries out the prophecy, causing Him to ride both animals. *Strauss.* He rode both alternately. *Fritzsche.* He rode upon the *foal*, and the mother followed. *Alford.* When Mordecai was led forth, the streets were covered with myrtle, the porches with purple. Compare 1 *Mac.* xiii. 51, and 2 *Mac.* x. 7. He rode on an ass in His *first* advent; in His *second* He will appear on a white horse. *L.H.V.D.*

36. *And as he went, they spread their clothes in the way.*

As He went. Over the Mount of Olives, the only way whence the temple could be seen.

Our Lord's last entry into Jerusalem was *public.*

Rejoicing of the multitude at this triumph contrasts with his previous *seclusion.*

He would draw the eye of the *entire nation* upon himself.

The Lamb of God is about to be slain as a *sin-offering.*

Whatever men may think of the sacrifice, they cannot deny the fact of His death.

Jesus comes publicly to the city; it was a day of decision.

Prepared for with sacred foresight; longed for with fervent desire.

Adorned with the richest miracles and a festal revolution.

Spread. Clytemnestra spread garments before Agamemnon.

Alasnerus stripped himself of his royal apparel for Mordecai. Esth. vi. 10.

Jonathan stripped himself of his garment for his friend. 1 Sam. xviii. 4.

Jesus Christ divests Himself of His Divine robe, to clothe us sinners.

Similar respect is now shewn to men of rank in Hindostan.

Clothes. They divested themselves of their raiment to honor the Messiah.

Thus we must divest ourselves of all garments of self-righteousness.

Thus martyrs laid down life itself to place the crown upon Christ.

Note three degrees of loyalty to Christ. 1, some shouted Hosannas. 2, some cut down branches of trees and strewed them in His way. 3, some stripped off their garments and spread them in His 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 :*

Come nigh. His public entrance prepared with divine foresight.

Mount of Olives, *Gebel et Ter*, 200 feet higher than Jerusalem.

West is bounded by valley of Jehoshaphat and Kedron.

The road winds round southerly to Bethany and Jericho.

Under strata, red marble filled with white veins.

Of this marble the three Temples were mainly built.

Olive trees, reduced to a few *ancient* ones at present.

Two are said to have paid tax for 1000 years.

West side is full of tombs cut out of the rocks.

Of these the *monolith* (Absalom's tomb), is by far the largest.

Gethsemane lies at its feet west, Bethany invisible is on the eastern slope.

A ridge narrow and rapidly sloping on each side, extends two miles in length to the village of Bethany.

From the eastern end our Lord ascended to heaven. Acts. i. 12.

On this Mount three days before His death, He wept over the city. Matt. xxiii. 37.

His future judgments are connected with the Mount of Olives. Zech. xiv. 4.

It is 700 feet high, and separated from Jerusalem by the valley of Jehoshaphat and the brook Kedron.

David and Court exiled ascended in tears and bare foot. 2 Sam. xv. 30.

The view from the Mount of Olives, of Jerusalem. 1. Site of Temple.

2. Gethsemane. 3. Bethlehem. 4. Heights of Bethel. 5. Sepulchre of kings. 6. Cedron. 7. *Vale* of Jehoshaphat. 8. Mount of Offence. 9. Mountains of Moab. 10. Dead Sea. 11. River of Jordan.

12. Valley of Jericho. 13. Mount Zion or city of David. 14. Jerusalem with its walls and its thousand domes.

Nothing on earth can equal it for beauty or depth of interest,

Lebanon, Tabor, Ararat, have not a tithe of the interest.

Though Mount of Olives is a mere hill, compared with them.

Multitudes. The welcome immense in its reach and volume.

Unconscious response of earth to the angel-song. Luke ii. 13.

A mysterious impulse from *above*, swept over the mass.

For once, a visible, audible, glad welcome to His own city.

Disciples. All who followed Christ either drawn by his miracles or charms of His teaching.

Our Saviour had at *least* 500 converts. 1 Cor. xv. 6.

Rejoice. Hearts swollen with adoring wonder, gratitude and love.

With the festive offerings of our substance let us also greet Him.

Jerusalem once more *excited* by the expected Messiah. Matt. ii. 3.

Loud voice. They were doubtlessly seized by a sacred inspiration.

His hour of triumph, was one also of the deepest compassion.

Praise. Christ's triumph over the curse, the theme of their song.

Creation unites in honoring its King though in exile.

1. Inanimate nature; stones, verse 40. 2. Brutes, verse 30. 3. Responsible immortal beings, the righteous and wicked. 4. Angels join also.

Mighty works. Gr. *miracles*, over diseases, blindness, storms, death and hell.

At their accession kings, 1, ennobled favourites.—Christ saved sinners.

2. They remitted crimes and opened prisons. Christ pardoned, &c.

3. They bestowed medals. Christ scattered health, speech, sight, &c.

The crowning series of unparalleled wonders pressed upon them.

Dartimæus from Jericho, may himself have been present.

The home of Lazarus, as well as his empty grave, just in sight.

The name of Lazarus was doubtless on every tongue. John xii. 17.

The memory of these splendid miracles fresh in all minds.

Alas! soon to be forgotten in the cry "Crucify, Crucify Him."

καταβάσει. His course swept round the southern swell of the Mount of Olives. *Stanley, Ellicott.* Jews led a red cow yearly to be sacrificed there. *Maimonides.*

μαθητῶν. Roused by His miracles. *Rosenmuller.* The multitude who followed Christ. *Kuinoel.*

38. *Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

Blessed "Tell ye the daughter of Zion, behold thy king cometh."
Zech. ix. 9.

Expressly acknowledges Jesus, Messiah-King. Psa. cxviii. 25.

Saying. The Jews coming from Jerusalem formed the *first chorus.*

The people who met them (John xii. 18,) formed the *response.*

King that cometh. In all, men could carnally see of Jesus, there was nothing royal.

Multitudes had entered the city in the same way unnoticed.

They were doubtless inspired of God thus to honor His Son.

And to fulfil ancient prophecy, for not a word shall fail. Zech. ix 9.

Our King is ever coming, His *best* throne a believing heart.

Only two dwelling places attributed to Jehovah, heaven and contrite hearts. Isa. lvii. 15.

When glorified, His disciples remembered these things. John xii. 16.

“Prayer shall be made for Him, and daily shall he be praised.” Ps. lxxii. 15.

This entrance was not unintentional, or merely to fulfil the prophecy.

Its emphasis is *deeply founded* on the whole ordering of His life.

This entry, a type of His taking possession of another Kingdom. John xii. 16.

King. Christ is not called king as one who exacts tribute or crushes His enemies.

But because He rules men’s minds, and brings them believing, hoping, loving, into the kingdom of heaven.

He was willing to be king of Israel, to show His compassion, not to increase His power.

Having appeared in flesh, the Redeemer of the world, heaven and earth chant His praises.

Peace. God through the presence of His Son, desires peace with Israel.

Their belief, the Messiah’s reign to be one of universal peace.

He was the King of Peace in the city of peace—Jerusalem, i.e. *vision of peace*.

Peace of heart with God, or fellowship with men. Luke ii. 14.

In heaven. The palm-entry of Christ, a type of His entrance into heaven. Ps. xxiv. 8.

At His birth angels sang—“Peace on earth.” Luke ii. 14.

This earthly but inspired throng sang—“Peace in heaven.”

The ancient warfare, wherein we were at enmity against God, has ceased.

The fact that God visibly walks in the land of His enemies shows that He is at peace with men. *Theophylact*.

Glory. Light or fire a chosen emblem of Deity. Luke. xii. 49.

The multitude recognized God’s glory in the advent.

The redeemed ascribe the glory of their salvation to Him alone.

“Unto Him that loved us, and washed us from our sins in His own blood.” Rev. i. 5.

Highest. Luke. ii. 14. 1, in the highest strain. 2, by the highest angels. 3, in the highest heavens.

The Lord Himself introduced *festally* as their Messiah.

Hosanna. Matt. xxi 9. *Hosanna's echoes* given back by the walls of the temple.

Translated signifies "Save now we beseech thee," referring to Psa. cxviii. 25-26.

It was a prayer to Christ as Jehovah, by the people, to save them.

Triumphant exultation and praises, as "God save the king."

Probably they understood not many of them, the deep significance of what they said.

Doubtless some of them a few days after joined to swell the cry "Crucify Him."

This palm-entry of Christ a type of His universal triumph.

Christ will be received, 1, with heart devotion. 2, grateful reverence. 3, festive offerings.

Hosanna, the *echo* of the angels' songs, (Luke ii.) in the *hearts* of men.

1. Echo of many O.T. Psalms. 2. Beginning of the songs of the N.T.

3. Prophecy of the perfect praises in heaven.

His royal dignity. 1. King of a spiritual empire. 2. The promised Messiah. 3. Conqueror of the world.

No neutrality, enthusiasm on the one hand, hatred on the other.

Ἦσαννά, "Save we pray thee;" used by the priest, when victims were offered in sacrifice. *Isidore*. Name given to the branches used at Feast of Tabernacles. *Bengel*.

εἰρήνη ἐν οὐρανῷ. Angels looked on sinful men with *displeasure*. Christ's atonement reconciled; thus making peace. *Fausset, Bengel*. Felicitas in celo parata est. *Kuinoel*. ἰψίστους, plural, and in Matt. xxi 9. In the highest regions. *Lange*. May glory, be confirmed by God in heaven. *Beza*. May it be cried by angels in heaven. *Fritzsche*. May it come down from heaven. *Meyer*.

29. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Pharisees. Luke v. 30, & vi. 2. Ever present spies, were grievously offended.

Rebuke. They would make Him responsible for all His friends did.

Yet despised the people as cursed, not knowing the law. John vii. 49.

The praise of God is annoying to the ears of worldlings.

But delightful sounds, well merited honors, to angels.

Pharisees intimate sedition might disturb the public peace.

Christ fulfilling prophecy deepens their malice.

They audaciously *require* Him not to permit such improprieties.

They did not venture *themselves* to silence the multitude.

With scornful bitterness, they implied "*Take heed to thyself.*"

They thought the multitude treated Jesus as the Messiah.

Receiving homage, was the same as claiming the Messiahship.

He came to His chosen city, Jerusalem, for their Hosannas.

How desperate must human depravity be, when the King of Peace in every age, raises such opposition !

1, He accepts the praises of the *humble*. 2, despises the contempt of the *proud*. 3, and punishes the guilt of His foes.

τινες τῶν Φαρισαίων. Whatever is not common, and of daily occurrence, seems excessive to conceited and vain hypocrisy; but God's power cannot be checked. *Bengel*. μαθηταῖς. All the followers of Christ. *Kuinoel*: those following, admiring the miracles. *Rosenmuller*.

40. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

I tell you. It is nevertheless the truth, though so hateful to you.

It was decreed for the sake of those very blind Pharisees.

Those who ought to be forward in praising Christ, are silent.

God raises up despised ones, to do the blessed work.

Let not infidels, formalists, or Pharisees, awe us into silence.

We having no heart *now* to praise Him, would have been sullenly silent *then*.

He, whom Pharisees insulted then, is now crowned with *many crowns*.

Rev. xix. 12.

Some under pretence of *prudence*, censure such out-spoken loyalty.

"On such a theme 'tis impious to be calm,

"Passion is reason, transport temper here." *Young*.

Stones. Dumb nature at His death spake, when men were silent.

The sun withdrew his beams, and the tombs opened their mouths.

The veil shrunk from its duty, and the earth trembled.

Greek and Hebrew poets make stones cry, when guilt was concealed.

II b. ii. 11.

He made the *stars* fight against Sisera and his host. Josh. x. 11.

He made the *waters*, the tomb of Pharaoh, and his Memphian chivalry.

He made *hailstones* proclaim His just vengeance. Psa. xviii. 12.

It hints, Jerusalem destroyed, would be changed into a Babylon; foretells Babylon's doom.

While on the cross, the disciples were sinking into a profound *silence*.

The rending rocks and quaking earth *praised* the Lord.

His friends *silent* through fear, while stones and rocks cried out.

Cry. Up to the present our Lord had discouraged outward honors.

But now His praises would have been *wrung* from the stones

Neither earth nor hell can resist the advancing kingdom of Jesus.

Testimony of the stones, increases continually in value.

He converts stony hearts, into loving faithful children.

The stones would speak of the great question, between Him and Jerusalem.

He foretells the mysterious pangs, which soon afterwards shook the world.

αὐτοῖς, omitted. *Tischendorf, Alford, Cod. Sinai.* οἱ λίθοι κεκράζονται. *Whatley* remarks, "The highest degree of energy is produced by such metaphors as attribute life and action to things inanimate." Messiah's kingdom must prosper. *Grotius.* Said of that which cannot be concealed. *Drusius, Wetstein.* κεκράζονται.—It must so be. *Lachmann.* More clamant. *Erasmus.* κράζουσιν. *Griesbach, Scholz, Tischendorf, Cod. Sinai., Tregelles.* A Greek proverb. *W. & W.* When power has once gone forth from God, it does not return without accomplishing its purpose. *Bengel.* The obtuse hearts would be aroused. *Neander.* Inanimate nature would literally cry out. *Gerlach.* Stones, witnesses of My deeds, would echo My praises. *Hees.* Stones of *the Temple*, in desolation, will testify against your unbelief. *Stier.*

And so the λίθοι did cry out, when one λίθος was not left upon another, according to His prophecy (xix. 44), and proclaimed His truth, justice, and power, in thus punishing those that rejected the divine λίθος, who became the Head Stone of the corner. *Wordsworth.* Temple stones cried for vengeance in the day of Titus. Superscription at Salzburg, in the rocks, "TE SAXA LOQUUNTUR," is now history. *Oosterzee.* Ruins of *Nineveh, Babylon, Egypt*, tombs and temples, confirm the word of the Lord.

41. ¶ And when he was come near, he beheld the city, and wept over it,

Come near. His first and last kingly entrance into Jerusalem.

His last festal proclamation of His coming and honor.

The Lamb presents Himself, the time of sacrifice is come.

Beheld. Thoughts more than human stirred to its depths the soul of the Son of man.

The past and future, fraught with their sad stories rose before His view.

Contrasting its present splendor with its coming desolation.

He mournfully pondered the still deeper ruin of the finally impenitent. Deeper than the desolation caused by the Roman armies yawned the pit of woe.

He beheld her towers and palaces glittering with marble and gold.

It had been written "The Lord loveth the gates of Zion, more than all," &c. Psa. lxxxvii. 2.

Its natural and moral sublimity made it a type of Jerusalem above. Rev. xxi. 2.

The temple then crowned the height, the everlasting hills standing round about it, emblem of His own undying love. Psa. cxxv. 2.

"Walk about Zion, tell the towers thereof, mark ye well her bulwarks, and consider her palaces." Psa. xlviii. 13.

City. "Beautiful for situation." Psa. xlviii. 2. In Europe, Asia, Africa, America, the Author has not seen anything comparable for beauty to the view of Jerusalem from the Mount of Olives.

The Lord looked in vain through street and sanctuary for faith.

No external appearance of glory can deceive Him.

No Hosanna of His disciples could then give Him joy.

In the midst of acclamations His heart breaks into tears.

Wept. Gr. *with a loud voice, bewailing*, not tears only. John xi. 35.

The Son of God shed tears at the grave of Lazarus, and over Jerusalem.

The palm branches were still unwithered at His feet.

The echoes of the Hosannas had scarcely died away.

Contrast the *jubilant* crowd and the *weeping* Redeemer!

The tears of the Saviour are the joy of the world.

A part of His intercession, *continues within the veil*. Heb. vii. 25.

At His *entry* Jesus weeps. *Departing* He said, "*Weep not* for me, but for yourselves," &c. Luke xxiii. 28.

Christ's tears over Jerusalem. 1, compassionate. 2, terrible. 3, persuasive. 4, consoling.

This deep shade fell on Him while the echoes of praises went up.

The light from the praises still beamed amid His tears.

The eternal results of men's wilful rejection made Him weep.

Not tears of weakness but the compassion of a God.

At the grave of Lazarus He wept among others, weeping with Mary.

Here, He *alone* is the weeper amid universal joy.

"In the days of His flesh, He offered up prayers with strong crying and tears." Heb. v. 7.

We never read of our Lord *laughing*, and but once that he *rejoiced in spirit*. *Taylor*.

“ We often read our Blessed Saviour wept,
But never laughed, and seldom that He slept.
Ah! sure His heavy eyes did wake and weep
For us who sin so oft in mirth and sleep.” *Quarles*.

Those not melted by tears will feel His sword. Rev. xix. 11.

His heart's deepest woes in Gethsemane were not for His own sorrows.
Even love divine, after doing all, in vain, can only *weep*.

In what multitudes of His followers have these tears continued to flow!
Over it. Not for Himself, His mock trial, unrighteous sentence
dreadful death.

We err in supposing Christ *cares* for none but His believing people.

David said, “ Rivers of water run down mine eyes, because they keep
not thy law.” Psa. cxix. 136.

Paul had “ great heaviness and continual sorrow of heart.” Rom. ix. 2.
Christ shed tears as a *man*, for what he foretold as God.

Joseph thus wept, while binding Simeon before his brethren. Gen. xlii.
11-24.

Tears of Christ measured the depth of their future misery.

The ruin, even of those who reject Him, calls forth His tears.

None knows as He, the worth of the soul, and the appalling misery of
eternal death.

On this very spot, His father David wept over a rebellious nation.

We never read of our Saviour's giving way to *merriment*.

Weeping, consistent with true courage, and the loftiest Christian
heroism.

Abraham, Isaac, Jacob, wept, Gen. xxxvii. 35; *Joseph*, Gen. xlv. 2; *David*
2 Sam. xv. 30; *Jonathan*, 1 Sam. xx. 41; *Hzekiah*, Isa. xxxviii. 3;
Job, xvi. 16; *Ezra*, x. 1; *Nehemiah*, i. 4; *Peter*, Matt. xxvi. 75;
Paul, Phil. iii. 18; *Jeremiah*, xiii. 17, *wept*.

There are no tears in heaven. “Tears shall be wiped from all faces.”
Isa. xxv. 8.

“ And doth the Saviour weep
Over His people's sins,
Because we will not let Him keep
The souls He died to win?
Ye hearts that love the Lord,
If at this sight ye burn,
See that in thought, in deed, in word,
Ye hate what made Him mourn.” *Keble*.

ἰδών. The view not particularly interesting. *Robinson*. Language failed to convey the emotions of sublimity the sight of it awakened. *Clarke*, *Chateaubriand*, *Lamartine*. Nothing at *Rome*, *Memphis*, *Thebes*, *Constantinople*, *Athens*, can approach it, in beauty or interest. On surmounting the ridge where the descent towards Jerusalem begins, the first view is caught of the south-eastern corner of the city. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock, and in an instant the whole city bursts into view; at this point the Lord stood. *Stanley*. The Author prefers believing He stood on the summit of the mount, as he returned from Bethany.

ἔκλαυσεν. *He wept aloud*. Not silent tears, as expressed by ἑδάκρυσεν, in John xi. 35. *Prescott*. Achilles, Patroclus, Agamemnon, Aeneas, Alexander, Cæsar, Brutus, Cato, Marcellus, Scipio, were not ashamed of their tears.

"Human generis dare nos natura fatetur

"Quæ lacrymas dedit." *Juvenal*.

ἑδάκρυσεν, John xi. 35, implies merely tears. Christ never laughed. *Lentulus*. Weak minds, more Stoic than Christian, expunged the two passages recording the Saviour's weeping. *Epiphanius*. Our Lord weeping, an argument against the doctrine of the eternity of future punishment. *Gerhard*, *Gaultier*, *John Foster*, *Olshausen*. The argument is overwhelming to the contrary. Nothing short of the most tremendous irremediable ruin could have so affected the heart of the Son of God. They forget that *mercy* has ever characterized the most exact and just of all human rulers.

42. *Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

Saying. The mighty passion seizing the Lord's heart, permits no parable.

The undertone of love, predominates over anger against their sins.

If. The most emphatic utterance of a *wish*, for that which is not likely to be realised.

The bitter cutting of this lamentation is its accusation.

Thou. Jerusalem, murderess of the Prophets and slayer of the Messiah.

Thou Jerusalem, at once the mother and altar of the saints!

Thou especially whom it concerns more than the world beside.

Known. Some knew, but as a city, Jerusalem rejected her King.

He regards their sin in its mildest form of *ignorance*.

Men study favorable moments, which lead to wealth and honor.

But how few are anxious to know the harvest time of salvation. Jer.

viii. 20.

There is a deeper peril than *being* a sinner, viz., not to know it.

Wilful self-condemned ignorance marks this guilt.

Hosannas were not the result of knowledge, but of passion.

"The ox knoweth his owner, but Israel doth not know." Isa. i. 3.

"Harkening to My commandments, thy peace had been as a river." Isa. xlviii. 18.

"My people would not hearken, Israel would none of Me." Psa. lxxxii. 11.

Least. This time of visitation, of final opportunities and invitations.

Thy day. The time of the Lord's public *ministry* on earth.

Twenty *centuries* of promise, centred in *one day* of the Lord.

The day of Jerusalem was when the day of salvation came.

The day of grace, contrasted with the coming day of trouble.

On this brief word, hangs an eternity of bliss or woe.

Thy King has come once more, as Prince of Peace. Psa. cxviii. 24-26.

She was honored with the *visible presence* of the Son of God.

"Through the tender mercies of our God, the day spring," &c. Luke i. 78.

Not His coming crucifixion, but their folly caused His tears.

Had Jerusalem in penitence wept, Christ would have rejoiced.

Things. Their sins and salvation; prophecy and judgment.

1. The way. 2. Terms. 3. Offers. 4. Benefits of Peace.

Peace. It includes the idea of heavenly peace. Isa. ix. 6; Psa. lxxii. 3-7.

An allusion to the name, "Vision of Peace," Hebrew, Jerusalem.

Israel ought to know, that Christ was their *peace*. Acts ii. 36.

Hid. An affecting proof of the boundless compassion of God.

1. Great grace. 2. Great blindness. 3. Great retribution.

Through wilful and inexcusable ignorance and obstinacy.

Mercy's offers, had for ages been *pressed* on their acceptance.

His *last* open offer to reclaim the irreclaimable city, is by the Son of God.

All are pitied, but believers *alone* are saved.

Their wilful ignorance was fast becoming judicial blindness.

"O that they were wise, that they understood this!" Deut. xxxii. 28-29

"Light shineth in darkness, but the darkness," &c. John i. 5.

The notion of the day of grace and day of life running parallel, a dangerous *delusion*.

"My Spirit shall not always strive with man." Gen. vi. 3.

"God limiteth a certain day, saying, To day if, &c." Heb. iv. 7.

"Their feet shall slide in due time." Deut. xxxii. 35.

"The iniquity of the Amorites is not yet full." Gen. xv. 16.

"They shall call upon Me, but I will not answer." Prov. i. 28.

Turned like Ephraim to idols, God's Spirit says "Let him alone." Hos. iv. 17.

The sun, rain, and dew fall on the girdled tree, but it withers still.

Pride and worldliness blinded their minds, the veil of unbelief was on their hearts. 2 Cor. iii. 14

A creature's sins causing grief in HEAVEN'S KING, sin indeed!

"As I live, I have no pleasure in the death of the wicked." Ezek. xxxiii. 11.

In their unbelief, God "gave them a spirit of slumber." Rom. xi. 8.

Εἰ, which has been rendered *if*, after the earlier German translators, is here distinctly expressive of a wish, "would that," and equivalent to the Latin *utinam*. *Prescott, Major*. Then thou wouldst not sleep so securely. *Rosenmuller*. ὄχι gives an answer to those who saw Him weep. *Stier*. τὰ πρὸς εἰρήνην, which make *for thy peace*. *Luthardt, Brown*. Conducive to blessing, glancing at the name of the city originally, *Salem*, Heb. vii. 2. *W. & W.* Allusion to the name of the city, "Vision of Peace." *Wetstein*. καὶ σὺ, and thou, the metropolis of the land. *Kuinocl*. So many days of mercy, but none so peculiar as this. *Olshausen*.

εἰ ἔγνωσ—ὀφθαλμῶν σου. A remarkable saying: Thou art called *Jerusalem*; thy name means, "they shall see peace." And so God intended it should be, for He sent thee the Prince of Peace, to preach peace. But thou hast closed thine ears and eyes; thou hast not *known*, i.e. considered, the things that belong to *thy peace*; and now they are hid from thine eyes. *Wordsworth*. σου, omitted by many ancient authorities. *Alford* καὶ. γε, and σου, omitted. *Cod. Sinai*.

43. *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

Days. On that very spot the Roman siege afterward took place.

Those who bow not to His sceptre shall fall beneath His rod. Psa. ii. 9.

Days of wrath were *present* to the eyes of the Saviour.

The exact time intentionally concealed, though exactly fixed.

Enemies. The *Romans* at the siege of Jerusalem, witnesses for the truth.

He plainly designates the Romans, whose Caesar they wickedly preferred to their own king. John xix. 15.

He does not design to summon the Jews to a conflict with that power.

Trench. Gr. *a palisaded rampart*, both a prophecy and description.

Isa. xxix. 1.

Titus built two walls and prevented any leaving the city.

Natural mountains and position render Jerusalem an inland Gibraltar.

The siege began Nov. 6, A.D. 70, under Titus Vespasian.

With 30,000 soldiers, or four legions, bearing eagles as banners. Luke xvii. 37.

His engines upon the Mount of Olives hurled stones upon the city.

City surrounded with 3 walls and 3 impregnable towers, Hippicus, Phasaelus, and Mariamme.

On the seventeenth of *Panemus*, the daily sacrifice failed for want of priests.

It was on the same day Nebuchadnezzar fired the *first* temple.

The two outer walls had now been taken by storm.

The original wall of Solomon still guarded the temple.

When the last wall was forced, the leaders took flight.

On July 15, A.D. 73, the temple was set on fire by a Roman soldier.

Titus forbade it strictly, but Christ had foretold it.

“Not one stone shall be left upon another.” Matt. xxiv. 2.

Jerusalem was taken, a large portion had been burnt by the Jews.

In distress *they ate shoes, belts, shields, hay, human flesh!*

The aged and infirm unfit for *slaves* were put to death.

Children under 17 were sold as slaves at ninepence a head.

Some sent to mines of Egypt, others to be gladiators.

“Butchered to make a Roman holiday.”

Some to grace the triumph of the Roman conqueror.

Jews believed it the *residence of God*, and therefore could not be taken.

Keep thee. Gr. *press hard upon*. Titus' wall, five miles long, with castles one mile apart.

An entire enclosure, anguish added to anguish, without hope or salvation.

χάρακα, not used in any other place. A rampart always requiring a trench, to supply the earth or stone. To build this, a certain divine fury came upon the soldiers, so that legion strove with legion. The valleys were so full of the dead when Jerusalem surrendered, that Titus cast his hands towards heaven—*called the gods to witness*, that “THE WORK WAS NOT HIS!” *Josephus*.

χάρακα—*περικυκλώσουσι*—*εδαφιοῦσι*. These were remarkable circumstances: and the prophecy in these respects was signally fulfilled by the Roman general Titus, and his army, *against his own intention and desire*. He wished to be spared the labor and delay of making the *χάρακες* and *περικύκλωσις*, (see *Joseph. B. J. vi. 7. 13*). He wished to spare the city and temple; and it was with great reluctance that he destroyed the city; and the temple was burnt in contravention of his express command. *Wordsworth*. Accumulated terms paint the terrors of the siege. *Kuinoel*.

44. *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*

Lay thee, Gr. *dash thee level with the ground*.

The temple, chosen dwelling place of Jehovah, house of sacrifice and prayer.

It had been consecrated by the divine manifestations and presence.

City of their solemnities, whither the tribes went up three times a year.

Age after age as they entered her gates they cried, "Peace be within thy walls, and prosperity within thy palaces." *Psa. cxxii. 6.*

Nation's hopes political and religious, centred in the Temple.

While it stood, they felt safe from the wrath of God and vengeance of Rome.

Multitudes refused to survive it, and fell by their own hands!

"Because of unbelief they were broken off, and thou (the Gentile) standest by faith." *Rom. xi. 20.*

"Woe to Ariel, to Ariel, the city where David dwelt." *Isa. xxix. 1.*

Ground. A city with walls levelled, open to every enemy.

A soul without God, open to malignant fiends.

Children. Jews were present from all parts of Judæa at the Passover. About two millions were then in the metropolis. *Josephus.*

Stone. Less than forty years after it was fully accomplished, *A.D. Sep. 8, 70.*

Solomon's wall around the base of Mount Moriah, still seen at the "place of wailing."

But the *Temple proper*, has been *perfectly* destroyed.

By Titus' order its ruins were ploughed, to complete the desolation.

Terentius Rufus, a heathen Roman, fulfilled *Jer. xxvi. 18.*

The Jews had turned the Temple of God into a "den of thieves."

Matthew, Mark, and Luke died before these predictions were fulfilled.

John survived them, but does not allude to them.

A.D. 135, Jews again rebelling, Hadrian completed the utter ruin of the city.

A soul in ruins, a nobler Temple in desolation.

Its carved work broken down, its incense ceased, its fire gone out.

Altar overthrown, foundations scattered, habitation of unclean birds.

Still a subject of controversy between fallen and holy angels.

Because. Some Jews believed they were destroyed for sabbath desecration.

Others for neglecting their phylacteries, or neglect of children.

Or for licentiousness, or insolence to rulers, or refusing instruction.

Knewest not. This is the true cause, neither did they wish to know.

When they would know, they could not, "harvest was past." *Jer. viii. 20.*

He who refuses to light his lamp in time must sit in darkness.

The flames and earthquake followed the preaching of Lot.

The ruin of wasting war followed the miracles of Capernaum.

Perilous times.—2 Tim. iii. 1. Departing from the faith.—1 Tim. iv. 1.

Scoffers at religion.—2 Peter iii. 3.

It was a season of many Anti-Christ. 1 John ii. 18.

The best of times, but worst of generations lived in it.

“If thou wouldst even now receive Me as thy king, all would be forgiven.”

But He knew they would not, and speaks of future as past.

Wilful ignorance left Jerusalem without excuse.

Tyre and Sidon heard not these precious tidings, and perished.

Visitation. While grace *appoints*, it also *limits* the visits of mercy.

When Noah entered the ark, the time of mercy ended.

When the angels came to Lot, Sodom's day of grace closed.

Who can endure when He girds on His sword? Rev. xix. 11.

No people ever witnessed such mighty miracles, or heard so divine a gospel. No people were ever so fearfully punished for unbelief.

Points to a deeper, and more awful doom, the ruin of the impenitent
in ETERNAL DEATH.

ἐδαφιοῦσι.—1. Level with, and, 2. Dash to the ground, *Psa. cxxxvii. 9. Wetstein.* Shall level thy buildings to the foundation, and dash thy children to the ground. *Alford.* λίθον ἐπὶ λίθῳ. The summit of Mount Moriah was taken down by Solomon, to enlarge the area. The wall erected at the base, to receive this debris, still remains, although it was concealed for many centuries. As to the temple proper, every vestige was brought down, and the mosque of Omar stands on the very spot.

ἐπισκοπῆς. E. T. “visitation;” good sense, but not the idea in the Greek. This word brings at once before us the *coming seeking fruit*, chap. xiii. 7, and the *returning of the Lord of the vineyard*, chap. xx. 16. *Alford.* Kind concern. *Wakefield.* Visitation of mercy. *Theophylact.* Visitation, may be of vengeance or mercy; here it is the latter. *Stier* ἀπ’ ὧν, for ἀπὸ τούτων ὧν.—In requital for this, that. *Webster's Syntax.*

45. *And he went into the temple, and began to cast out them that sold therein, and them that bought:*

Went into. “The Lord will suddenly come to His temple.” *Mal. iii. 1.* Jesus ruled personally only *one day* in the court of the temple, but it had eternal significance.

It re-established for ever its spiritual destination.

It confounded in the temple itself all its false ministers.

“Glory of the latter house greater than the first.” *IIag. ii. 9.*

Temple. *Luke i. 9.* Description and history. See notes.

Many visiting the Capital hasten to amusements instead of the house of God.

1. The outer court of the Gentiles. 2. Court of the Jews into which the proselytes entered. 3. Court of the priests and the altar of burnt offerings. Beyond these three stood the Holy of Holies.

Deep insult to Jehovah and Gentiles to establish a cattle market in outer court.

Avarice of dealers applied for it. Avarice of priests let it.

Some make gain of godliness, others cloak of covetousness. 1 Tim. vi. 5.

Pharisees interested in these corruptions, opposed the Saviour. Luke xx. 1. Temple, mysterious centre of Israel's hopes and privileges.

1. The period of the patriarchal altar. 2. Tabernacle moving and resting. 3. The temple of Solomon. 4. The temple of Zerubbabel. 5. The temple of Herod.

Attempt of Julian to rebuild it, and signal discomfiture, proves its final doom.

Jewish temple at *Lentopolis* in Egypt, a transitory imitation.

Cast out. The same zeal for God's house becomes the ministry.

This enthusiasm is a true gospel call to the ministry.

This was the second purging of the temple. John ii. 13.

Whence comes this indignation in the King of Peace?

He judged an adulteress without punishing her. John viii. 11.

He rebuked His disciples, for wanting to destroy the Samaritans.

What now arms His gracious hand with the rod of wrath?

The profaners had the audacity to dishonor His Father's House.

Though doomed to desolation it must still be kept pure.

Its purity was more its glory than its wealth.

If gentleness will not, then stripes must drive out the wicked.

"Know ye not that ye are the temple of God?" &c. 1 Cor. iii. 16.

The Divine Son in the desecrated house of His Father—

1. Earnest in His anger. 2. Dignified in His words. 3. Gracious in His blessing. 4. Purifying in His deed.

Jesus still purifying the temple, 1. Of the heart. 2. Of the family. 3. Of the church. 4. Of creation.

The Church, under God, owes much to reformers as Hezekiah, Josiah, Wickliffe, Jerome, Huss, Luther, Calvin, Knox, Ridley, Latimer, Tyndale, Whitfield, Oberlin, and a host of others.

ἱερόν.—Luke ii. 27; iv. 9. Figure of the universe. *Philo*, *Josephus*; symbol of the dwelling of God, *Heffman*; a figure of the human form and nature. *Luther*; of heaven.

Bahr; symbol of the divine kingdom, under the old covenant. *Tholuck, Hengstenberg*; figure of the body of Christ and Church. *Lange*.

πωλοῦντας.—Persons who sold animals for sacrifice. *Cyril*. Mark omits this act. He first purged the temple at the entrance of His ministry, John ii. 13. ἐκβαλλειν. Cleansing; identical with John ii. 13. *Lucke, Neander, De Wette*. A repetition of the other. *Augustine, Calvin, Tholuck, Olshausen, Stier, Oosterzee, Ellicott, Lange*. A specific and glorious miracle. *Origen, Jerome, Lampe*. Breaking up old forms and establishing new. *Herder, Lucke*. Another instance of Luke's practice in dispatching a subject; preferring internal connexion to exact order of time. He describes the cleansing of the temple immediately after the narrative of the triumphal entry; but it did not take place till the day after. See Mark xi. 12. *Wordsworth*.

ἐν αὐτῷ καὶ ἀγοράζοντας, cancelled. *Tischendorf, Alford*; omitted. *Cod. Sinai*.

46. *Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.*

Written. Luke i. 63. Ancient materials and methods. See Notes.

My house, &c. By these words Christ claims to be *very* God, since a temple can belong to none but God.

The temple. Luke i. 9; ii. 27. 1. Inestimable privileges. 2. Holy obligations. 3. High expectations of there sharing the privileges of God's house.

"Ye shall reverence my sanctuary: I am the Lord." Lev. xix. 30.

House. Form and materials. Luke i. 40. See Notes.

House of prayer. Our Lord drove out sheep and oxen from the temple.

He abolished all the train of *sacrifices*, and appointed *prayer*.

The two passages are joined.—Isa. lvi. 7; Jer. vii. 11.

All *holy worship*, is in a temple, which the Lord will glorify.

Christ finds His temple, where men worship in spirit. John iv. 24.

Thieves. Seeking their own honor, and not Christ's in God's house.

Leaving the heart out of the service, is to rob God in His house.

"Is this house called by My name, a den of robbers?" Jer. vii. 11.

Those robbing God in His temple, will defraud their fellow-creatures.

Mal. iii. 8.

Abuses may creep into the church, however pure the creed.

Some entered the sacred office "to eat a piece of bread." 1 Sam. ii. 36.

"Shepherds look every one for his gain from his quarter." Isa. lvi. 11.

Demetrius zealous for Diana's *honor*, but more for her *shrines*.

Athenians fearfully given up to demon worship, robbing God. Acts xvii. 16.

"Sirs, ye know by this craft, we have our wealth," kindled Paul's zeal.

Acts xix. 25.

Under shepherds ought to feed the flock of God, not for filthy lucre.

1 Pet. v. 2.

Covetousness "with feigned words, makes merchandise." 2 Pet. ii. 3.

"A zeal according to knowledge" is free from bigotry and passion.

Rom. x. 2.

The Laodicean church rebuked, for being lukewarm. Rev. iii. 16.

The peculiar people of God are "zealous of good works." Tit. ii. 14.

Regeneration changes a den of thieves, into a house of prayer.

"Know ye not that ye are the Temple of God?" 1 Cor. iii. 16.

Jews thought it a greater sin to sin in the temple than in one's own house.

A saint sinning against his body is guilty of sacrilege. 1 Cor. iii. 16.

καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς. Tischendorf, Alford. ἔσται for ἔστιν. Cod. Sinait. σπύλαιον. Love of gain, an emotion of thieving. Theophylact. Animals and money were gathered as booty by robbers, Fritzsche. By these things Gentiles are discouraged from coming to the temple. Rauscher. Origen complained of churches sold to pastors. Jerome hints that his age had robbers in God's house. What age has been free? What branch of the church dare cast the first stone?

47. *And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,*

Taught. Church—a house of prayer, and a place of instruction.

The Apostles gave themselves to prayer and the ministry of the word.

Acts vi. 4.

Jesus, "anointed to preach good tidings to the meek." Isa. lxi. 1.

He leaves Jerusalem by night, but resorts daily to the Temple.

Daily nearer His end, the more interested in His holy work.

By and bye He will realize "I have finished the work Thou." &c.

John xvii. 4.

He walked, talked and taught as though it were His own house.

Chief priests. Luke xx. 1. **Scribes.** Luke v. 21. **Temple.**

Luke i. 9.

Destroy. The more He displays His grace, the more they were bent on His death.

Those whom faithful rebukes, will not reform, are more deeply incensed and soon become incorrigible.

His nights were employed in prayer, amid the solitude of Olivet. Alexander.

48. *And could not find what they might do: for all the people were very attentive to hear him.*

Could not. How *energetic* is Satan's host, under their dark king!
The people. No sacrifices too great for the faithful in honoring Christ.

Their loving zeal proved a life-guard against His foes.

Having purified the temple, He remains on the field conqueror.

Attentive. Hung on His words, as bees to the flower.

Or birds to the parent bird expecting their food.

It belongs to Christ to teach, to us to listen, to God the increase.

Gal. vi. 6; 1 Cor. iii. 6.

ποιήσωσιν.—Could not devise how to effect it. *Campbell.* ἐξεκρέματο.— Hung on Him, hearing. *Foote.* Hung round Him, to hear Him. *Sharpe.* "His life is hung upon (bound up in, E.V.) the life of the lad." Gen. xlv. 30. *Wetstein.* ἐξεκρέματο, "pendebat *al ore.*" *Wordsworth.* The constant attendance of the people prevented the approach of His enemies. *Bengel.*

CHAPTER XX.

1. *AND 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 cliers,*

Luke omits Christ's going to Bethany and His return again to the city. He omits also the account of the fig tree, and the Lord's answer to the disciples concerning the power of faith.

Not his object to pursue the events of each day in order so much as to present them in their spiritual connexion.

Came to pass. The Lord now permitted the people to pay Him royal honors.

His ministry soon to end, He restrained them no longer.

The jealousy of the rulers was intensely excited.

They saw Him supplanting their authority among the people.

He had exposed their avarice, fraud, and hypocrisy.

He reproached them for their indecent pollution of the temple.

Those days. These events took place, during one or at most, two days.

Temple. Description and history. Luke i. 9. see Notes.

Preached. Gr. *evangelized*. He first purchased, then published salvation.

Christ risked His life daily in prosecuting His Divine work.

Preachers despised by the world are honored by Jehovah.

Chief priests. The Sanhedrim with a high priest at their head, confronted the Lord with an official inquiry.

Hostile in their design, they would oppress Him at once with authority.

Scribes. Their character and history. Luke v. 21. see Notes.

Came upon Him. Marking the deliberate and solemn nature of their approach.

Envy regards neither sacredness of the place nor goodness of the work.

The priesthood, scriptures, and state, employed to oppress Christ.

The wicked try to *rule* or *ruin* those reprovng them.

They expect Him to be struck with awe and thus overpowered.

ἐκείνων, omitted. Tischendorf, Alford, Cod. Sinai. For ἀρχιερεῖς, ἱερεῖς. Tischendorf, Alford. ἐπέστησαν.—*Stood by Him.* No hostile intent is implied. The word denotes suddenness of approach. "*Elclers,*" members of the Sanhedrim.

2. *And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?*

Tell us. They persist asking after answer is given a thousand-fold.

The first direct public conflict between Him and the authorities.

All previous collisions had been with *private* parties.

The Sanhedrim, the authorized guardians of the temple.

At this late hour to ask for evidence, was sheer pretence and mockery.

The Saviour had already *assumed* the Messianic office.

The people had unexpectedly *recognized* its Divine nature.

Where there is honorable, reasonable doubt, God will clear it.

To the disputer of this world, shutting his eyes, nothing is granted.

Their demand, strong proof how they feared and respected Him.

Authority. Dost Thou claim Divine power to do these things?

“What” refers to the nature of the power itself, Divine or human?

This contemptuous question implied, they believed He had *none*.

Zedekiah, with insolence, smote Micaiah for his zeal. 1 Kings xxii. 24.

Pashur smote Jeremiah and put him in the stocks. Jer. xx. 2.

Sadducees grieved that Peter and John taught the people. Acts. iv. 2.

Prophets ran to prophecy, whom God never sent. Jer. xxiii. 21.

“The works that I do in My Father’s name, bear witness of Me.” John x. 25.

The question hypocritical, they well knew His authority *divine*.

In these last days of His grace He compels them to judge themselves.

They should have compared *their* scriptures with *His* teaching.

Believers treated as their Master, servant not above his Lord.

Liable to be called meddling, disorderly, a brawler in Israel. 1 Kings xviii. 17; Acts xxiv. 5.

Will often find enemies where they ought to meet friends.

“The world hated Me before it hated you.” “If ye were of the world the world would love its own.” John xv. 18-19.

Priests pitifully or impudently repeat the old question.

They had a right to demand His warrant as a prophet.

But no right to interrupt Him in the midst of His teachings.

His miracles had already vindicated His claim.

Their seemingly *just* act, a shameless avowal of *unbelief*.

The rankest rebellion, in the disguise of strict loyalty.

Priest’s office under Roman rule the foot-ball of political parties, and even of mobs.

These things. Healing the sick, lame, blind, dumb, possessed, His miracles generally.

But especially the daring act recorded at the close of chap. xix, the cleansing of the temple.

Who gave thee? Jesus outraged by servants, and treated as a usurper. The Lord in His own house, called to defend His rights. Christ degraded these unfaithful stewards from office.

εἰπὲ ἡμῖν. Captious inquiries, in the very spirit of Rabbinical dialectics. *Strauss*, *ἔξουσία*. The two questions identical. *De Wette*. One, the origin of His *mission*; other, the medium of *ordination*. *Oosterzee*. ταῦτα.—Things he taught. *Grotius*, *Bengel*. Cleansing of the Temple. *Meyer*. His whole work. *De Wette*. Manifestation of superiority. *Oosterzee*. *εἰπὲ ἡμῖν*, omitted. *Cod. Sinait.*

3. *And he answered and said unto them, I will also ask you one thing; and answer me.*

He answered. Unfriendly critics make this an *evasion* of a captious question.

He evades no question, nor despises the Sanhedrim's power; it was an answer direct, conclusive, referring to testimony.

I will also ask. This counter question shows His heavenly supremacy.

Hear another parable, and they *must* stand still.

Held fast by divine *force*, they can neither leave, nor interrupt, until completely convicted, condemned, and dismissed.

Those disturbing the Church, must give a reason for their conduct.

Those whom Christ catechizes, will always be silenced.

One thing. The importance of John's ministry is not appreciated.

The brightness of the Lord overshadows His forerunner's.

Except Christ's, John's ministry is the only one foretold in the Old Testament.

It aroused the expectation of all Israel.

They were not taken by surprise, when Jesus preached.

Answer me. This enforcing the reply, put them on double guard.

"Ye hypocrites! ye are not in earnest with your questioning."

"Ye asked this question three years ago."

"If you can, or if you dare"—A peremptory challenge.

ἔνα, omitted. *Tischendorf*, *Alford*, *Cod. Sinait.*

4. *The baptism of John, was it from heaven, or of men?*

Baptism of John. Our Lord never separated His ministry from John's. This question was strictly pertinent to the one put to Him.

Our Lord never evaded a disagreeable query by counter enquiry.

His *question*, was really an *answer* to their question.

Christ's mission and ministry, the central point and seal of the office and teaching of John's ministry and baptism.

This refers to His *ministry*, as the cross is put for the *Gospel*.

From heaven. Was he a true prophet, under divine authority?

Dan. iv. 9.

He opens up a way for enemies to acknowledge His Messiahship.

Or of men. Did He come as an enthusiast, with confederates of the same spirit?

The silent secret here hinted at, is, the Sanhedrim had a suspicion of *John* perhaps, as Jesus, as the Messiah.

Our Saviour does not hint at its being from Satan.

"If this counsel be of men, it will come to nought." Acts v. 38.

His question concerning John is not from whence was he sprung, but whence received he his law of baptism. *Eusebius*.

5. *And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?*

They reasoned. They stepped aside a moment, to agree as to an answer.

They did not discuss *the* subject proposed by the Lord, but the means of withdrawing from a dilemma.

The mind is degraded by evading, not eliciting truth.

They deliberately resisted conviction forced upon them.

They consulted only their own credit and safety in the falsehood.

Herod restrained from the murder of John, a mere providence.

Roman officers also feared the people when arresting the apostles.

Acts v. 26.

"The wrath of man shall praise Thee, the remainder shalt Thou restrain."

Psa. lxxvi. 10.

The *right* way, open and strait; all *policy* is crooked and dangerous.

The three Evangelists strikingly represent the *heart-thoughts* of those men.

In vain they attempted to hide their crafty malice from God.

Shall say. These hypocrites only think of what they shall say.

Not of what is right and true in conscience before God.

Why then? Their conscience already pronounces their own sentence.

A minister suppressing a self-condemning truth, most miserable.

A very insufficient reason for refusing to acknowledge Him.

But they only care for being thus reproached.

Christ had uttered more grievous charges against them.

Believed. May specifically refer to John's testimony for Christ.

If they admitted *it* they must acknowledge *His* Messiahship.

συνηλογίσαντο.—Still more accurately *reckoned, calculated*, the effect of their reply. Alexander. *ὄν*, omitted. Tischendorf, Alford, Cod. Sinai.

6. *But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.*

And, not in the original.

Of men. They dare not come in collision with the unanimous opinion of the people.

Their timidity was, through fear, not of God, but of *men*.

Not a single word about *duty* to God.

Will stone. Their example had trained the nation to acts of violence.

They feared the people's wrath, but not the grinding of the Rock of Israel.

Matt. xxi. 44.

"The fear of man bringeth a snare." Prov. xxix. 25.

Saul transgressed against the Lord, fearing the people. 1 Sam. xv. 24.

When they could not legally convict, they incited the people to stone.

It was called the *judgment of zeal*. John x. 31; Acts xiv. 19.

He who stifles the truth, has already betrayed it.

He is tried and condemned at the irresistible tribunal of God.

Be persuaded. Impenitent as priests, yet they obstinately held John to be a prophet.

This belief was undiminished by our Saviour's appearance.

It shows that the two were not considered rivals.

Co-workers, but unequal in rank, origin, and authority.

Prophet. Luke i. 70. Their office and duties. See Notes.

ὁ λαός.—Common people. τὸν ὄχλον.—Matt. xxi. 26, is scornful. The mob, as John vii. 49.

7. And they answered, that they could not tell whence it was.

They answered. Wicked regard not a lie, serving their purpose.

Could not tell. Gr. *they did not know.*

He compelled them to pronounce their own sentence, as *incompetent to fill Moses' seat.*

If they cannot answer *one* here, can they a thousand? Job ix. 3.

Caught in a hard alternative; extricated by an act of desperation.

They were thus convicted by all of gross *hypocrisy.*

Elements of their future vengeance were slowly gathering.

Before the Lord, all the world must keep silence. Hab. ii. 20.

These "great knowers," who have always their "we know," at hand, for once, after their arrogant question, say with shame, in the presence of the people, "*We know not.*"

Many a so called "honest doubter," against his own *conviction*, resembles them, *i.e.* they know it well, but "*will not say it.*"

Thousands will say anything, rather than "*we are wrong.*"

Gehazi, Ananias, and Sapphira, have more imitators than Peter or Paul.

The unrenewed often feel more than they confess.

Knowing the Gospel true, they want *courage* to confess it.

They know Christianity is right, but too proud to say it.

They pretend to judge Christ's mission, and cannot tell even that of John.

Those who imprison the truth stifle conviction.

This declaration made them *cease to be a Sanhedrim.*

After this they were to Jesus only as *usurpers.*

The people could have answered without hesitation.

Rulers' refusal showed a want of *courage* and *honesty.*

Jesus and John were not *their kind* of prophets.

μη̄ εἰδέναι.—Luke; see, perceive, know. οἶδαμεν.—Matt.; we do not know. Campbell.

8. And Jesus said unto them, Neither tell I you by what authority I do these things.

Neither. Christ in the temple, the avenger of the Baptist's blood.

Our Lord never refused to answer an honest inquirer.

He unveils Himself to the simple, hides light from the crafty.

Those who bury their knowledge, will be denied further privilege.

Tell I you. A direct answer would not convince or gain them.

Reckless in impiety, men deserve to perish in darkness.

With eyes and ears closed, the scriptures are a sealed book. Isa. vi. x.

“The Lord hath poured upon you the spirit of deep sleep.” Isa. xxix. x.

Let us meet question for question as Christ met cavils.

“Answer a fool according to his folly.” Prov. xxvi. 5.

We should know how to answer every man.

“In meekness and fear” give the ground of our hope. 1 Pet. iii. 15.

Boasting freethinkers often *slaves* to their own sophistries.

This was not an answer to their “We cannot tell.”

But to their *inward* thoughts “We do not wish to tell.”

This was no evasion of a lawful and reasonable question.

It was a *virtual* though not *formal* answer in disguise.

A call for *more* testimony, when enough has already been given, is a *virtual rejection* of that previously introduced.

Those making it, are dealt with as guilty of *tempting God*. Ex. xvii. 2-7;

Deut. vi. 16.; Isa. vii. 12.

A stronger name is given by 1 John v. 10.—They make God a *liar*, *i.e.*, a false witness.

He does not deal merely with a momentous but a *malignant* question.

By what authority. His miracles told them very plainly.

He tears off the mask of hypocritical anxiety about truth.

He saves the name of God from profanation.

He demands whether they believe the *testimony previously given?*

Those who condemn His *miracles* would not respect His *word*.

The *silence of truth* is one of the most terrible punishments.

These things. His miracles, parables, teachings, claims.

Both parties now were *silent*.

The bystanders could not doubt who was conqueror.

οὐδὲ ἐγὼ. It implied, you dare not deny John's testimony concerning My Messiahship. Therefore, &c. *Alexander*. The charge that our Lord answered a question by referring to a different point is unfounded. There are two reasons especially why we should conceal the truth from those that ask; when the questioner is incapable of understanding what he asks, or when, from hatred or contempt, he is unworthy to have his question answered. *Ecce*.

9. *Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

Began. Resumed the series interrupted. Matt. xxi. 28-33, &c.

Speak. He turns from the Pharisees to the docile multitude.

Repelling the attack, He now *pursues* the retreating foe.

He will unmask their hypocrisy and show their guilt.

People. Directed to the crowd, but meant for the Pharisees.

Hear, ye self-willed questioners, I have somewhat to say unto you.

Parable. Luke v. 36; iv. 23. An echo of the song touching the vineyard. Isa. v. 1-7.

The crowning act of mercy and judgment in Jewish history.

Another parable. Matt. As if He had said, I have another word of warning.

Those uttered during our Lord's last visit to Jerusalem, are significant, solemn, and appropriate to the crisis.

Their privileges and warnings surpassed those of any other people.

Gentiles were also noted for hardness, unbelief, and superstition.

This parable, a remarkable combination of figure, history, and prophecy.

Parables of the sower, mustard-seed and husbandman, in the synoptical gospels.

Here He more definitely specifies the nature of their guilt.

Certain. Gr. *a man*. There is no qualifying epithet in the original.

Planted. "Every plant which My heavenly Father hath not planted."

Believers, trees of righteousness, the planting of the Lord.

The church surrounded by a wall of fire, is here typified.

Hedged. Matt. xxi. 33. **Winepress.** Matt. xxi. 33. Typifying the Jewish sacrifices.

Tower. Matt. xxi. 33. Typifying the temple of Jerusalem.

"For upon all the glory shall there be a defence." Isa. iv. 5.

God's priests are watchmen. Acts. xx. 17; xxviii. 31.

"At Salem was His tabernacle, His dwelling place in Zion." Psa. lxxvi. 2.

Vineyard. Emblem of Palestine, on Maccabæan and Roman coins. Isa. v. 1-7.

Vineyard, an image of the kingdom. Deut. xxxii. 32; Isa. v. 1-7; Psa. lxxx. 8-16; Jer. xii. 10.

The especial fitness is, that no property yields so large a return.

None requires such unceasing care and attention. Luke xiii. 8.

The vine, the native of the Caspian Sea and Persia.

They climb to the tops of the loftiest trees in Italy and America.

The sap was formerly used for medicine.

The vines of Eschol, Num. xiii. 24. The choicest vines of Sorek, Isa. v. 2.

The clusters of Hebron (*i.e.* Esheol), still among the finest on earth. A Syrian cluster *Wolbeck*, weighed 19 lbs., 23 in. long and 58½ in. around. **Let it forth.** Solemn committal of the instruction of the people to the priests and Levites.

Solomon's vineyard at Baal-hamon worth a thousand pieces of silver. The record of unacknowledged kindnesses, is a scroll written without and within—a dark catalogue.

Mercies before and after, conversion, should make thankless saints ashamed.

Mercies providential and sparing, of warning and visitation, At judgment, will confound lost sinners on account of their unbelief. We shall find that God was often *speaking*, and we *not hearing*. "The Lord is long-suffering to us-ward, and not willing," &c. 2 Pet. iii. 9.

Husbandmen. A failure of these, involved forfeiture of all privileges. They were the spiritual leaders of the people.

Adam's work in innocence, was to dress the garden. Believers called to similar work in the Lord's vineyard. Prophets first sent, 430 years after the Exodus.

A succession of men, prophesied until John. **Far country.** Gr. *went abroad*, without reference to distance.

It expresses a cessation of visible appearances of God to Israel. Faithful pastors realize Him to be present in Spirit.

He is distant only to those, who have no faith. The good shepherd watches, expecting his Master every moment.

The hireling, negligent, for his faith in Christ's coming is dead. **Long time.** At Sinai and in Canaan, God openly shewed Himself.

Then He withdrew, not speaking to them face to face. Deut. xxxiv. 10-12. From the entrance into Canaan, till the destruction of the Temple, 1500 years.

παραβολὴν. Addressed to Pharisees, Matt.; people, Luke. Luke records what Matt., for brevity's sake, has omitted, namely, that the parable was spoken not to the ruler's only, but to the *people*. *Augustine*.

ἀμπελώνα. Isaiah has it planted on a fruitful hill. "Apricos *Bacchus amat colles*." Virg., *i.e.* sloping towards the rays of the sun. Stones were gathered out. 2 Kings iii. 19, is the casting out of the Canaanites. To say that *the vineyard* is not the Jewish church, but the kingdom of God, rather an *evasion*, than an *explanation*. *Alexander*. The hedge, *circumcision*; in N.T., *baptism*. Winepress, the *altar*; in N.T., *the Lord's Supper*. *Chrysostom*, *Lange*. The proprietor's departure, the time of the *divine silence*. *Bengel*. Vineyard at times had ten acres, Isa. v. 10. τρις, omitted. *Tischendorf*, *Alford*, *Cod. Sinai*.

10. *And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.*

Season. At the time of vintage, at any moment He may require the fruit.

Servant. Sent at particular times, on particular missions.

Should give. A covenant with the proprietor distinctly implied. Neh. ix. 25.

Hebrews at Horeb covenanted with God. Ex. xix. 8.

Fruit. "Let on shares," a common custom still in the east.

More advantageous to cultivators, than to proprietors.

"According to what a man hath, and not according to what he hath not." 2 Cor. viii. 12.

A summons to account for advantages, especially in official stations.

The fruit for the first year, was ceremonially *unclean*. Lev. xix. 23.

The fruits of the fourth year, consecrated to the Lord.

"Honor the Lord with thy substance, and first fruits of thy increase."

Fruit of the fifth year, eaten in the common way.

This sowing and planting, for ages carried on by prophets.

The law's innermost principle, sincere *humility* and constant *repentance*.

The time of blossom, was under David and Solomon.

Their fruits generally were false doctrines and superstitions.

The unprofitableness of the Jews in the parable, a great *crime*.

A breach of the most solemn trust, deepest ingratitude.

Enjoying church privileges, we must pay rent to God.

Their response to their blessings, idolatry and rebellion.

They murmured against Moses, and rejected Samuel's counsels.

Even Solomon, in his old age, went after Ashtaroth.

Warnings of Elijah, Isaiah, Jeremiah, Malachi, were forgotten.

Husbandmen. Regularly established, ecclesiastical authorities.

Beat. Persecuted the bearers of mercy's offers.

The outrage to the servant, an insult to the *Throne*.

They needed only the power, to have dethroned God.

Christ never fully valued, until sin's enormity is seen.

We must know disease's malignity to appreciate the Physician.

The disowning of their Lord, the giving up the *title* to the vineyard.

They contemned the message and the bearer with insulting violence.

δοῦλον. 1, the Holy Ghost. 2, the Scriptures. 3, conscience. *Quesnel*, δειράνας, from δέρω, to slay, to flay alive. κεφαλαίωσαν.—Mark xii. 4, i.e. they made short work with him. Squared accounts with him. *Lightfoot*.

11. *And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.*

Sent another. The different sendings imply, *sufficiency* of warnings. His messages neglected, God does not cease from His demands and entreaties.

Beat him also. It is expressly said, "they slew the prophets." Nch. ix. 26.

This charge was solemnly re-affirmed by Stephen. Acts vii. 52.

Those of whom the world was not worthy, had the worst usage.

"O Jerusalem, thou that killest the prophets, and stonest them," &c.

They misunderstood the Lord's absence and long-suffering.

Ambition ever turns an office of *labor*, into one of *rule*.

Shamefully. Indicates the wantonness of cruelty and pride.

Insulting outrages, not expressly named in the parable.

Thus Hanun insulted the ambassadors of David. 2 Sam. x. 4.

Despising God's oracles, results in everlasting shame. Rom. vi. 21.

Sent away. Those resolved not to do their duty, dread to be *reminded* of it.

Israel hardening its heart, an eternal warning to the church.

προσέθετο πέμψαι, addressed himself to sending. A Hebraism often found in the Sept. *Bengel*. ἀτιμάσαντες—τραυματίσαντες. The characteristics of the Evangelists—Luke, in exactness; Mark, in graphic style; Matthew, in condensed brevity. *Oishausen*.

12. *And again he sent a third: and they wounded him also, and cast him out.*

A third. Implies, the long-suffering of the householder.

Wounded. Killing some. Mark xii. 5. Jezebel slew the prophets of the Lord.

Ahab said to Elijah, "Art thou he that troubleth Israel?"

Every wound given to conscience, leaves a scar upon the soul.

Faithful rebukes of the wicked are received with insults, as a reward.

Those who resolve to admonish faithfully, must suffer severely.

Increasing rebellion, shown by increasing ill-treatment.

Cast him out. Jeremiah was put into the stocks by Pashur, the governor; the people of Anathoth sought his life.

Stoned by Jewish exiles in Egypt, according to tradition.

Isaiah was sawn asunder, under King Manasseh.

Others mocked and stoned. Heb. xi. 36; Jer. xxxviii. 19; 1 Kings xviii. 13; 2 Kings vi. 31; 2 Chron. xxiv. 19-22.
Zacharias, son of Barachias, was slain in the temple.

πίστον.—The Law, the Prophets, and the Psalms. *Bede*.

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.*

What shall I do? The exponent of infinite *love divine*.

Patience of the householder, under provocations, wonderful.

He does not at once resume possession and inflict summary vengeance.

"Howbeit, I sent unto you all My servants, rising up early," &c. Jer. xlv. 4.

"Nevertheless they rebelled and slew Thy prophets." Neh. ix. 26.

Unwilling to proceed to extremities, He would bring them to duty.

"The Lord is merciful and gracious, long-suffering, abundant in goodness."

Beloved Son. Luke iii. 22. God in these last days hath spoken unto us by His Son. Heb. i. 2.

The eternal counsels of the Divine Trinity here shadowed forth.

The *resources* of heavenly love being examined on the one hand.

The *measure* of sins perpetually filling up on the other.

Beloved Son. Marks strongly difference of rank and dignity of the Person. Heb. iii. 5.

Our Lord's actual hearers, doubtless, quite understood what He meant.

The Father sends Him last, as if He Himself had come to entreat rebels.

He knew while He was *speaking* they were plotting His death.

The prophets spake as *servants*, Christ as the *Son*.

It may be. Gr. *equally*. His gracious adoption for man's sake, of every means which may turn the sinner to repentance.

Will reverence. Indicates His entire willingness to be reconciled.

1. Note the offer made: *eternal life*. 1 John v. 11.

2. The mercy of the message: *herein is love*. 1 John iv. 10.

3. The authority of the Messenger: *God so loved the world*. John iii. 16.

4. The mighty works done, and excellent doctrines taught.

5. The subjects of the offer, dependent, uncertain of a day.

See Him. The Son appears not as a Redeemer, but as a Preacher.

τί ποιεῖω. The Lord is said to hesitate, that the free will of man may be preserved. *Theophylact.* ἀγαστηρός, —Equivalent to μορογενούς, John i. 14; Luke iii. 22; ix. 20. There is a difficulty here, which runs through everything referring to the relation which man's freedom and God's foreknowledge sustain to each other, viz.:—The Father fully knew from the beginning what treatment His Son would receive. This circumstance, admirably suited to command our sympathy in a human case, becomes revolting when transferred directly to a divine subject. Thus to interpret parables, avoid gross incongruities, violating the general analogy of language. Our Saviour adopts this principle, Matt. iv. 10-12. To this supreme authority it is vain to oppose that of *Bernard* or *Augustine*, viz.:—That a parable must be made to mean as much as possible. *Alexander.*

ἴσως, equaliter, or fortasse. *Demosthenes*; used in this sense by *Xenophon*. ἴσως occurs once in the N.T., and once in the Sept., 1 Sam. xxv. 21. It denotes, in a human sense, an opinion, conjecture, or reasonable hope; intrinsically, it denotes the all-wise sincerity of God. *Bengel.* Surely. *Cumbybell, Foote, Major.* The Spirit could be under no doubt. Numberless predictions in the O.T. plainly show that God foresaw Christ's death, as a certain event. Being *ornamental*, it cannot without absurdity be applied in the interpretation of the parable. *Stier.* ἰδόντες, omitted by many ancient authorities, but perhaps as not being expressed in Matt. and Mark. *Alford*; omitted. *Cod. Sinai.*

14. But when the husband men saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

Saw him. Compare John xi. 47-53, and counsels of Joseph's brethren. Gen. xxxvii. 19.

Thinking to defeat, like Satan in Eden, only advance God's counsels. Acts iii. 18.

Christ connects future events into one history of the past.

The murderous decree of the priests, a secret to the world, known to the Son. John xi. 53.

The awful deed was already perpetrated in purpose.

Among themselves. The heart speaks in God's hearing.

The Thoughts of men, truer speech than the Words of men.

Implies a *plurality* of actors, consequently of plotters.

The heir. Not earthly relations by death, but the Father's free gift.

One not in possession of a good, but hereafter to *come into possession*.

Christ is indeed the heir of all things. Phil. ii. 9-11; Heb. i. 2.

He is Heir, not as the Son of God, but as the Son of man.

As God, He is the creator of all things. Col. i. 15-16.

“Had the princes of the world known Him they would not have crucified Him.” 1 Cor. ii. 8.

They suspected He was the Messiah and violated their consciences.

Nicodemus was *satisfied* that Jesus was the Messiah. John iii. 2.

This latent consciousness is seen in the prophecy of Caiaphas. John xi. 50.

Their ignorance, Acts iii. 17 was *wilful*, therefore *inexcusable*.

They who reject the Heir, cannot share the inheritance.

Those now casting Jesus out of their hearts, share His murderers' guilt.

Pretending ignorance, their conscience responded to the testimony of John.

Hence before they crucify Him, He is *searching* their hearts as *Judge*.

They knew from scripture where to find the newly born Saviour.

But they had no desire to go to Him with the wise men.

They knew the Son, and yet they knew Him not. John i. 10.

Their blindness was self-inflicted sealed as a judicial curse.

Kill him. An unconscious side-glance at Joseph as type of Christ.

The murderous resolve stands in the same words. Gen. xxxvii. 20.

Joseph coming forth from the pit, in opposition to the bloody counsels of his brethren ;

Predicted the Lord's resurrection, and the fulfilment of his own dreams.

The Pharisees, in secret counsels, never trusted one another so far, or dared look their own wickedness so directly in the face, as to say

"This is the Messiah, let us kill Him."

The Great Master-Builder was about to take down the scaffolding, the ancient Levitical ritual.

The selfish and proud under-builders set themselves to resist His purpose.

Jehovah says "*Kiss the Son,*" Psa. ii. 12., but sinners said "*Let us kill Him.*"

This resolution had *actually been taken* in the Sanhedrim. John xi. 53

The measure of their sin is thus filled to the last drop.

Type, parable, and history, point to one great truth.

In Christ's death, the guilt of the whole world is summed up.

The inheritance. Self-righteousness is ever seizing on the divine inheritance.

Angels obtained their sad *inheritance* by rebellion.

Man, in Paradise, obtained his fearful lot by disobedience.

Their mournful experience, proved their inheritance, their ruin.

A ray of light cut off from the sun, becomes darkness.

They wasted it *then*, and on *earth*, He offered it in heaven.

His kingdom was spiritual, they desired a temporal.

Hence their rejection of the Messiah, and bitterness towards Him.

May be ours. Rulers would make their provisional authority perpetual.

In bolstering up Mosaic institutions beyond prescribed limits, they were guilty of *usurpation*.

They dreamed that the Lord would suffer them to rob Him with impunity. It is the deceit of Satan, whose thought here is properly expressed. The parable shows a fearfully foolish, obstinate perseverance in evil. As there is no other Son to be sent, we will not be molested with other demands.

Thus scribes and Pharisees, trusted to abide for ever, masters of the Jewish church.

κληρονόμος. Not here, like the Latin *haeres*, but equal to *Dominus* or *Lord*. *Campbell.* Christ is the Heir and the Testator likewise. The Heir, because He survives His own death; and of the testament which He Himself bequeathed, He reaps as it were the hereditary profits in our advances. *Ambrose.* For *εαυτούς, άλλήλους.* *Cod. Sinai.* δεδτε, omitted. *Tischendorf, Alford.*

15. *So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?*

Cast him out. Matt., Mark, and Luke describe him as thus treated. We are reminded that Jesus suffered without the gate. Heb. xiii. 13. Exclusion from the Hebrew camp styled, being "cut off from" God's people.

Thus the leper was put out of the camp of God.

"Naboth was carried forth out of the city and stoned." 1 Kings xxi. 13.

They flung forth the body, denying it common sepulture. Mark xii. 8.

As if they said, "That is our answer to the householder's demands."

Rejection of the Son, the culminating point in the sin of the world.

Pastors are taught to peril their life, in fidelity to their charge.

Paul willing to be anathematized for the salvation of his countrymen.

Rom. ix. 3.

Multitudes have been cast out of the church for clinging to the cross.

Those who thus persecute saints, cast Christ out of the vineyard.

An undoubted allusion to excommunication before death.

Others refer to the crucifixion outside Jerusalem.

Killed him. This was charged on the men of Israel by Peter.

'Him have ye taken, and by wicked hands, have crucified and slain.'

Acts ii. 23.

Beginners in sin, know not the fearful extreme they may attain.

"Which of the prophets, have not your fathers persecuted?" Acts vii. 52.

"I send you prophets and wise men, some of them ye shall kill." Matt. xxiii. 34.

The nominal church has often been the scene of frightful cruelty.

What therefore? The parable finished, our Lord appeals to the priests.

Do unto them. Successive generations, filling up their iniquities, a living unity.

Were it not so, all confession of our fathers' sins mere mockery. Matt. xxiii. 32-35.

Shall He return armed with irresistible power to execute justice?

The abrupt question, a summons to judge themselves. Isa. v. 3-6.

ἐκβαλόντες. His suffering without the city does not exhaust the meaning of the prophecy any more than John's preaching in the wilderness exhausted Isa. xl. 3, or the dividing the Saviour's garments, Psa. xxii. 18. *Alexander.* ποιήσει. The question would imply a hypothetical case, but the *future* treats it as a real one, still in progress, implying—"Well there is such a vineyard, and there are such husbandmen. Now, I ask how the owner of the soil may be expected to treat such tenants?" The answer of our Lord clearly intimates a change of dispensation, a destruction of the faithless Jewish rulers, and transferring their privileges to a community, composed of Gentiles and Jews. *Alexander.*

16. *He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.*

He shall come. Because in the Son is present the Father's majesty.

Destroy. These words of our Lord hint at their murderous guilt and punishment; He had compelled them to condemn themselves.

An echo of the divine warnings from the depths of the soul.

Implies that they had little more time to repent.

The Great Judge cometh, "and who will be able to stand?"

When God appears to take vengeance, where shall a refuge be found?

What must be their portion with no God, but an almighty avenger?

The parable here passes into a direct prophecy.

Husbandmen. While there is life of a nation, also a life of each part. A generation, chastened for its own and for its fathers' iniquities.

Having filled up its measure, the accumulated weight of punishment descends.

It remains for *each individual* to withdraw himself from the outward calamity.

There will ever be an ark, when the world perishes.

There was a Pella when Jerusalem was destroyed.

Vineyard. Made desolate, the sanctuary laid waste.

To others. Church taken from priests and given to apostles.

Privileges exalting the Jews to heaven given to the Gentiles.

“Ye judge yourselves unworthy, lo! we turn to the Gentiles.”

They virtually declare themselves surrendering the vineyard to others.

In a suicidal manner they depose themselves.

The light unheeded, the candlestick is removed. Rev. ii. 5.

God forbid. Gr. *Let it not be so.* The word “God” is not in the Greek.

Flattering hearts weigh sin in different scales from God.

The scope of the parable had not escaped their comprehension.

“That shall never be. Our privileges can never be so forfeited.”

There was no faith nor fear; hence no repentance.

It was not a pious prayer, but a *protest* against judgment.

Within three days they perpetrated the very crime which they now deprecated.

The anticipated stroke came, and the prediction was verified.

But far more fearfully fulfilled in the doom of the impenitent in the world to come.

The arrested hypocrite pronounces his own sentence.

Although in their intense hypocrisy they *pretend* to know not of whom He spake.

It is the last form of Divine warning addressed to men.

Notorious sinners often confidently assert they can never perish eternally.

But denial or unbelief cannot falsify Divine truth.

λέγουσιν αὐτῷ, κακοὺς κακῶς ἀπολέσει αὐτοὺς.—Matt. xxi. 41; omitted by Luke and Mark. But Luke gives us the key to them, by telling us the parable was spoken in the hearing of the *people*, who seem to have made the answer. *Alford*. By the Pharisees pretending to miss the sense of the parable. *Trench, Olshausen, Stier*. The Jews at first pronounced that opinion, then, perceiving the point of the parable, said what Luke relates. *Theophylact*; or else, in the multitude were two classes, from whom the different expressions came. *Augustine*.

The Jewish historian traces the destruction of Jerusalem to the murder of one man, the high priest, Ananias. *Josephus*. He errs only in the *name* of the person. *Mali cum sint male perdet illos. Erasmus*.

μὴ γένοιτο. *Far be the thought*; may it not occur. *W. & W.* An ejaculation of their consciences, applying the parable to themselves. *Wordsworth*. *Far be it from us to kill the heir.* *Bengel*. Implying in general a virtuous indignation at the conduct of the husbandmen. The propriety of the measure could not be questioned. *Wakefield*. The council daringly gave their decision, although they felt that the parable referred to them. *Stier*.

17. *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

Beheld them. Gr. *having looked stedfastly upon them, to arouse attention.*

A calm and solemn penetration of their thoughts and purposes.

They felt the same searching eye they will at judgment.

At length Christ and His adversaries stood face to face.

Thus the prophet in disguise obtained a sentence from the lips of the king against himself.

“Removed the ashes from his face, and the king discerned that he was of the prophets.” 1 Kings xx. 41.

He beheld them with compassion and grief.

He saw them deliberately ruining their souls and nation.

Written. Luke i. 63. Ancient materials and methods of writing.

See Notes.

The text precedes the Hosanna uttered by the people, Mark xi. 9., and implies His sanction of that application.

In the cross of Christ, every thing is done as foreseen by the Lord.

“If you cannot prevent My exaltation, how can you escape My judgment?”

Jesus honors the scriptures everywhere as the counsel of God.

The stone. Psa. cxviii. 22. Every line of this psalm seems to apply to the Redeemer.

By the Jews applied to the Messiah. Acts iv. 11.

The rejection of the corner stone corresponds with murdering the heir.

Our Saviour for a moment leaves the image of the vineyard.

It was inadequate to set forth one important truth.

The malice of the Pharisees could *not defeat* the counsel of God.

The Son should be heir, despite their treason and malice.

This prophecy primarily refers to David's rejection by Saul.

Christ rejected at the temple, at the bar, at the cross, at the sepulchre.

Exalted in the resurrection, the ascension and gospel triumph.

He was made Head over all things to the Church. Eph. i. 22.

Ministers resolved to walk in His steps, must expect rejection too.

A plain identification of the stone in Dan. ii. 34, and Psa. cxviii. 22.

The whole kingdom and power of the Messiah, summed up in Himself.

It is at once a stumbling block, and a foundation. Isa. viii. 13-14.

This rock was hewn out, and rolled down from the everlasting hills.

Dan. ii. 34.

Unbelief turns the warning of the prophet into a new snare.

The builders. Elders, High Priests and Scribes.

Answers to the Son's rejection by the husbandmen.

Boasting, vain-glorious builders of the church, cast away the chief corner stone.

With them, to "kill Him," was to preserve their place and power.

With God, the very means to make Him "head of the corner."

In the conflict, success was their defeat, His fall, was victory.

The Church's triumph certain, friends and even foes are builders.

A token that wicked schemes shall be overruled to the Church's advancement.

It, "*standeth sure*," having this seal "the Lord knoweth them that are His." 2 Tim. ii. 19.

Rejected. The human master builders had marked this stone to be cast away.

God, the true Master Builder, reared a building upon it defying the gates of hell.

Human reason would never have inferred, that one hanging between two thieves would yet receive *the worship of the world*.

Head of the corner. The great enigma of the corner stone solved at the resurrection.

Its ever growing fulfilment, prevades the whole N.T. Acts iv. 11.

Jesus shows their ignorance to those boasting they had the key.

The lot of persecuted ministers, was that of the Prince of Pastors.

Their reward will be from Him, on His throne of power and glory.

Christ is the key-stone of the universe, binding all under it more closely together.

Marvellous. Mark xii. 11. The Church built upon a crucified Jew, the great enigma of the world's history.

Αἶθρον. Our Lord changes the figure. In 1 Cor. iii. 6-9, the two ideas of husbandry and building are combined. *W. & W.* κεφαλὴν γωνίας. The point of comparison is the junction of the two walls, the Jews and Gentiles. *Augustine.* The meeting of Jews and Gentiles in one faith. *Cyril.* An emblem of the Gentiles rejected by Jews, but put in their place by Jehovah. Referred to Christ. *Alexander.* Not the foundation stone, though this be first laid. *Pearce.* The foundation corner stone. *Doddridge.* The union of the Jews and Gentiles in Christ's descent. Rahab and Ruth were Gentile ancestors. *Amonius, Cyril.* Psa. cxviii. not a direct Messianic psalm. *Oosterzee.*

18. *Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*

Shall fall. Gr. *hath fallen.* They who are offended at Christ's low estate. Isa. viii. 14.

There is worse sin of which our Saviour now warns the Pharisees.
Those who understand not the Scriptures, "Have ye not read?" Mark
xii. 10.

Such ought to be rebuked with Christ's words in Luke xxiv. 25.
Their burning *hearts* will read it, in the light of Pentecostal fires.
It signifies every one that stumbleth at the Gospel of Christ.
"Blessed is he who shall not be offended in Me." Matt. xi. 6.

That stone. A sanctuary and asylum for all believers.

At once the foundation and key-stone of the building.

Every soul participates in the divine nature in the foundation rock.

Hence all saints are living stones, built on the Rock of ages. 1 Peter
ii. 5.

These stones cemented by love, hence the Church grows. Eph. iv. 16.

Shall be broken. Gr. *shall be crushed together, shattered*; the sinner's
doom, terrible.

The Jews rejected Christ, when in His humiliation.

Gospel despisers put Him to shame, in the time of His glory.

Persecutors in spite of their malignity, are instruments only of good, to
the righteous.

The bringing out of the grain, is due to the strokes of the flail.

But He will come to avenge His elect. Luke xviii. 7.

Vain devices to hope to suppress the truth, or thwart God's counsels.

It is wise to build *on*, it is madness to rush *against the Rock*.

On whomsoever it, &c. Those who hate the Lord, shall be crushed.

It falls on none, who have not first fallen on it.

Shall grind. The corner stone *at rest*, is Jesus revealed in the Gospel.

The corner stone *grinding*, is Jesus judging on the Throne.

The corner stone lies everywhere in thy way, O reader!

We must in faith build upon it, or without faith, fall upon it.

It has become a great mountain, and is filling the earth. Dan. ii. 35.

This dispensation utters a fearful, yet merciful warning.

"Behold ye despisers, wonder and perish." Acts xiii. 41.

To powder. *i.e.*, "like the chaff of a summer threshing-floor." Dan.
ii. 44.

The act of threshing, crushed the chaff into minute fragments. Matt.
iii. 12.

"He shall be a stone of stumbling, and rock of offence." Rom. ix. 33.

From a scaffold 12ft. high, a rock flung, crushed the criminal.

The guilt of persecution much greater than that of careless believers.

"He shall break them with a rod of iron, and dash them in pieces," &c.

Psa. ii. 9.

“Kiss the Son, lest He be angry, and ye perish from the way, when His wrath,” &c. Psa. ii. 12.

If thou art God's building, thou art safe from floods, wind and storm.

Happy those who “build on the foundation of the Apostles and Prophets, Jesus being the corner stone.” Eph. ii. 20.

ἐφ' ὅν δ' αὖν πέση, refers to those found unbelieving when Christ comes. *Baradius, Augustine, Chrysostom, Theophylact.* Some discriminate here between the guilt of the Jewish Church, at Christ's first advent, and that of the Gentile, at His second coming. Proverbial: Qui saxa Ligustica portat, &c.

“Obtrivum vulgi perit omne cadaver

More animæ.”

Juvenal, Sat. iii.

Λικμήσει.—Literally, to winnow, *i.e.* throw them off as chaff. *Meyer, W. & W.*

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.*

Chief priests, and Pharisees, Matt. xxii. 15, and Herodians. Mark xii. 13.

Unity of compact, determined resistance, and incorrigible folly, plot against Christ.

Ecclesiastics, politicians, orthodox and liberals, all conspire.

In persecuting saints men combine, who differ in everything else.

Pharisees and Herodians. Mark xii. 13. Their only bond of union, hatred of our Lord.

Same hour. Their hatred of Him, increasing in violence.

Lay hands. They no longer intended to keep on terms with the Lord.

Lawless violence is often prevented by fear of personal safety.

Desperate indeed must be men's state when they are provoked to sin by mere admonition.

Their corruptions rebelled against their convictions.

When “the heart is fully set in man to do evil,” Ecc. viii. 11, the warnings pass like the shadow over the rock.

The more light in their mind, the more hatred in their heart.

There is something awful in the terrible blindness of these men!

They well understood the penalty, yet *defiantly* reject the Stone, that will soon grind them to powder.

This hatred of the truth discovers one of the depths of Satan.

Sin by sceptics called an *infirmity*, or excessive *sensitiveness*.

Feared. They knew that people counted Jesus, as well as John, a prophet.

They resolved to have Him accused in the forms of law.

The fear of God's eternal justice, is utterly despised.

Fear only *chains* the hands, the heart is *abandoned* to iniquity.

The Sanhedrim was pressed within by the spiritual *words* of our Lord.

It was pressed from without by the *temper* of the people.

Unbelief reaches its climax of malignity in feeling its weakness.

The Lord's enemies harden themselves afresh after each defeat.

Perceived. Conscience is often blinded for a while.

Their passions like slumbering tigers were aroused by truth.

Unbelief *comprehended* the words, although it fiercely rejected them and the Teacher.

Spoken against. He had indeed said many things against them, but not enough.

They are determined to bring greater shame on themselves.

A good man's deeds an indirect *censure* of the wicked.

Parable. Luke iv. 23; v. 36. See Notes.

οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς. *Tischendorf, Alford.* καὶ ἐφοβήθησαν, καὶ before ἐφοβήθ. is not "but;" the clause signifies the state of mind in which their attempt was made. *Alford.* Yes for all that.—Fear restrains the hands, but not the evil heart. *Quesnel.* Condemned by Pope Clement II, in the Bull *Unigenitus* 1703. Rome ever tries to make the Scriptures sanction persecution.

20. *And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.*

Watched. Seeking the opportunity to injure Him.

Through His entire life, with malice, they haunted His steps.

1. They take counsel, He is thoroughly *armed*.

2. They would entangle Him. He seeks to *deliver* them.

3. They flatter Him. He rebukes them, to *save* them.

Spies. *Gr. men suborned*, instructed for that purpose, Pharisees and Herodians. Matt. and Mark.

Enemies suspend mutual hate, to persecute a third, dangerous to both.

When bad men conspire, good men should associate.

"The children of the world are wiser than the children of light." Luke xvi. 8.

Feign themselves. Gr. *Play the hypocrite.* Vain expectation.

"He needed not that any should testify what was in man." John ii. 25.

The servants of Satan often assume the livery of Christ.

The wicked, never profounder hypocrites than when they act *honestly*.

Many speak the language of Canaan who are strangers at heart.

"Even Satan is transformed into an angel of light." 2 Cor. xi. 14.

Just men. Piously inquiring how to settle their scruples of conscience.

They only desire a fair pretence for taking Him before the governor.

The Sanhedrim had no longer power to punish by death.

Charity forbids *judging* our neighbor's heart.

Prudence forbids *trusting* our neighbor's tongue.

An ignorant bystander might have said "These are sincere inquirers."

Wolves in sheep's clothing could not deceive the Shepherd.

"Their words were smoother than oil, but war was in their hearts."

Psa. lv. 21.

Might take hold. Gr. *of him by a word.* Men failing to be judges become accusers.

Slander, failing to *blast*, may yet *stain* the good man's name.

They could succeed only by making Him *suspected* of crime.

They wanted a political Messiah, *that*, He would not become.

The governor. Persecutors aim to make secular powers, *tools* of their malice.

Pilate would have suffered Jesus to live in peace, but for the priests.

ἐγκαθέτους. Persons suborned or sent by others to lie in ambush. Herodians, Matt. xxii. 16. They were favorable to the Roman government, while the Pharisees opposed it. *Origen, Jerome.* The former saw, in the Herodian family, a pledge of the national existence, in the face of Roman ambition. They were pleased with the compromise of the ancient faith and heathen civilization. Their conflicting doctrines were thrown into the background by political expediency or necessity. The Syrian version renders it.—*The domestics of Herod, Campbell.* Their doctrinal tenets were chiefly those of the Sadducees. *Major.*

ὑποκρινομένους, (ὑπό and κρίνω) *to answer, to respond; to act a part upon the stage; hence to assume a counterfeit character; to pretend, to feign.* Liddell & Scott. αὐτοῦ λόγου. The E.V., in rendering "his words," has mistaken the construction of the clause. It is, *that they might lay hold of Him by some saying; "catch Him by a word,"* see Mark xii. 13. *Atford.* τῇ ἀρχῇ. *The ruling power, and unto the authority of the governor.* *Atford.*

21. *And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly :*

They asked. The Pharisees' spokesmen, "coveting this bad pre-eminence."

What they do in cunning and *malice* we should do in earnest *sincerity*.
Look to Christ for counsel, in all cases of doubt.

Master. We should always *suspect* the praises of the worldling.

The hypocrite seldom speaks the truth, except to deceive.

The power of truth is such, it will make their tongues condemn them.

The Gospel in an ungodly ministry, a light carried by an enemy.

It discovers to us the very pitfalls, into which the bearer falls.

Enemies publishing the truth, illustrate the wisdom of God.

We know. These knaves speak, as if they would submit to His authority.

They do not however, say, "We know Thou art the Messiah."

It seems to imply that they were ready to honor Him as such.

"We know that Thou wilt tell us to our faces what Thou thinkest."

Such flattery blinds the eyes, and warps the judgment of myriads.

These crafty casuists, regarded Jesus as a *mere man*.

Though eminently wise, they trusted He was thus to be reached.

They came to Him, transformed like Satan into angels of light.

The devil has sometimes worn the garb of a theologian. Matt. iv. 6.

Teachest rightly. Twice these shameless hypocrites speak the word which judges them.

The faithful witness, Rev. i. 5, receives the highest praise of His enemies.

The wretches think they can overcome Christ with flattery.

Unaware that this eulogy was the sharpest *satire* upon themselves.

His enemies compassing His death, said, "He spake as never man spake." John vii. 46.

"Even so we speak, not as pleasing men, but God." 1 Thess. ii. 4.

Hypocrites have honey on their lips, but gall in their hearts. Psal. lv. 21.

Their voice is the voice of Jacob, but their hands are the hands of Esau. Gen. xxvii. 22.

He who has God's truth, is sure at last to carry off the victory.

He who would put the saints to shame, will himself be confounded.

Acceptest, &c. A formula, influenced by partiality in any one's favor,

"I charge thee before God that thou do nothing by partiality."

They flattered Him, with the hope of putting Him off His guard.

"Tell us now with Thy well known uniform frankness, here in the temple, before all the people."

“Thou carest nothing for Cæsar, nothing for these Herodians.”

“Thou knowest we Pharisees differ from them in judgment.”

A hint to lift Himself in His answer, above the Roman authorities :

And trust the Pharisees and Jewish people to stand by Him.

They saw their power did *not intimidate* Him, in the way of truth.

“The kisses of an enemy are deceitful.” Prov. xxvii. 6.

And Joab to Amasa, “Art thou in health, my brother?” 2 Sam. xx. 9.

“Their words were softer than oil, yet were they drawn swords.” Psa.

lv. 21.

The way of God truly. A Hebraism for “*The true way of God.*”

A most abandoned falsehood to them, yet constrained to confess his sincerity.

This avowal of His enemies obliges us, 1, faithfully to receive His instruction. 2, willingly to follow it. 3, to labor to spread His doctrines.

ὁρθῶς. Our Saviour's universal reputation for integrity, may vindicate the character of these spies, in speaking the truth. *Olshausen.* πρόσωπον.—A Hebraism, Gal. ii. 6. οὐ λαμβάνεις πρόσωπον. Used by LXX. for Hebrew (*seth panim*), “to respect persons.” Matt. and Mark have here οὐ βλέπεις εἰς πρόσωπον. *Wordsworth.* It is metaphorically for the external rank and condition.

ἀληθείας. No poet could portray the united falsehood and folly, with more *psychological depth* and *striking effect*, than these miserable men depict them in themselves, by a word or two from their own lips, in the simple language of the Evangelist. *Stier*

22. *Is it lawful for us to give tribute unto Cæsar, or no?*

Is it lawful? “Thou mayest not set a stranger over thee, who is not thy brother.” Deut. xvii. 15.

Proud obstinacy, not religious principle, refuses submission to a foreign power.

But the Lord distinctly demanded submission to an *alien monarch.*

“Bring your necks under the yoke of the king of Babylon.” Jer. xxvii. 12.

They falsely declare, “We were never in bondage to any man.” John viii. 33.

Ministers should shun the petty politics of party, in the *pulpit.*

The pulpit should speak on the *duties* of subjects, Rom. xiii. 7; and *doom* of ungodly rulers. Psa. cxlix. 8-9.

Our Lord condemns both a suspicious silence and an impudent partisanship.

As if they had said, It is with us, an important matter of conscience.

It appears to us Pharisees actually sin to pay poll tax.

The people of Jehovah, ought not to be subject to a heathen government

The Sanhedrim had protested against the Idumean Herod.

He who rejects the yoke of God, is likely to fret under that of his ruler.

He who serves God best is happy to serve a lawful ruler.

They were very willing to receive tithes in Cæsar's money.

But their selfishness would excuse them withholding justice from Cæsar.

Their expectation of the Messiah became stronger and stronger.

Jewish fanaticism flamed higher, from generation to generation.

Resolved to resist unto rebellion, the dominion of the Romans.

They hoped He would answer against the Herodians.

For us. The freeborn seed of Abraham who pay the Lord's tribute.

Tribute. The usual poll tax throughout the Roman empire.

It was called for in *Roman*, and not in Jewish coin.

Pride and covetousness made them loth to pay tax.

Cæsar. His character. Luke iii. 1. See Notes.

Or no? An artful presentation of the question requiring a direct answer yes or no.

φόρον. Matt. and Mark never use *φόρος*, which is used by Luke here, and xxiii. 2, and by St. Paul, Rom. xiii. 6, 7. They have *κῆρσον*, which is never used by Luke. *Wordsworth.* Strictly an enrollment of the people, and assessment of their property. Probably the very tax levied when Joseph and Mary were enrolled, Luke ii. 1. *φόρον.* The tribute paid to a foreign prince, levied by direct taxation on property and persons, for which purpose, the *ἀπογραφὴ* or *κῆρσον*, poll-tax, was taken. *Webster's Syntax.* The dispute was between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. This *φόρον*, a poll-tax, had been levied ever since Judæa became a province of Rome. *Stier.*

ἡμᾶς for *ἡμῖν.* *Tischendorf, Oosterzee, Alford, Cod. Sinait.* They hesitated to pay tribute to a heathen king, especially to Cæsar, who had threatened to take the place of the Messiah, as His rival in the rule of this world. *Olshausen.* They intended, in case He should say they ought to give tribute to Cæsar, to accuse Him to the people, as placing the nation under the yoke of slavery; but if He forbade them, to denounce Him to the governor, as a stirrer up of sedition. *Theophylact.*

23. *But he perceived their craftiness, and said unto them, Why tempt ye me?*

Perceived. He saw not only through their question, but through themselves.

With one stroke He solves their difficulty, and defeats their malice.

"His understanding is infinite." Psa. cxlvii. 5.

He saw through the disguise of the wife of Jeroboam. 1 Kings xiv. 6.

Absalom's mask, covering treason with a vow of religion.

The ambition of Jehu under pretended zeal for the Lord. 2 Kings x. 16.

"Ever act as in the presence of an illustrious Roman." *Seneca to Lucellius.*

"As ever in my great Task-Master's eye." *Milton.*

Craftiness. No duplicity or hypocrisy can elude His eye. Ecc. i. 10.

The Church shall know "I am He who searcheth the heart." Rev. ii. 2.

Dis-honesty in devotion is treason to the King of kings.

"Neither let us tempt Christ, as some of them also tempted." 1 Cor. x. 9."

They imagined He could not escape their cunningly twisted snare.

The Herodians were favourably disposed, toward the Romans.

Should He say, "yes," He would compromise Himself with the people.

"Surely in vain is the net spread in the sight of any bird." Prov. i. 17.

Had He been a successful rebel against Cæsar, thousands would have eagerly flocked to His standard.

They would impose on *Him*, the sedition of their *own* hearts.

They actually brought Him to the cross, under this charge.

Why tempt ye? With a glance in majestic calmness, He tears the net in pieces.

He repels with becoming dignity, the flattery of their lips.

"Ye hypocrites, under the mask of a tender conscience, hide perfect malice."

His first word, with a look of judicial anger, silences them.

He condescendingly *teaches* them, even when malice prompted them.

His victory becomes manifold and complete.

1. His love beats down their malice. 2. His humility, their impudence.

3. His wisdom, their folly.

He will make the tempters (taken in their own snare) decide their own question.

A conscience *sensitive* about civil taxes, *reckless* in affairs of holiness!

All civil governments must be the result of *compromise*.

Anabaptists at the Reformation, under color of conscientious scruples, resisted all governments.

If every subject's objections were regarded, the wheels of government would stand still.

His attempt to determine such a question, would be interpreted, a pretence to sovereignty.

All their attacks were first made on His *moral* character.

They accused Him of gluttony, and violating the sabbath, of being a friend of publicans and sinners.

In His miracles, of being in confederacy with Beelzebub.

At the close of His life, the assault was upon His *civil* character.

κατανοήσας. Matt. uses the stronger expression *γινούς*, and Mark *εἰδώς*, enhancing the directness of His knowledge. *Oosterzee*. *πανουπυΐαν*.—Craft. *Sept.*: villainy. *Aesch.* Latin, *facinus*. Used five times in N.T. The same word used in describing the *subtlety* of the serpent, 2 Cor. xi. 3. It denotes the character of a man who is ready for anything. Hence the character *Panurge*, in *Rabelais. W. & W.* *Τί με περπάζετε*, omitted. *Tischen-dorf, Alford, Cod. Sinai*. Probably added from Mark xii. 15.

Σλ. Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

Show me. The tribute money was applied to tyranny and idolatry.

Yet in their political condition it was right to pay it.

He gives striking vividness to what He is about to say.

He addresses not only the *ears*, but *eyes*, of those about Him.

He thus attracts attention, and prepares them for His memorable answer.

"*That image, see it,*" a grave censure self-inflicted.

This request really decided the question.

He discloses His knowledge of their *secret* motives, and His scorn of their hypocrisy.

Subjects have right to judge if their rulers are ministers of God. Rom. xiii. 4.

A penny. Roman *denarius* so called from the letter x upon it: worth 7½d: in *law books*, an English penny.

It was the principal silver coin of the Empire.

First made 269 b.c. The price of a day's labor in Palestine.

A Roman soldier's daily pay was somewhat less.

Julius Cæsar first coined Roman money with his image.

The national faith was thus pledged for its purity and value.

For one hundred years, the Roman power had prevailed in Judæa.

Money represents the earthly side of government.

It is a permanent symbol of subjection and mark of allegiance.

Whose image? Doubtless, He took and held up their *denarius* in His hand.

It deepened their curiosity, and prepared them for the solution. He refers to the well-known head and title of the coin, by which it was authenticated as a legal tender.

The image of the emperor on one side, the superscription on the other.

We see how He catechises the hypocrites again.

With natural simplicity and great depth of meaning.

Our Lord makes a sudden advance of the capital doctrine of Moses.

The soul at creation was stamped with the image of God. Luke xv. 8-9.

That image lost by the apostasy is restored by the Spirit through Christ.

Cæsar is satisfied with the outward act of tribute and honor.

But God requires the whole man, in heart, word, and deed.

The soul has no value, except that given it by God's pleasure.

The Lord's answer gains infinite emphasis, connected with His action.

They were obliged to appear Cæsar's subjects bearing Cæsar's coin.

Cæsar's. Lays the ground on which He suddenly takes His judicial stand.

Without a *Yes* or *No*—He settles the question for all coming time.

This proof given by their own hand shows they had two kinds of coin.

Temple money was stamped differently from that of Rome.

To give Cæsar his own for *God's sake*, meant only to obey God.

The first question was, "Should they have received Cæsar's money?"

Having freely admitted it as the instrument of commerce, they were bound to sustain Cæsar, who protected their interests.

It was the mark of *his* sovereignty and *their* subjection.

It was absurd to scruple giving homage to a sovereign, thus acknowledged :

Since it expressed not the least *preference* for the Roman Government.

δεξιᾶτε. As if He had said, "What! are you required to pay taxes to the Romans, and in what coin? Let Me see one." It was not to gain time. *Oosterzee.* *δηνάριον*—*ἀργύριον.* For five hundred years of the Roman Republic neither silver nor gold were used as money, but *copper.* Afterwards coins bore images of the gods, and then of the emperors. Among the Russians and Indians, *skins* were used; among the ancient Dorians, *oxen*; hence pecunia (*pecus*, cattle). Among the Laedemonians, *iron*; among the Abyssinians, *salt*; among the Polynesians, *shells*; Icelanders, *dried fish*; West Indians, *sugar*; ancient Scots, *iron nails.* Sultan Mohammed, A.D. 999, ordered the queen of Persia to coin her money with his image, as token of submission. Mark adds *ἵνα ἴδω.*—That till now, Christ had never had such money before his eyes. *εἰκόνα.* The Jewish tradition was, the admitting title of any prince on their current coin, was an acknowledgment of subjection. *Lightfoot.* Their not daring to refuse the coin when offered, was a confession of submission to Rome. *Doddridge.*

25. *And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.*

Render. A clear acknowledgment of the *divine authority* of human government.

1. Though they went to *pay Cæsar's tribute*, they were not to adopt Cæsar's religion.

The paying earthly tribute does not defraud the Lord's service.

"Fear God, honor the king." 1 Pet. 2. 17.

"Curse not the king, no not in thy thought." Eccl. x. 20.

"Thou shalt not speak evil of the ruler of thy people." Acts xxiii. 5.

"The *wicked* are not afraid to speak evil of dignities." 2 Pet. ii. 10.

2. *Obedience to the laws.* "Let every soul be subject to the higher powers." Rom. xiii. 1.

"Use not your liberty for a cloak of maliciousness." 1 Pet. ii. 16.

"License they mean, when liberty they cry." *Milton.*

There are times when resistance becomes a virtue. Psa. cxlix. 8-9.

3. Duty of *prayer*, supplication for all that are in authority. 1 Tim. ii. 1.

Darius gives gold to the temple, and the people must pray for him.

Ezra. vi. 10.

Marcellus, a bitter persecutor, begged an interest in the prayers of saints.

There is a depth and fullness of meaning in the wondrous word.

This proves the right of Cæsar to his money or tax.

"Give to each of your two masters his own tribute."

"Ye men of Israel, ye bear in yourselves, a special superscription."

Many ask about Cæsar's image, few about God's image.

Why were the people of God to pay tribute to a heathen?

Because they had fallen from their allegiance to God.

That they had two masters, the penalty of their sins.

They rejected God as their king, when Saul was elected.

God said in the wilderness, "Go up," and they would not.

But when He said, "Go not up," they went, and perished.

These questioners refuse to submit *either to Cæsar, or to God.*

Obedience to governments is *conditional, i.e.* on obedience to God.

The answer is addressed to the multitude, as well as to captious enquirers.

Rendering to Cæsar that which is his, is rendering to God also.

If you repay Cæsar's kindness, forget not God's infinitely greater gifts.

Render unto God. Honor, love, obedience, faith, fear, prayer.

1, a simple, but comprehensive, 2, a natural, but needful, 3, a difficult, but blessed injunction.

Render unto God, 1, a penitent, 2, believing, 3, patient, 4, obedient heart.

With these daily payments to God, Cæsar could never *interfere*. Piety never causes a collision between temporal and spiritual sovereignty. We owe no obedience to human powers, when interfering with God's will. Apostles would *not obey* rulers, when forbidden to teach. Acts iv. 19. Hebrew youth would *not bow down* to the image on the plain of Dura.

Dan. iii. 18.

Daniel would *not cease* praying at the command of Darins. Dan. vi. 7.

Religion should *permeate* men's *political*, as their ecclesiastical life.

Cæsar evidently had not taken away their temple-tax.

Vespasian required the half-shekel for the *Capitol*, instead of the *Temple*.

"Ye Pharisees (disloyal) render to Cæsar his due."

"Ye Herodians (impious) render to God His due."

A conscientious recognition of duties to Cæsar, and to God.

These words unite, rather than *divorce* political and religious duties.

Which be God's. Things earthly for your ruler, but the *soul* for God!

"Serve Cæsar for God's sake, who has placed him over you."

"Thus your fathers served Nebuchadnezzar."

"Give to God that which bears His image,—your soul."

Never was reply more unexpected or overwhelming.

Their plot was detected, and malicious hypocrisy exposed.

The stater paid by Peter was an *ecclesiastical*, the present, a *civil* tribute.

Civil power at times an intolerant interference, "lording over conscience."

Morbid scrupulosity and servile obsequiousness are both condemned.

1. There are some who render his due neither to Cæsar nor to God.
2. Some to Cæsar, and not to God. 3. Some to God, and not to Cæsar.
4. Some to both God and Cæsar, but either too weakly, too late, or too little.

To everyone his due:—to God, obedience; to our neighbor, love; to the authorities, honor; to the devil, resistance.

τὰ καίσαρος. It was a saying of the Rabbis, "wherever any king's money is current, there that king is lord." *Lightfoot.* Signifies, first the coin, but also, *latiori sensu*, civil fidelity and submission, which were concentrated in the tribute-money. *Oosterzee.*

τὰ τοῦ Θεοῦ. A proverb of folly among infidels, that *religion has nothing to do with politics.* Our Saviour teaches that a Christian can go *nowhere*, without carrying his divine principles with him. To demagogues in pursuit of office and plunder, such sentiments may quiet the reproaches of conscience, where there is any left. No people can adopt it without bidding a *final adieu* to their *virtue, and safety as a nation.* *Dwight.* Others do not mix political and religious duties, or attempt to bring them into conflict or agreement. *Mendelssohn.* The Lord affirms their consistency and equal obligation, when

they are not in collision. *Alexander*. The Stuarts strained the claims of Cæsar, and the Roman Hierarchy continually interfered with the civil power. *Stier*. A caution against omitting the sacred tribute, Ex. xxx. 13. *Diodati, Raphaelius*. A caution to the Pharisees, against using religion as a pretence for sedition. The Herodians were too much inclined to make a compliment of their religion, to the Romans. *Doddridge, Major*. Temple tribute. *Milman*. The inner life. *Tertullian, Lange*.

ἀπόδοτε. A troublesome text, which has bitten so many preachers. *Justus Jonas*. It resembles those boxes in which every one is found to enclose another. *Stier*. Dr. End, preaching from these words, before Frederick the Great, 1756, drew from them the motto of the Prussian Empire:—"Suum cuique." This utterance encourages a collision of duties. *Mendelssohn*. It is no pharisaical advice to serve two masters,—to carry the tree on both shoulders. *Stier*.

26. *And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.*

Take hold. They desired a pretence to stir up the people against Him, as a betrayer of their liberties.

Their hands were tied by themselves, despite their malice.

God guides the tongue, where the heart is devoted to Him.

Christ purposes no political change in an *earthly* way.

There is not a *single instance of ignorance or mistake* in His words or deeds.

They marvelled. Whoever read this scene, and did not marvel?

His enemies, foiled, were taken in their own net.

"God will ever make the wrath of man to praise Him."

Those who will encounter Christ, must look for shame and contempt.

At His answer. Grace alone holds the scales even between God and Cæsar.

Held their peace. Temporal authority upheld, and rights of conscience defended.

The Sadducees were not present when He silenced the Pharisees.

Christ supreme Victor, over the cunning and violence of His enemies.

In Christ, His saints will be victors over all the craft of the wicked.

αὐτοῦ ῥήματος. Not as in E.V., "of his words;" but, "of Him, by a word." *Alford*.

27. ¶ *Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,*

Then. On the same day. Matt xxii. 23.

Sadducees. Nothing certain known of their origin.

Zadok a *traditional* personage; they were the Epicureans of Judaism.

Taught soul and body perished together; *materialists*.

That there was neither reward, nor punishment after death.

They affirmed obedience founded on fear a *mercenary* motive.

They denied the resurrection, or that there is either angel or spirit, consequently the immortality of the soul. Matt xxii. 31.

This should be kept in mind, as our Lord's answer is directed against both errors.

They taught that the will of man is as free as before the fall.

They rejected all the traditions of the elders.

They professed to recognise the authority of the Pentateuch and acknowledged the prophets.

High in wealth and station, they were the freethinkers of the day.

Repulsive in their manners, and hostile especially to the Pharisees.

Not given to proselyting like their modern followers.

Denying Providence, they held all things at their own disposal.

They boasted of entire freedom from superstition.

Yet in reality were the veriest slaves of their own fears.

Their creed was drawn chiefly from the Greek philosophy during the Syrian Kings.

The leading principle of the Sadducees, was *love of pleasure*.

That of the Pharisees, *love of power*.

Deny. Truth is ancient, error is an upstart spirit of contradiction.

Freethinkers, *i.e.*, false thinkers, are ever subverting divine truth.

We see here, how *old* a thing is unbelief, and Paradise proves it.

We find in the Church of Moses, Samuel, and David, unblushing sceptics.

Modern theories of infidelity, *old forms of unbelief under new names*.

Resurrection. Life and immortality brought to light by the Gospel.

2 Tim. i. 10.

Brought out of dim twilight into clear and glorious day.

Enoch's translation, first intimation of a future state.

Hannah the mother of Samuel alludes to the resurrection. 1 Sam. ii. 6.

Job, "I know that my Redeemer liveth." Job xix. 25.

Isaiah, "Awake and sing, ye that dwell in the dust." Isa. xxvi. 19.

Daniel, "They that sleep in the dust, shall awake." Dan. xii. 2.

The appearance of Moses and Elias on the mount. Luke ix. 30.

"This day shalt thou be with Me in Paradise." Luke xxiii. 43.

Restoration of the young man at Nain, and resurrection of Lazarus prove the doctrine.

Denying it, man's responsibility and retribution fall with it.

Not caused by any process or law of nature, but by the Almighty power of God. Phil. iii. 21.

Christ draws no reasons from the alleged indestructible nature of the soul.

No proudly speculative dreamings about the "spirit divine."

It is founded on God "Who alone *hath* immortality." 1 Tim. vi. 16.

No tribe has ever been found without an idea of future life.

"Gathered to their fathers," implies more than buried beside them.

Abraham in offering up Isaac had faith to receive him back again from the dead. Heb xi. 19.

Asked Him. Catechized, Satan never ceases to lay snares for the ministry.

They would render the Saviour odious, making Him to appear a Sadducee.

Σαδδουκαίων. Some of the early Christian writers (*Epiphanius, Origen, and Jerome*) attribute to the Sadducees the rejection of all the sacred books, except the Pentateuch. But it is now generally admitted that this is an error, which arose from a confusion of the Sadducees with the Samaritans. Sadducees denied that the Israelites were in possession of an Oral Law transmitted by Moses. *Smith's Dictionary.* It is a mistake into which many commentators have fallen, to suppose the Sadducees recognised only the *Pentateuch*: they acknowledged *the prophets also*, and rejected tradition only. *Winer, Alford.* A middle view, endorsed by some of the *Fathers*, is that they subordinated the other writings to the Pentateuch. *Neander, Stier.* Their position towards the remainder of the Scriptures was officially an ambiguous one. They dared not reject them, but desired to class them among traditions. *Lange.* Denied by *Brown, Sepp.*

ἀνάστασις. "Ne forte animas Acheronte reamur

Effugere aut umbras inter vivos volitare." *Lucretius*, b. iii.

Pythagoras maintained the transmigration of the soul. His motto:—*Omnia mutantur, nihil interit.* *Plato* held matter and the soul eternal. The Mohammedans hold there is a certain bone in the body, which resists dissolution, and will serve as *seed* for the next body. *Origen, Ossian, Doddwell,* held the soul resides in the air after death. Gauls and Egyptians buried with their dead their arms, utensils, &c. "They have gone down, they have laid their arms under their heads," *Ezek. Wilkinson.* The Gospel, not the Law, revealed the resurrection. *Oosterzee.* As to the identity of the body to be raised, it is replied, one foot of the surface of the earth would supply material for the bodies of a constant population of six hundred millions, for twenty thousand years. *Hoadly's Doctrine of the Resurrection; Locke's Controversy with Worcester.* The resurrection of the same person is promised, but not of the same body. Reason digs beside this doctrine, sweeps past it; pride flies over it. *Zinzendorf.* In the promises of the O.T. every one finds what lies at the bottom of his own heart. Blessings for time

and eternity. *Pascal*. The key to the enigmas of Job's history found in xix. 25. *Stier*. Those only can speak of immortality who, through the higher life, have won a victory over death. *Schleiermacher*. The Egyptians, among whom the Hebrews lived, had made the future life a common doctrine of the people. Immortality must have been congenial to a people, who amidst Polytheists, could rise to the sublime idea of one God. *Moliter*. Simply a renewal of life, and not a reunion of the soul and body,—the error of the Sadducees, a denial of the immortality of the soul. *Campbell*.

"*Asked*." Curiosity of seeing how He would solve a difficulty their antagonists could not. *Meyer, Andrews*.

28. *Saying, Master, Moses wrote 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.*

Saying. Doubtless a hackneyed objection against the resurrection. They would tempt Him either to contradict Moses, or, sanction their frivolous argument.

If they knew the prophecy of His own resurrection, they would hint His hope to be mere *enthusiasm*.

Caiaphas and many of the Sanhedrim were Sadducees.

Master. *Teacher*. They admit His authority as a Teacher, if not as a Prophet.

The question implies our *Lord's belief* in the resurrection.

Moses. Luke ii. 22. Implies that Moses could not have presupposed the resurrection.

The very precept appealed to was intended by God to hint at the resurrection.

Wrote. Luke i. 63. Method, materials of writing. See Notes.

Brother die. Mortals on the borders of the grave should not be afraid to look into it.

"All men think all men mortal but themselves." *Young*.

The spirit needs consolation under its terrible bereavements.

Yet the Sadducees would deprive us of this source of comfort.

Infidels, Sadducees revived, would wrest from us the gospel hopes.

A wife. A large share of our enjoyments found in domestic comforts, "God setteth the solitary in families." Psa. lxxviii. 6.

Raise up seed. *Gr. After-growth out of his grave.*

The verb has the root of the noun *resurrection*.

This well known law is founded on Deut. xxv. 5.

To preserve the inheritance and genealogy of the families distinct.

The *general* precept expressly *forbade* a man to marry his brother's wife.
Lev. xviii. 16.

Building up families and providing for them engross most minds.

A half restrained sensual sneer perhaps at the whole Mosaic ordinance

These inquisitors, blunted in moral preceptions, did not discover this
arrangement to continue a name, *foreshadowed immortality*.

The question was coarsely devised and coarsely put. *Ellicott*. The question from the *Sanhedrim*, in fact, a concealed threatening of death to Him. Deficit nubes atque abiit, sic descendens in sepulchrum non redit. *Lightfoot*.

καὶ οὗτος. The introduction of οὗτος gives emphasis to the occurrence signified by the verb, and is thus used where a series of actions or circumstances is recorded respecting a certain subject. *Webster's Syntar*.

29. *There were therefore seven brethren : and the first took a wife, and died without children.*

Seven brethren. Extravagant fiction invented to perplex, or perhaps to throw ridicule on the doctrine of a resurrection.

The Sadducees a perfect type of infidelity in all ages.

1. Boasting their freedom, they are slaves of unbelief.
2. Seemingly unprejudiced, they are bigoted and contemptuous.
3. Prating about the spirit they are entangled in sensuality.
4. Pretending to be inquirers, they propagate fables.
5. Confident in their weapons they show stupidity in their use.

30. *And the second took her to wife, and he died childless.*

Childless. Some refer this allegorically to the Jewish synagogue.
Ambrose, Jerome, Oxford.

This verse, except the words καὶ ὁ δεύτερος, omitted by many ancient authorities. *Tischendorf, Alford*; omitted. *Cod. Sinai*.

31. *And the third took her; and in like manner the seven also : and they left no children, and died.*

No children. God frequently confounds the plans of men concerning their honors.

He compels them to think rather of dying to this present world, than of immortalizing their names in their posterity.

Omit καὶ before οὐ κατέλιπον. *Tischendorf, Alford.*

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.*

Therefore, i. e. well then, as an example of this law.

Resurrection. Ironically for the so called resurrection.

On the so called last day, in which we would willingly believe.

Did Moses in his law prepare such confusion for the future life?

Whose wife? The superficial objection partakes of sensual levity.

They profess to be those who *knew*; the *illuminati* of Israel.

Their knowledge a *delusion* resting on a twofold ignorance.

They anticipated on the part of Jesus a distinction vain as their own.

The seven. Not a Herodian question, to embroil Him with the Government.

It was a mere puzzle, or a scoff at the resurrection.

πάντων, omitted. *Tischendorf, Alford, Cod. Sinai.* For ἐν τῇ οὖν, &c., ἡ γυνὴ οὖν ἐν τῇ, &c. *Tischendorf, Alford.* γίνεται γυνή, doth the woman become. *Alford.* For γίνεται, ἔσται. *Cod. Sinai.*

34. *And Jesus answering said unto them, The children of this world marry, and are given in marriage:*

Jesus answering. We admire His patience and gentleness towards such folly.

It showed great condescension to notice an absurd question.

Do err. Matt. xxii. 29. With keen rebuke He conceded to the *Pharisees*, certain knowledge of the scriptures. Luke xi. 52.

The Sadducees charged with *wilful* ignorance of the word of God.

The former He pronounced *hypocrites*; to the latter, "Ye err."

Errors concerning God, ruin all other truth.

Children of this world. The error of the peculiar sanctity of celibacy, not sanctioned by this text.

Grace abolishes not, but elevates the laws of nature, for they are the laws of God.

“Forbidding to marry, “one of the distinctive marks of *the man of sin*.
1 Tim. iv. 3.

Marry. Refers to males. *Given in marriage*, to females.

ἀποκριθεῖς, omitted. *Tischendorf, Alford, Cod. Sinai.* οἱ υἱοὶ τοῦ αἰῶνος, Of this age, or fleeting, transitory, period. *Stier.* Luke here omits our Lord's words, as recorded by Matt. xxii. 29, *πλανᾶσθε μὴ εἰδότες τὰς γραφὰς*, which were specially relevant to Jewish readers; and records the argument derived from the difference of this world (ὁ αἰὼν οὗτος) and the next. *Wordsworth.* υἱοὶ. More given to sensual life. *Bloomfield.*

35. *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :*

Accounted worthy. Implies despising the present world.

He prepares “many mansions,” and saints for them.

It intimates that there is some difficulty in reaching them.

“So run,” 1 Cor. ix. 24, implies a danger of not reaching the goal.

That world. Many worlds, from all which heaven is distinguished.

This world's purpose accomplished, it will be no more needed.

That world will be the final state of the universe.

It will be peopled by angels and the redeemed.

Resurrection. The glorious resurrection alone renders us immortal.

“Why should it be thought incredible, that God should raise the dead?”

Acts xxvi. 8.

This sublime expectation ever sustained suffering saints.

“They had respect unto the recompense of reward.” Heb. xi. 26.

“They hoped to obtain a better resurrection.” Heb. xi. 35.

The resurrection of the good, called “the resurrection of the just.”

Luke xiv. 14. See Notes.

The resurrection. By way of excellence, alone deserving the name.

There is to be “a resurrection of the just and unjust.” Acts xxiv. 15.

Marry. The relations arising from distinction of sex will cease.

The redeemed will be new creatures in Christ Jesus.

Clothed in spiritual bodies, adapted to their own sphere. 1 Cor. xv. 41.

“Old things have passed away; behold, all things have become new.”

2 Cor. v. 17.

No other marriage in heaven, than “the marriage of the Lamb.” Rev. xix. 7.

But no indirect depreciation of marriage found here.

Marriage instituted in Eden, before man fell into sin.

The original law, confirmed by our Lord’s precepts, and sanctioned by his presence and miracle.

A type of the spiritual union subsisting between Christ and His Church.

That alone is eternal, in married love, which is spiritual in its foundation.

The redeemed will meet each other, not as man and wife, but as *angels*.

καταξιωθέντες. Made agreeable to that world, *i.e.* through or by the imputed righteousness of Christ, and the sanctification of the Holy Ghost. *τοῦ αἰῶνος ἐκείνου*. The Messianic *αἰών* is represented as coincident with the resurrection of the *just*, chap. xiv. 14, which is here exclusively spoken of. It is a privilege which shall not be shared by all, but only by the *ἐκλεκτοῖς*. *Oosterzee*. *ἐκείνου*. That age: that permanent, abiding, state. *Olshausen*.

ἀναστάσεως. Applied to the rising of the wicked, but not with the addition of *ἐκ νεκρῶν*, out from, among the dead. *Stier*. *γαμοῦσιν*. As they cannot die any more, they will have no need of a succession and renewal, which is the main purpose of marriage. *Alford*. In the words, “for neither can they die,” we have the reason why they do not marry. *Wordsworth*. A new proof indicated by Moses, that what in man conforms to God’s image, cannot be destroyed in eternity. *Stier*. The doctrine of two resurrections distinctly taught, 1 Thess. iv. 14-17; Rev. xx. 5-6. *Nitzsch*, *Olshausen*.

36. *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

Neither die. God alone hath immortality in Himself. 1 Tim. vi. 16.

Their only Father, Jehovah; their only brethren, angels and spirits.

Death is ever emptying the homes of earth’s inhabitants.

As there are no births there, so there will be no funerals.

If not the “voice of the bridegroom,” neither the funeral wail is heard.

Death stains the beauty, and damps the comforts of this world.

Here indeed, “death reigns,” universal victor. Rom. v. 14.

The spiritual body, one of the new things revealed in the Gospel.

“This mortal shall have put on immortality.” 1 Cor. xv. 54.

The cup of domestic comfort is mingled with joys and sorrows.

A painful certainty pervades family life, that its bonds may at any time be broken by the “king of terrors.”

Equal to angels. Luke i. 13-30. With masterly tact, He *defends the existence* of angels,

Angels are, 1, entirely spiritual. 2, perfectly holy. 3, immortal. 4, for ever happy.

Christ made a little lower than angels, that He might raise His people to an equality with angels.

Angels, spiritual, pure, immortal, happy.

Saints becoming as angels *cease* to be sensual, sinful, mortal.

With no fear of death, no spot of corruption, no quality of earthly condition.

Rejoicing in the perpetual beholding of God's presence. *Bede.*

There remain, angelic purity, angelic love, angelic joy.

Higher development, more perfect communion with God, unlimited delight in God.

Holiness and spiritual mindedness are the atmosphere of heaven.

Family cares will no longer distract the mind.

Saints naturalized, have their conversation (*Gr. citizenship*) in heaven.

Phil. iii. 20.

1. Same king. 2. Same laws. 3. Same society. 4. Same privileges.

Perfectly and for ever free, "Ephraim will not envy Judah." Isa. xi. 13.

Like Paul, they "obtained this freedom with a great sum."

"Believers wait for the adoption, even the redemption of the body."

Rom. viii. 23.

He thus refutes the scepticism of the Sadducees who denied spiritual existence.

He assumes the personal existence of spirits in heaven.

"Here the law of our members is ever warring, &c." Rom. vii. 23.

There the adversary will not watch to destroy.

The youth of our immortality is educated here.

Children of God. Because it is God alone who worketh in the resurrection.

There is nothing carnal seen in the regeneration of them that rise again.

There is neither father nor mother, neither womb nor birth. *Theophylact.*

Participants of Divine blessedness and immortality.

"But it doth not yet appear what we shall be." 1 John iii. 2.

Born from above, and bound for glory, God owns believers as His family.

ἰσόγγελοι. In Matt. and Mark, *ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.* Not equal, but *similar*, i.e. immortal. *Rosenmuller.* Angels not naked immortal spirits, but have a heavenly corporality, since saints are to have a celestial body. Angels have no sex, being all

spoken of as males, but the difference that pervades the sexes here, may cling to their spiritual natures there. *Stier*. Immortal and sexless as angels, but celibacy does not make an angel, any more than a crown makes a king. *Bernard*. The glorified saints employed in training those dying in infancy, for a glorious immortality. *Stella*.

ἡλικίαι τοῦ Θεοῦ. Not used in its *ethical sense*, as applied to believers in this world, but in its *metaphysical sense*, as denoting the *essential state* of the blessed, after the resurrection:—"they are, by their resurrection, *essentially* partakers of the Divine nature, and so cannot die." *Alford*. Divine sonship, not in a *moral* (as Matt. v. 9), but in a *physical sense* (as Luke iii. 38). *Oosterzee*.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Are raised. Our Lord speaks not in the *future*, but in the *present tense*.

He does not, however, teach a resurrection occurring *immediately* after death.

It simply shows how firmly rooted is this hope in our Lord's view.

The soul's immortality does not secure the body's resurrection.

"The grave cannot praise Thee, death can not celebrate Thee." *Isa.* xxxviii. 18.

Moses showed. Luke ii. 22. Moses, to whom you have appealed. That *very* Moses whom you allege as showing by inference the contrary. The citation takes for granted, the divine authority of Moses.

The prophets also. *Isa.* xxvi. 19; *Ezek.* xxxvii. 1-14; *Dan.* xii. 2, testify to it.

Many errors are removed by a single text, read in the light of God.

The Sadducees cited Moses, our Lord goes higher still.

God hath said many things also, which Moses writes.

Can a being, holding communion with God, become a heap of dust?

The secret of all unbelief, *alienation* of the inner life from God.

Moses showed, not an inference, supplementarily drawn from the scene: But the *fact itself*; those dead to us, were alive to God.

The innermost meaning and *kernel* of the divine word, is no mere *intimation*, lying deep beneath the surface.

Moses writing it down, could evidently understand nothing else.

Christ's exegesis, slandered by ignorance and by impudence.

If the patriarchs had been annihilated, as the Sadducees taught, the language was a bitter *irony*, on the part of God, against Himself.

The everlasting One would not have been glorified by being called *their* God,—the God of beings of an *hour*. *Heb.* xi. 16.

The patriarchs *conscious*, that living and dying God was their God.

They knew He would always remain such.

The hope of Jacob, Asaph and David, clearly expressed. Psa. xvii. 15.

The bush. Either the place where the words were first uttered, or the portion of the Pentateuch, where they are recorded. Ex. iii. 6.

The five books in Hebrew have no titles.

Known by initial words or phrases, *e.g.*, the first book, *Bereshith* in Hebrew; *Genesis* in Greek, *i.e.* "in the beginning."

The Angel at the bush, a pledge of that which the Sadducees denied.

When he calleth. God spake unto him. Mark xii. 26.

He did not say "*I was*," but "*I am*," self-existing and eternal.

A glorious truth to all Christians, that Christ Himself was the Speaker.

After 1500 years we behold Him, interpreting His own words.

The covenant of God, highest pledge of the eternal life of the saints.

God of Abraham. Luke i. 55. Neither *forgotten*, nor *indifferent* to promises.

Neither the remembrance nor the inheritance of the righteous lost.

Though their bodies be dishonored by death, they shall be renewed in the image of Christ.

Offering themselves living sacrifices, they receive immortality.

Abraham offered himself a sacrifice in Isaac, and found life in his son's life.

A depth of meaning is brought out by our Lord's answer, which without it, we could not have discovered.

Without the body, there can be no life of the *entire* man.

"Thou shalt sleep with thy fathers," was said unto Moses. Deut. xxxi. 16.

"I will establish My covenant for an everlasting covenant." Gen. xvii. 7.

Unlike Jehovah, to desert at death, those trusting Him through life.

For hundreds of years the dust of the patriarchs had rested in Machpelah.

"*I am* their God," not merely, "*I was*:"—not found in the original, yet lies in its spirit.

"*Thy God*," implies all that "*I, as God, can do, as long as I am God*."

"He whom the Lord blesses, is blessed *for ever*." 1 Chron. xvii. 27.

To whom God gives Himself, to him, He has given *eternal* life.

Death only seemingly and partially suspends the relation.

Abraham's soul without the body, is not the *entire* Abraham.

So long as the body lies in the earth the man is reckoned *dead*.

The God of Jacob. "*I am thy God*." Gen. xxviii. 21, implies a covenant.

There is *another side*: "*THOU ART MINE*," follows upon, "*I am Thine*." It could not be said of an annihilated being.

Abraham's *body* had the *seal* of the covenant. Rom. iv. 11.

This disproves the sleep of the soul, between death and judgment.

The antiquity of belief in the resurrection, traceable to Adam.

Abel, Enoch, Noah, and Abraham, "looked for a city."

They desired a better country, that is a heavenly. Heb. xi. 16.

The affectionate piety of patriarchs asked no higher assurance of the resurrection.

ἐγείρονται. This is an inference from the continued existence of the dead. Our Lord speaks of them as being now in the resurrection state, implying their present consciousness, and probably also their independence of time. *W. & W.*

καὶ Μωϋσῆς. Not only the rest of the prophets, but *even* Moses. *Bengel*. *ἔμνησεν*. To disclose what is secret; to indicate; to declare. Here *indicates*, rather than *proves*. *ἐπὶ τῆς βύσσου*, in the section which treats upon the bush. *ἐπὶ*, with the genitive, answers to the question, where? *Webster's Syntar*.

θὸν Ἄβραάμ. This only proves the immortality of the soul, not the resurrection of the body. *Campbell*. It refers to a covenant, represented as still valid, implying the future re-union of the soul and body. Not an argument, but an *authoritative declaration* of the truth. *Alexander*. The promise of the land of Canaan, made to Abraham, being as yet unfulfilled, he must rise again. *Mede*. It is something bordering on profaneness, to suppose any deficiency of proof, such as fell short of what the occasion demanded. As the Sadducees were silenced, the suspicion arises that *we* do not understand the Scriptures. As faith alone could *dictate*, so faith alone could *receive* the exposition. *Stier*. Not resurrection, but the glorious truth, out of which that doctrine springs. *Alford, Brown*. The words testify against the sleep of the soul. *Lange*. They testify against the inactive repose of the dead. *Muller*. Pantheism, one of the deadly errors of the day, destroys human personality, by representing all forms of creaturely life as mere manifestations of the Infinite, in space and time. Our Lord's words cut up this error by the roots.

38. *For he is not a God of the dead, but of the living: for all live unto him.*

Dead. Not of *dead* corpses, but of *living* men.

Clearly teaches that at death, the *man lives on in the soul*.

Those raised without holiness, raised to *immortal death*.

Those spiritually minded, who have crucified the flesh, raised to immortal life. Gal. v. 24; ii. 20.

Living. Their relation to God indissoluble because of "covenant."
Heb. viii. 10.

The Spirit oft reminds us of the *joyous* character of the life to come.
Matt. xxv. 21.

Of its social aspect. Matt. viii. 11. A coronation banquet, of kings.

Even relation between pastor and flock is not forgotten. 1 Thes. ii. 19.

Life is never ascribed to the *wicked* in the future world.

They rise indeed, but to a "resurrection of damnation." Dan. xii. 2.

The sleep of the soul after death, proved a mere *dream*.

Live unto Him. No one is dead to Him, or in His sight. They have a living, abiding interest in Him.

1. They live. 2. They live to Him, and therefore an imperishable, holy, blessed, and common life.

They who have not found God have lost even *themselves*.

True believers, though dead, *live* more truly than when on earth.

Bond of *faith* with the living God, a pledge of resurrection.

Life of believers is as *secure* as the life of God!

Our covenant with God abolishes *death* as well as *sin*.

Immortality and resurrection, indissolubly linked together.

Christ, the Conqueror of unbelief, reproving and correcting it.

Men, dead to this world, still living for the next.

Visible and invisible worlds, present to God, as *one community* of beings.

ζώντων. Talmud speaks grossly of those raised. "The woman, having had two husbands, in the world to come will be given to the first." *Lightfoot*. ζῶσιν. We have in this argument a further generalization than in Matt. and Mark. There it is a *covenant relation*; here a life of *all*, living and dead: in the sight of God, who inhabiteth eternity, the being of *all* is a *living one*, in all its changes. *Alford*. A sublime expression, especially if we do not limit the πάντες to the νεκροί, but refer it to all the creatures of God. *Oosterzee*. To depend upon God for life. *Bloomfield*. Still living, since all things are present to Him. *Wetstein, Doddridge*. Death does not terminate our living unto Him. *Campbell*.

39. ¶ Then certain of the scribes answering said, Master, thou hast well said.

Scribes. Enjoying His victory over the Sadducees. History, Luke v. 21.

Master. Gr. Teacher. Next to the atonement, Christ's great work.

Well said. Some approve truth, because it flatters their own opinion.

Others, from contempt of those who oppose them.

Others from mere want of ability to contradict it.

And others from a proud usurpation of the key of knowledge.

Truth should be loved for its own sake, and from an humble love of the God of Truth.

The ground of all contention, is ignorance of the Scriptures.

40. *And after that they durst not ask him any question at all.*

Durst not. Gr. *no longer daring to question Him.*

Some *retreat* to renew more cunningly and vigorously the assault.

God for His own glory, always renders truth finally victorious.

Yet its *defenders* often permitted to sink under violence.

Wicked, unlike honest assailants, *stealthily* attack the truth.

They create perplexities only to mystify and confound.

They caricature Christianity, then ridicule their own picture.

Satan's old craft, first *blackens*, then *persecutes* goodness and truth.

They charge their own absurdities on the Divine wisdom.

"Avoid profane and vain babblings." 2 Tim. ii. 16, 23.

"Hymenæus and Philetus erred, saying the resurrection is past." 2 Tim. ii. 18.

To the Bible alone, not nature, we owe our faith in immortality.

Sad and dark indeed is the sceptic's *hope* of annihilation.

Wretched as it is, even that shall be blasted.

"The Lord Jesus Christ shall change our vile bodies." Phil. iii. 21.

The most endearing relations of life are limited in duration.

"He that is married, careth for the things of the world." 1 Cor. vii. 33.

Ties of friendship innocent; ties of parents and children, of husband and wife, tender, but all destined to perish.

Those of grace alone, prove everlasting through our "Elder Brother."

Pharisees and Sadducees, ruling spirits of error, ever divide the world.

The human mind vibrates between *superstition* and infidelity.

Question. This ends the interrogatories addressed to Jesus.

Worst opponents, those unable to convict of error, or betray us into mistake.

His foes intensely malignant no longer dare question Him.

The complete rout of the Sadducees called forth the Scribes' praise.

They felt the full force of the argument, though we may fail to do so.

He knew the *manifold resources* of the Scriptures; He inspired them.

From their varied stores, He selected weapons to confound all opposers.

Two sources of unbelief with the Pharisees. 1. A low grovelling *idea* of the Messiah.

2. Pride in a literal, but superficial scripture knowledge.

Silence of impenitent cavillers, no sign of *conversion*.

41. *And he said unto them, How say they that Christ is David's son?*

Said unto them. Our Lord had hitherto been wholly on the *defensive*. He purposes to silence His enemies, and assert His claims as Messiah. The contest now approaches its turning point.

His prolonged *pause* gives deeper emphasis to His question.

Whose son? Proposed to Pharisees, Matt. : to the peop'le, Mark.

1. A vital question. 2. A question for conscience. 3. A question of faith.

Christ. Gr. *anointed*; Heb. *Messiah*, Luke ix. 20; longed for by all.

The great error of the Scribes, their low carnal view of the Messiah's mission.

They wanted a prophet greater than Moses, a king greater than David.

Some wonder Jesus did not apply prophecies publicly to Himself.

God never *forces* conviction on the minds of men.

Though freedom of the will is lost, man's *responsibility* is as *complete* as before the fall.

No responsible being to be *dragooned* into allegiance to the King.

Unwilling to believe, there is always room for unbelief.

David's Son. The prevalent, but not universal opinion. John. vii. 27.

To fulfil the promise Christ was born the Son of David.

The royal family had fallen into poverty and obscurity.

This humiliation confounds all pride in noble blood.

Descendant and heir of David, the first and greatest theocratical sovereign.

"What think ye of Christ?" Matt. xxii. 42. *The great question of questions.*

Some do not think of Him at all, others as "without form or comeliness." Isa. liii. 2.

But "to those who believe, He is precious." 1 Pet. ii. 7.

To us the *mystery* of His divine and human nature, is *familiar*.

But one truth for our belief; for faith in God, in Providence, in immortality, impossible, without acknowledging CHRIST.

His name implies that He is 1. The great Prophet. 2. The true High Priest. 3. The eternal King.

What think ye of Christ? 1. A vital question, the pivot of all moral teaching. 2. A question for conscience, penetrating to the roots of individual character. 3. A question of faith, only to be solved by revelation.

προς αὐτούς. To the Scribes. In Matt. the question is addressed to the Pharisees. The two parties agreed in their view of the Messiah, hence the Lord addressed both.

Luke omits the question of the lawyer, which occurred *immediately* on the gathering of the Pharisees, after the last incident. This question of our Lord seems to have followed close on that, which was their *last to Him. Alford*. None but captious acolists question the propriety of the inscriptions of the Psalms. *Grotius*. "David's son."—Not a political Messiah. *De Wette*. He convicted them of their infatuation touching the Messiah. *Meyer*. He was the Son of Man, and the Son of God. *Lange*.

42. *And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,*

David. Heb. *Beloved*. Luke i. 32. Character of David. See Notes.

Saith. Matt. xxii. 43, "*In spirit*;" Mark xii. 36, "*By the Holy Ghost*."

Our Lord endorses the *plenary inspiration* of the Psalms. Psa. ex. 1.

Book. Luke iv. 17. His reference proves them collected and read as *one Book*.

He sends them to a sanctuary whose key they had lost.

Psalms. David the sweet psalmist of Israel, (2 Sam. xxiii. 1.) wrote seventy-one psalms, father of Hebrew poetry, and music.

He collected the wild field flowers and planted them on Mount Zion.

His prevailing strain *plaintive*, owing to His many *trials*.

Lovers of pleasure, made them a model for their worldly songs.

Asaph, David's chief musician, wrote *twelve* Psalms.

Asaph's sons continued in the choral service of the Temple.

Sons of Korah, of the family of Korah, wrote *eleven* Psalms.

Heman, one of David's chief singers, wrote Psa. lxxxviii.

Ethan, an Ezraite, wrote Psa. lxxxix; a Messianic prophecy.

Solomon wrote the lxxii. and exxvii. Psalms.

Moses wrote the xc. Psalm when near to Canaan.

Book of Psalms has ever been a special favorite to the Church of God.

Every form of religious thought and life there expressed.

All changes of spiritual experience represented, each soul finds its own mood described.

Growth in divine life may be tested by relation to this invaluable portion of the word of God.

Some of the Psalms Messianic, David a type of Christ.

The *hand* that held the pen, was David's, but he was moved by something deeper and higher than the experience of the son of Jesse.

Hence some Psalms are full of Christ's sufferings, Christ in humiliation,

Christ dying, Christ rising, Christ coming to judgment, Christ reigning.

Here are His advents to bear the cross and wear the crown.

The Kingdom of Grace and the Kingdom of Glory are here.

The Bible scenes become broader and deeper, the more they are explored.

The Lord. Heb. Jehovah. Literally denotes, *He who is the ETERNAL.*

This text quoted three times. Acts ii. 34; Heb. i. 13; x. 12.

My Lord. *i.e.* David's. Not as a private person, or individual king.

But represents his own royal race in the house of Israel.

This Person, the superior and sovereign of David, and of all Israel.

"God, over all, blessed for ever."—"Made of the seed of David." &c.

Rom. ix 5; i. 3.

His twofold nature made Him at once David's sovereign and son.

Ancient Jews universally *identified* this Person as the Messiah.

An independent monarch like David, acknowledged no Lord but God.

Sit thou. Implies *rest, glory, and majesty* of royalty.

The sitting posture appropriate to kings *on their throne.* Psa. xxix 10;

cx. 1.

Not inactivity, but an investiture with power to punish His foes.

This verse more frequently referred to in the N. T. than any other.

The foundation of Matt. xxvi. 64; 1 Cor. xv. 25; Eph. i. 20; Phil. ii. 11;

Heb. viii, 1; x. 12; 1 Pet. iii. 22; Rev. iii. 21.

Our Lord's words a key to the secret nature of His kingdom.

To reason, they prove nothing; to faith, they reveal the divine economy.

He who was enthroned in the hearts of a few disciples, would soon sit in majesty and reign King of kings.

ἐν βίβλῳ ψαλμῶν. Not in Matt. xxii. 43, or Mark xii. 36; added here as conveying information necessary to Gentile readers. He omits *οἱ γραμματεῖς* after *λέγουσι* (verso 41), as less interesting to them. *Wordsworth.* Not the words of Luke, but the words of the Lord Himself. *Alford.* *ψαλμῶν*, from *ψάλλω*, to strike a chord, on the *lyre* to which they were sung. Called the "Prayers of David," Psa. lxxii. 20. *Augustine* and *Chrysostom* attribute them all to David. Their authors as given. *Jerome.* 74 to David. *De Wette, Tholuck.* Anonymous Psalms ascribed to Jeremiah, Jeduthun, Haggai, and Zechariah, all arranged by Ezra. *Hengstenberg, Alexander.* The ex. written to David. *Ewald, Meyer;* by David. *Hengstenberg, Alexander.* Our Lord conformed to the popular impression. *De Wette.*

κύριος. Those evasions by which the Jews would nullify the text as a proof of Christ's divinity, had not yet been invented. The Talmudists apply it to Abraham the Targumists to Darius; and others to Hezekiah. *Smith's Test. to the Messiah.*

43. *Till I make thine enemies thy foot tool.*

Till I make. "My Father worketh hitherto, and I work." John v. 17. Jesus is ever destroying sin, and fighting against the powers of darkness.

Enemies. He has no other than those of man, sin, death, and hell. Our greatest enemies, our bosom sins, are ever ready to betray us. Devil could have no power over us were it not that we carry the elements of evil within.

Christ could say, "The prince of this world cometh, but hath nothing in ME." John xiv. 30.

Christians should earnestly seek that the Redeemer would reign in them, Lord of every motion.

Footstool. Refers to the complete and everlasting subjugation of His enemies.

Allusion to the practice of ancient conquerors placing feet on the neck of defeated kings. Josh. x. 24.

"For He must reign, till He hath put all enemies under His feet." 1 Cor. xv. 25.

44. *David therefore calleth him Lord, how is he then his son?*

Lord. Was made flesh and dwelt among us. John i. 14.

The mystery of God incarnate. 1. Revealed to David. 2. Hidden from the Pharisees. 3. Confirmed by Jesus. 4. Brought to light for us.

How is he? At once his "Root and offspring," his Sovereign and son. The only key to this enigma, Messiah's *two-fold nature*.

The doctrine had long been lost among Jews and their leaders.

Their inability to answer, shews their ignorance of Scripture.

Those who know the least often profess to know the most.

No part of the Bible is better known *in the letter* than the Psalms.

No part so little apprehended, and appreciated *in the spirit*.

Hitherto the Saviour treated the Pharisees with courtesy.

He never flattered their vanity, nor courted their favor.

When they censured Him, He replied with mildness.

When they preferred charges against Him, He mildly confuted.

Mark exhibits Christ as silencing their *question*.

Matthew farther describes Him as silencing their very *answer*.

The Scribes held fast to Christ's being the "Son of David."

That day. Matt. xxii. 46. The silence of the Pharisees marked the *crisis* of their hardening.

The final rebuke of Jesus, and departure from their temple, a symbol of their desolation and judgment.

In true Christianity, the right estimate of Christ is ALL. Col. iii. 11.

Our Lord seemed to live the *last week* of His life, *in the Psalms*.

A fact which should not be lost on us in times of conflict and suffering.

45. ¶ Then in the audience of all the people he said unto his disciples,

Audience. Our Saviour never kept back knowledge from the people. The tone with which He leaves the temple seems severe. Their pernicious principles, not their persons, He condemns. His first and last visits to the temple differ widely.

Different discourse from Matt. xxiii. *Greswell*; identical. *Ebrard, Robinson, Meyer, Alford*. For τοῖς μαθηταῖς αὐτοῦ, read πρὸς αὐτοὺς. *Tischendorf, Alford*. Matt. (xxii. 46) and Mark (xii. 37) tell us of the impression made by this question of our Lord. Luke evidently hastens rapidly onward, relating but very briefly the detailed warning pronounced by Christ, with respect to the Scribes and Pharisees, before his departure from the temple. *Oosterzee*.

46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Beware. Literally be on your guard against.

Proud hypocritical teachers more dangerous than ordinary sinners.

A bad example, sustained by the authority of religion, a subtle poison.

A sad judgment, beware of those who ought to be *patterns*.

Scribes. Luke v. 21. They had lost sight of the Messiah's kingdom.

To walk. Implying a needless moving about for display.

Pride, self-conceit, covetousness, hypocrisy are all condemned

The doom of a religion without piety is here pronounced.

They pretend to honor God with *the lips*. Isa. xxix. 13.

Long robes. Luke vi. 29. They swept the ground and concealed their feet.

There was no sin whatever in walking in long robes.

But a wrong *motive* makes innocent acts, criminal.

Lengthened by their phylacteries or strips of parchment. Ex. xiii. 16.

They were worn on the head, arms, and on the garments.

They were used during stated prayers, only by men.

To gross hypocrisy they add contemptible foppery.

Greetings. Heartless compliments, profuse with orientals. Luke x. 4.

Some magnify their *office* in order to magnify *themselves*.

Markets. The Forum became the place for display and sale of goods.

Highest seats. Luke xiv. 10. Vanity ever the characteristic of hypocrisy.

True grace eyes only the honor coming from *above*.

Synagogues. Luke iv. 15. Their form and history. See Notes.

Chief rooms. The triclinium, a festal couch holding three persons.

The central place, considered *chief* among Greeks and Romans.
 A humiliating picture of the vanity and levity of the Jewish clergy.
 Jesus reading the heart, brings out the darker traits.

προσέχετε ἀπὸ τῶν γραμματέων. The Scribes here take precedence of the rest of the Pharisees, as the worst corrupters of the people, and are described from life, 1, in social life:—long robes—greetings in market places—ceremonious titles, &c. 2, in the synagogues:—aspiring to highest seats, &c. 3, at home:—struggling for places of honor, &c. 4, in the department of philanthropy:—devouring widows' houses, &c. Hypocrisy, pride, and covetousness, the three chief features of which this picture is composed. A people with such guides must ever be on the verge of ruin. *Oosterzee.*

47. *Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.*

Devour. Consuming or spending for their own advantage.

Widows. Luke xviii. 3. The most defenceless class of oriental poor. Always the especial objects, both of divine and human pity.

The unrighteous spoliation of these bereaved and helpless ones deepened the Pharisees' guilt.

Expounders of law, and ghostly advisers of the sick and dying.

Executors of their wills, and guardians of their children, often fearfully corrupt.

Houses. Luke i. 23. Material and form of oriental houses. See Notes.

A show. They choked their extortion under a show of holy zeal.

Long prayers. Disguising their real characters, a pretext for villainy.

Damnation. They sell their prayers at a dear rate in losing their souls.

This implies, there will be degrees of misery in Hell.

"It will be more tolerable for Sodom," &c. Luke x. 12.

Reality and eternity of future punishment, a great truth revealed.

A thoughtful mind cannot think of it without a shudder.

This *heavier* doom will not fall upon the heathen.

Nor on ignorant profligates who have never had Christian privileges.

But upon those who have persisted in sinning against *light* and *knowledge*,
baptized practical atheists.

Pharisees had corrupted the law by their traditions.

They had given the people a false idea of the Messiah.

Jesus exposed their ignorance in their teaching.

And their hypocritical zeal in making proselytes.

He proved their traditions led to impiety and perjury.
Their ceremonies and hypocrisy only disguised their rapacity.
Those highest in Bible privileges may be lowest in hell.
Infidels affirm a profession of religion, *proof* of hypocrisy.
If there were no *originals* there could be no *imitations*.
If no *genuine* coin there could be no *counterfeit*.
The objection *establishes* what it was intended to *disprove*.

κρίμα, *judgment*, Matt. vii. 2: *a judicial sentence*, Luke xxiii. 40: *an adverse sentence*, Matt. xxiii. 14: *execution of justice*, 1 Peter iv. 17. This word affords indirect proof that the Lord, on this occasion, brought forth more than these few charges against these corrupters of the nation. *Oosterzee*.

CHAPTER XXI.

1. *AND he looked up, and saw the rich men casting their gifts into the treasury.*

To obtain a just idea of this touching narrative we must connect Mark's account with Luke's.

Sat. Mark xii. 41. The Lord sits in the second court to observe the doings in the temple.

The place where He is found, opposite the treasury, known from John viii. 20.

He had finished the awful series of woes pronounced against the Scribes and Pharisees.

His ominous farewell, "From henceforth ye shall see me no more," still ringing in their ears.

But He avoids the slightest appearance of departing in irritation, or that He feared further attacks.

His calm silence an impressive challenge to answer His upbraidings.

In perfect gentleness of spirit He rests, surrounded by His disciples.

Looked up. As though He had been meditating with downcast eyes. The Lord's last look upon His audience in the temple!

Note His sublime peace of soul, although "He is despised and rejected of men."

Those He looked on would soon excite the fearful cry "Away with Him."

Men offering gifts to God in His temple with murderous malignity in their hearts!

A solemn comment on the words of inspiration, "The heart is deceitful above all things," &c. Jer. xvii. 9,

Saw. We may escape the notice of men but not of God.

His *divinity* is seen in discerning their respective motives.

Offerings for His service are weighed in His balance.

"Christ seeth in secret; the Lord's eyes are in every place."

Pro. xv. 3.

In all our acts and gifts we must *desire* to be seen by Christ only.

He *then looked up* from His seat, He *now looks down* from His throne.

This incident probably occurred Tuesday of the last week.

The Lord neither blames nor despises the gifts of the rich.

Gifts. Even heathen often make great sacrifices out of sympathy. This instinct of fallen humanity is like a smile on the face of death. Desire of making some sacrifice inseparable from the religious feeling. "Thou shalt not appear empty before the Lord." 2 Kings xii. 9.

Treasury. In the court of the women. No one ever allowed to sit in the court of Israel.

Thirteen chests called trumpets, from their shape, received the gifts.

They had inscriptions, shewing the objects of their charities.

Two were for the half-shekel tax fixed by law. Ex. xxx. 11.

Others for purchasing altar victims, wood, and incense.

The money went to buy wood (very costly), salt, &c.

Here precious treasures were kept, as now in banks. Neh. x. 37-38.

He rests at the temple *gate*, after He had refused a *throne*.

The righteous Requirer of hidden evil, Revealer of hidden good.

Jerusalem's ruin and His kingdom filled His mind.

Yet he had an eye for the humble devoted widow.

Though He left the doomed temple with words of holy wrath, He lovingly noticed her gift, and for ever honored her devotion.

ἀναβλέψας. From his hearers. *Bengel*; discipulos. *Meyer.* γαζοφυλάκιον. It may be that we are to understand this of the special treasury chest, spoken of by Josephus, Ant. Jud. 19, 6, 1; comp. 2 Kings xii. 9. *Oosterzee.* Some part of the court of the women intended, perhaps a chamber in connexion with the *thirteen chests.* *Lucke.* δῶρα. Mark uses χαλκόν, the Roman *æs*; and specifies that the sum cast in by the widow made a Roman *quadrans.* Luke says δύο λεπτά, and explains to his readers that what they were casting in were δῶρα, offerings to God. *Wordsworth.* These offerings made at the three great feasts, to compound for tithes. *Major.*

χαλκόν. This compound of copper and zinc was unknown to the ancients. It referred to copper, Deut. viii. 9; Job. xxviii. 2. Hebrew, *shining.* πλουσίους belongs to τοὺς βάλλοντας. It was not the *rich only*, but ὁ ὄχλος (Mark) who were casting gifts in. *Alford.*

2. *And he saw also a certain poor widow casting in thither two mites.*

Saw. The Lord of heaven calmly watches the humblest of His creatures.

He saw in the future the destruction of the Temple and Jerusalem.

He saw burning worlds, and the judgment throne set up.

Yet He weighs in a balance, and pronounces on an humble act.

He observes the dying embers of the expiring fire of God in the temple.

Certain. Mark, *one*. The numerical indicates she came *alone*.

Poor widow. Perhaps one of those whose tragic fate the Lord had just depicted.

She must have been poor indeed when two mites were her all.

Notwithstanding her empty purse, she might be called the "*munificent widow*."

He lovingly traces the vestiges of piety still found in this den of thieves.

The poorest believer, in His eye, one of God's own nobility.

Widows' prayers often render them *public benefactors*.

Thus those who have nothing to give may exercise the noblest charity.

Two mites. Names *two*, because she might have *kept one*.

Made of brass; $\frac{2}{3}$ of a penny English, $\frac{1}{4}$ of a cent, American.

Luke gives a coin well known to his Gentile readers.

He knew the amount, who *knew* Nathaniel and Zacchæus.

He praised her labor of love, knowing its *source*.

He compared the *possessions*, and the motives of donors.

Jesus estimates each one as to what he *is*, not what he *has*.

He offers the greatest gift to God, who believes it scarcely anything.

"I am poor and needy, but the Lord thinketh upon me." Psa. xl. 17.

Subject is peculiarly heart-searching, as many are willingly deceived.

The poor give far more in proportion to their *means* than the rich.

The success of Christ's word does not depend on gold.

Yet we may well doubt our faith if we lack charity.

Our income and expenses hid here, will be brought to light, as well as the amount of our charities.

No one ever found himself poorer by lending to the Lord.

The value is only of importance, as showing upon how *minute* a gift the

Lord pronounced *such* praise. 2 Cor. viii. 2.

It might be envied by the proudest millionaire on earth.

3. *And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:*

Said. "*Called His disciples*." Mark xii. 43. Desires careful attention.

A sublime elevation of tone characterizes the decision.

Of a truth. Amid all the chaff of seeming religion He finds a few noble grains of truth.

The Saviour an ever-enduring example of charity in our judging.

Paul credits even superstitious Athens for an *altar* "to the unknown God."

POOR WIDOW. Men violate language saying, *We give our mite.*

The widow's mite was a PRINCELY SUM.

He passes by heroic deeds of world-wide fame, but not the cup of cold water, Mary's box, or the widow's mite.

In *His* eyes her heart was infinitely richer than her gifts.

He knew the treasures given were abused, and the temple doomed.

Her *motive* secured imperishable honor to her two mites.

Mistrust that reasoning, that discourages the humblest offerings.

He weighs acts of munificence in a *heavenly* balance.

A secret how one may be *liberal* without giving *much*. Acts. iii. 6.

No sacrifice *too great* for love to His cause.

In God's eye no sacrifice of love is *too little*.

How really *little* a rich man does when he only *gives*.

The holy *simplicity* of heart, the best of all our charities.

This history teaches, 1. Charity in judging others. 2. Strictness in judging ourselves. 3. Watching for the judgment of the Lord.

Pleasing assurance, *the poor CAN give more than the rich*.

Characteristics of the poor widow—

Liberality, reverence, love to the temple, contempt of earthly goods, and trust in God.

CAST IN MORE. What manner of man is this? He speaks as if *omniscient*!

With calmness and fulness of sympathy, He observes the smallest good.

From the cold, hollow hypoerisy of the Pharisees, He turns with a warm look of love upon true piety in the temple.

This record has gladdened many a saint in his or her humble gift.

The praises of the Redeemer were not *heard* by the *widow* deserving them.

At the great day, He will say, *Well done good and faithful servant*.

A *poor* person, in faith offering anything, presents no *small* gift.

Our Lord does not censure the giving of money to the treasury.

If all gave their mite as the widow, Christ's treasury would overflow.

Value of a gift estimated by the *sacrifices* it involves.

Our Lord gives *the key* to this paradoxical assertion, next verso.

It by no means implies other gifts are valueless.

ἡ πτωχὴ αὐτῆς. God accepts a willing mind: so thought the heathen, and if a man is grateful he is accepted with either a *lamb* or an *ox*. *Ovid*. A person killed a friend, while defending his life: the oracle pronounced him purer than before, because his act proceeded from the purest principles. *Bulkeley*. A poor man offering *himself* to *Socrates*, outdid *Alcibiades*, presenting his abundance. *Aeschines*.

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.

Abundance. Gr. *superfluity*, what they had over and above.

The rich seldom feel what they give, so much is left behind.

Charity making no sacrifice, little esteemed, though commendable.

One may "bestow all his goods to feed the poor," and not have *charity*.

1 Cor. xiii. 3.

God expects the motive right, and the gift right also.

"Jesus was rich, yet for our sakes He became poor." 2 Cor. viii. 9.

Many rich persons were assembled for the feast at Jerusalem.

Many *displayed* their wealth in their large offerings.

But in view of the cross, He utters no language of reproof.

Too many now content themselves giving that which they will never miss.

Although obedience is far better than sacrifice, yet love will ever make the sacrifice, with obedience.

Do the majority of Christians act on this principle?

Paul mournfully writes to the Philippians (chap. ii. 21.), "All seek their own, not the things," &c.

Unlike Macedonian believers who gave even *beyond their power*, 2 Cor. viii. 3.

A "man accepted according to *what he hath*, and not," &c. 2 Cor. viii. 12.

Offerings of God. "Poor shall never cease out of the land." Deut. xv. 11.

Even "a cup of cold water in Christ's name," remembered in heaven. Matt. x. 42.

"He that hath pity upon the poor, lendeth unto the Lord." Prov. xix. 17.

God is here the borrower, and his promise is the security.

Even under a religious economy provided for by law, a system of voluntary liberality existed.

Sad for those Christians whom even the charity of Pharisees rises in judgment to condemn.

Penury. Gr. *deficiency*. This gift, left the widow nothing in hand to supply her wants.

The Lord speaks *positively*, gracious condescension appears in the *fulness* of His language concerning this *munificent* widow.

She might have asked alms publicly or privately, being in need.

But she gives out of her deep necessities her last pittance.

Her splendid charity forgotten in the glory of her exalted *faith*.

All her living. Substance. *Tyndale*. The Lord will provide.

An empty, yet bountiful hand, but *Jesus remains*.

Faith thinks not of future necessities, but present *duty*.
 He is the most *provident* householder having the *greatest faith*.
 She forgot her penury, in the abundance of God's promises.
 He could read by a glance her heart full of His own love.
 Thus clearness of vision and fulness of love dwelt in Him to the last.
 Faith in God *alone*, reserved by him, who offers his all to God.
 He who offers *necessaries*, offers LIFE ITSELF.
 How far is the spirit of Christ's wisdom from those who blame the
 humblest act of devotion.
 Those who give the most, give often the *least*.
 To be raised *above* the fear of poverty shows the power of divine grace.
 Christ does not blame her for *indiscretion* in giving her ALL.
 He does not censure her *vanity* for casting in with the rich.
 He praises her *faith* in JEHOVAH JIREH. Gen. xxii. 14.
 Had Jerusalem been filled with such believers, the city and temple,
 despite Rome had been standing still.

τοῦ Θεοῦ, omitted by some ancient authorities. *Alford*; omitted. *Cod. Sinai*.

5. † *And as some spake of the temple, how it was adorned with goodly stones and gifts he said,*

Some spake. Tempter bids us look here and look there, never *look up*.
Temple. Luke i. 9. At the solemn moment He was leaving it, never
 to enter again.

Going to the Mount of Olives, these stones must have been on the east
 side.

Forty-six years this temple in building, it was not altogether finished.

It was completed only a short time before its destruction.

Solomon's temple stood 420 years, was destroyed by Nebuchadnezzar.

Rebuilt by Zerubbabel, 550 years B. C., and inferior to Solomon's.

Hag. ii. 3.

Herod the Great rebuilt it piecemeal, preserving its identity. Mal. iii. 1.

Architecture superior to Solomon's, by a classical standard.

During eight years 8,000 men were constantly engaged upon it.

Wonder of disciples, the natural impress of architectural magnificence on
 all minds.

Adorned. Garnished, *Tyndale*. In the time of Christ a thing of
 beauty, without life.

Curiosity of men is amused by the shadowy glories of earth.

This praise met with no response from Jesus.

Goodly stones. Of purest white marble, 37 ft. long, 12 broad, 8 high. Its foundation stones, 67 ft. long, 7½ high. *Josephus.*

Gifts. Gr. offerings, Jewels, *Tyndale.* Consecrated things.

Crowns, golden and silver vases, arms, shrines, &c.

A vine with branches and grapes of solid gold surrounded the nine gates.

The first gate 70 cubits high, 25 wide, and covered with gold.

The outward face of the temple covered with plates of gold.

The temple itself resembled a mountain of snow and gold.

Rabbis say, "He who never saw Herod's temple, never saw a building."

A golden table by *Pompey*, a golden vine with clusters as large as a man, by *Herod.*

Spoils taken by him from Barbarians, Arabians, were there.

Tacitus calls it "A temple of immense opulence."

Cæsar, Augustus, and Agrippa presented their offerings.

Heathen also offered gifts to their gods in temples of earth.

Xenophon gave to the temple of Apollo at Delphi on his safe return.

Temple of Bel, in Babylon, was adorned with many gifts.

Gifts partly for ornaments, partly for public use at festivals.

Ptolemy gave a table, two cisterns of solid gold, thirty golden vials, studded with costly gems.

127 columns in the temple at Ephesus, were gifts of so many kings.

The jasper columns now in St. Sophia, gifts of Constantine.

The disciples seem intercessors for the condemned sanctuary.

If such adornments pertain to things which must perish, what must be the glorious splendors of the heavenly temple?

καὶ τιμῶν. Luke's account the original. *Luther, Schleiermacher, Hase, Neander; Matthew's, De Wette, Meyer.* ἀραβήμασι. et votis suspendere vestes, given as tokens of gratitude for safety from shipwreck. Gilded statues, locks of hair, gold and silver imitations of wounds cur.d. Giving up their occupation, soldiers devoted arras; fishermen, nets; poets, lyres, harps, &c. Romans frequently dedicated an altar; erected a temple. A golden candlestick was given by Queen *Hecuba.* Antiochus, fined by the Romans 18,000 talents, plundered a temple in Elymas. *Vitis aurea,* temple reperta, Hierosolymae gentis caput. Illi immense opulentiae templum. *Tacitus Hist.* v. 8. Disciples noted their *solidity*; Mark, *magnificence.* Luke alone mentions that our Lord's attention was invited to the ἀραβήματα. *Wordsworth.* The eastern wall then only remained of Solomon's structure, called Solomon's Porch. *Dr. Mead.* λίθους, bonis lapidibus, beauty or size.

6. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

These things. Spoken after leaving the temple. Matt. xxiv. 1.

Behold. Destruction of such buildings scarcely conceivable.

Cambyses' army for weeks in vain tried to destroy the stupendous monuments and temples of Egypt, at Thebes.

Behold! marks the witness. He would have the Church mark the fulfilment.

Nothing can resist His *Amen*, when the day shall come.

He charges them to look at it aright, as a *glory* doomed to *destruction*.

"To you they appear everlasting, to Me a vanishing vision."

It is alike an easy thing with God, to ruin an empire, or make a single hair grey.

Days will come. Jesus saw the fashion of this world passing away.

He showed a holy indifference to all mere *external* magnificence.

Babylon, "*I sit a queen*," was swept away by divine judgments. Rev. xviii. 7.

One stone. Terentius Rufus, a *heathen* commander, fulfils prophecy.

"Zion, for your sake, shall be ploughed as a field." Micah iii. 12.

These words must have startled the Jews cherishing the temple with idolatrous pride.

Ezra, Nehemiah and the prophets, had there worshipped.

Devout Jews in every quarter of the world, turned toward it in their daily prayers. I Kings viii. 44.

God's chosen temple. A broken heart and contrite spirit.

Thrown down. No impostor would have foretold an event so disagreeable.

At this time Jerusalem might have defied the assaults of all the earth.

Those glories of architecture doomed *only* on account of the sins of the people.

Christianity was established after the temple and priesthood were abolished.

With this wonderful house, now a spiritual ruin, Jesus will have nothing to do.

θεωρεῖτε, "To me these things appear as a vanishing vision." *Lange*. ἡμέραι. The Saviour spoke this at an *earlier* period, to avoid a typical, double sense. *Luther*. An exegetical caprice. Ruins of Jerusalem exclusively. *Michaelis*, *Heneke*, *Barhdt*. Jews connected temple's fall with the end of the world. *Oosterzee*. When the Coliseum falls, Rome falls; and Rome falling, the earth perishes. Church of God alone is enduring.

"Days." Times of the Messiah. *Ebrard*. Events are connected and intervals lost sight of in prophecy, as we see distant mountain tops, but not the intervening valleys, *Bengel, Stier*.

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?*

They asked him. Our Lord had left the temple and was sitting on the Mount of Olives.

Peter, James, John, and Andrew, privately question Him. Mark xiii. 3. Astonished by the sentence of desolation just pronounced.

Temple had been sanctified by the presence of the Almighty for ages.

All their present and future hopes were bound up in it.

There is a praiseworthy and also a guilty curiosity.

Prying into the sacred mysteries of the ark, slew many in Beth-shemesh.

1 Sam. vi. 19.

Master. *Gr. Teacher.* The *Great Teacher* of the church.

When. "Of that day knoweth no man, no, not the angels." Mark xiii. 32.

Present duties, not future secrets, should concern us.

Jews identified Messiah's coming with the end of the world.

These things. Of great value and figure among men, least admired, by Christ.

Jews uttering the *Dolores Messiae* at the place of wailing seen by the Author. Hos. xiii. 13.

End. Matt. xxiv. 3; refers to the destruction of Jerusalem.

Sign. A prophetic miracle ensuring the occurrence of the event.

Shall come. *Gr. about to come to pass.*

more obv, when therefore; wonder and assent. Bengel. ταῦτα, votive gifts. Wetstein. Days to come. Bengel. Temple and its furniture, and the dispensation. Alexander. Christ's coming co-temporaneous with the destruction of Jerusalem, De Wette, Olshausen. The following prophecy a spiritual vision. Hengstenberg.

8. *And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.*

He said. Many things supposed as signs, He denies would prove such. The Saviour in divine wisdom warns His disciples of their perils. Fanatical leaders of sects pursue the opposite course.

Take heed. No result of chance, everything actually fulfilled.

He who pronounces the judgment, secures its accomplishment.

Watch over yourselves that *ye* may be saved when I really come.

Dismiss all thought of My erecting a temporal kingdom.

Those most inquisitive about the future, often most easily imposed upon.

Deceived. If Apostles needed warning, how great our danger?

The enemies of the truth have ever been strangely active.

That calm repose of conscious trust in truth is unknown to them.

Hence the infidel is ever agitating the minds of others by his own *misgivings*.

He fondly trusts to find peace by making proselytes to error.

Thus Satan apostatizing took with him all he could.

A bad sign not to know a good shepherd by his well ordered flock.

Many. These are not the specific signs of Jerusalem's ruin.

Twenty-four false Messiahs mentioned in history of the Jews from Adrian to 1682. Luke xvii. 23.

In every calamity, lying consolation repeats itself.

At the Captivity, false prophets abounded.

I am Christ. *Christ* not in the original. Read, I AM HE.

Self-constituted representatives of Christ assuming authority over men's consciences.

In my name. *Assuming my character* as foretold in prophecy.

Go ye not. Better be instructed in peace, than terrified in danger.

Ye know the Messiah has come, therefore look for no other.

τῶ ὄνοματι. Matt., *false prophets*. False Christian teachers. *Lange*; false Jewish prophets. *Meyer*; prophets raised from the dead. *Kuinoel*; apostles of the false Messiah. *Grotius*; those claiming to be the Messiah *returning*, according to His promise. *Alexander*. It is said by the Jews that there were more than fifty false Messiahs, from *Bar Cocheba* of the second century, to *Sabbatai Zebhi* in the seventeenth. Fanatical impostors as *Jonathan*, *Simon Magus*, *Elymas*, *Theudas*, *Judas the Gaulonite*, *Dositheus*, *Menander*, *Cerintus*, were not false Christs. Rhemish Jesuits refer this to Luther and Calvin; with the same malice, modern scoffers refer Bible and Missionary Societies to the *Frogs*, Rev. xvi. 13.

ὁ καιρὸς ἤγγικε. Messiah, or the false Christs. *Doddridge*; Christ. *Major*. This sentence is not the word of our Lord, but of the πολλοὶ. *Alford*. This has been a continued error in the Church, see 2 Thess. ii. 2, and modern predictions of Millenarians. *W. & W.* The readers of *Trapp's Commentary* (published 1647) will find that in his

day some had fixed the commencement of the Millenium for 1694; since then, many writers have made *the beginning of the end* to take place within 30 or 50 years from the time they wrote. Surely these things should teach students of prophecy great caution, seeing that by these *professed calculations*, the Word of God is exposed to the ridicule of scoffers. See *Trapp's Commentary*, new edition, London, 1866. Ambiguity of the original preserved. *Campbell*. *ὄν*, omitted. *Tischendorf*, *Alford*. *ὄν* and *ὄν* omitted by *Cod. Sinai*.

9. *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.*

Wars. *Rumours.* Matt. xxiv. 6. Among co-equals, commotions against superiors.

Caligula commanded his statue to be set up in the temple.

Jews abhorred the thought of this monster, profaning the Lord's House.

In eighteen months, Nero, Galla, Otho, and Vitellius were emperors.

The death of Caligula prevented insurrection of the Jews.

Many Jews alarmed fled from the country to the city.

Having rejected the *liberty* offered by the Messiah, they grasped in vain at *civil liberty* from the Roman yoke.

Terrified. The *guilty* have *good cause* to dread the agitation around them.

Cause of fear, not so much in convulsions of nature as in forebodings of awakened conscience.

Belshazzar, Herod, Judas, Altamont, Spira, Voltaire, illustrations.

To punish, God need only abandon men to their own passions. Jer. xx. 4.

Ambitious ones are *executors* of God's judgments, begun.

God draws great armies together to punish *one another*.

The battle field a great *scaffold*, a spectacle to the world.

Fire and sword the *arms* of His justice.

In the *end*, fire and sword will be in the hands of God Himself.

Necessity of this caution, not confined to the first disciples.

End. Our Lord's teaching, how varied in its endlessly rich significance.

1. Instructive. 2. Alarming. 3. Encouraging. 4. Full of promise.

By and by. Gr. *immediately*. Divine patience is long-suffering.

Divine purposes are surely, though to sense, slowly accomplished.

Abraham waited 25 years, Israel 400 for the promise.

Greatest of all promises, Redeemer's Advent, required a period of 4000 years for fulfilment.

πολέμους. Wars previous to the destruction of Jerusalem, *Wetstein*. To the end of the world. *Lange*. προηγήτε, from προίω, to puff, of the air, hence a conceit of the mind *Bloomfield*. εὐθέως, rendered, by and by, forthwith. τέλος, end of the world. *Chrysostom*, *De Wette*; end of tribulation. *Meyer*; destruction of Jerusalem, or flight to Pella. *Roscnmuller*.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom :

Then. Shewing He spake after a period of silence.

Nations. Disturbances occurred under Claudius and Nero.

20,000 of the Jews were slain at Cæsarea by the Syrians.

Bloody contests took place at Seythopolis, Ascalon, Tyre, Ptolemaiias, Gadara, Alexandria, Damascus.

Seditious, rebellions, wars, fruits of Satan. Isa. ii. 4; Jas. iv. 1.

Convulsions glorify and establish the everlasting word of heaven.

Kingdom. Jews of Perea fought the Philadelphians, under C. Fabius, procurator.

Galileans fought Samaritans, under Commanus, procurator.

Jews fought Agrippa, under Florus procurator.

Otho and Vitellius meanwhile, strove for the Roman throne.

ἄνευ. Spiritually interpreting individual traits. *Dorner*. Destruction of Jerusalem. *Michailis*. His ideal identified with His real coming, by His disciples. *Credner*, *Meyer*. The time of Hadrian. *Bauer*. Perspective view of the future. *Bengel*.

11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Earthquakes. In the reign of *Claudian*; at Smyrna, Miletus, Chios, Samos, Crete, and Rome, under Galba. A.D. 51.

Under Nero, Colosse, Hierapolis, Laodicea, and Pompeii were ruined.

In Asia Minor, A.D. 60.—Campania, A.D. 63; also in Phrygia, Apamea, and Laodicea.

Earthquakes attributed then to fire in central parts of the earth.

First recorded B. C., 918, reign of Abab; Elijah stood before God.

1 Kings xix. 12.

Under Uzziath, 811 B. C., the temple was rent. Zech. xiv. 5.

"The earth shook and trembled, the foundations were removed." Psa. xviii. 7.

31 B. C., during the battle of Actium, 10,000 men perished in an earthquake in Judæa. The earth trembled, but the *combatants knew it not*.

At Antioch, on the Feast of Ascension, 526 A. D., 250,000 persons perished.

1687 A. D., at Lima, Quito, and Table-land, 40,000 perished.

1755 A. D., at Lisbon, 30,000 perished.

Famines. Foretold by Agabus; fulfilled under Claudius Cæsar. Acts xi. 28.

Pestilences. Sometimes a solitary judgment, but usually attending on famine.

While all diseases seem more or less to yield to human skill, God holds the results of pestilence *alone* in His hand.

In Rome, 30,000 were swept off during a single autumn, A. D., 66.

Fearful sights. Of themselves they had no connection with futurity. Yet being foretold by God's appointment, were signs of coming judgments. Matt. and Mark were *dead* before these accounts were fulfilled.

Great signs. Signs in the heavens, always a terror to the superstitious. A star resembling a sword hung over Jerusalem for a year.

On the eighth of Nisan, a light shone around the altar, at the ninth hour, resembling day.

The eastern gate of brass required 20 men to open or shut it, yet, at midnight it opened of *its own accord*.

Chariots filled with armed soldiers at sun-set were seen in the heavens.

A voice at night in the inner temple said, "*Let us remove hence.*"

A stranger passed through the city for seven years and five months, crying, **WOE! WOE! TO JERUSALEM!**

As he cried, "*Woe! woe! to myself,*" a stone from the Roman engine slew him!

Thus Josephus *confirms* Christ's words, although he rejected Him as Messiah.

Add τε after σεισμοί, and place κατὰ τόπους after καὶ. Tischendorf, Alford, Cod. Sinait. σεισμοί.—Very unimportant before the Temple fell. De Wette. History an adequate solution. Oosterzee. σημεῖα.—Luke iii. 12. A heifer led to sacrifice in the court of the temple, brought forth a lamb. Josephus. "Evenerant prodigia," &c. Tacitus, v. 13. Prodigies, the Jews reckoned it unlawful to expiate, either by sacrifices or vows. Josephus and Tacitus confirm the predictions of Christ. Fortin, Ecc. His., vol. i., chap. 21.

Λημοὶ καὶ Λοιμοί. Instances of similar paronomasias in N.T., see Heb. v. 8, ἔμαθεν ἄφ' ὧν ἔπαθεν, and Rom. xi. 17; Matt. xxi. 41; Acts viii. 30. Wordsworth.

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.*

Shall lay. Peter, John, Paul, Silas, and many of the saints were shut up in prison. Acts xxvi. 10.

"Judgment shall begin in the house of God." 1 Pet. iv. 17.

"If these things shall be done in the green tree, what shall be done in the dry?" Luke xxiii. 31.

Founders of other religions never used such *repulsive* means to gain votaries.

No honest ministers will decoy members into the Church by *flattery*.

Jesus required patience and fortitude, startling the most heroic.

Persecute. "Of the Jews five times received I forty stripes, thrice was I beaten with rods, once with stones." 2 Cor. xi. 24-25.

Christ never used violence to force men *into* the Church.

Twice He used violence to drive bad men *out* of the temple.

Pagan and papal powers in frenzy, persecuted the Church.

The children of Cain will hate the children of Abel.

"I have chosen you out of the world, therefore it hates you." John xv. 19.

"They shall suffer great things for Christ's name sake." Acts. ix. 16.

Synagogues. Luke iv. 15. Discipline and punishment inflicted at the church door.

Martyrs were frequently burnt near the house of God.

Secular notices now in France and Canada fixed on church doors.

Kings and rulers. Gallio, Felix, Festus, Agrippa and Nero.

Christ thus warned them, when they were first sent out. Matt. x. 17.

"These things have I spoken, that ye should not be offended."

Delivery. Afflictions try the *patience*, and reveal the *heart*.

The more the world hates Christ, the more it tries to force His saints to hate Him also.

The greatest gift the world can bestow, is a martyr's crown.

The princes of the world do not recognise their true *friends*.

Courtiers loaded with favors, oft instrumental in their destruction.

Name's sake. The persecutions of Nero a war against a *name*.

πρὸς, here denotes not so much the time (comp. Matt. xxiv. 9), as the importance of the events, as 1 Peter. iv. 8. *Bengel*.

13. *And it shall turn to you for a testimony.*

Testimony. “The Gospel shall be preached for a witness to all nations.” Matt. xxiv. 14. *Tradition* reports the fulfillment of these words—

In Idumæa, Syria, Mesopotamia, by Jude.

In Egypt, Marmarica, Mauritania, by Mark and Peter.

In Ethiopia by Candace's eunuch, and Matthias.

In Pontus, Galatia, and neighbouring parts of Asia, by Simon.

In the territory of the seven Asiatic churches, by John.

In Parthia, by Matthew; in Scythia, by Philip and Andrew.

In the northern and western parts of Asia, by Bartholomew.

In Persia, Media, and perhaps India, by Thomas.

“From Jerusalem round about unto Illyricum,” by Paul.

Also in Italy, and probably in Spain, Gaul and Britain.

“A glorious proof of *your* innocence and of their guilt.”

The *sufferings* of Christians prove their belief of the *truth* of Christianity.

Infidels never able to overthrow this argument.

One martyr's *stake* was more persuasive than a hundred *pulpits*.

“The blood of the Martyrs became the seed of the Church.”

Had Apostles been *honored*, heathen would have doubted their *sincerity*.

The witnesses of their dying courage cried, “*Come let us die with them!*”

ἀποβήσεται ὑμῖν εἰς μαρτύριον, i.e. as a testimony to them. Mark xiii. 9, μαρτύριον αὐτοῖς, a testimony by which some of them will be convinced and converted, as Sergius Paulus, the governor of Paphos, and Dionysius the Areopagite, Acts xiii. 7-13; xvii. 34. *Wordsworth.* εἰς μαρτύριον, that is, for the glory of martyrdom. *Cyril.*

14. *Settle it therefore in your hearts, not to meditate before what ye shall answer :*

Settle it. “Let it therefore stick fast in your hearts.” *Tyndale.*

Strive for this alone, that ye be not disturbed in spirit.

Note calmness of Christians amid convulsions of the world.

Desolating revolutions pave the way of Jehovah's coming.

The time of persecution is a time of *sifting*. Dan. xii. 10.

A storm levels decayed trees and branches of the forest.

Take no anxious, distressing, unbelieving thought.

Such distrust would impede the discharge of their duty.

“Out of six troubles, yea, in seven He will save thee.” Job. v. 19.

Not meditate. These words afford no warrant for ministers neglecting pulpit preparation.

The chief excellence of prayer and watchfulness is *trusting in God*.

Advocates of God's cause will receive instruction from Him.

Prudence and policy avail nothing without *Divine* guidance.

The expressive form of a command, not even to *think*.

Elijah ascending, need not *think low* he could get up to heaven.

Answer. God who makes dumb beasts speak, will never forsake His people when oppressed by tyrants.

15. *For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.*

I will give. In Matt. x. 20, this is attributed to the Spirit of the Father.

Jesus now speaks in accordance with His own exalted state.

A proof of the *supreme Godhead* of Christ.

The Holy Spirit proceedeth from the Father and the Son.

Mouth. "I put thee in remembrance to stir up the gift which is within thee." 2 Tim. i. 6.

The Holy Spirit will spare them the necessity of self-defence.

Nor must they even *interfere* with this mysterious Advocate.

They must look on themselves as vehicles of His revelation.

Martyrs are said to have spoken after their tongues were cut out, in Africa, Belgium and elsewhere. *Bengel, Witsius, Jos. Hall.*

Wisdom. Such assistance promised by man or angel, were mere blasphemy.

No eloquence or skill, proof against the wrath of man.

"Out of the mouth of babes and sucklings, hast Thou ordained strength."

Psa. viii. 2.

Gainsay. They often silenced, if not defeated their persecutors.

Sanhedrim "were unable to resist the wisdom of Stephen." Acts vi. 10.

Their adversary did actually contradict them. Acts xiii. 45; xxviii. 19.

Fulfilled—1. To the Apostles. 2. Confessors. 3. Martyrs. 4. Reformers.

5. Heroes of faith in all ages.

Rest. Though the army be on earth, the council of war sits in heaven.

ὁὖ δὲσω. In one place Christ speaks in His disciples, as here; in another, the Father; in another the Spirit of the Father speaketh. These do not differ, but agree together. In the one that speaketh, three speak, for the voice of the Trinity is one. *Ambrose.*

στόμα καὶ σοφίαν, — *utterances, yea, wisdom.* Some would render this “wise utterances,” but it is better to consider the σοφία as an additional gift to the στόμα, and this view is confirmed by the use of the relative ἧ. *Webster's Syntax.*

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.*

Betrayed. Same word in Greek as in verse 12. Read, delivered up.

Not only by enemies but by blood relatives.

“Mine own familiar friend hath lifted up his heel against me.” Psa. xli. 9.

Multitudes of Christians destroyed during the persecutions of Nero.

Brethren. You will not know in whom to put confidence.

Friends. *Lovers, Tyndale.* Deepest wounds often come from pretended friends.

The very security of our day, renders times of *peace dangerous.*

Solicitations to pleasure and honor, are more fatal than the cross or the stake.

The flatteries of the world, and pride of life, ruin more than persecutions.

Put to death. Stephen and James thus perished, the latter by Herod. Instead of expecting honor and wealth, prepare for fiery trials.

The Christian witnesses at least believed what they said.

Proving their sincerity by going to death rather than yield their trust.

καὶ. E.V. wrongly, *both*; literally, *even*; even by them, not only by strangers. *Bengel, Wordsworth.*

17. *And ye shall be hated of all men for my name's sake.*

Hated. Heathen rulers and idolaters saw Christianity move on with a mysterious and irresistible power, changing all things.

Christianity compelled its disciples to denounce paganism.

Its pure creed bore hard on the fearfully licentious princes of Rome.

A Christian everywhere praised can hardly be faithful.

Thrice happy are they who are hated for *Christ's sake.*

Persecution and hatred do not sanctify, do not detach us from earth.

They who hated Christ must hate those bearing His image.
 The climax of anticipated honors is unnatural and universal hatred.
 This was not founded on anything belonging to *themselves*.
 But upon that which related to their *Master*.
 Because a holy life silently, but powerfully condemns sinners.
 He promises them no exemptions from the common lot.
 He intimates peculiar trials, also a cheering victory.

The periphrastic future *ἔσεσθε μισούμενοι* expresses the uninterrupted continuance of an action. So in verse 24, *ἔσται παυμένη*. *Webster's Syntax*.

μισούμενοι, odio humani generis convicti. *Tacitus*. *Gibbon* has inverted the meaning of *Tacitus*, by making Christians hate mankind. He exchanges "*convicti*" for "*conjuncti*." *Suetonius* calls Christianity a *mischievous superstition*.

18. *But there shall not an hair of your head perish.*

Hair. Luke like all the apostles perished by violence.
 Hence our Saviour prophesies the soul to be imperishable.
 Death itself, not the loss of a hair of one's head,
 When the happiness of eternity is taken into account.
 This truth the foundation of all Christian courage.
 Christians nowhere promised *exemption* from danger or distress.
 Casting the seed in the earth, is not to *lose*, but increase the *gain*.
 Unwilling to lose our comforts, the sure way to peril our souls.
 Some of you shall lose your *head* but not a *hair*.
 Many are losers *for* Christ, but *by* Him all are gainers.
Perish. Refers to security of life in general, but preservation of life in particular.
 Thus the people spoke of Jonathan—1. Sam. xiv. 45; and David to the woman—2 Sam. xiv. 11.
 It refers to those loyal to Christ in the ruin of Jerusalem.
 In the eternal balance of profit and loss, it is absolutely true.
 "He that endureth to the end shall be saved." Mark xiii. 13.
 The loss of wealth, health, home, friends, life itself, with an *eternal interest in Christ*, is not to perish, but is SALVATION! Rom. viii. 33-9.
 Whatever sufferings a disciple endures, his best things can never be injured.
 The roll of the noble army of martyrs is a long one.

καὶ θρῖξ, adversative, "yet for all that you shall lose nothing." This is not to be taken in a literal sense, as appears from verse 16. Many promises apparently having a temporal signification, must be understood spiritually, of future and eternal glory, Luke xvii. 33, John xii. 25. *W. & W.* Equal to, "I will take cognizance of you if you are harmed," or "It shall be upon a valuable consideration." True of the soul, but not of the body. *Alford.* Shall not perish unrecompensed. *Bengel.* "He does not perish who saves a nation by laying down his life." *Stier.* "For a good man (a great patriot, the HEART of a nation) one would even dare to die," Rom. v. 7. Not only noble deeds and words of saints, but even the slightest thought ("hairs of your head") shall meet with a deserving reward. *Bede.*

19. *In your patience possess ye your souls.*

Patience. The only *state of mind* which qualified them for the work to be done.

The colder becomes our love, the longer He seems to tarry. Matt. xxiv.

12. "The love of many shall wax cold."

At last all the virgins become more or less drowsy.

Faith, hope, patience, perseverance, charity, weapons to achieve far nobler victories than earth's heroes ever won.

When Christ cheers us on, we need not fear the result.

A paradox. Christians conquer by being overcome. The world is victor repelling force by force.

Possess. Gr. *acquire.* Save your lives by your faith and patience, while others by want of faith are destroying theirs.

He who preserves patience in adversity is thereby rendered proof against all afflictions.

By conquering himself, he gains the government of himself.

Possession of the soul is laid in *patience*, because *patience* is the root and guardian of all virtues. *Gregory.*

κτῆσαθε: κτήσαθε. *Tischendorf, Meyer, Alford, Codices Alex. and Vat. Cod. Sinai.* same as *Text Receptus.* By your perseverance ye shall enjoy your lives. *Pierce, Major.* None of the disciples are known to have perished in the siege of Jerusalem. By your endurance ye shall possess your souls. *Bengel.* Win the salvation of your souls by patience. *Ryle.* Save your lives by your endurance. *W. & W.* Be cheerful, come what will. *Trapp.* Gr. implies constancy in purpose and practice. *Vestra patientia, vestrae salutis, consulite. Cass.* He places in the margin, *perseverate ad extremum, et salvi eritis. Campbell.* *Colligite vos ipsos. Wetstein.* By *endurance acquire* your souls, as indeed your own. *Trench.*

κτήσασθε, a contrast to *ἀπόληται*, in the preceding verse. You may *gain* your life where you seem most likely to *lose* it. *Wordsworth*.

20. *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*

When ye. The exact time of the overthrow of Jerusalem was not stated.

“When ye see the abomination of desolation in the holy place.” Matt. xxiv. 15.

“After three score and two weeks shall the Messiah be cut off.” Dan. ix. 26.

This proves our Lord Jesus’ perfect knowledge of the future.

“I am God, declaring the end from the beginning.” Isa. xli. 9, 10.

Compassed. Gr. *being compassed*. Vespasian until the death of Nero besieged Jerusalem.

Hastening to Rome for the crown, his son Titus continued the siege, A. D., 70.

They were four days destroying gardens and trees on the North.

They erected three towers 75 ft. high, overtopping the wall.

Balistae from the Mount of Olives threw red hot stones into the city.

Thus a large portion of the dwellings were consumed, water being too precious to be used in putting out the flames.

Their batteries broke down the three walls around the city.

Armies. Sins of men urge them together, and desolation is the result.

The repentance of men can alone scatter or disarm them.

Then know. This fact was an intimation that they should escape.

There is a time to resist, and a time to submit. Ecc. iii. 1.

Jeremiah exhorted the Jews to *submit* to the Chaldeans.

Lot was bound to escape from Sodom, and Israel from Korah.

As the Jews would not submit, Christians must fly.

The siege will not be raised until the city is destroyed.

Desolation. *Abomination of*, Matt. xxiv. 15. Every idol is an abomination.

Ashtaroth, the abomination of the Sidonians.

The images of the emperors, and eagles were ensigns of the Roman army.

The Legions worshipped and swore by these ensigns.

Many saints were murdered for refusing compliance.

Placed over the eastern gate after the capture, and sacrifice offered to them.

Is nigh. God in mercy and judgment beginning, will make an end.

Jerusalem. Luke ii. 25. 1. Seat of Melchisedec. 2. City of David. 3. Dwelling place of God. 4. Slayer of the Prophets. 5. Seat of the abomination of desolation. 6. Trodden under foot of the Gentiles. 7. The Salem of another Melchisedec.

Fall of Jerusalem announcing, 1. The shame of Israel. 2. The greatness of the Lord. 3. Glory of the Kingdom of Christ. 4. The calling of Christians. 5. The future judgment.

ἐρημώσῃς. By the command of *Antiochus Epiphaneus*. The βδέλυγμα τῆς ἐρημώσεως of Matt. xxiv. 15, upon the altar. The Romans preferred their ensigns before all other gods. *Tertullian*. Every part of the Holy Land was filled with desolation. Statues of Titus, were placed on Moriah. *Irenæus, Jerome*. Imperial statue of Pilate. *Josephus*. Raging of zealots. *Meyer*. Loathsome practices of Romans on Moriah. *Grotius, Bengel*. Roman eagles. *Doddridge*. Caius' statue, Roman armies. *Trapp, Newton*. Our Lord gave two signs; one described by Matt. xxiv. 15, and Mark xiii. 14, viz., the abomination of desolation, spoken of by Daniel, set up in the city, in the "Holy Place" of the Temple. The other sign, here mentioned by Luke, was the blockade of the city from without, by the hostile armies of Rome. The former sign was intimately connected with the latter. *Wordsworth*.

21. *Then let them which are in Judæa 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 thercinto.*

Then. When all human prudence fails, Jesus bids his people fly from the danger.

Flee. Woe to the land from which God has departed!
Thou canst only hasten and save thy soul. Gen. xix. 22.

When God removes the righteous, speedy judgments may be expected.

The Lord taketh the righteous from the evil to come. Isa. lvii. 1.

When Lot leaves Sodom, the city is destroyed. Gen. xix. 16.

Wicked men unconscious of their deep debt to the good. Job xxii. 30.

The days of vengeance follow the days of grace.

Observe how the Lord provided for the safety of his people—

Cestius Gallus advancing against Jerusalem, suddenly withdraws.

At this Josephus expresses surprise, as he might have taken the city.

But in the interval, Providence permitted all the Christians to escape.

We see in this event incontestable evidence of Christ's true prophecy.

All believers doubtless escaped during this opportunity.

To court death is the part of an enthusiast, not a disciple.

Mountains. Whither the enemy would not be likely to follow them. In another Zoar, in Pella, Peræa, He gathered His faithful ones. Agrippa remained faithful to the Romans, hence the servants of God were safe.

Depart out. Before the trenches are opened and escape cut off. Abandon a country when God has abandoned the people.

Countries. *Gr. fields.* Jerusalem, the capital, would disappoint all hopes of safety.

Its strength, privileges and sanctity, will avail nothing.

The just decree for its overthrow would ruin it as a place of refuge.

On the house-top. Mark xiii. 15. The houses in the East are flat-roofed.

Their flight would be so hasty, they could not preserve their valuables.

In the field. Matt. xxiv. 18. At work they laid aside their loose upper garments.

It implies the absolute necessity of the utmost haste.

Let no earthly treasures however valuable, detain you.

Arius Diomedes, when Pompeii was ruined by Vesuvius, went back for a sack of gold pitchers, and other gems.

He and his slave were found at his own garden gate; his *golden vessels* and *skeleton* together!

οἱ ἐν τῇ Ἰουδαίᾳ, not in Jerusalem only. In consequence of this warning the Christians escaped to Pella, in *Peræa*. *Wordsworth*. The Jews, instead of obeying this warning, flocked to Jerusalem, for the Passover, and so were caught by the Romans as in a net. Their unbelief was their ruin. *χώραις*, regionibus. *De Wette*; fields. *Oosterzee*; farms. *Meyer*.

22. *For these be the days of vengeance, that all things which are written may be fulfilled.*

Vengeance. *Gr. of full vengeance.* Great sins, great judgments.

Terrible truth, the nearer God's judgments the worse men become.

Days of vengeance follow days of mercy unimproved.

Sins of the nation had been long *noted down* in the book of God.

The storm had been gathering since the days of the kings.

"God requireth that which is past." Ecc. iii. 15.

In the days of Abraham, the iniquity of the Amorites was *not yet full*.

Four hundred years afterwards, Joshua was the sword in God's hand.
 In the latter end, "Be ye sure your sin shall find you out." Ecc. viii.
 11; Psa. xxxvii. 35.

We sleep over God's threatenings, lest a living faith destroy our peace.
 The wicked are ever mistaking *reprieves* for *pardons*.

All things. *Josephus* records the fulfilment of these predictions,
 without being conscious that he was the instrument of God himself.

Thus Nebuchadnezzar, all unconscious, executed God's wrath.

Thus Cyrus decrees Jerusalem must rise, fulfils God's love.

Written. Luke i. 63. **Fulfilled.** "The Lord shall bring a nation
 from far and shall besiege thee." Deut. xxviii. 52.

1500 years before, these predictions were published, and now to be
 fulfilled.

When Jehovah has a judgment for His guilty people, He will never lack
 an instrument.

For the wicked of Israel He had the Assyrian monarch, as the rod of His
 anger. Isa. x. 5.

ἐδικόσσω, a full exacting of vengeance. The Emperor *Titus* said, "That God was
 so angry with the Jews, that he would fear His wrath, if he shewed them any favor."
 He therefore repelled every honor offered him by the Senate for this victory. *Josephus*.
 A most remarkable testimony to the fact that God's hand was in all this ruin.

πάντα τὰ γεγραμμένα, especially in Dan. ix. 26-27.

23. *But woe 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.*

Woe. A frenzied band of *zealots* murdered all trying to escape.
 The compassionate heart of Jesus, turns especially to the pangs of
 maternity.

The anguish of the helpless mother, *unable* to escape, *unwilling* to leave
 her babe. John xvi. 21.

This should draw to Christ the hearts of all mothers.

Those retarded by the tenderest of affections, and most beloved en-
 cumbrances.

Woe unto those who are pregnant with plans and undertakings.

Time will strip and empty them of everything, save their lives.

A woe not of imprecation, but of complaint full of mercy.
Ties of earth dangerous, when forced to break them or perish.
Woe to those loaded so heavily with worldly cares that *wrath* cannot
break the chains.

Great distress. Matt., "*great tribulation.*"

None of the Apostles saw the ruin of Jerusalem, except John.
A new race of converts had arisen, who profited by their warnings.
While *Cestius Gallus* was retreating, many Christians escaped.
Others warned by angels, departed from the city. *Eusebius, Epiph.*
Vespasian hearing the commotions in Gaul, hastened the siege.
He was made Emperor after the short reigns of Galba, Otho and Vitellius.
Titus Flavius Vespasian, his son, the 9th Cæsar carried on the siege.
Three parties in Jerusalem fought fiercely with each other.
Simon, John, and Eleazar, demagogues, ruled with a rod of iron.
The zealots in daily contests sprinkled even the altar with human blood.
This people. No longer worthy of the honored name, Israel.
Nearly the entire nation, on this great feast day, were shut up as in a
prison, with famine begun.

No foreigner for 1500 years invaded the land, during the feasts.
"Neither shall any man *desire thy land when thou goest,*" &c. **Ex.**
xxxiv. 24.

Jehovah would not permit so much as a thought of invasion.
Filling up their cup they forfeited all interest in this promise.
Land. Palestine. **Wrath,** of God. Cause put for effect.
Stored with provisions, sufficient for a siege of many years.
Those stores were burnt to the ground. Pestilence followed **famine.**
Children snatched the morsel their fathers were eating.
The old men were beaten for not releasing their food.
The leather on their shields was voraciously devoured.
"Thou shalt eat the flesh of thy sons and daughters." Deut. xxviii. 56,
and Lam. ii. 20.

"I will cause them to eat the flesh of their sons." Jer. xix. 9.
Some were whipped, then tormented to death.
The captives were crucified, until crosses were wanting for the bodies.
"Except the days shall be shortened, no flesh shall be saved." Matt.
xxiv. 22.

The Jews forsaking their strong towers, hastened the fall of the city.
Their obstinacy continued in the face of *despair.*
Impostors publicly proclaimed that signs of deliverance would appear.
Derisive of God's grace, and slayers of His people will sooner or later
learn that God verily reigns.

War began second year of G. Florus, twelfth year of Nero, seventeenth of Agrippa, May, A. D., 66; Jerusalem taken Sep. 8th., second year of Vespasian, A. D., 70.

δε, omitted. *Tischendorf, Alford.* γαστρι ἐχούσας. A death struggle, typical of the birth pang of the new Jerusalem. As the last heaven and last earth are destroyed ere the new world is born. *Stier.* τῆς γῆς. On the earth. *Tischendorf, Alford.* ἀνάγκη (ἀγγω, to compress); Matt. has θλίψις, calamity. *Bloomfield.*

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.*

Fall. So many priests perished, the daily sacrifice failed on the 17th, Panemus or June.

On the 15th, of Alibor, July, A. D., 70, the temple was fired by a Roman soldier.

He was urged, according to *Josephus*, by a certain *divine impulse*.

The same day, of the same month, of the burning of the first temple. Ominous circumstance!

Titus endeavored by every means to preserve this splendid edifice.

“Open thy doors, O Lebanon, that the fires may devour the cedars.”
Zech. xi. 1.

“The voice of the howling of the shepherds, for their glory is spoiled.”
Zech. xi. 2-3.

About 10,000 in the courts of the temple perished in the flames.

Those attempting to escape perished by the Roman sword.

The shouts of the legions, the groans of the dying, noted by the prophet.
“Zion was ploughed as a field,” by Turnus Rufus. Jer. xxvi. 18; Mic. iii. 12.

Amid these desolations, deluded Jews cling to their dreams.

Dispersed through all nations, “peeled and trodden down.” Isa. xviii. 2.

The sword. The Romans obtained possession of Mount Zion.

They found families dead in their upper rooms, and slew all the living.

Having fired the city, they retired for the night.

Titus ordered all to be taken captives, who did not resist.

50,000 perished at Alexandria; 16,000 at Cæsarea; 13,000 at Scythopolis; 15,000 at Aphek; 11,000 at Gezerhin; and 30,000 at Jotapata. In Jerusalem more than 1,100,000 perished.

Captive. Gr. *Led captive by the SPEAR.* Romans crossed two spears, as a stand, under which captives stood when sold.

97,000 Jews were carried away captive, according to *Josephus*.

Tall and beautiful, reserved to grace the triumphs of Titus at Rome.

Multitudes were sent in chains to the Egyptian mines.

Multitudes presented to provincial theatres to fight as *gladiators*.

25,000 slain in the amphitheatre at Cæsarea-Philippi, in honor of Domitian's birth day.

11,000 captives perished of famine, after the capture.

Titus celebrating his victory at Rome, led many Jewish captives in chains.

Figures of spoils from the temple are still seen on the Triumphal Arch.

THE GOLDEN TABLE AND CANDLESTICK, ARK OF THE COVENANT, THE TWO TRUMPETS!

"Like as corn is sifted in a sieve, so are they dispersed." Amos ix. 9.

"They shall abide without a king, prince or sacrifice." Hos. iii. 4.

All nations. Jews were virtually *enslaved* by the laws of Europe for centuries.

Jerusalem. Luke ii. 25. History and antiquities. See Notes.

Trodden. Gr. *shall remain trodden down, continue to be held in oppressive subjection.*

Captives in war anciently *trodden* under the feet of the conquerors.

Trodden down by *Titus, Hadrian, Chosroes, Saracens, Crusaders, and Moslems.*

The land sold by Titus, has never been since possessed by Jews.

Hadrian 47 years after, rebuilt the city, calling it *Aelia*.

Built a temple to Jupiter on Mount Moriah, and placed the figure of a hog, over the Bethlehem gate.

Romans excluded Jews (and *no others*) under pain of death from the city.

Constantine cut off their ears and branded them as rebels.

Julian tried to falsify Christ's word, by rebuilding the temple, 390 A.D.

Three times *miraculous* fires scattered the men and their work.

For centuries the Jews bribed the guards of the city for permission to weep over the ruins.

The Holy City shall be trodden under foot 42 months. Rev. xi. 2.

Jews a proverb, a byword and hissing among the nations, will yet be gathered. Ezek. xxxvii. 21.

Others maintain this was fulfilled in their bible history.

Modern Jews express their *wonder*, why the temple was overthrown!

"His blood be upon us and on our children," Matt. xxvii. 25, is the key to the answer.

These events foretold B.C., 530 years, by Christ 40 years before fulfilled.

Humanly speaking, it was improbable; Jews and Romans were at peace.

Titus, the rod of God, was by nature of a very mild disposition.

He said "he would rather perish, than destroy a man being innocent."

So cheerful and benevolent, that he was universally *beloved*.

He is renowned for the saying, "*Friends, I have lost a day.*"

Jews for 1800 years have, by a constant miracle, been kept a distinct people.

5,000,000 scattered now in every nation, have no government of their own.

"Though I make a full end of all nations, I will *not* of thee." Jer.

xxx. 11.

Jew, a standing miracle. 1, of their divine call. 2, divine rejection.

3, divine prophecy.

The Messiah was to come while the second temple stood. Hag. ii. 9.

Before the daily sacrifice ceased. The former is in ruins, the other ended for ever. Dan. vii. 27; Heb. x. 26.

Note the unconquerable love of degraded Jews for Palestine.

Their condition, one of the saddest sights in this sad world.

From various nations they constantly come to Jerusalem, to mourn amid her ruins.

Like their fathers, "They weep when they remember Zion."

Multitudes of pilgrims *starve*, but are content to die in the Holy Land.

The Jews now in Judæa endure insult, hopeless in demanding justice.

Seventeen times have they witnessed the destruction of Jerusalem.

A companion dying is interred by *stealth* in the valley of Jehoshaphat.

Crushed by the cross that condemns them, they have been *only* tolerated on earth.

Superstitious and impious, many are gloomy in life, and in death inconsolable.

We owe them a debt of gratitude for preserving so carefully the Scriptures.

Our Redeemer by birth a Jew, said, "*Salvation is of the Jews.*" John iv. 22.

Times. Of millennial light and fulfilled promises: Jerusalem is not always to be trodden down.

Gentile times fulfilled, there shall be one Fold and one Shepherd. John x. 16.

Of the Gentiles. A mere glance at the unfolded record of the Church, the millennial age, the conversion of the heathen.

With the harvest of the world the *Jews* will be gathered in. Rom. xi. 25.

πεσοῦνται, "shall fall." Slain, 1,100,000. *Josephus*. The Jews never mustered more than 24,000 combatants to resist Rome. See *Smith's Dictionary*, Jerusalem. The siege began 70 A.D.; Titus' force 90,000. στόματι μαχαίρας. A Hebraism, Deut. xx. 13; Heb

xi. 34. αἰχμαλωτισθήσονται. Titus struck a medal of the conquest. His face on one side, on the other, a female weeping under a palm-tree, and words "JUDÆA CAPTA," Isa. iii. 26; Ezek. xxi. 29.

πατομένη. This implies more than πατηθήσεται; it shall be in a trodden down and desecrated state. *Bengel*. 1. The time will come when this "treading down" will cease. 2. The Gentiles have had a season in the Church, such as the Jews enjoyed. *Brown*. Fulfilled during the time of the hearers. *Meyer*. Occupied and profaned, Rev. xi. 2, shall be ignominiously treated. *Wetstein*. *Concalcare miseram Italiam videbis. Cic. ad Attic.* Julian, with the church of that day, understood that the Saviour's prophecy implied the temple's continued desolation. Hence his memorable attempt, and utter defeat, at rebuilding the edifice, and of falsifying the Lord's prediction. *Gibbon* reluctantly admits that *Ammianus Marcellinus'* testimony, a heathen historical, is *decisive*. This man attributed the miracle to a FATAL RESISTANCE OF THE ELEMENTS! Thus the sceptic of Lausanne affords materials to confute his own unbelief, and build up the Truth.

καιροὶ ἔθνῶν. Calling of Gentiles. *Stier, Mede, Faber*. Seasons of judgment and vengeance on the Gentiles. *Meyer*. καιροὶ, are the seasons for bringing fruit to perfection. The spiritual seasons in which the ἔθνη are ripening to maturity. *Wordsworth*. Gentiles finished their purpose. *Pierce, Major*. Day of Hadrian. To the Second Advent. *Ryle*. Restoration of Jerusalem. *Oosterzee*. Gentiles visited for their sins. *Kuinoel*. Restoration of the Jews. *Doddridge, Newton, Stier*. Constantine's pagan temples destroyed, and churches erected. *Le Clerc*. The end of the world. *Lightfoot*. When the nations shall no longer exist. *Rosenmuller*. The fullness of the Gentiles is brought in. *Beza*. End of the Gentile dispensation. *Alford*. The beginning of the end, 1230 of the Apocalypse, or of the Missionary age. *W. & W.* Christianizing of the Jews, tends to defeat this prophecy. *Oosterzee*. A mistaken view of Christian missions to the Jews. The existence of the Jews, in their separation, mingling among so many nations, yet isolated, infidel in faith, miserable in their condition, makes them witnesses for Christ's truth. *Pascal*.

25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Signs. The frame of nature was convulsed at Sinai. The heavenly bodies sympathized with Christ on the cross.

Nature will also be convulsed at Christ's second advent.

Sun. "The sun shall be darkened in his going forth." Isa. xiii. 10. Twice before has this supernatural darkening of the sun occurred.—

1. As a sign of God's displeasure against the Egyptians.

2. At the crucifixion of our Blessed Lord.

The third time will be when the sin of the world is consummated, and Christ shall come to judgment.

Nothing hinders us believing that the heavenly bodies will only for a time lose their light.

They will be swallowed up, as it were, in the glorious effulgence of Christ's presence.

It represents nations. The sun was worshipped by many. Deut. xvii. 3. Obscuring of the sun expressed great calamities. Jer. xv. 9.

The sun the subject of miracles. Josh. x. 13; 2 Kings xx. 11; Matt. xxvii. 45.

Moon. A satellite; a symbol of the Church of God. Cant. vi. 10.

The moon derives her light from the sun, the Church derives her brightness from Christ, the Sun of righteousness.

The moon, a symbol of the changes and uncertainties of earth. Rev. xii. 1. Worshipped as Ashtaroth by Syrians. Deut. iv. 19. As Artemis by ancient Greeks.

Stars. Symbol of an army. Isa. xl. 26. Multitude. Gen. xv. 5. A flock. Psa. cxlvii. 4.

Babylonians pretended to foretell the future by stars. Isa. xlvii. 13.

Rulers perish. Isa. xiii. 10. A host. Gen. ii. 1.

God at pleasure can arm all nature against the sinner.

Stars in their courses fought against Sisera. Judges v. 20.

"The *hailstones* slew more than the edge of the sword." Jos. x. 11.

The *earth* opened her mouth, and swallowed up Korah," &c. Num. xvi. 32.

Earth. The curse fell on unsinning nature, but not in vengeance.

Sea. In prophetic terms, a world of fluctuation and tumult.

The sea a type of the struggles and storms of life.

"*There shall be no more sea,*" indicates the everlasting peace of heaven. Rev. xxi. 1.

Waves. The massing of the Roman armies. Isa. v. 30; Rev. xvii. 15.

Perplexity. They shall not tell which way to turn themselves. *Tyndale*. Want of means to escape, and knowledge of what to do.

σημεῖα.—Luke ii. 13; xi. 16. Literally refers to the ruin of Jerusalem; spiritually to the end of the world. *Chrysostom*. Prophecy concerning Jerusalem ends v. 24; primarily to Jerusalem, and secondarily to Judgment. ἡλίω refers to revelation; σελήνη, to science; ἀστροῖς to the heads of churches. *Theoclymencs*. ἡλίω.—Antichrist, false teachers. *Starcke*. ἀστροῖς.—Losing their light. *Bengel, Olshausen*; ruins of commonwealth. *Wetstein*; fall of heathen star-worship. *Dorner*; obscuring of the Church. *Augustine*; phenomenon in the stars. *Calvin*; literal. *Meyer*; solar system changed. *Lange*.

The γῆ, or Earth, in this verse, represents men and nations in their worldly state (τὰς φυλάς τῆς γῆς, Matt. xxiv. 30), engrossed by *low and earthly* thoughts. The θάλασσα, or Sea, represents them as tossed about on the tumultuous billows of internal and external troubles. *Wordsworth*.

ἄστροις. *Cyril of Jerusalem* says, "The stars shall die and rise again, and the Lord will roll up the heavens, not to destroy them, but that He may raise them up again more beautiful," quoted in *Denton*. συνοχῆ, *Anxiety. Bloomfield*: anguish of mind. *Denton*. ἀπαρία. A desperate state of affairs, not knowing what to do. *W. & W.*; wringing of hands. *Syriac*; in perplexity at the roarings. *Tischendorf*.

For ἤχουσης, ἤχους. *Bengel, Tischendorf, Lachmann, Alford, Cod. Sinai*. σάλου. The surge, or wave succeeding wave. *Hemsterhuis*. *In despair at the roaring of the sea and the waves. Alford*.

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.*

Hearts failing. Terrors can crush but not convert the heart. Sinking under the present, and trembling through fear of the future.

Fear. Fearful expectation of unknown unavoidable evils.

They will fear at last who never feared God in life.

The dread of future woes makes devils tremble. *Jas. ii. 19.*

Dying hours a wretched season to prepare for death.

The earthly minded fear the Lord's coming, as the miser the thief's.

To him the Lord is only a thief, robbing him of all that he has.

1. While unbelief is mocking, faith is fearing.

2. While unbelief is fearing, faith is hoping.

3. While unbelief is despairing, faith is rejoicing.

Looking after. Even saints shall not be exempt from some terror. *Heb. xii. 21.*

The sudden appearance of Jesus agitated His disciples with astonishment and joy. *Luke xxiv. 37.*

On the earth. The same words in the Greek, translated in fourteen other places, *the world*.

Powers. The host of the luminaries of heaven may represent earthly monarchies.

"I will shew wonders in the heaven and in the earth." *Joel ii. 30.*

"The heavens and the earth are kept in store reserved unto fire." 2 *Pet. iii. 7.*

"The heavens shall pass away, and the elements shall melt." 2 *Pet. iii. 10.*

"I saw a great white throne, and the earth and the heaven fled away." *Rev. xx. 11.*

Shaken. Visible creation perishes before the new heavens and the new earth. *Rev. xxi. 1.*

ἀποψυχόντων. Literally *unsouled*, dying away from fear. *Doddridge*: equivalent to *ὥς θανάτου*, Matt. xxvi. 38; benumbed. *De Wette*; faint. *Hesychius*; without heroism. *Oosterzee*; everything shall totter. *Stier*. *προσδοκίας*. Fear of great calamity. *Elsner*. *τῇ οἰκουμένῃ*. The world as *inhabited*, i.e. cities and nations. *Wordsworth*.

27. *And then shall they see the Son of man coming in a cloud with power and great glory.*

Sign of the Son of man. Matt. xxiv. 30. Supposed by nearly all commentators to be the appearance of the cross in the sky.

When the sun shall be obscured the cross shall appear more brilliant than the sun.

As the banner of an earthly king precedes his entry into a city, so shall the cross, the standard and sign of Christ, the King of kings, go before Him. *Chrysostom*.

Son of man. Luke. v. 24. **Coming.** God's providences in striking judgments.

"Behold the Lord rideth on a swift cloud, and shall *come* into Egypt." Isa. xix. 1.

"Our God shall come, and shall not keep silence." Psa. l. 3; Nahum i. 3-6.

"Behold He cometh in the clouds, and every eye shall see Him." Rev. i. 7.

Lord's return. 1. Awakens spirit of hope. 2. It consoles believing hearts. 3. Warns us of the final account before the Son of man.

His coming tends, 1. To awaken the slumbering. 2. Alarm the bold. 3. Decide the doubtful. 4. Strengthen the weak.

In a cloud. Not the ordinary clouds of heaven, supernatural glory.

Clouds anciently disclosed, and at the same time veiled God's presence.

Ex. xiv. 20; Ex. xvi. 10; xix. 9; Num. x. 34; Psa. xvii. 2; Dan. vii. 13.

In clouds. To temper the brightness of His glorified body.

As the symbols of divine majesty, and the mystery of His incarnation.

As at once the chariot and shadow of His glory.

As He ascended with *clouds*, so will He come again.

With power. To awaken the dead, and draw all men to His judgment-seat.

Those despising Him in His lowliness will meet Him in His majesty.

Their infidelity shall be confounded, who were offended at His humility.

Those refusing to have Him reign over them, will have Him trample upon them.

Great glory. Unspeakably greater glory than that which appeared on the Mount of Transfiguration.

The glory of His Father, His own glory, the glory of His angels.

Fire or light, emblem of Deity. Luke xii. 49.

Things causing the world to *despair*, will *inspire* believers.

Those despising Jesus in His humiliation, unwillingly meet Him in His glory.

With authority in possession and visible display of it.

πολλῆς refers to *δυνάμεως* as well as *δόξης*. *νεφέλη* to the Shechinah or cloud of Divine Glory. *L.H.V.D.*

28. *And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.*

Look up. 1. In good times, to mark the Lord. 2. In bad times, to trust Him. 3. In the best times, to be joyful in hope.

The imaginary felicity of this world, will soon fade for ever,

But the brief captivity and momentary tears of the elect will be changed to liberty, joy and glory.

The veil hiding the children of God from the world will soon be taken away.

Heads. Hung so long like bulrushes, are to rise into divine beauty and glory. Rom. viii. 19; Jas. v. 8.

Though a prisoner taken from the dungeon, yet shall he as a disciple of Christ look up with faith in God.

These sorrows, signs to God's children, of a joyous summer of rest and glory.

Redemption. Implies former bondage to a foreign power.

Their temporal deliverance from Jewish persecution, was for a time secured.

But in judgment, the resurrection will finish their redemption.

In this mortal life God gives only the beginning of redemption.

Then He will gloriously complete His work.

"Waiting for the adoption, to wit, the redemption of their body." Rom. viii. 23.

"Sealed with the Spirit until the redemption of the purchased possession." Eph. i. 13-14

"The Son of man shall send forth His angels," &c. Matt. xiii. 41.
 Accomplished at the reunion of believers' body and soul.
 Coming to destroy Jewish oppressors, He redeems the oppressed.

ἐπέφατε. In the Sept., to lift up *the head*, is expressed by ἀνακύψαι, also ἔραυ κεφαλὴν, Judges viii. 28. *Brngel.* Refers to the resurrection. *Ford.* ἀπολύτρωσις. The perfect establishment of the Redeemer's kingdom, by the abolition of the Mosaic dispensation. *Stier.* Redemption spiritual and eternal was completed by the Lord's death, resurrection, and ascension. But the symbols of incomplete redemption remained, and were a bondage to Jewish Christians, until temple and priesthood were destroyed, Heb. viii. 13; xii. 27-28. *W. & W., Major.* Resurrection morning. *Doddridge.* From Jewish persecution. *Bloomfield.* Completeness of your redemption by My appearance. *Alford.* ἀνακύψατε. While the men of *this world* are looking downwards, do you look upwards with faith, hope, and joy. *Wordsworth.*

29. *And he spake to them a parable; Behold the fig tree, and all the trees;*

Parable. Luke iv. 23; v. 36. God, out of merey, oft gives foretokens of His wrath.

Fig tree. Luke xiii. 6. Cursed for its barrenness, a type of the Jewish church.

πάντα τὰ δένδρα. Countries which have no fig-trees, have their parables (Matt. xxiv. 32) for watchful hearts. *Wordsworth.*

30. *When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.*

Shoot forth.—Summer. Oriental tropics have but two seasons, summer and winter.

Fig bloom, invisible; but *leaves* are infallible signs of summer.

Nature interpreted by the teachings of grace, is vocal with wisdom.

The Church invited to study the signs of God's providence.

Life of persecuted saints, to carnal eyes, a frightful winter.

The inward life radiant with faith in truth, is a continual spring.

The unfolding of that inward life in heaven, a perpetual summer.

The bloom of spring, with the *fruits*, without the decay of autumn.

Not all the bloom of spring yield fruit in the autumn.

Bloom, an emblem of the glory and resurrection of the saints.

Resurrection in nature, an emblem of the resurrection of the saints.

How solemnly has the Lord sealed the secret of the last day!

Judgments from Noah's day have followed the feast days of the world's carnal security.

Nigh at hand. The budding; none need mistake the signs of nature or grace.

Yet neither Noah, nor Lot, nor our Saviour, was believed.

Nations filling up the measure of their iniquity, a sign their ruin is nigh.

Christ's kingdom was not fully established until the destruction of the Jewish polity.

31. *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*

Nigh at hand. Disciples expecting their Master to establish His kingdom without delay, were thus undeceived.

They dreamed of a carnal empire, and Jesus as its king.

ἡ βασιλεία τοῦ Θεοῦ. Matt. is indefinite. The kingdom of God. *Olshausen*. The judgment. *Ebrard*. The Messiah, Sun of righteousness. *Quesnel*.

32. *Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

Verily. Amen, I, the Son of man, say to you My disciples.

A formula indicating peculiar solemnity and importance.

Neither the guilt, nor dispersion of the Jews, nor Jerusalem's ruin, will hinder God from performing His promises.

This generation. Embracing all living, at an average of thirty years.

In some tropical climates a generation passes in fifteen.

In all lands the half of mankind die in childhood.

Forty years after this discourse, Jerusalem fell.

Rabbis Joehamon, Zaccai, Zadoc, and the apostle John survived the ruin.

Fulfilled. God is faithful to man, yet man will not trust God.

ἡ γενεὰ αὐτῆς. The Israel of God. *Wordsworth*. Used here as in many other parts of the Bible, not for those born and living at the same moment, but for those belonging to the same family and race. *Denton*. This also is one meaning of the word in our own language, *e.g.*—"The broad leaved Virginian daffodil beareth many flowers on one stalk, like small lilies—of *this generation* is the Narcissus of Japan, or Guernsey lily." *Rea's Flora*. *This nation, i.e. the Jews*, should continue to exist as a distinct people, through all ages. An interesting fact thus far in Providence, but does not seem to be taught by the text. *Ryle*. This race. *Mede, Faber, Alford*; prophecy divided. *Hengstenberg*; human race. *Jerome*; creation. *De Wette, Meyer*; ye will survive the *beginning* of events. *Stareke, Lisco, Gerlach*; generations of men then living. *Luther, and most modern Protestant commentators*; the whole frame of creation. *Maldonatus*; Jewish Dispensation, 1 John ii. 18. *Calovius*; the faithful, *i.e.* Christ would always have a Church on earth. *Origen, Chrysostom, Theophylact*; those who understand these signs. *Lange*. The Jews were a separate nation 1431 years before the Christian era. To A.D. 1866, a period of 3357 years. They have been without a king, prince, and sacrifice, since the crucifixion. German philologists treat this exegesis as without Hellenistic authority. The prophecy is confined to those living. A generation reckoned at 100 years or 30. The choice does not lie between fractions of a century, but between years and ages. *Alexander, Olshausen*. That living generation, without seeing this prophecy realized in one specific instance, though not exhausting its whole import. *Alexander*.

πάντα. The destruction of Jerusalem. *Schott*. The signs of His coming, *Fritzsche*. The great epochs rise into light, like the tops of mountains, while the vast intervals are concealed from our view. *Sier*.

33. *Heaven and earth shall pass away : but my words shall not pass away.*

Heaven. The existing constitution of the universe strongly expressed unchangeable stability. *Psa. lxxii. 7; Jer. xxxiii. 25.*

This apparent immutability shall cease to exist.

1. The sublimity. 2. The truth. 3. The consolation. 4. The solemnity of this saying.

Shall pass. Philosophers think our system has in it the elements of destruction.

The Creator's word secures the stability of the visible universe *until* the judgment.

"The heavens shall vanish like smoke, and earth like a garment." *Isa. li. 6.*

My word. "The Lord's counsel shall stand, and He shall do," &c. *Isa. xlvi. 10.*

"The Lord is not man that He should lie, nor the son of man," &c. *Num. xxiii. 19.*

"There failed nought of any good thing which the Lord had spoken." *Josh. xxi. 45.*

A matter of ordained and settled certainty, in no case of possible contingency.

Nothing exceeds the sublime tranquillity of the Saviour in this word. Mockers reverse this, and trust the words *will pass*, and the earth *remain*.

“Since the fathers fell asleep all things continue,” &c. 2 Pet. iii. 4. **Shall not pass.** Jehovah pre-eminently jealous of His truth, swears by Himself. Heb. vi. 13.

A king threatens, and a nation believe his word.

But man treats God’s promises as the predictions of an almanack.

ὁ οὐρανός. Non intelligere ut credas, sed credere ut intelligas. *Augustine.*

34. ¶ *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

Take heed. 1. It is a tribute due to treasure to be guarded..

2. It points to a conflict with an enemy.

3. To the danger of great temptation.

4. To fidelity in waiting for the Lord.

The false security of earth, should rouse the servants of Christ.

A warning to disciples to be on their guard during coming changes.

He did not address the Pharisees, Sadducees or Herodians.

It teaches us the immense value of humility and faith.

There is no sin so great but that a great saint may fall into it.

Peter’s denial, and the exhortation “Let him that thinketh he standeth take heed lest he fall.” 1 Pet. v. 5. ; 1 Cor. x. 12.

Faith alone, like wings, lifts saints above the snares that are spread around them.

There is no sin so secret, insinuating, seductive, dangerous as unbelief. The root of Abraham’s falsehood, Jael’s deceit, Moses’ anger, Aaron’s idolatry.

Indulgers in sensuality open the eye to earth, and shut the ear to God.

Others oppress their hearts with the burden of care.

Security of men, proves how little faith they have in God’s warnings.

Hearts. Poetically among the Hebrews seat of the passions.

The word constantly occurs where *mind* is to be understood.

“Ye have lived in pleasure, ye have nourished your hearts,” &c. Jas. v. 5.

Overcharged. Gr. *burdened or pressed down.*

Excessive gratifications of sense stupefy conscience.

One full of wine cannot be full of the Spirit. Eph. v. 18.

Surfeiting. Heavy depression, which follows gluttony.

Here used for all sorts of sensual indulgence.

A too full meal is like Sisera's banquet at Zaanaim.

At the end, the spark of divinity is quenched in sensuality.

Temperance is reason's girdle, and passion's bridle.

Our Lord does not bid us retire, but war a good warfare. 1 Tim. i. 18.

Drunkenness. It drowns cares, but burdens conscience.

It cheers the heart, but obscures reason, quickens wit, but is profane.

It hastens disease, and leads down to the second death.

Drunkard does not commit sin merely but *is sin incarnate*.

"No drunkard shall inherit the kingdom of God." 1 Cor. vi. 10.

A sad end to what many call "a merry life."

Many *die* intoxicated, but they enter *eternity* sober.

"Be not drunk with wine wherein is excess." Eph. v. 18.

"I will make them drunken that they sleep and not awake." Jer. li. 39.

Symbols of distress are hung out by inebriates, but unheeded by others.

The unway bird snared by the fowler causes the flock to take wing.

Cares of this life. Many free from drunkenness, yet neglect God.

Many are choked with cares, riches, and pleasures of life. Luke viii. 14.

Unawares. Many men feel secure, and flatter themselves they are safe.

"When they say, Peace, sudden destruction cometh." 1 Thess. v. 3.

We will not realize earthly things to be *temporal* until we *die*.

βαρηθῶσιν. *βάρος* expresses drowsy torpor. *κραπάλη καὶ μέθη*, is sickness produced by the previous day's drunkenness. *Clemens Alexandr., Bengel. καρδία.* The *castrum*, stronghold of the King, by Him put in our possession, for our watchful keeping. *Theodorct.* "Unawares." Many ancient authorities read—*Unawares as a snare. For it shall come, &c. Alford.*

35. *For as a snare shall it come on all them that dwell on the face of the whole earth.*

A snare. An image of an unexpected calamity. Psa. cxiv. 7.

Men press an eternity into a moment, and expand a moment into eternity.

"All men think all men mortal but themselves." *Young.*

Men remember they are heirs of everything but immortality.

"The fear and the snare are upon thee, O inhabitant, &c." Isa. xxiv. 17.

Treacherous heart, ensnaring world, and busy devil, peril our hopes.

"Let us not sleep, but watch and be sober." 1 Thess. v. 6.

Christ's coming, as the deluge, will find a faithless, careless race. Luke xviii. 8.

ὡς παγίς, will come suddenly on them, as a snare or trap on birds or beasts enjoying repose. καθήμενους ἐπὶ γῆς. Those who are of the earth, earthy. Wordsworth. καθήμενους, literally to sit; indicates sitting securely. *Alford*.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Watch ye. *Gr. watch therefore, i. e. in every season praying.*

Watching and praying go hand in hand.

In both languages, signifies to be awake, not to sleep.

The accessory idea, now the principal, to be *on one's guard*. •

Cares, like gravitation, ever drag us downward.

We need the constant *energy* of the Spirit to resist this evil.

Myriads of spirits are ever active in ruining our race.

Our foes are invisible, but they are not the less real and malignant.

We must leave the world before we can escape their assaults.

Our trust in the conflict must be in the divine shield.

The worldling watches the markets, the stocks, the harvests.

But he watches not the approach of the Spirit, or the visitation of mercy.

Pray always. "We made our prayer unto God, and set a watch."

Neh. iv. 9.

"I must work the work of Him that sent me while it is day." John ix. 4.

If the tongue cannot at all times utter petitions the heart can. 1 Sam. i. 13.

Accounted worthy. Implies the possibility of some failing to reach heaven.

Some have "an abundant entrance," 2 Pet. i. 11: Others "saved as by fire." 1 Cor. iii. 15.

Our only worthiness is in realizing our unworthiness.

Escape. 37 years after this Cestius Gallus marched against Jerusalem. On the 10th day, October, A.D. 66, he attacked the walls and mysteriously retired.

Christians within fled, He who counselled opened the way.

It may have been a *blast*, 2 Kings xix 7. ; or terror divine. Josh. ii. 9.

Stand. Gr. *to be set*. Standing or falling is acquittal or condemnation.

Rom. xiv. 4 ; Rev. vi. 17.

Stand as conquerors, Eph. vi. 13. Victors over death.

ἀγυρνέετε. Numa, a pagan Roman, standing by the altar, with its incense ascending, heard the cry, "*The foe is coming*;" answered, "*I am sacrificing*." Alexander was advised to beware of his foe in the night, replied, "*Antipater guards*." The poor Moslem watchman, during every hour in the night, cries "*Allah guard the city*."

καταξιώθητε—"and so shall ye be accounted worthy," as the result of your watchfulness and prayer, either to be saved at the day of Jerusalem, or to be acquitted at the day of judgment. *W. & W.* δὲ instead of οὖν. *Lachmann, Tischendorf.* ταῦτα—cancelled. *Tischendorf*; omitted. *Cod. Sinai.*; retained. *De Wette.*

σταθῆναι, a forensic term, *Psa.* i. 5 ; *Rom.* xiv. 4. *W. & W.* Oriental courtiers stand in the monarch's presence. *Koecher*; stand with humble confidence of being acquitted. *Rosennuller.*

37. *And in the day time he was teaching in the temple ; and at night he went out, and abode in the mount that is called the mount of Olives.*

Day time. Gr. *during the days*. "I must work the work of Him that sent me." John ix. 4.

From this entrance into the city till His death, ever before His enemies.

Teaching. "While in the world, I am the light of the world." John ix 5.

Temple. Luke i. 9. **Night.** Gr. *during the nights*, on Mount of Olives.

Mount of Olives. Luke xix 37. His sanctuary for secret prayer.

The Mount of *Temptation*, Mount of *Beatitudes*, Mount of *Transfiguration*, Mount of *Crucifixion*.

Hardest battle was yet to be fought on Calvary.

On the Mount of *Ascension* a splendid crown is awaiting Him.

Bethany. Luke xix. 29. The village of Mary and Martha whither He returned.

There He consecrated Himself to the sufferings of Gethsemane.

νύκτας.—“*At night.*” The Lord seems to have spent Wednesday at Bethany. *Oosterzee*. He revealed to all His followers His coming decease. *Lange*. John xii. 44-50, part of this closing address. *Wieseler*. Tuesday and Wednesday witnessed no miracles. The time was past: hour of sacrifice was come. ἠδύξιστο εἰς τὸ ὄρος. Resorted for a lodging to Olivet, i.e. to *Bethany*, Matt. xxi. 17; Mark xi. 11. *Wordsworth*.

38. *And all the people came early in the morning to him in the temple, for to hear him.*

People. All the publicans and sinners drew near to hear Jesus. Luke xv. 1.

He did not forsake the sanctuary for want of hearers.

Early. Gr. *at the break of day*. “Moses rose early in the morning to build an altar.” Ex. xxiv. 4.

Abraham rose early in the morning to visit Mount Moriah. Gen. xxii. 3.

Joshua rose early in the morning to remove the ark of the covenant. Josh. vi. 12.

Job rose early in the morning to offer sacrifices. Job. i. 5.

“My voice (said David) shalt Thou hear in the morning.” Psal. v. 3.

The Apostles “early in the morning,” entered the temple to worship. Acts v. 21.

In the days of Cromwell, churches in London were filled at sunrise by waiting worshippers. *Jones' Life of Bishop Hall*, p. 155.

Temple. Luke i. 9. Description and history of the three Temples.

To hear Him. He drew the heart by His almighty power.

He kept near the city, the path of duty was the way to death.

ἄρρηξε. Mane veniebat. *Luther, Meyer, Ewald*. Alexandrian dialect for ἄρρηξω. 1. Rise early. 2. Toil early. 3. To go anywhere early. *Bloomfield*. ἱερῶν. He left the temple on Tuesday afternoon; Wednesday spent in retirement. *Andrews*.

It is supposed by some Biblical critics that the account of the woman taken in adultery (John viii. 1-11) was originally appended to this chapter. *Alford* thinks the end of Luke xxi. seems most to approve itself as the fitting place for this narrative, but observes that, if so, it is totally inexplicable that we should find no trace of the fact, except in four of the (best) cursive MSS. For a most scholarly examination of the whole question, see *Alford's Greek Testament*, in loco.

CHAPTER XXII.

1. NOW the feast of unleavened bread drew nigh, which is called the *Passover*.

In the history of our Lord's passion Luke agrees most with Mark, although paying less attention to chronological accuracy.

The distinct transition (Matt. xxvi. 1.) from the now concluded prophetic, to the commencing priestly office of the Lord, not so plainly marked in Luke.

It is clear, however, that he also is beginning a fresh period of the Lord's history.

The feast. Oldest and most important rite established under Moses. It was at once sacrificial and domestic. Ex. xii. 1. 16; Isa. lxiii. 4.

Unleavened. *Suete Brodc. Tyndale.* No bread was to be eaten by the people during the celebration.

Leaven, incipient corruption, an emblem of depravity.

Salt, a preserver used in all sacrifices of Jews and pagans.

Nigh. Fifth day, Thursday of the *Passover* week.

Called. An explanation intended for Gentiles, Jews needed it not.

Passover. *Pascha*, Hebrew. *Ester. Tyndale.* After a Saxon goddess. Name, *Passover*, because the destroying angel *passed over* the houses of the Hebrews.

It embraced both the sacrifice and the feast following.

It was celebrated on the night of the departure out of Egypt.

Began 14th Nisan or April, and lasted only one day.

Seven following days were days of unleavened bread. Acts xx. 6.

The eight days called *Feast of the Passover*.

Jews had three great Feasts. 1. *Passover* commemorating their deliverance from Egypt.

2. *Feast of Tabernacles* commemorating their dwelling in tents 40 years. Lev. xxiii. 42.

3. *Feast of Weeks* commemorating their entry into the Promised Land. Every family required to prepare for the solemnity of the sacred supper. A whole lamb or kid, a male of the first year without blemish.

At first the head of the family required to slay the lamb, afterwards, the Levites.

The lamb roasted whole, and served with a salad of bitter herbs.

The blood was sprinkled on the lintel and door-posts, and afterwards on the altar.

Lamb was eaten standing, loins girded, shoes on feet, staff in hand, kneading-troughs on shoulders, representing their sudden departure. These all gradually given up, but the bitter herbs and unleavened bread continued.

It was connected with the harvest in the ceremonial calendar.

It was a commencement of the harvest, on the first month of the year.

By it, Christ's public ministry is marked in John ii. 12, &c.

Matt., Mark, and Luke give us no key as to the number of years our Lord's ministry lasted.

Females absent from other feasts, but present at the Passover.

Any portion left of the feast was carefully burned the next day.

The eldest male present gave thanks as they ate it.

The three cups of blessing used by modern Jews, and singing of Psalms cxiii. & cxiv., called the great Hallel (Hallelujah), belong to *tradition*.

It typified the Lamb of God the great Deliverer from sin. 1 Cor. v. 7.

The wilful neglect of the Passover forfeited God's covenant favor.

By the Levitical law he was "cut off" from the people, *i.e.* either excommunicated or put to death. Ex. xii. 15; xxxi. 14; Num. xv. 30-31; xix. 13.

Our Saviour partook of it the last time, the evening before He suffered.

Not a bone of the lamb was to be broken. Ex. xii. 46; Num. ix. 12.

No uncircumcised person could eat it.

Their children were to be instructed during its celebration. Ex. xii. 26.

Without blemish. Typifies the sinlessness of Jesus. Isa. xi. 5.

The lamb taken out of the flock, that is Christ's share in humanity.

The Pharisees, Sadducees, Jews and Gentiles, shared in Christ's death.

The paschal lamb and Jesus were slain at Jerusalem. Luke xiii. 33.

Being roasted with fire represents the sufferings of Christ.

Jesus was crucified on the same day of the same month.

The lamb was killed between 3 p.m. and the setting of the sun.

The blood sprinkled on the door-posts saved the Hebrews from the destroying angel.

Christ's blood is called "the blood of sprinkling." Heb. xii. 24; Isa. lii. 15.

After the paschal supper, "they sang a hymn." Mark xiv. 26.

Note, 1. The simplicity of the Paschal Institution. 2. Its continuance for 1617 years. 3. It was a sacrament. 4. It was a memorial of great deliverance. 5. It sealed a covenant between God and believers.

A type of the gathering of Christ's Church from the Gentiles and Jews.
 The feast was the remembrance of sorrow and joy. Deut. xvi. 3.
 A mixture of death and life, grace and correction.
 A solemnly joyous festival of our pilgrimage between our accomplished redemption and possession of our inheritance.
 We partake of the life of Him who died for us.
 "Whoso eateth my flesh, and drinketh my blood, hath eternal life." John vi. 54.

τὸ πάσχα. Heb. *pesach*, *transitus*. Some of the Greek and Latin fathers connected the *Passover* with the word *πάσχω*, to *suffer*, and with the sufferings of Christ, the true *Passover*. *Wordsworth*. A thank-offering. *Kurtz*; a sin-offering or expiatory sacrifice. *Stier*; explicitly denied. *Lindner*. We need not wonder that he should not see any atoning sacrifice in the paschal lamb, when he could not, in the death of the Redeemer. An atonement for death-deserving sin. *Ebrard*; a sign of liberation to the Hebrews, but not to God. *Bochart*; the idea of substitution is involved. *Olshausen*; a feast of thank-offering, pointing to a propitiation accomplished. *Lange*. The Lamb of God, our *Passover*, was offered in death at the end of the fourth day of the world's history. *Meyer*.

2. *And the chief priests and scribes sought how they might kill him; for they feared the people.*

Chief priests. Luke i. 5. Who ought to have welcomed, conspired against Him.

They claimed to be "guides of the blind," lights in darkness. Rom ii. 19.

The authors of the most fatal heresies have been solemnly *ordained*.

General Councils have fatally erred in doctrine and practice.

We can trust nothing here but God's *unchanging promises*.

Scribes. Luke v. 21. Character and occupation. See Notes.

Sought. Gr. *were seriously deliberating* by force or fraud.

He knew well all their secret devices of malice and murder.

His enemies disturbed His joy in the old paschal covenant.

Unconsciously they began to slay the victim of the New Covenant.

Kill Him. No public executions took place during one of the three great Feasts.

Feared. Under God, this has often checked tyrants in their plans.

Pitiful fear followed by an atrocious joy. Luke xxii. 5.

Daring and cowardice unite in the enemies of the Lord.

They must crucify Him *openly, secretly* they cannot destroy Him.

The blood of saints will not *silently* sink in the ground. Gen. iv. 10.

Fear of the people, but not of God, restrains these sanctimonious murderers.

Temporal fear soon mated and mastered by a mightier passion.

People. Not organized, but a *mass* gathered from the world. Acts ii. 7.

ἀνέλωσιν. The priests seized Him on the Passover evening, intending to try and condemn Him during the night, and crucify Him in the morning, before the multitude assembled. *Pearce.* Not before the feast. *Neander, Andrews.*

3. ¶ *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.*

Then. After receiving the sop, not the first, but *full* possession. John. xiii. 27.

Entered. At first he entered Judas as a *tempter*, now as a sole *proprietor*.

Having in vain tried to overcome the Lord, in person, Satan essays to wound Him mortally by a disciple.

But in overthrowing Judas, and through him seeking to overthrow the Lord, Satan overthrows himself.

Judas' fall gradual, Satan cannot gain possession in a moment.

He who once yields to Satan may become capable of the greatest crimes.

To be *sifted, buffeted* by Satan is truly terrible. 2 Cor. xii. 7.

But woe unto him *into whose soul* he enters as a *home*.

As a beacon, this warns us to resist the devil in the first incitements to sin. Jas. iv. 7.

Satan. Luke iv. 2. The Bible *alone* reveals spirits working within us.

Beguiled Eve. Gen. iii. 13. Overcame David. 1 Chron. xxi. 1. Destroyed

Ananias. Acts v. 3. Rules in the children of disobedience. Eph. ii. 2.

The soul of the reprobate, through constant yielding, is at last wholly subject to Satan.

He sought to ruin Christ, but only crushed his own head.

So all his attempts to defeat, only advance God's designs.

The Holy Spirit, a still more powerful agent, can enter the heart.

"Blessed be the Lord God, who put this into the king's heart." Ezra vii. 27.

"Neither told I what my God had put in my heart to do." Nch. ii. 12.

"Thanks be to God, who put the care into the heart of Titus." 2 Cor. viii. 16.

Judas Iscariot. Luke vi. 16. Iscariot, or a man of *Carioth*, a town beyond Jordan.

Christ who knew all men, admitted a disciple who became traitor.

Judas had a practical talent for this world's business.

He was appointed treasurer for the band of disciples. John xii. 6.

Covetousness gained a complete ascendancy over him.

The Lord's progress disappointed his greedy anticipations.

Reproof given on Saturday at Bethany, estranged him from Jesus. John xii. 7.

The triumphal entry was not improved by our Lord to please His ambition.

One of the twelve. This henceforth is to be his *brand*.

He only could be a devil to whom it had once been possible to become an angel.

The treachery of a friend more dangerous than the malice of foes.

Stung by the well deserved reproof for his avarice he appears to have resolved on revenge.

He left the hospitable board of Simon for the Priests' service.

Doubtless he thought Christ's cause falling, and contemplated strengthening himself against future evil, and gratifying avarice at the same time.

The like has often occurred since in the history of the Church of Christ.

There may be one Judas or more in the holiest company; we need not therefore leave it. *Quesnel*.

The article δ before *Σαρανᾶς* omitted by many editors; omitted. *Cod. Sinai. Σαρανᾶς*. Rebuke at Bethany the proximate cause of his treachery. *Alexander. εἰσῆλθε*. Completed plans. *De Wette*; preliminary influence. *Oosterzee*; a desperately wicked man, not a cunning rascal. *Ebrard*; special demoniacal agency. *Rosenmuller*.

4. *And he went his way, and communed with the chief priests and captains, how he might betray him unto them.*

His way. The fruit of all our Lord's discourse, and active kindness, was a final determination to put Him to death at all costs.

Communed. The worst wickedness, in the holiest seasons.

Captains. Not Romans, but Jewish commanders of temple guard.

Acts iv. 1.

The Jews also had their guard and commanders there.

The visible Church reaches a point wherein she tries to destroy her Redeemer!

The hardening process goes on very rapidly, at this crisis.

Betray. Gr. *deliver Him up*. His treachery was aggravated by the confidence of his Master.

“Yea, mine own familiar friend, in whom I trusted.” Psa. xli. 9.

Avarice, ambition, and unbelief ruined Judas. Acts. i. 25.

“A thief, and had the bag,” such union to Christ, useless. John xii. 6.

The greatest crime ever committed, overruled for the greatest good.

The *power* of Satan, 1. Powerful servants. 2. Strong weapons. 3. Willing allies.

The *weakness* of Satan, 1. To conceal his shame. 2. To shake the tranquillity of Jesus. 3. To frustrate the counsel of God.

παράδοσιν. His guilt had been less, had he believed with the Jews, Messiah was immortal. Betrayal could not then harm Him. *Winer, Ebrard, Whately*. He did believe the Messiah's immortality, see Notes. His motive, one of the darkest treachery. *Alford*.

5, *And they were glad, and covenanted to give him money.*

They. The Sanhedrim, a council of calumny, bribery, and hypocrisy.

Were glad. Threefold process of sin. 1. Suggestion from Satan. 2.

Pleasure of indulging carnal passions. 3. Consent of our heart and head.

They desired, but did not expect the result.

Their long cherished hopes were to be now fulfilled.

Even Jesus's disciples losing faith, were forsaking Him!

Judas glad for the bribe, joy of hell among associates in crime.

Covenanted. “Covenant with death and hell shall not stand.”

Isa. xxviii. 18.

“Take heed, and beware of covetousness.” Luke xii. 15.

“The love of money is the root of all evil.” 1 Tim. vi 10.

Balaam, Achan, Gehazi and Ananias, illustrate this.

It is possible to idolatrously love money without having it.

It is possible to have money without loving it.

Contentment one of the hardest lessons Paul had to learn. Phil. iv. 11; 1 Tim vi. 6.

Money. 30 shekels, co-equal with £3 or 15 dollars: "So they weighed for my price 30 pieces of silver." Zech. xi. 12.

Note the infinite humiliation of the Son of God.

An ox killing a servant, 30 shekels fine, if a freeman, 60. Ex. xxi. 32.

Being in the form of God, He took upon Him the form of a servant—
(a slave). Phil. ii. 7.

Avarice willingly delivers the key of the heart to Satan.

Pitiable are Satan's wages, 30 shekels! an undying soul!

συνέθεντο, ἔστησαν. Matt. xxvi. 15. *Constituerunt. Vulgate.* They counted to him (as earnest money beforehand). *Stolz.* They weighed out for him. *De Wette.* ἀργύριον—
"Quid non mortalia pectora cogis
Auri sacra fames?" *Virgil.*

The amount refers not to Zech. xi. 12, nor was this a bribe promising more. *Oosterzee.* Sum taken from Zech., and fixed by tradition. *De Wette, Meyer.* Sanhedrim chose the price of a slave, with cunning irony. *Lange*; therefore not earnest money.

6. *And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

Sought. To wink at the sun may result from weak vision.

To enter a cavern proves a "love of darkness." John iii. 19.

Opportunity. Not long wanted to one loving sin and its wages.

Absence. A tumult might rescue Him from their grasp.

Wickedness always cowardly, virtue alone is brave.

Judas a type of a race of traitors, from time to time in the Church.

He sought for the friendship of the great, for gain, and priestly favor.

False disciples are now looking for a good opportunity to betray Him.

Curved avarice still sells Christ, religion, fidelity, faith.

Man's two greatest enemies, the Devil and Mammon.

Judas a type of those who estimate all religion and goodness by the profit they bring.

ἄτερ ὄχλου. Without a tumult of the multitude arising, see Acts xxiv. 18. The poetical word *ἄτερ* is only used here, and at verse 35. *Oosterzee.*

7. ¶ *Then came the day of unleavened bread, when the passover must be killed.*

The day. Christ was made under the law, still under that dispensation.

Labor ceased at mid-day, all leaven was removed.

Unleavened. Jesus began to eat it on the 14th of the month.

Passover. Luke xxii. 1. Annual festal commemoration, 1. Of their calling. 2. Redemption. 3. Pardon. 4. Enduring peace.

Israel's birth-feast and life-feast.

The Lord saves and spares, but only through the blood of the Lamb.

Four times, the Spirit names Christ's death in connection with the Passover.

Every Paschal lamb for 1500 years pointed to this sacrifice.

Must be killed. Between 3 p.m., and sun-setting.

The twofold nature of the God-man becomes clearer as we approach the cross; Jesus the Paschal Lamb was then slain.

ἡμέρα. Did Jesus eat the *Passover* at all with His disciples? If so, was it on the usual day and hour, on which the Hebrews ate it? The Jews from the crowd assembled, took the liberty of eating it any hour, before the fifteenth day. *Pearce.* Great irregularities had crept into the Jewish customs. There is much force in the εἶπε, *it was necessary, &c. Ryle.* Our Lord sacrificed and ate the Paschal Lamb, on the day appointed by Divine law, but the priests and Pharisees did not. *Kuinoel* and others affirm that the law had been superseded by tradition, and that the sacrifice and eating of the Passover was postponed by some of the Pharisees to the following day. *Chrysostom, Eusebius,* and others of the Fathers suppose that the chief priests and scribes were so busy in plotting the Lord's death, that they omitted to sacrifice and eat the legal Passover at the proper time. *Wordsworth.* ἦλθε.—The actual arrival. *Bengel.*

8. *And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.*

Peter and John. Two chief apostles sent with this solemn message. Matt. says—"The disciples." Mark notes—"Two of them." Luke names them.

Peter and John seem to have spent the preceding day and night in Bethany.

On the morning of Thursday, these two went to Jerusalem.

In the afternoon, our Lord followed with the remaining ten.

Go. Mark the sublime assurance with which the Lord anticipates His death.

Prepare. Though not sustaining the relation, Jesus exemplified the duty of the "Head of a family."

Despite their own fears, they know from His lips, HE WILL KEEP THE FEAST.

Jews during the Passover expected gratuitous lodgment at Jerusalem.

Passover. This familiar event affectingly expresses His human feeling. His heart has all the sensibility, impulses, and emotions of sinless humanity.

Our Lord points to just such a solemnity as His Church celebrates.

We may eat. Thus he abrogated for ever the old Passover.

He had abrogated circumcision by submitting to it Himself.

πάσχα. 1st theory.—Jews kept the Passover on two distinct days, both legal. 2nd theory.—Our Lord kept it on Thursday, but the Jews designedly delayed it. *Calvin, Bretschneider, Lightfoot, De Wette, Meyer, Lucke, Ebrard, Tischendorf.* 3rd theory.—Our Lord anticipated the true Paschal supper, and ate a sacramental one. *Kraft, Greswell, Ellicott, Muller, Clinton, Andrews, Hengstenberg, Tholuck, Wieseler, Lange, Oosterzee, Brown.*

The Jews erring in the time, our Lord corrected it. *Cudworth.* Paschal lamb legally slain, not on the 14th, but 15th. *Rauch.* The attempt to harmonize the Synoptists with John, impossible, and unprofitable. *Alford.* Jews so busy in destroying Jesus, they postponed the feast, till the work was done. *Fairbairn.* John's supper identical with that of the Synoptists. *Tholuck, Greswell, Meyer, Tischendorf, Robinson, Friedlieb, Andrews.* 1. Our Lord ate a meal with His disciples on the morning of the 13th of Nisan. 2. In some sense or other this meal was regarded as the eating of the Passover. *Matt., Mark, and Luke.* 3. It was not the ordinary Passover of the Jews. 4. John omits all mention of the Paschal nature of this meal, and also all mention of the Lord's Supper. *Alford.*

ἐτοιμάσατε, Cestius Gallus informed the Emperor Caius that 255,500 lambs were slain annually at the Passover. *Josephus.* It would be difficult to find space around the temple for more than a quarter of a million of offerers. Each Jew slew his own lamb, and ate only in Jerusalem, *Deut. xvi. 6.* *Pearce.* "Peter and John," precedence on account of dignity. *Bengel;* of age; Peter was doubtless older than our Lord.

9. *And they said unto him, Where will thou that we prepare?*

Where. Being sure of His observing it, they only wait to know where. They knew that neither fears nor dangers would deter Him.

Prepare. Solemn ordinances require solemn preparation.

They help to silence fears, and comfort us in troubles.
While trusting in God, we may fearlessly discharge our duty.

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.*

Behold. The Holy Ghost notes its *miraculous* character.

He ate the Passover like any other humble Israelite.

But His divine glory pervaded *the way* of ordering the repast.

A man. A more *circumstantial* account is given by Mark and Luke, without contradicting the *general* account given by Matthew.

Among His friends there was a secret enemy, among His enemies a secret friend.

His divine foreknowledge is shown *practically* to them.

His divine power is seen over the heart and will of strangers.

Bearing. It was known by virtue of His omniscience.

The time sunset, and the bearer possibly a slave.

A pitcher. The original refers to the material as being *earthen*.

Of water. A common task in the East: the women at Samaria. John iv. 7.

A person bearing a pitcher 1900 years before, a sign to Eleazar for Isaac, Gen. xxiv. 14., and now to the apostles.

Follow. They fear no disappointment who go on Christ's word.

Every thing ministers to the foreseen need of Christ.

With child-like serenity and ease He provides for every want.

He thus pays His tax with money in the fish's mouth. Matt. xvii. 27.

House. Luke. i. 40. Among all of Zion's palaces, there was none for Zion's King.

Luke uses *συναντήσας* for the *ἀπαντήσας* of Mark. He will so meet you, that you shall be going the same way as he. *Oosterzee*. *κεράμιον*. A vessel of earthenware. Some fancy an allusion to baptism, others a symbol of the heavy law borne by the Jews. *Henry*. Pitcher, frailty of ministers (earthen vessel, 2. Cor. iv. 7), instruments. Some are *glazed*; a little more polished perhaps, but earthen still. Water, symbol of grace. *Bede*. The large upper room, the fullness of Divine grace. *Augustine*. By previous agreement. *Neander*; in a measure. *Lange*. If previously arranged, He would have sent the disciples forthwith to the house. *Alford*. Disciples learned his name by miracle. *Calvin*; Divine knowledge. *Bengel, Alexander*. He thus concealed the place from Judas. *Theophylact*. The sign had no special significance to those accustomed to splendid miracles. They should have been satisfied, there was no preconcerted arrangement. *Olshausen*.

11. *And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples ?*

Of the house. Luke i. 40. Some make it an inn, but more probably a private house.

Guest-chamber. Strangers during Passover accommodated free of charge.

They used hospitality without grudging. 1 Pet. iv. 9

A signal honor in the Lord inviting Himself.

He was not asked if he would give it up to the Master.

It implies, he held it ready prepared for any guests who might come.

That he would surrender it to none more gladly than to the **Master**.

Home and food, God provides for His desolate saints. 1 King xvii. 9.

My disciples. His family. He speaks as the Master of a house.

καὶ ἐρεῖτε. Not a prophetic, but an *imperative* Future. *οἰκοδεσπότης*,—a pleonasm not uncommon among the Greeks in familiar diction. The remarkable words (Matt. xxvi. 18), "My time is at hand," omitted by Mark and Luke, while they, on the other hand, give the message to the householder in the form of a question. *Oosterzee*.

κατάλυμα, Luke ii. 7. *Vulgate*, *diversorium*. A place for temporary refreshment. The traveller unloads his beast to halt for the night. Many let their rooms. *Rosenmuller*; without charge. *Lightfoot*. "Master," an early tradition, the man was a believer. *Meyer*.

12. *And he shall shew you a large upper room furnished: there make ready.*

Large upper room. *Great parlor paved.*

Any room above the ground-floor, the best room.

Orientalists seldom use the first story for living apartments.

A heart expanded by love, and furnished with graces, typified.

Those entertaining had the skins of the lamb slain, as compensation.

Furnished. *Gr. spread with carpets*, but no stately arrangement.

Exact fore-knowledge of our Lord, of minute circumstances.

Even now He gives signs, by which our path of duty is known.

The secret of the Lord is with them that fear Him. *Psa. xxv. 14.*

Samuel after anointing Saul, gave him a variety of signs. 1 Sam. x. 7.

He speaks as if he saw the room before Him, just as it was.

Make ready. "He loved His own, and loved them to the end." *John xiii. 1.*

Our Saviour acted as the head of a Passover company.

He would in future invite Himself to enter the soul. Rev. iii. 20.

He holds the true Paschal feast, in the guest-chamber of their hearts.

κάκειρος: according to Mark, *αὐτός, he himself*. The man with the pitcher having enacted *his* part, the master of the house himself comes forward. *Oosterzee*. *ἀνάγαιον*. Apartment not in common use. *ἐστρωμένον*. Provided with cushions, *stratis tricliniis*. *Oosterzee*. The feast was already provided. *Von Gerlach*. *Video alios festinare, lectos sternere, coenam apparare*. *Terence*. Furnished with couches. *Major*.

13. *And they went, and found as he had said unto them: and they made ready the passover.*

And they went. Obedience of faith never ashamed or disappointed. The true disciple faithful in trifles, as well as great duties.

Found as He had said. With the rejoicings of faith.

Bible is of God, since we find all things just as it declares.

“Entertaining strangers, some have entertained angels unawares.” Heb. xiii. 2.

This man at first little knew the majesty of his guest.

“The secret of the Lord is with them that fear Him.” Psa. xxv. 11.

Made ready. The lamb, the bitter herbs, the bread and wine.

With solemn and silent order and reverence they make ready.

Jesus was preparing *another* SACRIFICE, of which they knew not.

By the passover and communion—

1. A complete deliverance is sealed. 2. A blessed communion instituted.

3. A glorious prospect opened.

The blood of the lamb was not then sprinkled on the door-posts. The priest took it, and poured it on the altar. *Starcke, Lundius*.

14. *And when the hour was come, he sat down, and the twelve apostles with him.*

Hour was come. The legal hour, divinely appointed, about six o'clock.

Sat down. The original posture was standing. Ex. xii. 11.

Slaves alone were compelled to stand while eating.

Our Lord regarded it *non-essential*, hence the neglect.

A practical reproof of those contending fiercely about postures, &c.

The reclining posture signified liberty, ease and pleasure.

By it, He condemns all hypocritical exactness in external forms.

John sat nearest to the Saviour, and Peter opposite. John xiii. 24.

Judas is thought to have been nearest on the other side. Mark xiv. 20.

Twelve. The ordinary company was from ten to twenty, it must all be consumed.

ᾠπα. In Matt. and Mark, *ὄψιας*. From sunset Thursday to sunset Friday, the first day of unleavened bread. *Greswell*. A peculiar Passover, v. 15, lamb could be sacrificed between the eves of 14th and 15th of Nisan. *Ellicott*. The supper, John xiii. 2, identical with the supper at Bethany, Tuesday evening. *Lightfoot*. Same as Luke's. *Tholuck*, *Greswell*, *Alford*. "Sat." He ate the Passover, standing, Ex. xii. 11, and sat at the Lord's supper. *Lightfoot*. *δωδεκα*, cancelled. *Lachmann*, *Tischendorf*; omitted. *Cod. Sinai*.

15. *And he said unto them, With desire I have desired to eat this passover with you before I suffer:*

With desire. Hebraism. *Exceedingly desired*, an intensive force; key to Luke xii. 50.

The strongest manner of affirmation. Isa. vi. 9; Acts iv. 17.

It was not *merely* from His depth of love for His disciples.

It refers to completing the work of redemption.

He heartily desired to *die* for us. Shall we not heartily desire to *live* for Him?

On no other occasion is such vehement desire attributed to Him.

He thus bids the Passover a cordial welcome.

It teaches us to come to the Lord's Supper with an *appetite*.

A preface to His sufferings, in order to His Father's glory.

Shall we be backward in His service, who was forward in our atonement?

He thereby testified His infinite love to His disciples.

Having loved His own, He loved them unto the end. John xiii. 1.

Because it was the last time He would ever celebrate it.

It was to be the *farewell feast* of His undying love.

Anticipation of His victory and glory, chiefly moved His spirit.

The pain of *separation* soothed by the consolation of the feast.

This confidential, life-time fellowship with His disciples, was never to return!

Humanly He clings to this life in the body, even with His eye upon His throne.

The purely *human side* of our incarnate Lord's relation to the Passover.

With all true Israelites, He takes delight in the statutes of God.

His obedience was a living fountain of pure, child-like joy.

The institution was for their refreshment, union, and edification.

Desired. Had desired for the sake of His disciples.

He would manifest Himself to them more *openly*.

Even in the act of bidding them farewell.

For His own sake, about to enter His glory.

He longs for the death that will give life to the world.

His love for them made Him forgetful of Himself.

This Passover. It was the *last* Passover He was ever to eat.

"There was no Passover like this kept in Israel." 2 Chron. xxxv. 18.

The Lord, who, is *Himself* THE LAMB! keeps it with His disciples.

Celebrating for the last time the shadowy rite, He glorifies it into its fulfilling reality.

With you. Judas among them, a grave in a garden.

This saddens the last Passover before His passion.

He felt He was their *friend*, as well as their Redeemer.

His deep love for His disciples glowed as He neared the cross.

He would derive comfort to carry Him cheerfully through His great work.

Martyrs were often girded for their fiery baptism by the Lord's Supper.

A Christian father's last meal with his family is *solemn*.

All the sweetness and sadness of social intercourse remembered.

The transition point between two divine economies.

The one closing for ever; within 36 hours He cried, "It is finished."

The other to run its majestic career while the world lasts.

Before. His enemies would leave Him no time, but they were forced to delay their purpose.

He notwithstanding was ready for death.

His divine assurance contrasts with His enemies' uncertainty.

He the Sacrifice, knows what His murderers do not.

He marked out a definite day, they by decree reject it. Matt. xxvi. v.

Happy he who can speak hopefully of his own decease.

He speaks of suffering. His disciples see there is no *chance* in them.

I suffer. By this, He would abrogate the ceremonial law.

He had suffered much, but nothing to what follows.

ἐπιθυμία ἐπεθύμησα. A Hebraism, the superlative, "Dying, thou shalt die," Gen. ii. 17. "Seeing, I have seen the affliction of my people," Ex. iii. 7. These Hebraisms appear to have been preserved by the Sacred Writers, to remind the reader that He has before him the *very words* used by the speakers on the occasion described. *Wordsworth*. Was it not for the sufferings which should redeem the world? *Stier*. *Most earnestly have I desired*. *Major*, *Macknight*. Gen. xxxi. 30, the same term, "thou sore longedst," *Brown*. φαγεῖν. The conspirators against Jesus took the liberty of eating the Passover before the evening of the 15th day. *Pearee*. παθεῖν. The *only* instance of the absolute use of the term for His sufferings. *Alford*. Our Lord had often spoken of suffering "many things," and suffering "of them," but never used this simple form embracing His whole redemption passion. *Stier*.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Eat thereof. *That particular* Passover, not the Passover generally. To this marriage supper of the Lamb, the parable refers. Matt. xxii. 1-14. As the head of the family He drank first.

At the Supper of the Lord following, He did not eat or drink.

Not for Himself were His body and blood offered.

Until. The heavenly banquet is celebrated amid the redeemed above.

This does not imply that He was to *eat it after* that time.

Yet he did eat and drink with His disciples after His resurrection. Acts x. 41.

He never again celebrated the Lord's Supper.

Some infer that He never again tasted wine.

Fulfilled. The Paschal lamb superseded by the anti-type.

When Jesus on the cross cried "*It is finished*," Christ our Passover was sacrificed for us. 1 Cor. v. 7.

The Passover had its accomplishment in the Lord's Supper.

Completely fulfilled in the release of God's Israel from the bondage of death and sin.

Kingdom. The real and eternal anti-type, to which Christ pointed, was the everlasting feast for His glorified Church.

οὐκέτι, omitted by some of the oldest authorities. *Alford*; omitted. *Cod. Sinai*. αὐτό for ἐξ αὐτοῦ. *Tischendorf*, *Osterzee*, *Alford*, *Cod. Sinai*. ἕως, Hebraism for not doing at all. "Samuel saw Saul no more until his death," 1 Sam. xv. 35. *Macknight*. And yet he *did* see the prophet after death. πλῆρωθῆ, His sacrifice *merely* a mighty

instance of *self-sacrifice* and *self-denial*. Norton, Channing, and Unitarians generally. The same view of our Lord's death propounded by Maurice. A fatal error, clearly condemned, Heb. ix. 28, and in the Word of God generally.

He here declares He will celebrate no Jewish Passover after the present, *ἕως ἄρτι*, &c. *ἐν* "not till all is fulfilled which must be fulfilled in My Kingdom of grace." Starcke. *ἐν τῇ βασιλ. τοῦ Θεοῦ*. The Lord is alluding to the eternal festival of His glorified Church in His Kingdom, to the bright image of the eternal Supper, a foretaste of which He was about to institute in the communion of the N.T. Lange. "In the Kingdom of God."—*ἐν παρουσίᾳ μου*. Oosterzee.

17. *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves :*

The cup. Of the Passover, not of the Lord's Supper.

Jews used to drink a cup of wine and water before the supper.

It was called the "*Cup of the Old Testament*" by the Rabbis.

Gave thanks. For the preservation of the first-born, and deliverance from Egypt.

"When thou hast eaten, thou shalt bless the Lord thy God." Deut. viii. 10-13.

"Every creature of God is good, and is to be received with thanksgiving." 1 Tim. iv. 4.

Take this. Contrast this supper with that in the night of fear, in Egypt.

Divide it. All the company pledge the master of the feast in this cup. This is the abrogation of an old rite, now fulfilled.

Verse 19 refers to the *institution of a new rite*.

Yourselves. Implying that the Lord did not Himself partake.

The drinking the Paschal cup, was not binding as the eating the lamb.

This is no rule for the administration in after times.

ποτήριον, for the wine in it,—used thus by classics. *Virg.* Identical with the cup, verse 20. *Robinson, Stier, Alford.* *εὐχαριστήσας*. Anciently the master began the feast with a blessing. Dividing the lamb, he washed his hands. All having tasted it, the youngest asked the cause (Ex. xii. 26), then followed the declaration (alluded to 1 Cor. xi. 26). Another cup, another washing followed. After the Passover, a third, the sacramental cup, with a piece of bread for each. After some pious discourse, a fourth cup was followed by a song of praise. *Lewis' Heb. Ant., Doddridge.* No evidence whatever of our Saviour's following this custom. *Oosterzee.* Our Saviour ate it standing, Ex. xii. 11.

Calvin. The strife, verse 24, took place *previous* to the Lord's Supper. *Oosterzee.*

διαμερίσασθαι This implies our Lord did not drink of this cup. *De Witte, Oosterzee, Lange, Olshausen, Meyer.* If He desired to eat the Passover, He would also drink of the cup. *Alford, Brown.* Words of Luke do not exclude His sharing the cup (verse 15). *Andrews.* Romish clerical self-communion *not* hinted at. *Olshausen.*

18. *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

Fruit of the vine. Called blood of the grape. Gen. xlix. 11; Deut. xxxii. 14.

Kingdom. Lord's Supper commemorated a more glorious redemption than the Passover.

Christ dying the next day, opened the door of the kingdom.

Pleased, He leaves all legal feasts for spiritual sacraments.

γάρ, i.e. Do not wait till I drink any more here. *Bengel.* *πίω.* *Cod. Sinai.,* adds *ἀπὸ τοῦ ἵνυ.* *γενήμοστος τῆς ἀμπέλου.*—A periphrasis for *ἕλιος.* In order of time, here follows the washing of the disciples' feet, John xiii. 1-20. *Stier.*

Careful comparison of the Gospel narratives shows the following sequence of events. Commencement of the repast, almost simultaneously, or before the strife for precedence, Luke xxii. 15-18, 24-27; John xiii. 1-17. Further sayings of the Lord, John xiii. 18-20; Luke xxii. 28-30. Discovery of the traitor, Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-30. After his departure, the institution of the Lord's Supper. *Oosterzee.*

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.*

Luke now proceeds to narrate the institution of the Lord's Supper.

He evidently makes the Supper, and not the Passover, the chief object in

His account.

Took bread. Took in a marked and solemn manner.

Before the third cup, which was consequently consecrated as the cup of the N. T.

The Lord took up one of the remaining Passover cakes, and pronounced the words of institution.

Man has bodily, as well as spiritual wants to be supplied.

He elevates the bread into a *sacramental symbol* of His sacrifice.

It proves *no repetition* to be made of the propitiatory offering.

This new solemnity is to be *perpetual* under the New Dispensation.

The simplicity here, contrasts with the *mystery* and *pomp* thrown around it by Romish, and other ecclesiastical systems.

We have four distant accounts, Matt., Mark, Luke and Paul. 1 Cor. xi. 23.

Arguments, promises, doctrines are addressed to rational nature.

Visible emblems and signs, deeper impressions on memory.

The eye and ear, taste and touch are appealed to.

The first covenant had the *tree of life* as a sacramental symbol or seal.

Covenant with Noah had "the bow in the clouds." Gen. ix. 13.

Covenant of Abraham had the seal of circumcision. Rom. iv. 11.

Water, bread, and wine, seals of N.T. covenant.

Lands are conveyed and contracts ratified by *seals*.

Bargains struck by *shaking hands*, and friendship shown by a *kiss*.

Observe *the circumstances of the Lord's Supper*.

1. The place, a guest-chamber. 2. The time, after the Passover supper.

3. The persons present, the twelve disciples.

4. The posture, that used at a feast, *reclining*.

5. The signs or elements, bread and wine.

Bread being the common food of man, and Christ the Bread of Life.

Wine pressed from the grape, an emblem of His blood.

Gave thanks. *Blessed it.* Mark. Higher food couched under it.

Not for the old creation's gifts, but for the new.

This thanksgiving the germ of a Divine blessing upon all communions.

It transcends the first benediction of the Creator. Gen. i. 28.

The strength of love established this feast despite the murmurs of hell.

In this quiet circle He establishes an institution of *world-wide interest*.

He erects a monument, outshining and outlasting all those of earth.

Break it. It shadows forth the wounding and piercing of Christ's body

His act predicted His death, and willingness to die.

Among orientals it typifies also communion of friends as sharers. Isa. lviii. 7.

Gave it. The breaking expresses His *giving* Himself for His people.

Giving shews His *bestowing on them* the benefits of His gift.

From our Lord's position at the table, He gave it with His *own hand*, and the nearest disciples handed it to others.

This is my body. Simple words, common to all four accounts.

Yet made the subject of a most bitter controversy, that has rent the Church for ages.

Rome teaches, the bread is *transubstantiated* into the *body, blood, soul, and divinity* of Jesus Christ!

In the secret silence of the little circle of His disciples, the Redeemer established an humble rite, to bind all the myriads of the redeemed to the end of time.

He regally appoints by will a gracious mystery.

A standing *miracle* of His *love*, indicating a *union* between Him and His Church.

His heart's blood and Himself are given through faith to believers.

He renewed the offence of the incomprehensible word. John vi. 54.

This is opposed to the old shadows: instead of the lamb, He says, I AM YOUR PASCHAL LAMB!

Bread. The noblest gifts of nature, consecrated as symbols of grace.

Communion. 1. Of the Lord with His people. 2. Of believers with each other. 3. Of believers with heaven.

Lord's Supper manifests, 1. The Prophetic. 2. Priestly. 3. Kingly character of Christ.

The institution meaningless, if there is no *atonement* for sin.

Given for you. "Broken for you." 1 Cor. xi. 24.

"God so loved the world, that He gave His only begotten Son." John iii. 16.

"Christ hath also loved us, and given Himself for us." Eph. v. 2.

The hour of betrayal, and anguish of death impending.

The sacrifice of Christ was strictly *vicarious*. Isa. liii. 5. That which is devoted unto *death*.

It had been given from the foundation of the world to the end of time.

His whole life on earth was *giving and breaking*, finished by His death.

What they ate, was, by faith, the body and blood of Christ.

He communicated unto them His living breath, His divine influence.

This do. This *form* is only given by Luke and Paul. 1 Cor. xi. 24.

This great injunction was laid upon believers, in His humiliation.

The request of a *friend*, not a command for *servants*.

What persons should in future dispense these symbols?

With what words, prayers and rites should the elements be consecrated?

In what posture, at what time, whether by individuals, or in a body?

What relations this eating and drinking should sustain to other meals? or whether females should ever share at all?

On these points He is silent; leaving it to His people to infer His will from the spirit and form of the institution, and from the nature of His religion.

In remembrance of me. A simple, sublime, memorial of Christ.

Memory, strictly, refers to the *past*, here to the *future*.

This simple meal has outlived all medals and monuments.

Some commemorated the going out of Egypt, not His death. 1 Cor. xi. 29.

The disciples themselves had not at first a perfect view of it.

The blessing does not depend on our *perfectly* understanding it.

This is not a sacrifice, but *commemorates* the Great Sacrifice.

Many come empty of *faith*, and empty they go from it.

The blessing depends, not upon our *weak* faith, but upon His mighty presence.

“By one offering He hath perfected for ever them that are sanctified.”
Heb. x. 14.

Romanists *nullify* this sacrament by the *idolatry of the mass*.

They directly violate His command by withholding the cup.

They hold the fatal error, that the mere *partaking* confers grace.

Lutherans teach, Christ's real body is present, and partaken of *with* the bread.

We are far too prone to *dispute* where we ought to *adore*.

εὐχαριστήσας, εὐλογήσας.—Matt. and Mark. In regard to ordinary occasions of eating and drinking, εὐλογεῖν corresponds to asking a blessing, or grace before meat; εὐχαριστεῖν to returning thanks, or grace after meat. W. & W. There is no word in the Greek corresponding to the word “it” as rendered in Matt. and Luke. N.T. has no trace of the consecration of dead things. *Schultze*. A certain power of blessing was derived by the sacramental *elements* from this thanksgiving. *Stier*. Not for the bread or wine, but for the *person*. *Meyer*. Called Eucharist by *Justin Martyr* and all the Fathers. *Gregory*, misnamed the Great, changed the “*thank*,” into a “*sin*”-offering, A.D. 595. Protestants *hinting* a propitiation being in this sacrament have passed the Rubicon. *Lange*.

εὐλασε. Lutherans hold it indifferent whether the bread is broken before, or during the administration; whether by the minister, or any other person. *Confessio Marchica*, Art. 13, makes the breaking as binding as the benediction.

ἑδίδου.—Matt. xxvi. 26. The administrator here represents Christ, in breaking, blessing, and distributing. In another, he is one of the disciples, examining himself, confessing, partaking. *Alford*. Questioned. *Olshausen*.

ἔστι τὸ σῶμά μου. The Hebrew, Chaldaic, and Aramaic have no synonyme for *signifying*. The seven *kine* are, or *signify*, seven years, Gen. li. 26. The ten *horns* are ten *kings*, Dan. vii. 24. The seven *stars* are, or *signify* the angels of the seven churches, Rev. i. 20. That *Rock* was, or represents Christ, 1 Cor. x. 4. ἔστω. This much contested word is not in the Aramaic, the language used by our Saviour. *Alexander*, *Brown*. Our Lord never used it. *Oosterzee*. Quakers make the body to be the *heavenly seed* of the nature of Christ, and the Lord's Supper a mere act of friendship, to stir up

their minds to follow Christ diligently. They charge the tying of this Supper of the Lord, to that ceremony used by Christ before His death, the result of want of a true spiritual understanding, on the part of the Church of Christ. *Barclay's Apology, Prop. 18.* *Figura corporis mei. Tertullian.* The heavenly part of His nature, sentient in the nerves and fibres of His former body. *Richter.* Our Lord's body is ubiquitous. *Luther.* An unscriptural representation. *Hahn.* The doctrine of the *corporal* body in the Supper was decently and honorably buried with the person of Luther. *Ebrard.* A medium between Luther and Calvin. *Stier.* *Christus adest propter hominem, non propter panem. Melanethon.* I am not ashamed to confess that the mystery is rather to be *experienced*, than *understood.* *Calvin.*

τοῦτο. *Carlstadt* by this word nullified the sacrament, affirming that Christ *pointed with His finger* to His body. *τοῦτο*, refers to the bread. *Bengel, Hengstenberg.* "Symbol of My body." *Meyer*; mystical body. *Oecolampadius, Weiss.* Romanist, *Idealism*; Calvinists, *Dualism*; Lutherans, *Realism.* *Olshausen.* Disciples only enjoyed the sacrament of the *old* covenant. *Kuinoel.* A sharing in Christ's bloody sweat. *Zinzendorf.* A commemoration of Christ's death. *Zuinglius.* He dispensed His glorified bodily nature. *Olshausen.* A sacrificial repast. *Scheibel.* The Lord did not Himself partake. *Olshausen.* Our Lord merely dispensed forgiveness of sins. *Lindner.* An emblem of His flesh and blood, *spiritually received.* *Alexander,* and all *evangelical Christians.* Bread and wine emblems of Christ's divine and human nature. *Theodoret.* They make but one Person, these but one sacrament. Until some expressions of the Fathers became petrified into a dogma, no one had an idea of their conveying but one truth. He calls the bread His body, just as He calls Himself a *door*, a *vine*, a *root*, a *star*, John x. 9; xv. 1; Rev. xxii. 16.

τοῦτο ποιεῖτε. Luke's intimacy with Paul may account for the similarity of their forms in the Eucharist. *Alford.* These words revealed to Paul. *Stier.* The Romanists hold that these words consecrated the apostles and their successors, priests in administering the sacrament. They therefore include the Sacrament of "Orders" in the Sacrament of the Mass. *A compensating equivalent* for His bodily absence, 1 Cor. xi. 25. *Bengel.*

20. *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

Likewise. Infers a similar thanksgiving, blessing and giving.

Cup. In Palestine the red wine, the main growth, a symbol of blood. Wisdom furnishing her table, "Come drink of the wine," &c. Prov. ix.

2-5.

In paradise, man's food was entirely of fruit, or vegetables.

Thus this bloodless festival, was reinstated for man's food.

After supper. Not the Lord's Supper, but the preceding Paschal supper.

New testament. Gr. *settlement in a last will.* New covenant.

Mosaic covenant at Sinai, was ratified with blood.

It pre-figured the blood of Christ, as the *seal* of the new covenant.

Believers inherit the blessings, *solely in virtue of Christ's death*.

"If the corn *die*, it bringeth forth much fruit." John xii. 24.

The blood of the lamb was sprinkled on the door posts. Ex. xii. 22.

Blood was throughout the O. T., the covenant sign of *forgiveness*.

"Without shedding of blood there was no remission." Heb. ix. 22.

The Sacrament a refreshing and confirming *assurance* of forgiveness.

This simple, sublime, ordinance has been *mystified* by man's inventions.

The bitterest controversies, spring from spiritual pride, around the Table of the Lord.

My blood. Jews from infancy were taught to abhor tasting blood.

Lev. iii. 17.

In ancient covenant sacrifices, the blood was caught in a vessel.

Among Barbarians, the parties *drank* the blood of the victim.

Among Greeks, wine (of the color of blood) was substituted.

The old covenant was not instituted "without blood." Heb. ix. 18.

Jesus is called the "Mediator of the new covenant." Heb. xii. 24.

His blood, "the blood of the everlasting covenant." Heb. xiii. 20.

Zech. ix. 11.

"My blood which is shed for the remission of sins." Matt. xxvi. 28.

Lord's Supper commemorates a divine sacrifice.

A sacrifice was one way of *covenanting* with God.

Shed for you. For those who believe in Me as Redeemer.

Thus the blood of Jesus *cries out* against all unbelief.

Fearful is that *protest* and *exclusion*, pronounced against all unbelievers.

The *many* saved by this blood, are represented by every little communion.

Not only expiation in general, but vicarious, "life for life." Lev. xvii. 11.

Our Lord Himself, advanced against the cherub's sword.

It will pierce every heart, that tries to enter, without Him.

Drink ye all. Matt. xxvi. 27. Only gave the bread, but *all* drink.

He intends a prophetic warning against Satan's cunning.

Rome *masks* her denial of the cup by *interpolation*.

"Without shedding of blood there is no remission." Heb. ix. 22.

Remembrance. No one willing to be forgotten by those he loves.

Weak faith has ever been deepened by this feast.

Languishing affections have been kindled afresh.

Lord's Supper. 1. Love's feast. 2. Love's institution. 3. Love's remembrance. 4. Love's celebration. 5. Love's blessing. 6. Love's atonement.

1. A true feast for *spiritual life*. 2. Sacred feast, no carnal joys.

3. Covenant feast, sealing redemption. 4. Love feast, uniting the redeemed. 5. Typical feast of the eternal festival in heaven.

Heaven, an eternal feast of love and friendship.

The ends. 1. A memorial of Christ's incarnation.

2. A standing evidence of the truth of Christianity.

3. It enables one to profess openly his faith in Christ's sacrifice.

4. It promotes fellowship among the saints.

5. Covenanting with God is the celebrating it by saints.

6. It tends to cherish the grace of divine life.

7. A type of the living eternal union between Christ and the believer.

John xv. 5.

The names of the ordinance. 1. *A sacrament or oath.*

This was taken by the Roman soldiers when they enlisted.

They vowed to be faithful unto death to their leader and banner.

Communicants thus enlist under "the CAPTAIN of their salvation." Heb. ii. 10.

"To endure hardness as good soldiers of Jesus Christ." 2 Tim. ii. 3.

"To fight the good fight of faith." 1 Tim. vi. 12.

"To be faithful unto death, that they may receive the crown of life." Rev. ii. 10.

2. *Eucharist.* It was early used by Christians, the ordinance of *thanksgiving*.

3. *The Lord's Supper.* 1 Cor. xi. 20. "As oft as ye eat." 1 Cor. xi. 26. Although a literal feast, it was first observed in the *evening*.

4. *The Lord's Table.* 1 Cor. x. 21; whose social head is Christ.

5. *The breaking of bread.* Acts ii. 42; xx. 7. Implies all sharing the feast.

"Upon the first day of the week, the disciples came together at Troas to break bread." Acts xx. 7.

6. *The communion.* 1 Cor. x. 16. Implies a spiritual fellowship.

"*Had sung an hymn.*" Mark xiv. 26. Our Saviour doubtless *joined*.

Jews sung Psalms exiii. and cxiv. Heathen seldom sing in worship.

τὸ ποτήριον. Identical with the third and fourth Passover cup. *Lightfoot, Robinson, Lange*; with the fourth cup. *Meyer, Brown.* Matt. and Mark place the Lord's Supper before speaking of Judas' treason; Luke, after. Time uncertain. *Alford.* During the first seven centuries, the wine was mixed with water. Modern *Jews*, in observing the Passover, place raisins in water, and express the juice. *Nestorians of India and Syria* adopt the same method. Phrygian Christians, called *Artotyrites* used *bread and cheese*. The *Greek Church*, leavened bread; *Romanists*, unleavened. 1 Cor. vii. 8, "unleavened." The variations of Evangelists and Paul; the Lord probably repeated the word of distribu-

tion several times. *Richter, Krummacher.* Turned to the right hand and to the left. *Pfenninger.* 1 Cor. xi. 24.—An authentic declaration of the risen Lord, as to the meaning of the Sacrament. *Gerlach, Olshausen, Stier.* Sanguinis virtus figura. *Tertullian.* The corn is as it were the flesh of the earth, the wine its blood. *Augustine.* The *mysterium fidei* inserted by Peter, in the Mass, is confessed by learned Catholics to owe its origin to a tradition of Peter. As Baptism (compared to the birth) can only occur *once*, thus the Communion (compared to eating food) is *often* solemnized.

καὶ ἡ διαθήκη. "Testament," rather than *Covenant.* *Bengel, Stier.* The fundamental idea of the Saviour in the text, Ex. xxiv. 8, the proper classical sense of the Greek; *Covenant*, a secondary sense. *Brown.* Symbol lies in the color, red. *Wetstein;* in its being poured out, *Meyer.* This Supper a mere memorial banquet, in honor of a heroic sufferer for virtue. *Channing, Norton,* and *Unitarians* generally.

21. ¶. *But, behold, the hand of him that betrayeth me is with me on the table.*

Troubled in spirit. John xiii. 21. His human sorrow was intense. Now the sin of man confronts Him in its direst form.

Judas breaks in on the narrow circle of the beloved ones.

Frenzy, hypocrisy, malice and ingratitude, condensed in this unhappy traitor, "son of perdition." John xvii. 12.

He defiles the apostolic foundation of His future Church.

Behold. The Lord cannot restrain the sorrow of His soul.

"I give My body, I pour out My blood for you."

"Yet behold the wicked one follows Me, and troubles Me."

"This daring sinner presumes to be *with Me*, even until now."

"*Behold!* I suffer it."

Hand. Which yesterday received the reward of treachery.

No discipline *now* can prevent this mixing of the wheat and tares.

Jesus tolerated Judas. The servant should not be more *exclusive* than his Master.

Discipline nevertheless is strictly and permanently binding.

God tolerated a murderer, Cain. Christ a traitor, Judas.

But no well regulated state *can*, no well regulated Church *will* tolerate such guilt.

1 Cor. v. 11, has no reference it is believed to the Lord's Supper.

The unrenewed eat the bread but receive not the body of Christ.

They pollute the ordinance only to *themselves.*

Omniscience for three years, read the heart of the deceiver.

The discovery of the traitor began the separation between light and darkness, a prophecy of the judgment day.

Jesus and Judas. 1. Spotless purity, and enormous guilt. 2.

Infallible knowledge, and deep delusion. 3. Unshaken tranquillity, and tormenting restlessness. 4. Boundless love, and burning hate.

Betrayeth. "In the night in which the Lord was betrayed." 1 Cor. xi. 23.

The warning figure of Judas; stands at every sacramental board.

The heart hardened grows harder, even under the sun of Love Divine.

If the Divine Master, so the servant may be often betrayed.

With me. Not with you. Thus He separates them.

On the table. Proving that Judas was actually at the Lord's Supper.

The lesson taught may well intermingle its bitterness with every communion table.

The first influence of this word on him, is veiled in mystery.

His daring hypoerisy, serving with the rest, honored with the purse!

That *hand* wrung the Lord's *heart*, and therefore He thus spake.

ἡ χεῖρ. The allusion inserted in the wrong place. *Meyer*. This cuts the knot. A preliminary notice had been given him, Matt. xxvi. 21. *Stier*. "Wilt thou extend thy hand stained with blood?" *Ambrose* to Emperor Theodosius, as he repelled him from the communion. Did Judas commune? **YES.** *Cyprian, Origen, both Cyrils, Jerome, Augustine, Chrysostom, Theodoret, Bellarmine, Baronius*; probably. *Calvin, Bucer, Beza, Bengel, Stier, Lampe, Alford, Lightfoot, Macknight, Aquinas, Andrews*. He did **NOT.** *Oosterzee, Neander, Olshausen, Lange, Doddridge, Meyer, Tischendorf, Robinson, Lichtenstein, Ebrard, Wieseler, Elliott*. Anciently it was customary for all present, adults, women, and children to partake. *Buctorj*.

22. *And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*

Son of man. Messiah still before you, in the form of a servant.

He is nearing the end of His long humiliation.

He here shewed, 1. Knowledge infallible. 2. Grief without weakness.

3. Love without envy. 4. Wrath without passion.

Goeth, or is about to die. It includes voluntary submission.

He goeth His appointed, sure and blessed way.

Determined. Gr. *accurately defined*, betrayal and eating bread with Christ foretold in Psalm xli 9.

The divine decree did not destroy the *responsibility* of Judas.

The divine prediction did in no way *extenuate* his crime.

“Determinate counsel and *foreknowledge*,” yet, “with *wicked hands*.”
Acts ii. 23.

From this it is clear, that all evil is of man, and all good is of God.

“He maketh the wrath of man to praise Him.” Psa. lxxvi. 10.

Christ’s death furnishes a shocking display of human depravity.

It also furnishes a glorious exhibition of the divine perfections.

To charge our sins on God’s decrees, is blasphemy. Jer. vii. 9; Jas i. 13.

“This lays me under no constraint, I yield myself to the counsel of God.”

His holy resolution abides, *above* the purpose of Judas.

He knows that this like all evil, will be turned into good.

This terrific apostacy will serve the purpose of eternal love.

He abides in firm faith in the purpose of God, “*It is written*.” Mat.
xxvi. 24.

Woe. Wrath and pity are here combined.

It is not the feeling of anger, but compassionate sorrow.

One perfectly conscious of the mysteries of eternity.

Not the temporary anguish of Job and Jeremiah cursing their birth-day.

He sees no ray glimmering across the darkness of Judas’ eternal condemnation.

So absorbed in Judas’ guilt, He seems for a moment to forget His own sorrows.

“However patiently I suffer, or little God hinders, is certainly foreseen.”

“Yet fearful is the eternal woe that falls upon My betrayer.”

No cold and rigorous judgment of a condemned enemy.

But a most afflicting *lamentation* of boundless love.

This man is a sorrow to Jesus, back to his very birth.

The last cry of a love, which goes in sympathy with a lost one, to the extremest limits of mercy, where he must be abandoned for ever!

He is a type of many found in external discipleship of Jesus.

The *only one* who received his sentence in *person* before the last day.

His disciples might stumble at the eternal condemnation of the lost.

But are here strengthened by this lamentation poured out by the Son of God.

He endures, condemns, bewails, but shows not wrath. Hos. xi. 8.

Judas’ “high calling” alone gave him a *position* to betray the Lord.

An ambition to become great, ruined this apostle.

In a few hours the silver lost all its magical glitter.

In the flash of conscience the gold became dim, and most fine gold changed.

Scorn of a world, cold and revengeful, crushed his heart.

The dread of Christ's words realized, made him despair.

He sought a doubtful refuge, in a suicide's grave.

That man. He points once more to the *general* sin of mankind.

Inexpressible condescension to allow, that He belongs to the same race with Judas.

Jesus has no other name for that *alien*, than the one, "*that man*."

This solitary woe denounced, 1. Upon only one head. 2. In profound patience. 3. Sublime tranquillity, and 4, keen grief.

Has a far heavier weight, than the sevenfold woes denounced upon the Pharisees.

"It had been good for that man if he had not been born." Matt. xxvi. 24.

An inscription placed over the grave of this disciple by the Lord Himself, the most fearful utterance in the Bible.

It closes eternally the door of hope.

This fact utterly subverts the heresy of universalism.

He resisted the truth, and love only hardened him.

He can hear the Redeemer's love cry, Woe! and asks, "Is it I?"

He can eat and drink the Last Supper, and then go and betray his Master.

He was born a man, but yielding to Satan became "*a devil*." John vi. 70.

His sin shared in the *presumptuous daring impiety* of Satan.

He would sell his *Lord*, but really sold *himself* to hell.

Jesus will yet turn Satan's apparent victory, into a disastrous defeat.

Eph. iv. 8.

For καὶ, ὅτι. *Tischendorf, Alford, Cod. Sinai.* πορεύεται.—Euphemistic, sc. εἰς θάνατον. ἀπέρχεται, used in the same sense by *Plato* and *Homer*. *De Wette, Pearce*. Death, Josh. xxiii. 14. κατὰ τὸ ὄρισμένον. Matt. and Mark, καθὼς γέγραπται ὄρισμένον. Jewish idea of fate. *De Wette*. Father's counsel. *Lange*. His treachery seems foretold, Gen. xlix. 17. If so, Judas must have been of the tribe of Dan. *Olshausen*. God wills by *permission*, what He does not by *approbation*. *Augustine*. God directs the end, but nothing is further from man's intention than to obey: His decrees, a great deep. *Calvin*. He is falsely charged as teaching God to be the author of sin. *Elsley*. Infinite wisdom converts men's sin into means of His glory. *Hall*. God certainly foresees sins. *Origen, Cyprin, Chrysostom, Augustine*; and he was chosen as an instrument. *Ullmann*. Latent germs of evil foreseen in him. *Neander*.

οὐαί. He is believed only to have intended to drive a successful bargain with the Sanhedrim, and *gratify his avarice*, without *any harm* to Jesus. Having witnessed the resurrection of Lazarus, and other stupendous miracles, he may have scouted the idea that a Being of such infinite power could possibly receive violence at the hands

mortals. Scattering His foes with a glance, he trusted He would assume the crown, and amid the splendors of His newly founded kingdom, forgive the sin of a disciple, which led to so glorious a result. *Paulus, Whately, A. Clarke, Lightfoot, Neander, Winer.* Some contrive to evade the rigor of this woe, by reading, "It had been better for the *Son of Man*, if Judas had never been born." Scepticism has asked, "Why was he born? Why was he not annihilated?" The answer is this, That while annihilation is abstractly possible to *Omnipotence*, it is not to *Justice*. An imprecation. *De Wette.* Teaching rightly his perdition, but it reflects on God to infer, that it were better that no wicked should be born. *Lange.* Judas never called Jesus, "Lord." *Bengel.* Bible tells of all kinds of wretches being converted, but not of a single *hypocrite.* *Sir R. L'Estrange.*

23. *And they began to enquire among themselves, which of them it was that should do this thing.*

They began. Mark xxvi. 22, to be exceeding sorrowful, and say,
"Lord, is it I?"

With humility they suspected *themselves*, instead of one another.

"Let us be jealous over ourselves, with a godly jealousy." 2 Cor. xi. 2.

All the disciples questioning, proves none suspected Judas.

Judas, the dark *riddle*; Christ, the bright *mystery* of Christianity.

Sorrowful. Matt. xxvi. 22. The patriarchs were very sad when the cup was found.

Believers oft mourn more at their own name being scandalized, than at the wound given by the traitor to the Saviour's cause.

Which of them. "Lord, is it I?" Matt. xxvi. 22. Who can stand, left to himself?

This question was a perfect expression of individual *sincerity*.

It proclaimed feelingly their deep sense of sinfulness.

To Him it was consolation, in the midst of His distress.

The asker judges himself fully, that he may not be judged.

The Lord is better satisfied with their "Is it I?" than He would have been with the suspicious, "Is it he?"

The traitor impudently presumes to feign a share in this inquiry.

Judas Iscariot, the Abithophel of the New Testament.

The eleven in their guilelessness, could not realize that one of their number could be *such* a villain.

It proves Judas' bearing such, as to awaken no suspicion.

"Mine own familiar friend, *who did eat of my bread.*" Psa. xli. 9.

He left the table full of Satan, on his accursed errand.

24. ¶ *And there was also a strife among them, which of them should be accounted the greatest.*

And. Gr. *even.* This evening, at *this* table, a strife about pre-eminence!

There was. An indefinite formula of a contention.

We may well wonder at the possibility of a strife, AT SUCH A TIME!

Strife. A similar spirit in Luke ix. 46. There Jesus by omniscience, perceived their thoughts.

"He took a child," &c. "He that is least, the same shall be great." Luke ix 48.

The mother of James and John asked promotion for her sons.

The ten hearing it, were moved with indignation. Matt. xx. 24.

The solemn services of the Passover, and the Lord's Supper just closed; Soon gave place to a vain-glorious and envious ambition.

The disciples were still dreaming of Christ's temporal kingdom.

It however consisted "in righteousness and peace." Rom. xiv. 17.

Not only the traitor, but actually the eleven troubled the Lord.

A special temptation of Satan, then, more than ordinarily busy.

Accounted. Inward jealousies far more disastrous than outward foes. Few can heartily rejoice at a neighbor's superiority.

The amount of envy, a proof of the extent and depth of pride.

Its *root* is the belief, that they themselves are more worthy.

Had there been a shadow of a ground for Peter's primacy, it would have been settled now.

Rome wants Bible sanction for her presumption and blasphemy.

φιλονεικία. Between Peter, James, and John, and begun by Peter. *Lighfoot*. Order, 1, Passover, and Lord's Supper. 2, told Judas' treachery. 3, strife. *Patritius*, *Alford*. Mark's chronology preferred. *Calvin*, *Ebrard*, *Oosterzee*, *Wieseler*. The thought of the feet-washing occasioned the placing this strife on the evening of the Supper. *Neander*. Previous prominence of John, limits the question as to whether Peter or John was the greater. *Pfenninger*. They wished to know to whom to adhere when the Master was gone. *Rieger*. The honors of the kingdom. *Hess*. The pre-eminence at the present meal. *Stier*. Who must perform the service of feet-washing. *Bengel*, *Gerlach*, *Ebrard*. Identical with Matt. xviii. 1. *De Wette*; different. *Pearee*, *Major*. Before coming to Jerusalem. *Markland*, *Campbell*, *Rosenmuller*, *Kuinoel*, *Doddridge*.

δοκεῖ, Greek, redundancy. *Which of them had the credit of being the greatest?* *Wakefield*, *Major*. Luke here places together a number of sayings of Jesus, which, according to Matt. and Mark, were spoken, some later, some earlier; as though this sublime part of His history were specially adapted for uniting with the words with which the Lord's Supper was instituted, these thoughts on the fidelity of His disciples. *Ewald*, *Oosterzee*.

25. *And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.*

Kings of the Gentiles. Or nations, Emperors generally were oppressors.

Alfred, Washington, Lincoln rare exceptions.

Exercise lordship. Gr. *lord it.* **Authority.** Gr. *use oppression.*

This was both *history* of the past, and *prophecy* of the future.

Records of our race present a miserable succession of rulers.

Power seems to *intoxicate* and disqualify fallen man for its righteous exercise.

Called. Affectation of lofty titles is here rebuked.

Benefactors. This word, or in Aramaic, implies "proud" and "beneficent."

To attain this title, they laid out large sums on public buildings.

They gave splendid gifts and games to the populace.

Ptolemy of Egypt was surnamed *Euergetes*, "Benefactor."

Tertullus thus flattered the vanity of *Felix*. Acts xxiv. 2.

Herod spent vast sums on *Athens*, *Lacedemon*, *Olympia*.

He adorned *Jerusalem* and *Jericho* with sumptuous edifices.

One near *Jericho*, still remains, a magnificent ruin.

Julia Berenice was called descendant of kings and benefactors.

An inscription to *Berenice* and statue to *Hyrcanus* are still in *Athens*.

Our rule is *abatement*, before the awful example of our Master.

εὐεργέται. The vanity of princes led them to affect this title: to attain it they expended large sums. The same was the case with the *δεσπότης*. W. d. W. The returning conqueror, stripped multitudes of their *farms* and *homes*, and bestowed them as gifts on their veterans, called *beneficarii* and their sovereigns *Benefactors*. The term was applied to *Caligula*, in his evil aim to be like God. *Gerlach*. *Hyrcanus'* ancestor had a statue at *Athens*. *Josephus*, *Elsley*.

καλοῦνται. The middle voice; *call themselves*. Would have themselves called. *Bengel*.

"Then swell with pride, and must be titled Gods,
Great benefactors of mankind." *Paradise Regained*, iii. 82.

26. *But 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.*

Ye shall not be so. Are Christians forbidden to take a public office? The Friends or Quakers say they are.

If it were so, they would hereby neglect the means of doing much good.
 The reins of power would fall into the hands of wicked men.
 The affairs of Church and state, *harmonize in their respective spheres.*
 Civil power is styled "the ordinance of God." Rom. xiii. 2.
 The magistrate is called the "minister of God, for good." Rom. xiii. 4.
 Kings should be "nursing fathers, and queens nursing mothers." Isa.
 xlix. 23.
 "Not as lords over God's heritage, but ensamples to the flock." 1 Pet.
 v. 3.

Greatest. Gr. *a greater.* Not he *would be*, but *really is* greater.
 Christ teaches, *there is a kind of greatness to be sought.*
 "Though I be free from all, yet have I made myself servant of all." 1
 Cor. ix. 19.

Wisdom, laboriousness and usefulness, the tests of true excellence.
 The greatness commended by Christ, within the reach of all.
 Humility, path to glory. 1. The old way. 2. Difficult way. 3. Safe
 way. 4. Happy way.
 He who desires to be greatest, must become greatest in being the lowliest.
 The greater our mercies, the deeper should be our humility.
 The richest mines are deepest, smallest stars are highest.
 The noblest palaces have ever the deepest foundations.
 The greatest pretenders to piety ever have the least.
 The great apostle was the greatest when he felt the least.

μείζων. This comparative may mean *elder*, as contrasted with the younger, as James the less. It is thought that Peter was the *eldest* of the apostles, and this accounts for his being named first. *Stier.* Peter was undoubtedly older than our Lord. *Inferiority. Ecza.*

27. *For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.*

Serveth. Evident allusion to washing His disciples' feet. John xiii. 5.
 Never had servants such a compassionate master.
 "He took on Him the form of a servant." Phil. ii. 7.
 He thus engraves a lesson, by the finger of the Holy Ghost, on their
 hearts.
 Believers may fail in knowledge, courage, faith and patience.

Peter humbled and ashamed said, "Lord, Thou knowest I love Thee."

John xxi. 15.

I am as he. This refers to the symbolical feet washing.

Far from levelling all difference of rank in the circle of the saints.

He recognizes an *actual aristocracy*, but one of HUMILITY.

The depth of His own *humility*, an element of His own *greatness*.

He rules by serving, and His glory is greatest in condescending love.

Christ serving, shews, 1. Condescending, 2. Active, 3. Persevering love.

He claims, 1. Reverence. 2. Obedience. 3. Benevolence from His disciples.

ἐγὼ εἰμι, "I am among you as he that serveth," preserved by Luke alone. *Oosterzee*. δὲ, *but*. A different style of honour is yours, even a kingdom. *Bengel*. ὁ διακονῶν. Doubtless refers to the incident recorded in John xiii. 14-16. *διάκονος* is a word of very extensive signification, denoting one in subordinate station, formed perhaps from *διήκω*, *run to serve*. Applied to St. Paul, 2 Cor. vi. 4; to magistrates, Rom. xiii. 4. *διακονία* is especially used of ministering to the poor, Acts vi. 1; xii. 25; 2 Cor. viii. 4; but means service of any kind: a word of wider meaning than *λατρεία*, which expresses the service of God. *Webster's Syntax*. The Pope annually washes the feet of some Jews, who act, as though they were converted. *Lapide*. This is but one of the many mockeries witnessed in St. Peter's, at Rome.

28. *Ye are they which have continued with me in my temptations.*

Continued. He had been constrained to reprove them slightly.

He now blesses, and loads His faithful disciples with His gifts.

With all their infirmities and follies, they were faithful ones still.

He speaks in typical prophecy, while speaking of the past.

Their former fidelity, the type of their future fidelity.

He frequently reproves their ignorance, and want of faith.

Their *hearts* had been right, amid all their mistakes.

He looks more at the graces imputed by Himself, than their sins.

He knew at this time, His nearest disciples would not watch with Him one hour.

The power of darkness on the Shepherd, beholds the sheep scattered.

My temptations. The disciples being called, *after* our Lord's temptations.

His entire life a painful experience, in conflict with Satan.

My. He thus places Himself humbly in the midst of sinners, before He proceeds to distribute thrones.

He knows full well that it is the way for Him to glory, theirs, to a victorious fidelity.

Under the discipline of the Spirit, He was tempted in all points. Heb. iv. 15.

The disciples had not been offended in Him as others. Matt. xi. 6.

Persecutions are among Christ's legacies to saints.

If we embrace Him in robes, we must not scorn Him in rags.

It is Christ Himself, who, through all time, endures, in His Church, the temptations of the world. *Qucsnel.*

πειρασμοῦς. This evidently cannot be limited to Christ's special temptation, Luke iv. 1-8. These words a repetition of Matt. xix. 28. *De Wette.* The whole earthly life of Jesus is thus represented as a continuous temptation. *Oosterzee.*

29. *And I appoint unto you a kingdom, as my Father hath appointed unto me ;*

I appoint. A glorious promise worthy the King of kings.

A parting legacy to His little, but beloved flock.

The eleven, like Barzillai, had gone a little way with Him. 2 Sam. xix. 35.

He assures them, that another world will reward His followers.

He bottles their tears, a cup of cold water given cannot be lost. Mark ix. 41.

I. *Gr. and I,* in return for your fidelity.

We feel, but cannot describe, the *sublimity* of this word.

A poor Nazarene ; not a garment to leave His followers.

Yet He makes over a royal inheritance to His disciples.

He had no spot where to lay His head on earth.

Yet, He bequeathes the highest posts in God's kingdom, within an hour of His being bound as culprit under a Roman consul.

A kingdom. Honor, dignity, reward and majesty, represented by a kingdom.

You strive for dominion after the manner of the world.

Behold, I give you a kingdom, infinitely higher than that of the Gentiles.

I lift you up into *co-regents* with Me on My throne!

Equal in dignity, no *envious* contention can there find place.

My Father. He ever holds *oneness* of counsel with the Infinite Jehovah.

Appointed Our Forerunner, our King and Finisher of our faith, looks with steady composure, through His sufferings to our kingdom.

ἑαρίθημα. Paeisor, I covenant to give. *Beza*; dispono testamento, I assign by will. *Schmidius.* The word denotes not only investing or insuring, but such a disposition as a dying man makes by testament, in favor of survivors. *Oosterzee.* I will warrant. *Bengel*; bequeath. *Alberti*; promise. *Rosenmüller, Kainoel*; solemnly engage to secure. *Bestow.* *Markland, Doddridge.* Apostles will have higher position than other saints in glory. *Mede.* If so, only for superior humility and greater devotion.

30. *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

My table. The participation at the royal table, a symbol of highest dignity.

An affectionate allusion to the Son of Man, not having a place to lay His head.

He is now with His disciples, in the guest-chamber of a friendly host.

But He speaks of His OWN ROYAL TABLE of glory prepared above.

He Himself will be Master and Host. We shall eat and drink.

It may refer to the marriage supper of the Lamb. Rev. xix. 7-9; Matt. xxvi. 29.

They who "awake in the likeness of Christ, shall be satisfied." Psa. xvii. 15.

Sit on thrones. The names of twelve apostles, on the twelve foundations. Rev. xxi. 14.

Judging. Implying authority, always delegated by the *Supreme Power.* A judge of Cæsar, represented the throne of Rome.

A judge under Christ in His Church represents the *throne of Heaven!*

Twelve thrones. Matt. xix. 28. Twelve spoken of, despite the apostacy of Judas.

Twelve tribes. Four times named, Matt. xix. 28; Acts xxvi. 7; Jas. i. 1.

Twelve loaves of shew-bread placed, when only two tribes returned. Neh. x. 33.

The ten are remembered. The Church must be complete.

"Though Israel be not gathered, yet will I be glorious." Isa. xlix. 5.

ἑσθησάντων. His doctrines preached by the twelve. *Brentius.* The apostles shall witness against the unbelieving Jews at judgment. *Gaulter.* Literally, assessors with Christ, 1

Cor. vi. 3. *Doddridge, Major.* They shall rule during the Second Advent, *Smallridge, Mede.* κρινοτες. Judging the twelve tribes, *singuline, singular.* *Bengel.* δώδεκα. Six from each of the twelve tribes were selected by Ptolemy (B.C. 240) to translate the Hebrew Scriptures into *Greek*, hence called the *Septuagint.* *Jos. phus, Pearce.*

31. ¶ *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat :*

The Lord said. From general instruction of the apostles, the Lord proceeds to the more special humiliation of Peter.

Doubtless spoken before the *silent* walk to Gethsemane.

All offended. Matt. xxvi. 31. All remaining—Judas just left.

“I will smite the Shepherd, and the sheep shall be scattered.” Zech. xiii. 7.

Scattered in Gethsemane—Gathered in Galilee. John x. 4.

Simon, Simon. Solemnity and importance. Luke x. 41; Acts ix. 4.

The enemy would seize upon the *natural Simon*, as a handle.

Christ addresses him only, by this name of his natural birth.

Thrice Jesus recurred to this old name, in gentle or severe rebuke. Matt. xvii. 25; Mark xiv. 37; John xxi. 15-17.

He had joined in the wicked strife, about pre-eminence.

“How can ye believe, who receive honor?” &c. John. v. 44.

Called “Satan,” because he stood in the *way of the cross* to glory.

Satan. Luke iv. 2. **Desired.** Gr. *to obtain by asking.*

That Peter be delivered to him as was Job. ii. 6.

By permission, the devil tempts, but works in chains. Jude 6 verse.

God *gave them over* to be sifted. Satan wants all, but Peter especially, who vainly contradicted Christ’s word.

Peter’s rashness had betrayed itself, at the washing of feet.

His unreasonable self-confidence, rendered particular warning necessary.

Herod after killing James, proceeded to take Peter also. Acts xii. 3.

Satan having taken Judas, desires to take Peter also.

Satan *asked leave* to tempt Job, he now demands a *right.*

Conflicts are going on in the invisible world, about our poor souls.

Satan like a night wolf was near the flock, but they knew it not.

Few are conscious of his *active energy* and *power.*

Conqueror of David and Peter, and assaulter of Christ, no mean foe.

The heart of man has been his *study*, for nearly six-thousand years.

Have you. Not only Simon, but *all* the disciples.

Sift as wheat. *Winnow*, i.e. most searching trials.

God's sieve drives away the chaff, and saves the wheat.

Satan's sieve saves the chaff, and drives away the wheat.

In this sifting, Judas proved chaff.

Sifting is *winnowing*, added to *terrifying* and *trying*.

The permitted sifting, does no harm to the wheat of God.

The sifting not refused him, as the wheat ever stands the test.

The Lord uses the tempter as a winnowing fan to purge out the chaff.

Satan is God's sieve holder, and thinks to find all saints chaff.

The Lord will not suffer one grain of wheat to fall to the earth. Amos ix. 9.

Simon. 1. Dangerously threatened. 2. Invisibly protected. 3. Powerfully strengthened. 4. Aids his brethren.

The harassing of saints, shews Satan's malignant intentions.

But the result through grace, is to purify the soul.

"Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

Peace once enjoyed, is no pledge of future safety. Zech. xiii. 7.

Peter not alienated in affection, but staggered in faith.

A wonderful revelation of the secrets of the realm of darkness.

The thoughts in Satan's heart, cherished for three years.

Satan is a serpent in craft, a lion in assault.

Soon to be seen, there was chaff enough among the wheat.

He intends so effectually to scatter, that there can be no gathering.

The chaff is reserved for burning, but wheat for the garner.

You. Emphatic. He desired to ruin all the apostles.

The most terrible dangers threatened all, unconscious.

ἐπε δὲ ὁ Κύριος, omitted. *Tischendorf, Alford.* Warning uttered twice. *Meyer, Alford, Oosterzee*; three times. *Augustine, Greswell*; but once. *Newcome, Robinson.* Said at supper. *Brown*; on His way to Gethsemane. *Greswell.* ἐξήρησατο. *Has obtained you, ἐκ* denotes success. *W. & W., Alford.* He demanded them on the ground of right. *Stier.* Obtained (by asking) you. *Brown.* Demanded not merely the sifting, but the apostles themselves.

ὑμᾶς. The Lord presupposes Peter to be the first of the apostles, and that the apostles would stand or fall with him. *Benjel.* So far from this passage supporting the pre-eminence of Peter, it would rather show he was in more danger of falling than the rest. Peter, the *haul* and the *heart* of the apostolic circle; Thomas, its *head*; and John, its *soul*. *Braune.* Gr. *hath sought that you should be surrendered to him.* *Major.* Two predictions of the denial. *Oosterzee.* An allusion to Job's temptation. *Euthymius, Webster, Kuinocl.*

τοῦ ἀριάσαι, *sift, winnow, try your fidelity and constancy.* *W. & W.* The *tertium comparationis* is the trying *ραπάσαι.* *Meyer.*

32. *But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.*

But I. Majestically opposes Satan's foil.

"While Satan was obtaining, I was praying for you."

The Lord ever retains His own supremacy over His disciples, and His authority over Satan.

He first, shews them the treacherous designs of *hell*.

Then allows them to view a *heaven*, in their Saviour's heart.

Have prayed. Who shall describe the power of that prayer!

It proves faith is not of man, but the gift of God. Eph. ii. 8.

Peter not aware of his danger, or the Saviour's intercession.

The supplication of mercy, countervails the daring appeal of the accuser.

Christ had already prayed for them, in that mysterious prayer. John xvii. 9.

God's grace never fails, since Christ ever lives to intercede. Heb. vii. 25.

His intercession as important as His death, 1800 years ago.

For thee. The method of intercession is not stated.

Christ's prayer for all but Judas, he had no faith.

The ruin of Peter, might have carried with it, that of the others.

The foremost soldiers, are imperiled more than the rest.

Peter's boasted successors have fallen into Satan's sieve.

Many a prodigal restored for the sake of the parents' prayers.

Augustine traced his salvation to his mother *Monica*.

Faith fail not. Gr. *eclipsed*. Utter extinction of faith.

Faith, the *root* of the entire Christian character.

He did not pray that he might not *fall*—he needed sifting.

But that his faith might not *fail* him eventually.

He did not pray that *we* should be spared the *sifting*.

But that we might not through unbelief, become *chaff*.

Christ *names* not his unbelief, so strongly shewn in his denial.

This prayer should invigorate our failing faith, while in the enemy's sieve.

Converted. "When thou dost return in future from thy wanderings."

When humbled into self-knowledge of our infirmities, our experience becomes a warning to others, of Satan's power.

We can detect the voice of the *wolf*, from that of the *shepherd*.

He remembered this word of the Lord, when he wrote. 1 Pet. v. 8-10

Strengthen. A word thrice used by Peter, in his two epistles. 2 Pet. i. 12 and iii. 17.

He obeyed. Acts ii. 3-4. "Feed my sheep, tend my lambs." John xxi. 15.

God can convert a fallen brother, into a *strengtheners* of others.

Many professors "add nothing," in interviews with brethren. Gal. ii. 6.

They seem to have no Saviour to tell of, no grace to report.

"We believe, therefore we speak." 2 Cor. iv. 13.

"Answer with meekness." 1 Pet. iii. "Be clothed with humility." 1 Pet. v. 5.

Thy brethren. He does not say, *My* brethren.

They bore a different relation to our Lord from Peter.

He hints, they were infected with the same infirmities.

ἐκλείπη. Our Lord's prayer was heard, though Peter's faith *did fail*. ἐκ denotes a *total extinction*, which Peter's faith *did not suffer*. All are specially prayed for, John xvii. 9. Total failure of Peter's faith possible. *Alford*. With regard to Peter, true, but with regard to Christ, impossible, John x. 28. Our Lord's prayer was answered always, John xi. 42. Mark ix. 23. It is a thing possible to a believer. "May not utterly forsake thee." *Morjor*. Apostate Rome pleads this as a proof that Peter and herself could never fall, while the Churches of Alexandria, Constantinople, and Antioch, have perished. *Lapide, Maldonatus*. Peter's safety, not honor, especially needed prayer. *Lightfoot*. Rome claims all the Popes to be here included. "Do they need prayer especially because they *deny Christ!*" *Wordsworth*. Infirmity, not infidelity. *Quesnel*. This might have bolstered him in *false security*. *Brown*. Did our Saviour pray for Judas also? *Olshausen*. His unbelief shut him out. *Stier*.

σὺ ποτε. Whenever. *Bengel*. ἐπιστρέψας, vicissim, in thy turn. Then God turned. A.V. *God in His turn*. *Fausset*. The general N.T. sense is returning to God, as a penitent, after sin. *Alford*. Repent. *Theophylact, Beza*. Hebrew form of speech, "turned;" Acts vii. 42. An ἐπιστροφή, visible to others, the result of an inward *μετάνοια*. *Oosterzee*.

σπείριζον. Strengthen them again, as I have strengthened thee. *Beck, Van Hengel*. The modern usage of the term "converted" has no support whatever from this passage. *Campbell*. Do thou some time or other, convert and strengthen thy brethren. *Elsner*. A recovery from a fall. *Ryle*. He was converted from an act of sin. *Burkitt*. When thou hast returned back to thy duty. *Meyer*. Converting thy brethren. *Wetstein*.

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

I am ready. Most unbecomingly, he *contradicts* his Master.

The old, lofty, but weak sinner, knows not himself.

"Thy intercession for me is not so necessary, my faith is strong."

There is *no* hypocrisy in this vain self-confidence.

Our Saviour lays the axe at every root of self-glorification.

“He that trusteth his own heart, is a fool.” Pro. xxviii. 26.

Presumption, a true sign of weakness, always paves the way of Satan.

Self-complacent boasting, sure token of a speedy fall.

To prison. With characteristic forwardness, he boasts an exception.

Most unfavorable specimen of the dark side of his character.

To overweening self-sufficiency, he adds an arrogant estimate of his own strength, in *comparison* with other apostles. Matt. xxvi. 33.

Not one of those sank so low as to *deny* his Master.

Our Lord remembered this boast after His resurrection. John xxi. 17.

μετά σου. Beginning a sentence emphatic. *φουλακὴν.* The voice of a noble and resolute spirit. The warm feeling of love, noble *at the moment*, as the act itself. *Niemeyer.* No man is so good as in a moment of glorious inspiration. No man is so wicked as in the wretched outburst of self-oblivion. *Drasche.* No self-exaltation is more pardonable than that springing from enthusiasm for the Saviour. *Krummacher.*

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.*

I tell thee. The repelled Master, sadly utters a definite prophecy.

He foresaw Peter's apostasy in its minutest details.

“Wilt thou contradict this also, thou supposed *Peter*?” Matt. xvi. 18.

Peter. *A rock.* The only time He used the name in censure, not now, “Simon, Simon.”

Cock crow. The cock crow shall awake thee in the deep night, and bring thee back to Me.

The first cock crowing was soon after *midnight*, the second *three o'clock*.

This day. Jewish day of 24 hours, began and ended at *sunset*.

Thrice. Note the *climax*, not only *fall*, but *forsake* his Master.

Not only *deny* having any knowledge of Him, but he will do it *thrice*,

In pe. sisting blindness, and increasing guilt.

A remarkable prophecy, fulfilled against all human appearances.

That he should deny his Master, the very night of the Lord's Supper.

After plain warnings, and such protestations,—*three times*.

Denying, a formal abjuration of His friendship and authority.

He will *this very night* do all these things.

But Peter did not deny, *because*, the Lord foretold him.

Knowest Me. That thou belongest to Me.

It implies a denial of faith in Christ, the Son of God.

For *πρὶν ἢ; ἕως*. Tischendorf, Alford, Cod. Sinai. *σήμερον*. Matt. and Mark's expressions are the same in sense as Luke's. *ἀλέκτωρ*. The assertion, cocks not allowed in Jerusalem has no basis. Lightfoot, Alford, Andrews. *Sub galli cantum, consulator ubi ostia pulsat*. Hor. Sat. 1. Homer, Plautus, and Aristophanes allude to these seasons between midnight and morning. Gerlach. Equivalent to before dawn. Lightfoot.

35. *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*

When I sent. Hints at miraculous superintendence, formerly. As friends parting, love to dwell on happier days of the past.

Purse. Luke x. 4. *Wallet*, Tyndale; without provision, and express prohibition to make any.

Scrip. Used for food, and purse for money.

Lacked ye? Superfluity was to the Lord's disciples, too much.

He catechises them upon their past experience. Mark viii. 19.

The Lord does not ask them concerning the time they were with Him.

When I bade you trust no human aid, was it thus?

Mockery, dejection, necessity, self-denial were in that journey.

But they were never in absolute want, or fatal peril.

These preachers of repentance and faith in an *unseen* kingdom, were no *grumblers* in the service, to be rewarded hereafter.

They are now like Paul in tent-making, *to work*. 1 Cor. iv. 12.

They were to claim their legal rights, as Paul before Lysias. Acts xxvi. 25.

Nothing. Joyfully, thankfully, sincerely, triumphantly they say, "*Nothing!*"

How unlike those ever complaining, of the want of things, never promised.

The Lord has been our Shepherd, we wanted nothing. Psa. xxiii. 1.

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.*

But. A total change was soon to take place, you must expect want and violence.

He that hath. Implies that many will have no purse or scrip.

There will be something else, still more needful to them.

Self-defence, not merely a pressing, but a first necessity.

Purse. Not that none will be your friend, but many your enemies.

From this hour to the Pentecost, they shut themselves up. John. xx 19.
They are no more to expect miracles, for preservation.

If they desire bread, they must work for it. 2 Thess. iii. 10.

If enemies are to be overcome, they must wrestle or fight.

Looking for success by purse alone, is *self-righteousness*.

Looking for victory without the sword, is *presumption*.

Jacob exhausted his skill, in appeasing his brother Esau.

He then spent the entire night in *prayer* for success. Gen. xxxii. 1-24.

Sword. The Lord authorizes a sword for *defence*, but not for *assault*.

His disciples in this unfriendly world (at war with their Master), must no longer depend on miraculous protection.

In times of danger, they must have recourse to the sword.

The sword here stands on a level with the purse and the shoes.

Manifold provisions for the missionaries' need, are important.

The fall of Lyman and Munson among the Battas of Sumatra proves the necessity of a sword, amid the ferocity of cannibals.

The Lord forbids us from throwing away our lives undefended.

Condemning the use of human means as "carnal" is *fanaticism*.

Sell. He who has a purse can buy a sword without selling his garment.

The very form of expression makes it evident, that no reference was made to *that night's danger*.

Israel fed by *miracle* in the desert, must *earn* their bread in Palestine.

Believers may not always expect sunshine in their path.

His *miraculous* shield, was soon to protect them no more.

Instead, He would leave them a legacy of shame in worldly eyes.

New scenes and trials, require different methods now.

ὄν. Incident took place in the way to Gethsemane. *Stier*. In the paschal chamber. *Andrews, Ebrard, Oosterzee*. ὁ μὴ ἔχω. Not, hath no sword, but *hath no money* with which to buy. *Bengel*. He who hath no βαλλάντιον. Β. ἄ Β. Prediction of instant perils. *Wetstein, Rosenmuller*. Instead of quarrelling among themselves, better provide against other foes. *Lightfoot*. Let each buy a sword at any rate. *Grotius*. He that hath no purse, let him sell his garment, and buy a sword. *Stier*.

μάχαραν. Those who denounce providing for one's family, collecting monies for religious societies, studying for the work of the ministry, taking part in civil government, supporting police and civil courts of law, are wiser than their Lord, in their own conceit. *Foot*. A literal sword, in order that the miracle in the garden might occur. *Oosterzee*. The sword of the Spirit. *Olshausen, De Wette, Chrysostom*. Eph. vi. 17. Emblematic term, *Swier, Theophylact*. An interpolation from verse 38. *Pearce*. Precaution enjoined against perilous times. *Major*. Sword, a *sign* of defence against danger. *Lightfoot*. Weapons of defence in travel. *Van Ess, Lange*. Disciples misunderstood the Lord.

Gerlach. Not so much to use it *themselves*, as to compel *others* to keep theirs in their sheaths. *Bengel, Stier*. Conversation occurred in the supper room. *Da Costa, Ebrard, Oosterzee*.

37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

For. Gives the reason of what He had said.

With Myself, the way leads through ignominy and enmity.

Thence estimate what hatred you may expect from the world.

He first directs us to that complete prophetic history of the cross, *Isa.* liii.

The end of My coming cannot be averted by your sword.

Christ's coming, had *atoning suffering* for its end.

He yields Himself to the sword, God had summoned.

His disciples in cases of necessity, may draw sword against sword.

Is written. *Luke* i. 63. Often by allusion, He appears to prophesy. *Isa.* liii. 12.

Accomplished. As a wise master-builder, neglects no part of the foundation.

Fulfilment of prophecy, and heavenly doctrines rather than *miracles*, the foundation, on which the apostles rested proofs of Christianity.

This was the thing the Jews persistently denied.

They did not, would not, accept a solitary prediction verified in Jesus.

So to this day they *shut their eyes and ears* to any such evidence.

Transgressors. This continues the abiding indignity, even to the end

Prepare yourselves for danger and enmity, malignant and active.

For your Lord must die the death of a malefactor.

He avoids stating His death, to be merely an act of *self-denial*.

A *vicarious sacrifice* is everywhere, the leading thought.

An end. *His* toils and trials were soon to end, *theirs* just to begin.

τέλος. When this (τὸ αὐτὸ) comes to pass, because all must come to pass, then the fulfilment and the event will thereby have an end. *Stier*. ἐτι, cancelled. *Lachmann, Tischendorf, Cod. Sinait.* Persecution as a heretic, the last, but most useful affliction. *Quesnel*. Condemned by Clement, in the *Unigenitus Bull*, 1713.

38. *And they said, Lord, behold, here are two swords. And he said unto them, It is enough.*

Two swords. Excessive zeal to defend Him during this feast.

Or they had brought their weapons from Galilee, as protection.

The priests and the *quiet* Essenes, did not then go unarmed.

He had bid them henceforth, trust to *Providence* for defence.

This implies the use of all lawful means, for self-protection.

It is enough. Not that two swords were enough.

It implies that they understood the *principle* He had given.

This evening's conversation disclosed the Mediator-heart of the great Friend of sinners.

Henceforth they must protect themselves, trusting in God.

When government ceases to answer the ends appointed, society resolves itself into its *original elements*.

Our Lord fights, by suffering; and conquers, by dying.

But "if My kingdom were of this world, My servants would fight." John xviii. 36.

The Lord's Supper having been closed, "they sang an hymn." Matt. xxvi. 30.

Then the discourses and prayer recorded, John xv; xvi; and xvii.

They left devoted Jerusalem, and neared the Mount of Olives.

ὁδε δύο. Either found them in the room, or brought them. The temporal and spiritual power of Rome, Boniface viii. *Maldonatus, Lapide*. The Romanist *Stella* scouts the idea. Two sacrificial knives. *Chrysostom*. They took them to sacrifice the Paschal lamb. *Euthymius*. Roads infested with bands of robbers. Galileans took swords. *Grotius, Cyril*. This sentence recorded by the Holy Spirit, in order to show how narrow-minded, and enslaved by the *letter*, the apostles of our Lord as yet were. *Wordsworth*.

ἵκανόν ἐστι. A shade of displeasure. *Jahn, W. & W., Owen*. Ironically. *Oosterzee*. Two-fold meaning. *De Wette*. Let it be so. *Stier*. Enough to show your ignorance. *Lange*. Two swords are sufficient. *Ol-hausen*. We need no more. *Campbell*. They are sufficient, *Syr. and Arab. Ver. Bengel*. Peter's sword gave occasion for the miracle. *Le Clerc*. It is the sigh of the Redeemer, hovering like a lamentation over the swords, scaffolds, and camps of Rome, and over all the violence by which men have since sought to promote His cause. *Lange*.

39. ¶ *And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.*

And went. The agony in the garden stands next to Calvary for its *mysterious solemnity*, among the deep things of God. 1 Cor. ii. 10.

Reader, "The place whereon thou standest is holy ground." Ex. iii. 5.
Master and disciples doubtlessly walked thither in silence.

Was wont. Our Saviour's habit was well known to Judas. Luke
xxi. 37.

Jews encamped during the festival without, for want of room within
the walls.

It shows that the time for avoiding His foes was past.

Mount of Olives. Luke xix. 37. His perfect fidelity, keeps the law
by not going to Bethany.

It required *all* the apostolic band to spend that night in Jerusalem.

Holy Mount, happy solitude, consecrated by Jesus.

Sung a hymn, Matt. Gr. *having hymned*, i.e. the Great Hallel.

Our Lord joined in a hymn of praise before going out to Gethsemane.

Teaches us that thanksgivings and praises are due to God at all times.

In affliction as in health, in adversity as in prosperity, in life as in death.

Jesus often prayed, but never sang. *Bengel*. The Lord being *silent* among the
eleven singing, inconceivable. *Brown*. "Came," midnight. *Lichtenstein*. Between
eleven and twelve. *Greswell*; nine. *Morrison*; eight or nine. *Fairbairn*.

40. *And when he was at the place, he said unto them, Pray that ye enter not into
temptation.*

The place. Matt. xxvi. 36. Gethsemane. *Oilpress*.

Here He awaits the fiercest assaults of Satan before His passion.

Gethsemane. Consecrated by Christ's prayer, desecrated by Judas'
treason.

Tradition locates it at the foot of Mount Olives, about $\frac{3}{4}$ of a mile from
the wall.

To the Christian pilgrim it is the most solemn spot on earth.

The mind, unable to locate Calvary, feels compelled to find in this garden,
the scene of the mysterious agonies.

The shade of the olive trees invited our Lord's frequent resort.

Its inexhaustible associations, are the offspring of Christ's agony.

"I have trodden the wine press alone." Isa. liii. 3.

Disobedience lost the first, obedience won the second garden.

The period, was the vernal equinox, during the full moon.

The time was the last watch at night, between the hours of 11 and 12.

Eight olive trees still survive to mark the traditicuary spot.

Pliny mentions an olive tree in Athens, 1600 years old.

Bove speaks of one tree 24 feet in circumference, and 2000 years old.

Eusebius, born A.D. 267, alludes to this spot.

A fig tree, near Nerbudda in India, is said to be 2500 years old.

The record of *particular tribute* paid for olive trees near Jerusalem goes up to 636 A. D.

Pray. Luke xi. 1. He took three of His disciples with Him.

“Call upon Me in the time of trouble, I will deliver thee.” Psa. l. 15.

“Is any afflicted? let him pray.” Jas. v. 13.

Job bereaved of his children, Hezekiah threatened, prayed. Job i. 21; Isa. xxxvii. 15.

Enter not. To be tempted, and to enter into temptation, are different things.

Sinless beings alone, escape entirely the stain of temptation.

Temptation. Luke iv. 1-13. While in the flesh, and Satan lives, temptations are sure.

τόπον. Luke never uses the word Gethsemane. Family of Lazarus might own land there. *Greswell.* Foot of Olives. *Eusebius, Jerome, Thompson;* doubtful. *Stanley.* According to Luke, it would seem the Lord spake these words to all His disciples. From Matt. and Mark we learn they were addressed particularly to Peter, James, and John.

41. *And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,*

Withdrawn. Seems to imply something more than mere *removal*.

It intimates something of the *reluctance* of parting.

With heavy steps and visible emotion, He sought retirement.

There are times when the best company can hardly be borne.

A stone's cast. Not more than forty or fifty yards.

Probably the disciples heard the words of His agonizing prayer.

Kneeled. He fell on His face on the ground. Matt. xxvi. 39; Mark xiv. 35.

He divinely sanctioned the standing posture also. Mark xi. 25.

Every knee must bow before His Majesty. Isa. xlv. 23.

Prayed. All conflicts of the trusting soul are *prayer*.

“I and the lad will go yonder and worship.” Gen. xxii. 5.

Our Lord almost on the *same spot*, as Priest and Victim.

He unites Abraham's faith, with Isaac's patience.

The three assaults of fear now, and three temptations. Luke iv. 1-13.

ἀπεσπάσθη. No reluctance is implied. *Major*. Impelled by a mysterious power, He tore Himself away. *Piscator*; withdrew. *Rosenmüller, Kainoel*. Hebrews, Greeks, and Romans used words in which *impetus* was implied, without any such idea being involved. "*Kneaded*," noted earnestness, as the usual posture was standing *Grotius*. He took three disciples with Him, in a retired gorge. *Alford, Ellicott*. The Lord sufficiently near to be heard and seen in the moonlight. *Oosterzee, Wordsworth*.

42. *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

Father. However trying or awful the circumstances, the Lord's faith in His divine Father never wavers.

An example and encouragement to us in all times of our tribulation.

If Thou be willing. "If thy glory, and man's salvation can be attained in any other way."

"If it be consistent with Thy counsel of eternal mercy."

Remove. Suffering and dying very strange for a sinless being.

Death, to Christ, a total contradiction of His nature.

His spirit penetrated the mysterious connection between death, and the wrath of God.

Impurity of our nature tempted, brings up the sediment of sin.

Christ's sinless soul, like the purest water in the crystal vase.

Our Lord's inmost life, one of *continual trouble of spirit*.

Extremity of anguish, now reached its *utmost limit of endurance*.

It seemed that more would be death itself.

Burden of the world's sin, the *only key* to these pangs.

Consenting to be "*sin for us*," "*made a curse for us*." 2 Cor. v. 21; Gal. iii. 13.

This interprets the "strong crying and tears" of Heb. v. 7.

Sometimes He speaks as man, and sometimes as God.

Infinite merit of His passion due to this *υποταγή*.

Now He veils His divinity, and again reveals it.

His humanity comes out clearest in the agony of the garden.

Cup. Each guest at a feast had a cup—a portion. Psa. xi. 6; Isa. li. 17.

Execution was anciently expressed, by sending criminals a poisoned cup
Cup refers to *internal*, *baptism*, to *external* sufferings.

His severest sufferings, a cup rigorously measured out by Parental Love.

Not my will. Two natures in one person, He said this as *man*.

Two natures were united, but two *wills* were not confounded.

Such a spirit proves a saint far advanced in the life of God.

As a man, He naturally and necessarily shrank from pain and death.

Following our will in preference to God's, becomes sin.

Here temptation ends, and sin begins.

Thine be done. Profound emotions speak in broken language.

He enjoyed perfect assurance of victory, before the hardest trial came.

The work of Christ's life, seemed about to be *annihilated*.

The bush is burning, yet unconsumed.

1. Necessity of the sacrifice, the Father did not remove it.

2. Completeness of it, in the degree of suffering endured.

3. Crown obtained thus, the priceless fruit of His agony.

The first Greenlander converted, Kajarnal, owed his conversion to
a sermon on this scene.

παρενγκείν. Not an *infinitivus pro imperativo* (*Bengel*), but an aposiopesis, strikingly expressing that the request was recalled, almost before it was quite uttered. *Oosterz c. ποτήριον.* A portion. *Calvin.* Special agony. The key to this mysterious enigma, so far as we can judge is, He sank under a sense of God's wrath, without sin. *Alexander.* His sensitive humanity quailed before death; His holy humanity, before the powers of darkness; His loving humanity, before hatred at its fearful climax. *Lange.* Our Saviour's sinless body felt pain. *Luther.*

43. *And there appeared an angel unto him from heaven, strengthening him.*

Appeared. Ministering angels in the darkness of suffering. *Psa.*
xxxiv. 7.

"He was heard in that He feared," (for his piety) *Heb. v. 7;* almost
parts the veil of eternity.

This heavenly messenger, proves the efficacy of prayer.

Hagar—*Gen. xxi. 17;* Daniel—*Chap. ix. 23.* Cornelius—*Acts x. 4.*

The nature of that FEAR, beyond the reach of our mortal mind.

"Fearfulness and trembling are come upon me." *Psa. lv. v.*

Angel. Luke i. 11. In the wilderness, angels ministered unto Him after His first victory. Matt. iv. 11; Mark i. 13.

Here the messenger of heaven appears in the *midst* of the conflict.

Was it a *message* of assuring love, from the Father?

Was it a glance through the future, of the fruit promised? Isa. liii. 11.

His sinking energies were invigorated by this heavenly minister.

He was for a little while "made lower than the angels." Heb. ii. 9.

An object of sympathy, He received comfort from created intelligences.

He was then actually drinking the cup, His prayers being granted.

Heb. v. 7.

Strengthening. Probably between the first and second prayer.

In the wilderness, angels surrounded the Lord also. Mark i. 13.

Infinite condescension! receiving aid from one of His *creatures*.

The apostle alone alludes to His precious *tears*. Heb. v. 7.

Angels' ministry manifests, 1. The depth of His suffering. 2. The greatness of the Lord. 3. The love of the Father.

It incites, 1. Humble faith. 2. Unshaken confidence. 3. To aid others in suffering.

We have here, 1. The Priest kneeling in the sanctuary. 2. The sacrifice consumed. 3. The glory falling upon the sanctuary. 4. Warning voice from the sanctuary.

The three cups, 1. Temptation. 2. Affliction. 3. Of death.

God knows *how*, and *when*, to send us an angel to aid us.

And He knows when to send them to punish foes.

Verses 43, 44 omitted in some of our oldest MSS., but contained in others, and in the most ancient versions. Not found in the *Alexandrine* and *Vatican*. It is in *Cod. Sinait.*, bracketed by the first hand, and the brackets removed by the second. *Hansell*. *Lachmann* brackets it. But the evidence in its favor is so early and weighty, that an apocryphal insertion is impossible. *Major*, *Alford*; endorsed by *Justin Martyr*, *Hippol.*, *Epiphanius*, *Chrysostom*, *Jerome*, *Wetstein*, *Rosenmüller*, *Kuinoel*, *Tischendorf*; omitted because utterly incomprehensible. *Bengel*. Probably omitted by the orthodox, who considered this account somewhat derogatory to the Lord's dignity. No tenable ground for the insertion of these verses in the text, if not originally in Luke's gospel. *Oosterzee*. Angel's visit placed between first and second prayer. *Meyer*, *Alford*.

ἐνισχύων, with physical strength. *Heise*, *Alford*; a mere bodily aiding. *Hoffmann*. Jesus received words of consolation and power. *Pfenninger*, *Alford*. Strengthening to prayer. *De Wette*. Not simply exhortation, but invigoration. *Bengel*, *Oosterzee*.

ὠψήθη αὐτόν, not ὠφέλη αὐτοῖς. Comforting. *Tyndale*.

44. *And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.*

Being in an agony. Wrestled with death. A mortal agony. Satan decisively and vehemently, contended for the world.

It was the recoil of human nature from the cup of sorrow.

"He offered prayers with strong crying and tears," Heb. v. 7-9; best commentary on these words.

The soul's actual endurance of the conflict in winning a victory.

"It pleased the Lord to bruise Him; put Him to grief." Isa. liii. 10.

His agony was related to the *despairing sorrow* of the world,

As the victory in the wilderness was to its *enticing allurements*.

Tabor and Gethsemane witnessed by Peter, James, and John.

The sorrows of the garden, profit more than the heights of Tabor.

His sufferings having long burdened him, at last become *visible*.

More earnestly. *Somewhat longer.* Tyndale.

The same mysterious Being with whom Jacob wrestled.

Now in Jacob's nature, He experiences a severer agony.

Sweat. Although a cold night, and He kneeling on cold ground.

Drops of blood. Stoical philosophy, boasting its indifference to pain, heathenish.

The Gospel reveals the tenderest susceptibilities to pain.

His struggle was an invisible agony of soul, as forsaken of God.

Christ suffered, as the representative of mankind. Rom. v. 8.

Hence its *mysterious intensity*, seeming to prostrate the Redeemer.

Adam condemned to *sweat*, but Jesus to *blood*. Gen. iii. 19.

Luke a physician, alone mentions this fact, a trait of his profession.

Charles IX. of France died of a bloody sweat. *Voltaire*.

Attributed to his excessive fear, or violent passion.

It proves the Lord's body to have been no mere phantom.

The Lamb of God writhes like a worm, before he can triumph like a Lion.

Let no one *mock* at sin and death, in view of this scene.

A serpent's bite in India, caused a sweat of blood. *Diodorus Siculus*.

This was the bite of the old serpent. Gen. iii. 15.

He thus undid the curse, by the sweat of His sinless brow.

On the morrow, He received the curse in His own flesh.

A shuddering nature, and divinely sustained will, in conflict.

Levitical economy was everywhere revealed in *letters of fire*.

Without shedding of blood, no remission, key to all this agony.

The N.T. economy founded on grace divine. Heb. viii. 12.

He was made a curse for us! Language of appalling strength.

This sweat of agony took place in a cold night.

"By thine unknown sorrows and sufferings." *Greek Liturgy.*

Here our safest eloquence is our silent, adoring love !

Christ's sufferings in Gethsemane.—

Manner, 1. Mysterious. 2. Wholly unprecedented.

Cause, 1. Treachery. 2. Imminent death. 3. Present temptation.

Value, 1. Token of Redemption. 2. Lesson of holy life. 3. Pledge of Paternal mercy.

1. The prophetic Revealer of the depths of man's misery.

2. The high priestly Expiator of the sins of the world.

3. The kingly Deliverer from their guilt and curse.

ἀγῶνία. Struggle, faintness, death-struggle. *Olshausen.* Only occurs here in the N.T. A distress denoted by the entering a contest (*ἀγών*). *Bengel.* *Jesus' cry.*—As a beam tested beyond its strength gives way, because of the weakness of its nature. *Luther.* A divine heroism, seeing, but not shrinking from danger. *Becke.*

ὡσεὶ θρόμβοι αἵματος. ὡσεὶ is to be joined with *θρόμβοι*, not with *αἵματος*. *θρόμβοι*, *clotted drops*, from *θρέψαι*, i.e. *πῆξαι*, to fix, or coagulate : real blood. *Bengel* ; thick, heavy drops, mixed with and colored with blood. *Oosterzee* ; colored with blood. *W. & W.* ; mixed with blood. *Lightfoot* ; actual blood. *Pool, Mede, Richter, Doddridge, Wetstein, De Wette* ; like clots of blood. *Theophylact, Euthymius, Grotius, Scaliger, Hammond, Markland* ; clammy drops. *Kitto* ; viscous. *Stuart.* The Fathers, for the most part, understand it literally as a "*sudor sanguineus*," so *Hilary, Ambrose, Athanasius, Jerome, Bernard, Augustine* ; drops of sweat, mixed and colored with blood. *Meyer, Alford.* *Aristotle* speaks of persons in certain diseases *perspiring* a bloody sweat. In the *Medical Gazette* for December, 1848, there is an account of a *sweat of blood*, under circumstances of strong terror. It occurred in the case of Norwegian sailors, in a tremendous storm.

Our Lord showed less heroism than martyrs, if He was only an *example* of self-sacrifice. *Socrates, Polycarp, Huss* showed more steadfastness. *Stier.* He desired a deeper degree of suffering. *Origen.* An ascetic view. *Oosterzee.* He would avert the ruin of Jerusalem. *Ambrose, Basil, Jerome.* He endured God's wrath for sin. *Melancthon, Rimbach.* Assaults of hell. *Kaupp.* Not dread, but a part of the passion. *Ebrard.* Forsaken of the Father. *Olshausen.* Pain of body, loss of friends, dread of death. *Meyer.* A specific agony, not relating to the cross. *Lange.* The sinless dread of God's wrath. *Barter, Alexander.* Wrestling with an enraged devil. *Lightfoot.* As a vicarious sufferer, He was treated as if the greatest of sinners. *Matthew Hale.* If it was God's wrath, an angel could not aid Him. *Lightfoot.* A sublime model of self-sacrifice does not solve this mystery. *Brown.* THE ETERNAL REDEMPTION OF MAN supplies the only key to this record.

ἐπεὶ τὴν γῆν. Not only on His raiment, but on the ground,—"*propter copiam : ob terra benedictionem accepit.*" *Bengel.*

45. *And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,*

Come to His disciples. In the abasement of His humanity, He returns between His prayers, to His disciples.

He regarded them as some comfort to Him in that fearful hour.

But in this great work, the Mediator must be *alone*.

He had asked them "to watch with Him."

We derive comfort from one watching with us, in a terrible storm.

Even though that presence is no real safe-guard.

Sleeping. Note the feebleness of the best of the saints.

The Redeemer *sweating blood*, and the disciples *sleeping!*

It teaches us humility. "Let him that thinketh he standeth," &c.

1 Cor. x. 12.

The three who slept at the Transfiguration, slept at Gethsemane.

Sorrow. Luke alone mentions the cause. Intense grief stupifies.

Intense joy or sorrow, soon overcomes human endurance.

ἀπὸ τῆς λύπης. On account of, by reason of very sorrow. ἀπὸ here marks an occasion or effect produced by a cause: so in Luke xxi. 26; xxiv. 41; Acts xii. 14; xxiv. 11. Such is the meaning in Heb. v. 7, as in the margin of the A.V., "for His piety." *Webster's Syntax.* κοιμωμένους. *Sleeping*, stupified with sorrow. *Doddridge.* Characteristic of Luke, a physician.

46. *And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.*

Why sleep ye? "I looked for some to pity, but there was none."

Psa lxix. 20.

His burdened spirit might have been somewhat soothed.

But they were broken reeds, "He trode the wine-press alone." Isa.

lxiii. 3.

Rise and pray. A standing posture well resists drowsiness. Luke xviii. 11.

Lest ye enter. The flesh too weak to stand without grace in the temptation.

"It was the hour, and power of darkness." Luke xxii. 53.

47. ¶ *And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.*

Multitude. Gr. *rabble* or *crowd*.

The sanctuary of prayer, changed into an arena of treachery.

One of the twelve. Henceforth the traitor is thus branded.

The shame and grief of Christ, but rejoicing of His enemies.

But "He shall bring forth thy righteousness as the light," &c. *Psa.* xxxvii. 6.

Friend. *Matt.* xxvi. 50. A term of relationship, now fearfully dishonored.

He had been a co-laborer in the work of Jesus' life.

Went before. He met our Lord as He entered the garden beyond Cedron. *John* xviii. 1.

The traitor may have reached Him before the crowd.

The Lord between helpless friends, and irreconcilable foes.

The traitor "was a guide to them that took Jesus." *Acts* i. 16.

Kiss Him. Masters generally kissed their pupils, among the ancients.

It was in the highest degree, an act of *daring* presumption.

None of His *nearest friends* we believe had ever *kissed* the Lord.

The traitor alone with impure lips, dared profane his Maker!

This unprecedented act, matched well with his effrontery.

This kiss upon the cheek of the Holy One of God, was *detestable*.

Our Lord meekly submits to this wicked salutation.

The kiss of treachery once given, often repeated since.

προήρχετο. Met our Lord at the entrance of the garden. *Andrews*; without. *Meyer*; front. *Tholuck*; by moonlight. *Alford.* *φιλήσαι,* Luke; *κατεφίλησεν,* *Matt.* and *Mark.* *Un multumque osculati.* To kiss over and over. *Xenophon* ii. 6. He embraced Him. *Ebrard.* No sign needed. *Andrews.* With a devilish spirit, to maintain his consistency. *Stier.* The stronger word only emphasised the fact. *Hold Him fast,* *Matt.* xxvi. 48. His darkened mind regarded Him as a great magician. *Lange.* Betrayal preceded the falling recorded *John* xviii. 6. *Lucke, Olshausen, Tholuck, Ebrard.*

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Judas. That name, "praise of the Lord," of lovely meaning, for ever branded.

Called to be an apostle, with the distinctive name of the "chosen people."

1 *Pet.* ii. 9.

1. The Lord's tranquil presence of mind. 2. His loving gentleness.

3. His judicial serenity.

Betrayest thou? Art thou daring enough to carry thy mockery to this fearful point?

This sign indicates the most cold-blooded calculation.

It shows him at once His disciple, and His betrayer.

The Lord reminds him of all the grace and fellowship he despised.

All the love manifested, now becomes COALS OF FIRE on his heard.

It is equivalent to, "I know what this kiss signifies."

The profoundest lamentation of despised love!

"Whom seek ye?" measured the guilt of Judas.

"Betrayest thou?" rings with sound of impending judgment.

With a kiss. In the East, still men kiss each other, after a short absence.

Practised in apostolic churches. Rom. xvi. 16. 1 Thess. v. 26.

The sacred sign of friendship.

Judas saw his wickedness penetrated, and himself condemned.

Each word plunged a sword through his heart.

Greek order, "With a kiss, the Son of man, betrayest thou?"

Our Lord only showed His meekness, holiness, and majesty.

He could not win the wretch, devoted to hell.

The traitor's heart remained, as cold as his kiss.

Even *Moslems* mark the place of treason, with a pile of stones.

The last words to Judas were heart-appalling enough.

They will thunder in his ears through all eternity!

With a kiss! with such a kiss, a sign of treachery!

This word of the Lord, a condemnation thrown into his face.

This question, the last vain thrust at his hard heart.

The accompanying glance! no pen or pencil can give *that!*

He preached to Judas, but gives Peter a look of love.

Preaching wasted on Judas, but the look brought Peter to tears.

An act of lofty sublimity, amid deepest humiliation.

1. Infinitely gentle, alluding to his ingratitude.

2. Infinitely severe, taking away the mask.

3. Infinitely effectual, Judas despairs.

φιλήματι. "Whom seek ye?" John xviii. iv. The kiss was first given, then this question, Whom seek ye? *Lampe, Gerlach, Brown.* The rebuking voice of Jesus compelled Judas to make a hasty retreat, which put the multitude into a sympathetic flight. *Lange.* The fright or falling doubtless a miraculous *stroke* of almighty Power and insulted Love. He did not give the kiss until after the question, Whom seek ye? *Chrysostom, Cyril, Stier.* Judas encouraged the multitude; "Go on, I will shew you nothing is to be feared." *Tischendorf.* Omitting the interrogation, it becomes a judicial sentence. *Krummacher.* Invisible tempters, like vipers, gliding, whispering through the garden, were cast off with a stroke, and He advanced to meet the band. *Oosterzee.*

49. *When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?*

Lord. Many consult the Lord, and follow their own passions.

Smite? Shall we strike at a venture, and drive them back?

Magistrates turning tyrants, cease to deserve loyalty.

Our carnal spirit understands not the divinity of His sufferings.

Man must not invade God's prerogative.

In the case of *murderers*, society is bound to destroy them. Gen. ix. 6;

Rom. xiii. 4.

Sword. Not the classical term, but one used by Homer.

It denoted a knife worn by heroes, for slaying animals.

Omit ἀντὶς. Tischendorf, Alford.

50. ¶ *And one of them smote the servant of the high priest, and cut off his right ear.*

Smote. The murderous blow was aimed at the head.

A new and grievous indignity inflicted on our Lord.

For a moment, it disturbs the sacred dignity of His patience.

It is far easier to *fight* for Christ, than *endure* for His sake.

Crusaders are always more numerous, than *martyrs*.

Suffering for Christ can be only endured from love to God.

The first of innumerable wounds by carnal zeal, in the Lord's *cause*.

The Lord of the Church often thunders. "*Not with such aids!*"

The *crusaders* and the battle-field of Kappel, are examples.

Suffering and praying, the best weapons for Christ's *cause*.

Swords and staves, the chosen weapons of a *false* Church.

Servant's name was Malchus, and Peter held the sword. John

xviii. 10.

Even zeal for the Redeemer is *sin*, if not with *knowledge*. Rom. x. 2.

High priest. Luke i. 5. See Notes.

Right ear. False preachers cut off the ears of the people.

They rob them of their willingness to hear the truth.

ἐξείον. Emblematic of the priesthood being henceforth enslaved. *Theophylact*.
Jewi h nation made judicially deaf. *Barradius*. The abolition of the Levitical priest-

hood. *Major.* None of the Synopticians say that it was Peter who did the deed: the act did not redound to his honor, and the account, with the mention of its author by name, might have brought Peter into some difficulty. John, however, who did not write his gospel, till after Peter's death, had no such motive for silence. *Oosterzee.*

51. *And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.*

Suffer ye. Suffer *them* thus far. *Genera.*

This sudden appeal to the sword, introduces wrathful confusion.

He would not have them think, they *took* Him by the sword.

Much less, that Peter, by it, could *defend* Him.

“Let me alone till I heal the wounded man.”

Jehovah bound by *prayer.* “Let me alone that I may destroy them.”

Deut. ix. 14.

It illustrates the depravity of the Hebrews, and the *power* of prayer.

God often permits evil, only to illustrate His grace and power.

Healed him. Only miracle of healing, a fresh wound, caused by *violence,*

Upon an enemy who asked no favor, and showed no gratitude.

The chief priests and captains were desperately depraved, since this miracle produced no effect upon them.

He illustrates His own word, “Do good to them that hate you.” Matt. v. 44.

Faith was the condition required in *all other* miracles of healing.

The servant may have been compelled to be present.

At the same moment He heals the wound, and rebukes the smiter.

Often still does He repair wounds, made by rash friends.

He proves His power of working miracles had not departed.

Thus He provides also, that Peter shall not be punished.

Malchus' soul is to be won, rather than his life taken.

The last act of those hands, now stretched out to be bound.

With this parting ray of kindness, the Sun of Love set in Gethsemane.

He acts with almighty Power, but declines using it for His own deliverance.

He had endured the kiss, but permits not the sword.

His warm love to His foes was but coldly responded to.

Jesus *free* in His bonds, His enemies *bound* in their freedom.

ἴατε ἕως τούτου, mentioned by Luke alone. 1. Bear with my disciples. *Whitby, Henry.* 2. To restrain the disciples,—“*Desist.*” *Calvin, Bengel, Wetstein, Olshausen, Grotius, Meyer, Rosenmuller, Kuinoel.* 3. To the enemies,—“*Permit me to heal it.*” *Barradius, Doddridge, Hammond, Oosterzee.* 4. “*Let this suffice.*” *Campbell.* 5. “*Suffer even this.*” *Major.* 6. “*Excuse their rashness.*” *Lightfoot.* 7. “*Leave me alone.*” *Lange.* 8. “*Suffer them to show their attachment to me.*” *W. & W.* His hands were held, and He says, *Suffer, permit me thus far; i.e. to touch the ear of the wounded person.* *Alford.* *Desist no further.* *Alioli.* *Enough.* *Kistemaker.* *Let them go on thus far.* *Luther.* *Hold back thus long.* *Rambach.* He desires His hands free for a miracle. *Hess, Stier.*

ἴασατο. Some secret good in the servant, known only to Jesus, may have been the cause of the cure. *Williams.* Peter withdrew during the astonishment at the cure. *Olshausen.* Luke, the physician, adds καὶ ἀψάμενος καὶ αὐτοῦ. Omitted. *Tischendorf, Alford, Cod. Sinai.*

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?

Jesus said. Probably spoken while they were binding Him

Chief priests. Men of rank, not ashamed to act as highwaymen.

It indicates how *important* they deemed His apprehension.

They would thus humble themselves, to be sure of their prey.

He could not believe Roman soldiers knew His *character.*

Priests came to gratify their curiosity and malice.

Mob only *instruments*, proof of their rulers' malice and cowardice.

The *binding* of His limbs, the *liberation* of our souls.

Captains. Of the temple guards, first placed by Herod the Great.

Temple. Luke i. 9. Description of edifice and furniture. See Notes.

Thief. *Gr. robber.* And required by the context.

A touch of human resentment at the indignity offered.

“*Have I ever had anything in common with robbers?*”

Honor wounded, is a deeper injury than the flesh can receive.

Christ treated as such, since sinners rob God. Mal. iii. 8.

Swords. Denotes armed officers. **Staves.** Armed rabble, with clubs, &c.

What cowardice for so many to come out to take one unarmed man!

Innocent persons can never *appropriate* Jesus' words.

Joseph's brethren were indeed not *spies*, but murderers in spirit. Gen. xlii. 31.

ἀρχιερεῖς. Some were present. *Lichtenstein*. Servants sent, masters voluntarily present. *Ebrard, Lange*. "Captains;" guard officers. *Campbell*. Belonging to Antonia Fortress. *Meyor*. Not of Antonia, but sacerdotal-chiefs of the several sentries of Priests and Levites, who kept watch and ward in the temple by day and night. *Wordsworth*. ἐξεληλύθατε. *Bengel, Tischendorf*, omit the interrogation point.

53. *When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*

Daily. He reminded them of attacks, they had often secretly planned. The Lord was silent concerning His miracles performed.

The many victories gained over their perplexities and weakness.

He reproaches them for cowardice, now changed to malice.

Against me. ME, emphatic, implies violence. I could yield, but be compelled by violence, NEVER!

Your hour. Triumphs of evil men and spirits, have *limits* in Providence.

Satan could not touch Job, until permitted of God.

Could not hasten Christ's death, nor prevent His resurrection. Rev. i. 4.

Their hour was to crucify. *His* was "to lead captivity captive." Eph. iv. 8.

After Stephen was martyred, Saul was converted.

After Huss was burned, the Reformation dawned.

After Mary's persecution, the Bible spread in England.

After Christ was taken and crucified, redemption was finished. John xix. 30.

"At evening time there shall be light." Zech. xiv. 7.

Two parties are here at work, Satan and the Jews under him.

"*Your hour*," an hour longed for, but not given you before."

The divine permission lies in the hour itself.

Power. Satan's empire, Judas and his accomplices, subjects.

Ye have power over *Me*, since Satan has power over *you*.

They the instruments of the devil, He of Providence.

The Lord's clearness of mind, seen amid surrounding gloom.

The long predicted hour of *redeeming* the fallen race has come.

At *dawn* of day Christ rose, at *noon* He died, at *midnight* was taken.

His disciples could not watch *one hour*, His enemies did *all night*.

Darkness. Allusion to midnight, Satan's *dark* empire.

Those "loving darkness," &c., John iii. 19, under the rule of fiends.

ὥρα. The hour appointed in the Divine counsels. *Meyer, Oosterzee*. Allusion to the brief duration of the power of evil. *Neander*. Such deeds best done at night; ironical. The time appointed by God, and iniquity has obtained this power. *Grotius, Wetstein, Kuinoel, Olshausen*. The dark hour of night. *Jacobi*. Discriminates between enemies and Satan. *Alford*. Favorable moment to encourage cowards. *De Wette*. Luke, who has exclusively preserved this last saying of the Lord, in the garden, omits, on the other hand, the flight of the disciples, and that of the young man, Mark xiv. 48-52.

54. ¶ *Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.*

Took Him. And bound Him. John xviii 12.

The *beginning* of His being "reckoned among transgressors." Isa. liii. 12.

Led Him. Far nearer His crown, though a prisoner, than before. He surrenders Himself a *gift*, then a *sacrifice*.

This bound One, is the captain of God's host.

His fettered hands, tear away the bands of our death.

High Priest. Probably Caiaphas and Annas used the same residence. Matt. xxvi 57; John xviii. 13.

House. Luke i. 40. Antiquities of oriental buildings. See Notes.

Peter. Knowing his character, we expect him, boldly to stand forth. This eminent apostle shews his strength and weakness.

Afar off. They did not seem anxious to arrest the disciples.

Followed. Doubtless from true affection, and not of idle curiosity.

Peter's fall a beacon to the Church, the record a proof of inspiration.

No human inventor would have made one of the chief apostles base, three times, deny and desert his Master.

The steps of the backslider gradual.

1. *Self-confidence.* Ready for prison or death.

2. *Indolent neglect* of prayer. "I am ready," says nothing of God.

3. *Indecision.* First fought, then fled, then followed afar off.

4. *Bad company.* Mingled with the servants of the priests.

5. *Overwhelmed with fear,* when discovered by a girl. John xviii. 17; Matt. xxvi. 71.

6. *Open denial, falsehood and profanity.* Matt. xxvi. 74.

Arrest made at about 10 p.m.; taken to Caiaphas at 11. *Jones*; later. *Andrews*. ἀρχιερέως. Annas. *Meyer, Alford, Wordsworth*. Caiaphas. *Andrews, Oosterzee*.

"House;" palace of Caiaphas, where the denials took place. *Lightfoot, Norton, Robinson, Greswell, Friedlieb, Oosterzee*. From the time of being a Roman province, the right of punishing capitally was taken away from the Jews. This power, an attribute of Roman sovereignty, *Dupin*. Sanhedrim did not lose the power by neglect. *Winer, Friedlieb*. Right continued in ecclesiastical, not in civil cases. *Kraft*. Had the right, but not on holy time. *Augustine*. Pilate heard reserved cases, visiting Jerusalem. *Ewald, Friedlieb*.

55. *And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.*

A fire. Nights in Palestine, especially in spring, often very cold. Dwellers in a warm climate, with thin blood feel the least chill. Note Peter's fatal boldness as he rushes in not being sent. It wants a proper call, proper weapons, proper courage. He warms his hands, but his heart seems to freeze. Sky in Palestine for seven months is almost cloudless. In *November* and *December* rain falls heavily, rarely after that till *March*. The ground is never frozen, snow falls in January and February, on the mountains.

If a foot deep it lies but a few days, in the valleys but a few hours. Thunder and lightning are frequent during the winter. The absence of rain for seven months causes the verdure to die. The trees and millet fields alone are green in the fall. The Passover took place in the middle of *Nisan* or *April*.

House. Gr. *hall*. Translated *palace*. Matt. xxvi. 3; Mark xiv. 54.

Among. Alas! boasting Peter sitting in the seat of the scornful. *Psa. i. 1.*

He wished to do better than the others, but fell far lower.

ἀψάντων: περιψάντων. Cod. Sinai., Tischendorf. Peter was sitting, Matt. xxvi. 69, standing by, John xviii. 16. Sometimes one and the other, restless in sin. *Oosterzee*. ἀλλῆς. High priest's tenure was too frail for a palace; merely an official residence. *Stier*.

56. *But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.*

Certain maid. Gr. generally signifies a *slave*, maids were usually porters. John xviii. 17.

Porter among Greeks and Romans, a male; Jews, a female.
It does not soften Peter's sin, "a certain maid said," &c.
These are the only females who *seem* to take part with the enemies of our Lord.

These only serve to detect Peter, and vindicate Christ's omniscience.

Not one female shares *openly* in the work of persecuting Him.

A heathen wife interceded for His life with the governor.

Women bewailed Him when condemned to the cross.

Of a woman He was born *Immanuel*, God with us.

He was anointed by a female for His burial.

Women were first at His grave, first at His resurrection.

Women ministered to His wants in Galilee.

Beheld. Favorite word with Luke. A doorkeeper. John xviii. 17.

Every enemy however humble, is formidable to one forsaking God.

Fire. Gr. *light*, by which Peter was recognized as a disciple.

Warm days are often followed by intensely cold nights.

"In the day the drought consumed me, frost by night." Gen. xxxi. 40.

τὸ φῶς is used 69-times in the N.T.; 67 translated *light*, as it should have been here. πῦρ, verse 55, is the Greek word for *fire*. Charcoals, John xviii. 18. *W. & W.* παιδίσκη. All the four Evangelists mention the παιδίσκη. Properly a *girl*, but often a *maid-servant*. Peter did not deceive, as no one had a right to ask him. *Paulus*. Rationalists gravely doubting whether sin has in it any *guilt*, can see no turpitude in Peter's denial.

57. *And he denied him, saying, Woman, I know him not.*

He denied. A sin of no common magnitude.

He was a chosen apostle of Christ, witness of his works.

He had enjoyed greater privileges than all mankind.

He had just received, under peculiar solemnity, the Lord's Supper.

He may have just heard the xiv., xv., and xvi. chapters of John.

He had been plainly *forewarned* of his danger, and ought to have been *forearmed*.

Contrast our *Lord* entering the garden with *humble* prayer, and *Peter* rushing into the hall of Pilate, with *self-confidence*.

The love of life, fear of death, *obliterate* numerous good resolves.

I know him not. A quick, cold, vague answer. 1 Cor. x. 12.

1. In the light of his calling, Peter's denial shows decided guilt.

2. In the light of his character—his conduct is in keeping.

3. In the light of circumstances—his sin is somewhat extenuated.
 4. In the light of conscience—the sentence we must pass, dies on our lips—guilty.
 Peter's denial, an aggravation, his repentance, an alleviation of Christ's sufferings.
-

Three distinct denials. *Macknight, Wall, Elsley*. Peter's confusion of mind appears in the different accounts. *Oosterzee*. γύναι should follow the reply of Peter. *Tischendorf, Cod. Sinai*. ἀνὸρ, omitted by some ancient authorities. *Alford*; omitted. *Cod. Sinai*.

58. *And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.*

Another. Restless, he approached the door, and found it closed.
I am not. Whilst denying his Master, he is unconsciously denying himself.

Whilst denying that *he is*, he in fact ceases to be a disciple.

His very words show the flutter of an agitated guilty mind.

Falsehood always self-contradictory, seldom is calm.

Underground of all denials, UNBELIEF, the MOST SUBTLE of ALL SINS.

The highest saint a frail creature, apart from divine aid.

He yet has a capacity, almost boundless for doing evil.

It was not a premeditated malicious renunciation of his Saviour.

But a concealment of his relation, allegiance, discipleship.

One sin hardens the heart for another. The course of evil is ever downward.

Combination of falsehood, ingratitude, disloyalty and profanity.

Peter could not afterward plead he was surprised.

ἔτερος. At the same time as the παιδίσκη, in Mark. xiv. 69, and the ἄλλη, Matt. xvi. 71. John xviii. 25 reconciles the three accounts. *Wordsworth*.

59. *And about the space of one hour after another confidently affirmed, saying. Of a truth this fellow also was with him: for he is a Galilean.*

One hour. The shock was not overcome for an hour.

Peter was hastening out of danger, and went to the gate.

A space of an hour granted, to arouse conscience, in vain, unless the Spirit aids.

Patience of the Lord, only serves to harden the impenitent.

Another. A relative of Malchus. John xviii. 26.

Galilean. Luke i. 26. Had he been *silent*, he would not have been recognized.

The apostles were styled Galileans by the *angels*. Acts. i. 11.

Galileans spoke rough dialect of the Syriae.

They could not properly pronounce gutturals, and they used "t" for "s."

Their pronunciation was broader and flatter, than that of the Jews.

Hetstein (ad loc.) gives many examples of various provincial dialects of Hebrew. On the peculiarities of the Galilean dialect, and the frequent misunderstandings thence arising, see *Friedlieb*; and *Burtorf*, in his Chald. and Talmud Lexicon. The pronunciation was uncouth and indistinct; hence the Galileans were not allowed to read aloud in the synagogues. *Langc*.

60. *And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.*

Sayest. Idiomatic for *meanest*.

Cock crew. Domestic fowls not allowed the Jews by Rabbis.

But the Roman masters took them with them, where they went.

Roman soldiers in Antonia cared not for Jewish laws.

The cock had crowed twice already. Mark. xiv. 72.

Warning after warning had passed unheeded by.

David lived in sin nearly a year before repenting. 2 Sam. xi. 27.

The crowing of the cock, should be a daily call to repentance.

Yet spake. With terrible oaths and imprecations. Matt. and Mark.

ὅκ οἶδα. Some make seven denials, *Strout*; eight, *Strauss, Paulus*; nine, *Osiander*. Peter's denial excused by *Strauss*. Rationalistic scepticism and immorality meet. Owing to the power of darkness. *Olshausen*. "Cock crew." First, 2 a.m.; second, 3 a.m. *Dreswell, Wieseler*.

61. *And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.*

The Lord turned. Mentioned by Luke only, discovering profound spiritual insight.

See the infinite mercy of the Lord.

Just being led to Caiaphas, when the last denial took place.

He was surrounded by enemies longing for His blood.

He foresaw the outrages of an unjust trial, and painful death.

He was suffering for all the world of the redeemed.

Yet He did not forget His weak, erring disciple.

Looked. Gr. *with steadfastness.* Implying that the Lord remembered.

Our Lord had no opportunity of speaking to him.

Temples, except the shrines, were divided only by rows of columns.

Peter could be seen *several hundred feet distant.*

1. There is a *look of vengeance.*

The three angels "*looked towards Sodom.*" Gen. xviii. 16.

And "*the Lord looked on the host of the Egyptians.*" Ex. xiv. 24.

2. There is a *look of power* on the soul, subduing unbelief.

"*The Lord looked upon Gideon, and said, Go in this thy might.*" Judges vi. 14.

3. There is a *look of pity.* Psa. lxxix. 20. A sermon Peter never forgot.

"*The Lord looked on their affliction.*" Ex. iv. 31; Deut. xxvi. 7.

Peter felt it to be *the searching Eye of the judgment day.*

If Jesus when a *prisoner* had a heart so full of grace, what must He have now, when on the *mediatorial throne!*

The *Lord's look, the expression,* 1. Of kind remembrance. 2. Of inward grief. 3. Of blessed consolation. 4. Of a timely hint to depart quickly.

Christ's faithfulness, 1. Gracious warning. 2. Look of compassion. 3. Rousing sign of the crowing cock.

The force of the *look* enhanced by a lifelong intimacy with Jesus.

The terrible indignities He was suffering, intensified it.

The *breavity* of the divine record adds to its sublimity.

"*Let there be light*" in the soul of Peter, *and it was so.*

The Lord's forgotten divinity, quickly illumined one dark soul.

Thrice. To the threefold denial, the thrice repeated question. John xxi 17.

ἐνέβλεψεν. He had a *miraculous* knowledge of all that was passing. When Peter passed, He *looked upon him.* Some make it an inward transaction. *Augustine, Stella. Court* only divided from the Hall of Justice by a colonnade. *Oosterzee.* According to

intimations in Mark and Luke, it is most probable He was taken through the hall in which the servants were warming themselves, to another guard-room, and, indeed, actually at the moment when Peter had just, for the third and last time, denied Him. *Lange*. Denials all took place in the house of Annas. *Olshausen, W. & W.* In an open chamber, looking on the Court. *Robinson*.

After φωνήσας, add σήμερον. *Tischendorf, Alford, Cod. Sinai.*

62. *And Peter went out, and wept bitterly.*

Went out. Into the blackness of night. Judas into the blackness of despair.

The angel of mercy went with him, in the path of sorrow.

Wept. *His tears*, 1. Honoring to Jesus. 2. Refreshing to himself. 3. Significant to us.

The bitter tears of Peter, the cast down silver of Judas, alike honor Christ.

Weeping bitterly, he waited the dawn of a better morn.

It is always a time to *weep*, because always a time to *love*.

Bitterly. "It is an evil thing and bitter, forsaking the Lord." Jer. ii. 19.

"The backslider in heart, shall be filled with his own ways." Prov. xiv. 14.

"I abhor myself, and repent in dust and ashes." Job xlii. 6.

Remorse makes man wretched as Cain, Esau, and Judas.

Penitence alone can lead them to a Father in heaven, and peace.

Peter's fall and repentance indubitable evidence of the authenticity of the Gospel.

His sin a union of ingratitude, cowardice and falsehood.

His pre-eminence among the apostles probably due to his *fall*, and his *age*.

ἐπιβλασών of Mark xiv. 72, seems to require ἡμάρτιον. *Fritzsche, Oosterzee*. Betook to weeping. *Bengel*; burst into tears. *Stapuleus*. Covering his face. *Theophylact*: he proceeded to weep. *Grotius*; rushing out to weep. *Beza*. Reflecting thereon, &c. *Wetstein, Meyer, Alford*.

63. 5 *And the men that held Jesus mocked him, and smote him.*

Mocked. After His first examination, unnoticed by **Luke**.

In all this rage of men and hell, His faithful heart was as a dove, with the olive branch, high above the floods.

Smote. Gr. implies *great severity*, with *blows inflicted*.

Should Christians hastily resent insults, when the Redeemer was as a Lamb?

By a mere act of His will, He might have crushed His foes.

Such their malice, the forms of a trial were far too slow for them.

The hall of justice, was converted into an arena of brutality.

Cowards being no longer afraid, are always *ferociously cruel*.

The treatment of prisoners of war in every age illustrates this.

They desired to avenge the repulse received in Gethsemane.

His meek submission, measures the infinite depth of His love.

ἐρέπαιζον, wounding with violence. *δέρειν*, beating the whole body. *τύπτειν*, striking a part. *Bengel*. Jesus was placed in prison. *Sepp*. No reason for this supposition. *Oosterzee*. "Mocked." Council members did not participate. *Schleiermacher*. *δέριτες*. "Man is half beast, and half devil." *Voltaire*. Strong testimony of total depravity, from a malignant enemy of the Bible.

For τὸν Ἰησοῦν; αὐτὸν. *Tischendorf*, *Alford*, *Cod. Sinai*.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

Blindfolded. Soldiers not knowing Him, insult the omniscient Son of God.

Believers knowing Him, often act, as if Jehovah *was blind*.

1. How much He sees. 2. How sublime His silence. 3. How powerfully He preaches.

Struck Him. The lowest step of Jesus, was nearest to His throne.

Who is it? Many will be desirous of escaping that burning eye.

At that day it may be said, READER, "Thou art the man."

"Who smote Thee?" Answer, "I, and my sin."

ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ. Omitted by many ancient authorities: seems to have been a marginal addition, which afterwards crept into the text. *Tischendorf*, *Meyer*, *Oosterzee*, *Alford* omitted. *Cod. Sinai*.

65. *And many other things blasphemously spake they against him.*

Blasphemously. *Despitemfully. Tyndale.* Under all this wicked treatment our Lord continued silent.

Four times is His silence mentioned before Caiaphas and Herod, *twice* before Pilate.

He forbears, when He might upbraid; warns, when He might crush. Seeing the Holy One of God was blasphemed, let us not fret when our good name is reviled.

His divinity was evidently *obscured* to these wretched men.

His words were in the despised accents of Galilee.

At the aspect of the "carpenter's son," no one was ever struck.

His voice did not flatter, and men cavilled at His speech.

After all His miracles, common soldiers struck Him with their *fists*.

With *thorns, scourge, spit, gall, spear, nails*, they insult Him.

Only once at Tabor, He partly revealed Himself. Mark ix. 15.

Had they eyes even now they could not, but have known Him. Isa. xliii. 8.

66. ¶ *And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,*

It was day. When taken prisoner—brought *at once* before Caiaphas.

Peter's thrice denial, took place after that examination.

This refers to a second meeting of the Sanhedrim.

He would not have been mocked *before* His examination.

Jews by their Talmud, forbidden to try capital crimes at *night*.

Also forbidden to execute the sentence, the same day of trial.

Both injunctions in Christ's case, were flagrantly violated.

Elders. Gr. *Presbytery*. Luke vii. 3. See Notes.

Priests. Sacerdotal dignitaries have often been persecutors of Christ.

Scribes. Luke v. 21. Learning unsanctified, oft aims to destroy the Church.

Prophecy and miracles humbly studied, they might have been *saved!*

Chief priests. Luke i. 5. See Notes.

Led Him. He stood before an unjust judge, that we might stand before the just judgment of God.

πρεσβυτήριον. Presbytery, eldership, Luke vii. 3. It seems probable that Luke here gives an account of a *second and formal judgment, held in the morning.* Alford. Sanhe-

drim met but *once*. *Poole, Doddridge, Meyer*; *twice*. *Oosterzee, Stier*. συνέδριον. We must submit to rulers, however unjust. *Oosterzee*. Bible teaches, rulers, if worthy of death, are to be tried and punished as other felons, *Psa. cxlix. 8, 9*. Luke alone here, and in *Acts*, gives this name to the Sanhedrim. *W. & W.* A continual sitting from the midnight session. *Stier*. This Sanhedrim was the first complete council. *Bengel, Lange*. He was now led to the Pretorium. *Bynaeus*.

67. *Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:*

Christ. Luke ii. 11. *Anointed*. Our Lord's official name.
Art thou? "We ask Thee most solemnly and authoritatively."
 Before Caiaphas, they cunningly aim to prove His *blasphemy*.
 Before Pilate, they try, through policy, to prove His *treason*.
Tell us. Only with malignant desire to destroy Him.
Not believe. Depths of Satan, easily *penetrated* by the Saviour.
 If ye will not believe My whole life, why believe now?

Ei. *If thou art the Christ.* *Alford*. *Vulg. num. ὁ Χριστός*. Reference only political. *Lange*. As all were now present to hear. *Druscke*. εἶπω. *If I simply tell you, I am the Messiah, ye will not believe it.* *Kuinoel*.

68. *And if I also ask you, ye will not answer me, nor let me go.*

If I ask you. He hints His *right* to examine them as a judge.
 If I would prove my Messiahship from the O. T.
 Jesus argued usually by means of interrogations.
 "If I declare it unto thee, wilt thou not surely put me to death?" *Jer.*
 xxxviii. 15.

Argumentation by questions, was usual with *Hebrews* and *Greeks*.
Let me go. He knows their foregone conclusions, and they knew it.

ἐρωτήσω. *If I enquire the kind of Messiah expected, and if I have the signs.* *Pelliean*. *If I require an answer proving my Messiahship.* *Gill*. *If I should supplicate.* *Heyne*. A formal protest against their manner of questioning. *Alford*. καὶ and μοι ἢ ἀπολύσητε, omitted. *Alford, Cod. Sinai., Tischendorf, Meyer*. Critically doubtful. *Oosterzee*.

69. *Hereafter shall the Son of man sit on the right hand of the power of God.*

Hereafter. Gr. *from this point*, when ye are not willing to let Me go.

An evident allusion to the plain prophecy. Dan. vii. 9-14.

This was His path to glory, with garments dyed in blood. Isa. lxi. 1.

Son of man. Luke v. 24. The last time, the Lord used this appellation of Himself.

Right hand. Luke vi. 6. He quotes Psalm cx. 1.

He carries His point, even with theologians professedly standing on Scripture.

Christ's future glory, as well as past suffering, forms part of our Christian faith.

After *v̄v*, add *δὲ*. Tischendorf, Alford, Cod. Sinai.

70. *Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.*

Art Thou? Willest Thou actually to be the Son of God?

Dost Thou, poor vain man! assert Thyself to be the Son of God?

His learned foes, full well saw His reference to Daniel vii. 13.

Son of man. They understood by this, His claiming to be the *Son of God*.

He had only claimed to be the SON OF MAN.

He was condemned, not for claiming to be Messiah, but for *assuming* the incommunicable attributes of Jehovah.

He solemnly confirms their impressions, as *the truth*.

If He was not the Son of God, He must have been an impostor.

Ye say. In benevolence and filial reverence.—I AM HE.

He seems first to look round on all the Sanhedrim.

He saw their own consciences *condemning* them.

I am. Mark xiv. 62. He knew well this would cost His life.

Life is a debt all believers owe the truth.

To sacrifice it to God, is not to *lose*, but *gain* it.

A form of reluctant admission. Luke xxiii. 3; Matt. xxvi. 25; John xviii. 37.

“*Ye say*,” implies in ancient idiom, “*Ye speak the truth*.”

His bold confession teaches us never to shun duty in peril.

The terrors of enraged men must not seal our lips. Job xxxi 34.

Daily opportunities are occurring to speak for Christ. Acts xxvii. 35.

“Whoso shall confess Me before men, him will I confess,” &c. Matt. x. 32.

ὁ υἱὸς τοῦ Θεοῦ. The point here involved is the identity of Jesus with the Messiah so in Luke iv. 41; Mark iii. 11; John i. 34-50. In other passages where υἱὸς occurs without the article the point involved is the intrinsic meaning of the expression υἱὸς τοῦ Θεοῦ. In Matt. iv. 3-6, the challenge is, “If thou claimest relationship of Son to God.” “If thou hast extraordinary power in virtue of that Divine generation.” The enemies of our Lord charged Him with blasphemy, and taunted Him on the cross, with the use of the expression υἱὸς τοῦ Θεοῦ εἰμί. The charge brought against Him was not that He assumed to be the Messiah, but that He professed to be of the same nature with God. John x. 33. *Webster's Syntax.*

λέγετε, understand ὁρθῶς. *Major.* ὅτι, argumentative. *Because I am.* *Donaldson, Ellicott.* Does not belong to λέγετε. *Stier.* Jewish Sanhedrim believed that the man Jesus, as a prophet, might work miracles; but claiming Divinity, He was a blasphemer, and worthy of death. *Salvador, a Jew,* quoted in *Greenleaf.* *Jews did not expect the Messiah to be DIVINE.* *Luthardt.*

71. *And they said, What need we any further witness? for we ourselves have heard of his own mouth.*

What need? The Sanhedrim rejecting Jesus underwent the sentence.

1. Of blindness. 2. Obduracy. 3. Rejection.

That is; “Thou holdest to this, we also to our purpose.”

With all their malignity, there is also an angry vexation.

Ourselves. They give testimony unconsciously against themselves.

Have heard. Of Jesus' claiming Divinity, out of His own mouth.

This will be their heaviest condemnation in judgment.

Words of eternal life, they convert into words of eternal death.

“*Witness.*” The murderers of Farel, the Reformer, used the same words to him. The martyr indignantly replied, “Use the words of God, not of Caiaphas.” *Schmidl.*

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

Multitude. Chief priests, elders, scribes, captains of the temple.
Night selected, because Jesus was the Friend of the people.

Arose. About six o'clock in the morning.

They had hurried through a mock trial before the Sanhedrim.

Judas seeing this, is supposed to have *sealed* his iniquity.

They desire a sentence of death, swiftly as possible.

His renewed avowal of being the Son of God, opened the way for His delivery to Pilate.

Led. He never went to Court, of His own accord.

The Lord in *bonds*, that He might free the slaves of sin.

Defenders of truth, oft martyrs to their loyalty.

He was transferred from ecclesiastical, to temporal jurisdiction.

Christ's suffering brought into connection with the history of the world.

The reins of empire then in the hands of the Romans.

Jews would not enter the hated palace of the Gentiles.

Hypocrites could find *leaven* in the Roman Prætorium,

But could not find *murder* in their own hearts.

The proud Roman bends, Pilate *comes out* to them.

The Sanhedrim thus declared their rejection of the Messiah.

From this time Israel's Passover was a *vain ceremony*.

The middle wall fell, as He passed the Gentile threshold. Eph. i. 10.

This morning decided the destiny of the Gentile world.

As the night (Acts. xvi. 10.) did the spiritual fate of Europe.

Pilate. Luke xxiii. 52. His character and relation to Revelation.

The sixth procurator of Judæa, ruled for ten years.

His official residence was Herod's palace in Casarea.

He visits Jerusalem to preserve order during the festival.

For popularity, he brought water into Jerusalem with the temple funds.

He first brought Caesar's effigies into Jerusalem at night.

Jews' bold protest at Cæsarea, compelled him to remove them.

Multitudes of Jews resisting it, were inhumanly slain.

An embassy to Tiberius, forced him to remove them.

He dedicated gilded shields with inscriptions in the palace.

Vitellius governor of Syria, on complaint of Samaritans, sent him to Rome for trial.

Tiberius being dead, Caligula banished Pilate to Vienne on the Rhone.

Tradition says he committed suicide on account of his misfortunes.

His guilt in delivering Jesus, resulted from weakness.

Clemency not generally a virtue of the Roman Governors.

He was unjust, cruel, sanguinary, obstinate, impetuous.

Stern, but not relentless, a Roman "*man of the world.*"

Shrewd and world-worn, prompt and practical.

Haughtily just, yet selfish and cowardly.

Able to see the right, but no moral strength to do it.

43 years before Jerusalem was destroyed, the Romans took from the Sanhedrim, the jurisdiction of life and death.

Πιλάτον. "The author of that name (or sect) Christian, was Christ, who was capitally punished, in the reign of Tiberius, by Pontius Pilate." *Tacitus, Ann. xv. 44.* Pilate made an official report of his condemnation of Jesus. *Acts of Pilate.* Not genuine. *Justin Martyr, Tertullian, Chrysostom, Epiphanius.* *Winer* and *Lardner* endorse the existence of the original *Acta Pilati.* Pilate committed suicide. *Eusebius.* Tradition sent him to dwell on *Mons Pilatus*, a lofty mountain in Switzerland, near the lake Lucerne. Being driven by fierce remorse, he cast himself in the lake, and voluntarily perished. *Smith.*

ἤγαγον. Thrust Him within the portals. *Krummacher.* Judicial proceedings before Pilate, at the palace. *Lightfoot.* Herod, in Antonia. *Meyer, Friedlieb, Alford.* Herod's palace, Mount Zion, was the Judgment Hall. *Winer, Greswell, Andrews.* Jews unwilling to enter, Pilate goes out. *Andrews.* Arrival at 5 a.m. *Jones;* an hour earlier. *Ewald.*

2. *And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.*

To accuse. Tertullus accused the apostle Paul. *Acts xxiv. 1.*

The judges themselves strangely, became the false witnesses. *John viii. 44.*

False witnesses and slander, two favorite weapons of Satan. Psa. xxxv. 11.

When he cannot stop the career of good men, he blackens their character. 1 Kings xviii. 17.

Our Saviour was called gluttonous, and the apostles, pestilent. Luke vii. 34; John viii. 48; Acts xxiv. 5.

We found. A judicial term, *i.e.* having investigated the case carefully.

This fellow. With audible contempt—"fellow," not in the Greek.

He so seized upon the people, the scribes could not get a hearing.

His feeding the crowd in the wilderness, shut their granaries.

He drove out devils, an exorcism which destroyed their influence.

Perverting. This charge, a direct falsehood. No such matter had been before the Sanhedrim.

They here pretend a previous trial and condemnation.

They knew Pilate's judgment would be most severe on this point.

They had pretended to have convicted Him of blasphemy.

But they knew well, this would avail little with Pilate.

Slanderers of the righteous inexhaustible, but impotent.

The nation. Like genuine demagogues, they are *loud for the people*.

Forbidding. Nothing could be more intolerably hateful to the Romans than this truth.

The gravest charge, and credible against the Galileans.

They accuse Him of doing what they themselves did, and what He forbade them to do.

He had directly enjoined paying tribute.

Pilate knew, that Jesus would have been no such object of hatred to the Sanhedrim, if *guilty of that crime*.

A rebel against Cæsar, would have been a *hero*, with the Jews.

Tribute. They lately tried to array Him *against* Cæsar. Luke xx. 22.

Now they arraign Him, because He is *not for* Cæsar.

Such bold slander should raise a blush knowing what He had said, recorded Luke xx. 25.

They are silent as to His triumphal entry into Jerusalem.

They say nothing of His cleansing the temple.

They suppress all the "Woe! woes!" denounced against them.

They allude to none of His mighty miracles of love and power.

Cæsar. *Tiberius Claudius Drusus*, 2nd Emperor, step-son of Augustus. Luke iii. 1.

Their strong bond to Cæsar, was hatred to Christ.

Christ. Luke ix. 20. See Notes.

King. By this term, they utter a double calumny against Him.

εἴρομεν. A forensic term, denoting conviction after legal trial. As the Jews knew that the charge of blasphemy would avail little with Pilate, they charge Jesus with insurrection, and artfully mention Galilee, knowing how strongly Pilate was prejudiced against the Galileans. Probably they wished Pilate to infer that Jesus was connected with Judas of Galilee. *W. & W.*

After τὸ ἔθνος, add ἡμῶν. *Tischendorf, Meyer, Cod. Sinai.* ἔθνος. Jews and Gentiles. λαὸς. Jews alone. The former in a genealogical, the latter in a politico-theological sense, John xi. 50, *Bengel.*

φόρος. Tribute paid to a foreign power, levied by direct taxation on property and person, for which purpose the ἀπογραφὴ or κῆνσος was taken, which contained an enumeration of the people, and valuation of property. *Webster's Syntax.*

3. *And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.*

Pilate. Saw Him bound, but standing in silent dignity.

He probably knew nothing of Jesus by sight.

He might know of Him, as celebrated for His miracles and goodness.

He despises their hypocrisy, *pretending* loyalty to Cæsar.

Asked. This was privately done in the Prætorium.

King of the Jews. Gr. *Thou art* (then) *King of the Jews* (sarcastically said).

Weak and exhausted by conflict and seizure, His exalted innocence doubtlessly rendered His aspect noble.

Never before had a judge such a prisoner before him.

Sayest. "I am, but not a rebel against Cæsar."

Greeks having no *one* word, used thus to say "Yes."

A Hebraistic mode of strongly affirming any thing.

Jesus before Pontius Pilate, witnessed a good confession. 1 Tim. vi. 13.

He shrinks from no investigation, but admits the point.

It seemed to Pilate, the fixed idea of an *enthusiast*.

His proud sceptical mind could not gain a single glance at THE MESSIAH.

ἐπηρώτησεν. Jesus' silence hints to Pilate, He would speak to him alone. *Hess.* He took a few Jews into the Prætorium. *Lange.* The Lord may have narrated the facts after His resurrection. *Stier.* βασιλεὺς. Spoken mockingly. *Luther.* Examination of Annas, *idle*; Caiaphas, *wicked*; of Pilate, *extorted.* *Draske.* Σὺ λέγεις. The Greeks have no corresponding word to "Yes." *Campbell.*

4. *Then said Pilate to the chief priests and to the people, I find no fault in this man.*

Priests. Character, history, &c. Luke i. 5. See Notes.

I find no fault. Their bold charges and impertinent demands, are quietly rebuked.

Pilate has been proverbially and often censured as an inhuman tyrant.

But now, either he is restrained by God, or is become *humane*.

The public and private innocence of Jesus, *must* be vindicated.

The charges of the venerable Sanhedrim are laid aside.

Pilate had heard—"My kingdom is not of this world." John xviii. 36.

He saw Christ's kingship would not injure Caesar.

He saw Him deserted, even by His own disciples.

Three times he avouched our Lord's faultless innocence.

Once he took water and washed his hands, saying, "I am innocent," &c.

Matt. xxvii. 24.

He saw the truth, but He would not acknowledge it.

Heathen are not the only ones loving the praise of men, more than that of God.

The dazzling light of the Lord's innocence is testified to by Pilate.

It shines more brightly, contrasted with the Sanhedrim's duplicity.

He was a Lamb without spot, holy, harmless, undefiled. 1 Pet. i. 19;

Heb. ix. 14; vii. 26.

His sinlessness, connected with His atoning virtue. Ex. xii. 5.

It is thought Pilate was awed by the PRESENCE of the LORD.

ἀίτιον. Pilate, after the public examination related by all the Synopticians, entered upon the private one, which John alone has preserved, and pronounced, in consequence, that declaration of Christ's innocence related by Luke, chap. xxiii. 4. and John, chap. xviii. 38. In the private discussion between Pilate and Jesus, John xviii. 33-37, the preceding accusation, Luke xxiii. 2, is tacitly implied. *Oosterzee.*

5. *And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*

Fierce. Gr. they strengthened, redoubled the charge.

The declaration of Pilate did not answer their expectation.

The ferocious leaders fear their victim will escape.

Stirreth up. Gr. incessantly occupied in stirring up.

Judæa. Luke i. 5. **Galilee.** THIS PLACE is maliciously selected. Pilate despised the Galileans, for their frequent civil disturbances.

Luke xiii. 1.

They give Pilate a loop-hole to escape, condemning Him.

This place. He had already penetrated even to Jerusalem.

ἐπίσχυον. Invalescebant. *Vulg.*; make strong, *rociferate*. *Syriac.* Pilate's motion to get rid of trouble. *Meyer.* To get Herod's favorable opinion. *Ewald*; or learn more of this strange case. *Oosterzee.* καὶ before ἀρξάμενος. *Tischendorf.*

6. *When Pilate heard of Galilee, he asked whether the man were a Galilean.*

7. *And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.*

Herod's jurisdiction. Herod Antipas, tetrarch of Galilee and Peræa. Our Saviour as a Galilean, belonged to his jurisdiction.

Pilate seemed to wish for a reconciliation with Herod.

Sent Him. Some suppose he did this to rid himself of responsibility. Others think he hoped to receive an opinion favorable to the accused. Or perhaps he desired more information.

At the same time, whatever his motive, he showed a politic courtesy to Herod.

Herod. An Idumean, and hence descended from Abraham.

A descendant of Esau, confronts a descendant of Jacob.

He had slain the *forerunner*, and is about to share in the Messiah's death.

The great, have the least opportunity of knowing the things of God.

The Gospel in its first propagation, owes no debt to potentates.

At Jerusalem. Luke ii. 25. To attend the Passover. Dwelt in a palace of the *Asmoneans*.

ἀνά. Force of "up," the highest part of the city. Each mount in the city is of different height, Zion being the highest. Pilate occupied Fortress Antonia; Herod, his father's palace. *Andreus.* Both the same palace. *Lichtenstein.* It was a regular practice with the Romans, to remit a criminal to the ruler or judge of the district in which his crime was alleged to have been committed. *Grotius.* Luke alone relates this circumstance, as well as the massacre of the Galileans, in the temple, by Pilate, chap. xiii. 1. *W. & W.*

8. ¶ *And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.*

Herod. *Antipas*, the murderer of John. Luke iii. 1.

His father had built a great palace in upper Jerusalem.

One apartment was called Caesar's, another Agrippa's.

Mark (xv. 16) calls it the Prætorium.

Saw Jesus. He may have heard much from Chuza his steward.

Chuza's wife Joanna was one of Christ's disciples. Luke viii. 3.

He was glad. He once trembled at the fame of Jesus's miracles.

This arrow of conscience now blunted, he could afterwards *deride* Him.

He expected Jesus to entertain him, just as a powerful *magician*.

Herod was a *sensual* man, but his conscience was not at rest.

Our Lord's fame, as the Wonder-worker of Galilee, had reached the Court.

The rumours of His miracles, made Herod restless.

Herod's atmosphere one of flattery, it was seldom he heard the truth.

He *feared* to hear the truth, yet could not but *desire* to hear. Job i. 6.

Storms of lust, or voice of conscience, gave him no peace.

Desirous. He was satiated with the hollow pleasures of earth.

He coveted even the awful presence of the Wonder-worker of Galilee, if change could break the intolerable *ennui*.

Splendor of wealth and office, oft cover an aching heart.

They carry too heavy weights in the race for eternal life. Heb. xii. 1.

Their case is the camel entering the needle's eye. Matt. xix. 24.

Miracle. He *saw* the greatest miracle of love ever wrought.

The Lamb of God exposed to depths of shame, yet *silent!*

The resources of the Lord were *infinite*, but none to waste on such a creature as Herod.

πολλα omitted. *Griesbach, Tischendorf, Alford, Cod. Sinai.* The supposition that it was inserted, *a seriore manu*, to strengthen the text, is probable. *Oosterzee.*

9. *Then he questioned with him in many words; but he answered him nothing.*

Questioned. Many unprofitable questions, save the one needful.

Nothing. A serious reply would only have excited mockery.

Christ never hears, when mere curiosity seeks Him.

Herod had listened to John the Baptist preaching.

He wanted a *heart* to live, not new knowledge of *the truth*.

The time is coming, when the Lord will no more answer opponents.

Herod a flippant, licentious mocker, was not worthy of an answer.

Jesus before Herod. 1. An object of indifference. 2. Of vain curiosity.

3. Of slander. 4. Of mockery. 5. Of worldly policy.

Note 1. The despicable servility of Pilate. 2. The mean levity of Herod.

3. The deceitful malice of the priests.

Silence, instruction to some, a refuge from vulgar intrusiveness.

10. *And the chief priests and scribes stood and vehemently accused him.*

Chief priests. Luke i. 5. For three years, they had tracked His steps.

Malignant fanaticism, knows neither rest, nor mercy.

Pilate had commanded them also to go to Herod. Ver. 15.

Priests accuse through *hatred*, soldiers mock through *contempt*.

Ungodly teachers, the most irreconcilable enemies of Christ.

Scribes. Luke v. 21. See Notes. **Stood, were standing,** after having brought Him in.

Vehemently accused—Of worldly kingship and of blasphemy.

Herod being a Jew, was able to appreciate the *latter*.

Unsanctified zeal of priests, makes the bitterest persecutors.

Courtiers indifferent, are less cruel enemies of the Church.

Spiritual *pride* hath deeper enmity, than worldly *levity*.

Haller before Voltaire, vindicated his trust in the Saviour.

Every true disciple will have his Pilate or Herod.

ἐντόνως. Straining every nerve. *Fausset*; acriter. *Wohl*; cum contentione. *Valer*; constanter. *Vulgate*.

11. *And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.*

Herod. Luke iii. 1. What could a glance of the Searcher of hearts reveal in *such* a soul as *Herod's*!

He saw the hands stained with John's blood, caressing Himself.

Men of war. The body-guard in attendance upon Herod.

Mocking courtiers, and accusing priests harass Him.

He might have surprised the one, and confounded the other.

The *levity* of the court, contrasted with our Lord's *seriousness*.

Upper classes often patronize religion to break the intolerable *ennui* of a life of pleasure.

Set at nought. Great disappointment, because no miracles were wrought.

Same king and courtiers, alike disappointed if a *theatrical show* had failed.

He esteemed our Lord's claim as trifling, and as one not to be feared.

The Holy One was tossed like a ball, from Pilate to Herod.

He was silent, wrought no miracle to *dash* these bold men!

Mocked. Revenge of wounded pride, and hence the peculiar form adopted.

Herod may have regarded Christ as a foolish fanatic.

If so, he intended to ridicule His pretensions as a king. Psa. xxii. 6.

Arrayed. They dreamed that in stripping the Lord of His vestments they divested Him of all claim, to be a Sovereign.

Gorgeous robe. Luke xii. 27. A royal vestment, probably such as he himself wore, dazzling white.

The soldiers stripping Him of this, clothed Him in a purple military cloak. Mark xv. 17.

Pilate a Roman clothed Him in purple, the dress of the *nobility*.

Herod a Jew clothed Him in *white*, for the same reason.

His white robe prophetic of His royal inauguration. Luke ix. 29.

High priest of the Old and New Covenant was clothed *in white* on the great day of atonement.

An *intended* insult, a *real*, but unconscious honor.

Pilate wrote the inscription as an insult to His claims.

But God has made it a truth to *Eternity*.

Herod being greatly disappointed, vainly seeks *revenge*.

A miracle of mercy, that all these wretched men did not share the doom of other mockers of saints. 2 Kings ii. 24.

Sent. Refusing to release the Lord he becomes *partaker* of Pilate's guilt.

"Against Thy holy child Jesus, both Herod and Pontius Pilate." Acts iv. 27.

To Pilate. Herod thus pronounced Jesus innocent.

"He was a Lamb without blemish and without spot." 1 Pet. i. 19.

The elder Herod flew before conscience, when no man pursued.

The younger was reckless amid the most fearful perils.

ἑσθῆτα λαμπράν. Not exactly of purple, *coccineam vestem*, which the word does not express, but of dazzling white. *Oosterzee*. Roman *candidates* wore white garments: perhaps to distinguish Him as a candidate for some post of honor. *Lange, Kuhnelt*; or to characterize Him as a king, by enveloping Him in a robe similar to that in which generals marched to battle. *De Wette, Meyer, Friedlieb*. Scarlet. *Wakefield*, who quotes Horace, *rubro ubi cœco*. Shining kingly robe. *Ellicott*. The mantle, a pallium dyed with cochineal, *ironically* representing royalty. *Lange*. Shining robe. *Campbell, Arabia V*; Bright, *Raphael, Wolf*; White. *Vulgate*. Purple. *Syriac V*. David makes the battle field *white* with the robes of the slain *princes*, *Psa. lxxviii. 14. Macknight, Elsley*. Angels' robes white, and Christ's, on *Tabor*. Contrary to Herod's thoughts, His white garment was prophetic of His dazzling coronation robe. *Stier*.

12. ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Pilate. Luke iii. 1. He seems to have had no fear of the power of Christ.

Herod. Luke iii. 1. He and Pilate *despised*, but did not *hate*, Christ.

Friends. Heathenism and Judaism, *first* united against Christ.

Envious, cruel, ambitious, they yet agree against Christ.

Their reconciliation is more *notable* than their enmity.

Pharisees and Sadducees, irreconcilably opposed to each other.

But agree to despise, persecute, and destroy the Redeemer.

Romanists and Socinians, agree *only* to reject Christ's Gospel.

Infidels and *idolaters*, strangely join to resist Jesus' reign.

The *Profligate* and the *Monk*, unite to oppose the Saviour.

All anti-scriptural conflicting sects *join* against God. *Psa. ii. 2.*

All hate each other *much*, but hate Christ *more*.

While the depraved heart remains, "*This Way*" will be "spoken against."

Acts xxviii. 22.

Christ's "*chosen*" are hated, because He *chooses* them. *John xv. 19.*

Peter alludes to this union of wicked men against the Lord. *Acts iv. 27.*

This ancient history of our Lord's passion always a modern one, the past is but a mirror of the present.

φίλοι. The reason of this enmity is unknown: perhaps the occurrence about the Galileans, chap. xiii. 1. *Oosterzee*. The present feeling of Pilate was anything but hostile to Christ, and Herod thought Him beneath his judicial notice. *Alford*. The comment of the Holy Ghost, Acts iv. 23-30, outweighs all human judgments, and endorses the received lesson of this reconciliation of unprincipled and cunning rulers. *Stier*. Luke

gathers all testimonies of His innocence. *Baur*. The preposition *μετά* implies mutual action, interest, feeling, and is used after words implying accord or discord, Rom. xii. 18; Rev. ii. 16. *Webster's Syntax*.

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, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:*

People. Pilate not satisfied to communicate his intention to the Sanhedrim, merely, called together the *multitude*.

Perverteth. A similar charge has been often brought against His followers.

Examined. Gr. Judicial term, *examined by questioning*.

I have. Contrast with, whatever *you* may have found.

He had passed under the scrutiny of enemies, the most fierce.

But Pilate was unprejudiced, and impartial, compared with the **Jews**.

Before you. That is, carefully and in good earnest.

Found no. Thus he refutes their "*We found,*" verse 2.

No *legal* grounds of accusation or punishment are found.

No fault. Our Lord was about to die for the sins of men.

He was formerly pronounced guiltless, by those who would dare to speak the truth.

Our second Adam, with "clean hands," could enter, &c. **Psa. xxiv. 4.** *Pilate, Herod, Pilate's wife, Judas, the Thief on the cross, the Centurion,*

ALL WITNESS TO HIS INNOCENCE!

15. *No, nor yet Herod: for I sent you unto him; and, lo, nothing worthy of death is done unto him.*

Sent you. They were compelled to be present as witnesses.

Unto Him. Gr. *Nothing worthy of death has been done by Him, i.e.* in the estimation of Herod.

αὐτῷ. Nothing done by Him. *Major, Alford, Pearce.* Unto Him. *Vulg., Erasmus.* *παραγμῖνον αὐτῷ.* Has been done by Him, i.e. by Jesus. The dative expresses the instrument, and hence the agent, even with passive verbs, where we regularly find the genitive with *ὑπό*, Luke xxiv. 35; Acts vii. 12; xvi. 9; Matt. v. 21. *Webster's Syntax*.

16. *I will therefore chastise him, and release him.*

Chastise. Gr. by *scourging*, a relic of a barbaric age.

When witnesses were wanting, the suspected was scourged, to compel him to testify against himself.

Now no man in England or America can be convicted on his own testimony, other proofs must corroborate it.

The Bible has *ameliorated* the laws of the civilized world.

Pilate intended this as a slight *correction* for His assuming the Kingly office.

It was also intended as a *degradation* of his victim.

Here Pilate began to concede too much to reckless foes.

If Jesus was innocent, why *correct Him at all?*

Seeing their advantage, they seize it and press it from that moment forward.

He hoped by a slight punishment, to appease the Jews.

He did not use the word "*scourge*," but he meant nothing else.

He consents to give *some* satisfaction, to their wild hatred.

By it, he meant, if possible, to save the *life* of Jesus.

This degrading compromise led to the most unjust sentence ever given.

This first concession was not lost on the subtle malignant Sanhedrim.

Roman custom was to chastise, before crucifying.

Release. If guilty, why release? if innocent, why chastise? ·

παιδεύσας. Chastise by scourging. *Doddridge, Major.* A softer expression than Pilate meant. *Bengel.* Thus a subtle poison in Italy was "*poudre de succession*;" a murdered victim was "*assisted.*" *Trench.* The usual course by the Romans. *Cicero, Grotius.* This proposal preceded the demands for the release of Barabbas, Matt. xxvii. 17. *W. & W.*

17. (*For of necessity he must release one unto them at the feast.*)

Of necessity. Gr. often that arising out of mere *custom.* John xviii. 39.

Of the origin of this custom, nothing is known.

It was probably adopted by the Romans, to conciliate the populace.

Verse 17 omitted by most of the ancient authorities, but contained in some most ancient versions. *Alford*. Early omitted. *Major*; doubtful. *Griesbach*, *Lachmann*; cancelled. *Tischendorf*, *Oosterzee*; bracketed. *Cod. Sinai*. An unusual pagan custom, a contribution to the general festivities of the Passover. *Ellicott*. The governor obliged to release a prisoner at the feast of the Passover: origin of the custom involved in obscurity; more a Jewish than Gentile custom. *Oosterzee*. Prisoners released at each feast. *Friedlieb*, *Andrews*. The origin was, we presume, an imitation by the conquering Romans, of kings at their coronation. The Passover was the great festal day of the Jews. The Roman governor could easily release one of the victims of law, and thus flatter the Jews, that a *coronation act of clemency* could be repeated every year.

18. *And they cried out all at once, saying, Away with this man, and release unto us Barabbas:*

All at once. In full crowd, all the people cried out at once. Crowd, proverbially fickle, five days before cried "Hosanna!" Disappointed, that He declined accepting royal honors. Hearing He had been convicted of blasphemy they hated Him. Joseph was charged with a sin, because he would not commit it. Rabble of Jerusalem, was under the influence of the hierarchy. **Away with.** This cry, a substantial proof of the first day of the Passover.

It is far worse to reject the Lord now, He is the "Foundation Stone!" Blind presumption, blasphemy, mockery of God's justice, *then*. Their fathers' guilt was expiated by seventy years captivity in Babylon. Contrast with theirs in captivity for 1800 years. God has preserved them as *witnesses for the truth* to Gentiles sceptics. How unceasingly false is the judgment of this world!

Release. Let the murderer live, and the Prince of Life die, is the world's sentence.

The world, an abode of caprice and passion, a den of murderers. Gal. v. 21.

Barabbas. The son of confusion, a robber. John xviii. 40; a rebel. Mark xv. 7.

A type of the sinner deserving punishment, but set free.

Preferring sin to Christ, is to prefer, 1. A robber to the highest Benefactor. 2. A traitor to the Prince of Peace. 3. A murderer to the Lord of Life.

The choice of the Jews was the fruit, 1. Of levity. 2. Seduction. 3. Weakness. 4. Enmity of the flesh.

Αἶρε. In the same spirit with modern Papacy, tolerating in the Eternal City, houses of ill repute and their inmates, but driving out with fire and sword, Protestants preaching the Gospel of Christ. *Lange, Cramer*.

Βαραββᾶν. Some make the scape-goat a type of Barabbas. Some readings have Ἰησοῦν Βαραββᾶν; adopted *Origen, Fritzsche, Olshausen, Meyer, Ewald*; rejected. *Griesbach, Meyer, Alford, Tischendorf*. The Jews in frenzy prefer the hellish caricature to the heavenly original. *Olshausen*. The son of a Rabbi. *Ewald*; son of the devil. *Theophylact*; probably a fanatical zealot who, with his fellow insurgents, precipitated the ruin of the nation, *Alexander*.

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20. Pilate therefore, willing to release Jesus, spake again to them.

Murder. The people showed how little they cared for Cæsar's interest. **Pilate. Willing to release.** From the robe, he knew Herod esteemed Him only an *enthusiast*.

He tried, by washing his hands, to *transfer* the guilt. Matt. xxvii. 24.

Fearfully and frantically they accept it. Matt. xxvii. 25.

His wife, mysteriously warned, bids him not condemn Him. Matt. xxvii. 19.

He was awed by the claim of One, declaring himself the Son of God. John xix. 7.

He knew Him innocent, and strangely led, feared He might be divine.

Pilate, a heathen, intercedes for our Saviour's life.

Those preferring sin to Christ, are still demanding the Lord's death.

▲ solemn warning to all neglecting or rejecting the great salvation.

Heb. ii. 3.

Wife of Pilate named by tradition *Claudia Procula*, a heathen, with Jewish sympathies. *Ellicott, Andrews*.

21. *But they cried, saying, Crucify him, crucify him.*

Cried. Gr. *responsive shouting*. Acts xxii. 24.

Crucify. The first time *utterance* was given to the dreadful cry.

Hitherto it had only been the *secret* wish of the chief priests.

The Jews entirely assumed the responsibility of His death.

Peter said, "Ye killed the Prince of Life." Acts iii. 15.

"Ye slew and hanged on a tree." Acts v. 30; 1 Thess. ii. 15.

Their insane prayer, "His blood be upon us, and on our children."
Matt. xxvii. 25.

Providential retribution has followed this fearful crime.

Wanderers, without land, a government, or a home.

At once a miracle and a warning to the nations of the earth.

The death of a Roman slave, a death of *ignominy*.

Clamor for Christ's death viewed as to, 1. The judge who elicited it. 2.

The people who uttered it. 3. The Lord who heard it. 4. The

Father who suffered it. 5. The world who report it from age to age.

Christ's love most active, when seeming most passive.

Σταύρωσον. Crudelestimum, teterrimumque supplicium. *Cicero.* Jews, compared with Romans, were exalted to heaven. Yet here their cruelty, resisting the light, pales before enlightened fanaticism.

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.*

Third time. Pilate's account of Christ's death was sent to Tiberius. It is found in the acts of his government, alluded to by the Fathers.

The governor now assumes an appearance of firmness.

Conviction of entire innocence, and his wife's dream made him hesitate.

Chastise. Pilate the second time proposed to scourge our Lord.

Slaves taken, were scourged first, then crucified. *Livy* xxxiii. 6.

The sons of *Brutus* were scourged before being crucified.

The magistrates of *Gades* were thus scourged by *Mago*.

The Lord was scourged by the soldiers. Matt. xxvii. 26; Mark xv. 15.

No cause. No charge amounting to a capital crime.

τρίτον. We are indebted to Luke alone for the remarkable and internally probable particular, that at this juncture the governor raised his voice, for the third time, in the Lord's favor. *Oosterzee.*

παιδεύσας. He here calls upon the persecutors to "*Behold the man,*" to arouse their sympathy. Pilate was not a superficial man of the world. He felt too much the greatness of the Lord. *Olshausen.* Pilate's testimony of Christ's death was sent to Tiberius, and is found in the "*Acts of his government.*" *Tertullian, Eusebius, Justin Martyr.*

23. *And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.*

Instant. Gr. *pressed upon him.* Luke v. i. "Lay on us." Acts xxvii. 20.

To every man, as to Pilate, there is an hour when he must decide for, or against Christ.

Chief priests. Luke i. 5. Joining with the rabble, forgetting all sense of propriety.

They shrunk from *heaven*, though not from *blood*. John xviii. 28.

Prevailed. His conscience urged the release of the innocent.

He was about to follow the convictions of justice.

"No friend to Cæsar!" filled him with dread of disgrace.

The Galilean must die—the sentence is pronounced.

The secret ties of the world held his feeble moral nature.

24. *And Pilate gave sentence that it should be as they required.*

Pilate. Here we leave this vain unprincipled Roman.

His name is preserved among Christians, but in *infamy*.

Sentence. Gr. *confirmed their judgment by a final decree.*

Weakness as readily as *malice* leads to enormous crimes.

Pilate at first only a friend of Herod, because *Herod* was *Tiberius'* friend.

"He that is not with ME is verily against ME."

In Barabbas, Pilate liberated the *murderer* of his soul.

In the Lord, he rejected the SAVIOUR of his soul.

Required. Questions of *justice* in the hands of a priest-ridden populace.

Pilate the man who would serve *two* masters.

ἐπέκρινεν. Adjudicavit. *Fulg.* Super judicavit, over and above their judgment. *Fausset.* Adjudge. *Bloomfield.* The form of Roman Judge was "Ibis ad crucem." *Friedlieb.*

25. *And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.*

Released. Pilate at first determined to let Him go. Acts. iii. 13.

He now condemns the innocent, and acquits the guilty.

"They denied the Holy One and the Just, and desired a murderer."

Acts iii. 14.

Luke may have seen the released robber bounding through the streets of Jerusalem.

Sad triumph of *persevering* wickedness, over hesitating weakness.

Yet the fearful *defeat* of wickedness, even when *seeming* to triumph.

Desired. Majority of mankind, choose the shadow for the substance.

The Jews were the most *refractory* of all the conquered nations.

By mildness and severity, combined, Romans kept them under.

It was their constant practice, to complain at Rome of oppression.

The Emperors paid particular attention to these murmurers.

Felix and Festus tried to conciliate them, by injustice to Paul.

Pilate would gain popularity and escape ruin, by sacrificing Jesus.

Their will. Matt., Mark, and John speak of the Roman agency in Christ's death.

Luke writing for the Gentiles, lays the chief guilt upon the Jews.

If some papists of fiery fanaticism, called Christians, had their will, what would become of scriptural Christianity on earth?

Sceptics urge the great change in public feeling since their "Hosannas."

Luke xix. 38.

That multitude were *disciples*, *this*, the *rabble* gathered by priests.

τω θελήματι. "Their will," has ever been mistaken for the "Deus vult;" the constant cry of persecutors, in every age. *Oosterzer*. The mob did not unite in the song, Luke xix. 38, but the disciples. The change owed its origin to the force of *passion*. Carnal hopes may have swayed some at the first, but His condemnation by the Sanhedrim must have changed their views. *Ster*. Ομιτ αὐτοῖς. *Tischendorf, Alford, Cod. Sinai*.

26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Led Him away. Mark xv. 20., together, shew this to have been near a gate.

His departure (Heb. xiii. 11-13) contrasts with His entrance. Luke xix. 37.

The typical Isaac bore the wood of the burnt offering.

Love here bears not *His*, but *our* cross, as His own.

He was cast out of the earthly, that we might enter the heavenly Jerusalem.

They took away His *garment* (Matt. xxvii. 31), but left the *crown*.

With a law of mercy for *brutes* (Ex. xxiii. 5), the Jews *mock* the Redeemer. No compassion, no acclamation, but cruel *mocking*.

Laid hold. Jesus bore His cross, until exhausted. John xix. 17.

Pencil of tradition represents Him sinking under it.

The condemned were compelled to bear their own cross.

Simon. His sons, Alexander and Rufus may have been disciples. Mark xv. 21.

He is thought to have been at the time, a *pilgrim* to Jerusalem.

Soldiers for convenience compelled him to do *military* service.

Cyrenian. A province of Lybia, west of Egypt, called Pentapolis.

Many Jewish dwellers believed, and others not. Acts xi. 20; vi. 9.

Ptolemy Lagos sent 100,000 Jews to Pentapolis in Africa.

Cross. That is, not the post, but the *cross-piece* of wood.

It was bound with cords upon the shoulders of the criminal.

Bearing the cross, a task seldom *willingly* performed.

Performed in faith, never goes *unrewarded*.

The highest honor of a believer, is to bear the cross of Christ.

Bear it. Jesus now exhausted by conflicts of soul and body.

ἀπήγαγον αὐτόν. By soldiers, although the duty of lictors. *Andrews.* Tradition notes the spot, and that where Mary fell, where *Salve Mater* was uttered, where Veronica gave Him the napkin, all which *Chateaubriand* vindicates. We leave them among a thousand other monkish legends.

ἐπιλαβόμενοι. The more exact expression, *ἀγγαρεύειν*, is found in Matt. and Mark, a word which only occurs in one other passage (Matt. v. 41) in the N.T. The notion of a military compulsion is unmistakable. *Oosterzee.* "Simon," a follower. *Grotius.* Had shewed sympathy. *Rambach.* A slave. *Meyer.* Military required any one. *Tholuck.* "Country," field, hence a working day. *Meyer;* region. *Wieseler.* Made to atone his Sabbath desecration. *Lange.*

ἐπέθηκαν. The general expression of Matt. and Mark, *ἵνα ἄρῃ τὸν σταυρόν*, must be explained by the more definite one of Luke. It is not *φέρειν ὑπέρ*, but *ἴσθαι τοῦ Ἰησοῦ*, so that the Lord was only assisted, not relieved from bearing the cross. *Oosterzee.*

27. ¶ *And there followed him a great company of people, and of women, which also bewailed and lamented him.*

Women. Luke xxii. 55. Crowds at an execution, as usual, include many women.

At the Cross, the male friends of the Lord acted like women, and the female like *heroines*.

Bewailed. Well meant sympathy for an innocent person.
 Very many, themselves or friends had been healed by Him.
 Their pity cast a last flower in the path of the Divine Sufferer.
 Jewish law forbade shewing criminals sympathy on their way to death.
 They bear myrrh and wine, as opiates for the crucified.
 The first sign of an altered feeling began to shew itself.
 We generally weep most, for what we should weep least. Joel. ii. 12.
 The suffering of Jesus, the loudest warning to the impenitent.
 Their lamentations for a moment, draw the noisy mob.

ἐκόπτοιτο, applies to the gestures of one mourning. ἐθρήνου, to the weeping tone of voice. *Bengel.* Plangere, to mourn, is to smite one's breast. *Fausset.* Returning signs of repentance. *Lange.* Female tenderness and attracting grace. *Hiller.* A beautiful trait of genuine humanity, quite in place in Luke's Gospel. *Oosterzee.* In our days, a new horror shews females lifting up their heel against Christ! *Souchon.* καὶ, omitted. *Lachmann, Tischendorf, Meyer, Cod. Sinai.*

28. *But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.*

Turning. He was now relieved from the burden of the cross.
 The record of this action, is from an eye-witness.
 He who had been silent before the light-minded Herod, speaks.
 His eyes heretofore sunk in sorrow, turn in mercy.
 His words seem to breathe of reproof, rather than sympathy.
 The last preaching of repentance, on the way to His cross.
 A preaching of the law, amid His passion.
Daughters. Representatives of Jerusalem, and the land around.
 In His three following sayings, He appears as Prophet, Priest, and King.
 1. As *Prophet*, to the daughters of Jerusalem.
 2. As *Priest*, interceding for forgiveness for His murderers.
 3. As *King*, acknowledged by the thief, and in His answering the prayer.
Jerusalem. Luke ii. 25. **Weep not.** Luke vi. 21. See Notes.
 He forbids the way, they *now* were weeping for Him.
 There is a way of mourning, He does *not* forbid. Zech. xii. 10.
 Tears on account of sin, are the Saviour's joy.
 He who kindly dried so many tears, now bids them weep for themselves.
 It is the only time in all His life, He commands His hearers to weep.
 Many tears were doubtless shed in secret that day.

He recognizes these tears, as shed for *Himself*.

Weeping and repenting, the first steps of healthy sensibility.

But tears of *mere* sympathy, are of no avail.

Through our weakness, we often take sides with injustice.

Romance and tragedy, oft excite the wicked to weep.

Slaves of fleshly lusts, forget their tears, only to sin again.

The passion of Christ, no *tragic* spectacle to move men's hearts.

His sufferings not recorded, to excite sentimental feelings.

God's counsel led Him on to glory; He did not need tears.

Not for Me. So far from being crushed, He was close upon His highest triumphs.

The future was all bright and clear. Heb. xii. 2.

His conscious innocence and dignity, never forsook Him.

No word of bitterness toward His murderers, mingles in His tones of compassion.

He yearns even toward their children, although cursed by their parents' unbelief. Matt. xxvii. 25.

Good Shepherd, He sought the lost, under the very shadow of the Cross.

For yourselves. He saw days approaching that would wring forth other tears.

Could you see your own coming woes, you would not weep for Me.

Weep for your *sin*—tears of Godly penitence are the Saviour's delight.

He points to *sin*, as the bitter source of all our griefs.

Sorrow the way to joy. Suffering to Him, the way to glory.

He Himself had wept over Jerusalem when He entered it.

In profound sorrow for others, He forgets His own woes.

Weeping for Him, and not for themselves, did not save the weepers.

Tears were useless, unless they led to *repentance* and faith.

Many of those now bewailing Him, perished in the siege.

Children. The judgment would burst on mothers and children alike.

The national depravity would be propagated from generation to generation.

Involved in their fearful cry, "His blood be upon us, and upon our children." Matt. xxvii. 25.

θυγαρες. Women of Jerusalem. *Kuinoel.* The judgment of Jerusalem shadowed forth the judgment of all unbelievers, down to the end of time. His word is not merely the voice of a *Cassandra*, but that of the *Saviour* of the world. *Stier.*

29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Coming. In this interval, an effectual weeping might save them.

The Gospel reveals *wrath* to those hardening their hearts.

The same cloud was light to Israel, but darkness to the Egyptians.

Rest promised to the weary, perdition to the unbelieving. *Luke* xiii. 3;

Mark xvi. 16.

He will take vengeance on the disobedient. *2 Thess.* i. 8.

Barren. Their sins will change the divine blessing of marriage into a curse.

Blessed. He intends to excite the keenest emotions, and maternal sensibilities.

He shows sparing tenderness, in not pronouncing a woe upon mothers.

But, because of the terrible judgments coming, blessed are they who are *childless*.

The men around heard judgments pronounced upon their children.

Parents and offspring involved in the same guilt and misery.

Childlessness a *blessing!* a new and terrible thought to mothers. *Luke* xix. 41-47.

ἐροῦσιν, a change from the second to the third person. "They shall say," i.e. "not men in general," nor "my enemies," but the impenitent among you—those in Jerusalem and its misery. *Alford*. *αἱ στέραι*. Anticipating the scene of a mother, in her starving rage, eating her own child. *W. & W., Josephus*.

For *ἐθήλασαν, ἔθρεψαν*. *Tischendorf, Alford, Cod. Sinait.*

39. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Begin to say. This prophecy is found, *Hosea* x. 8; *Isa.* ii. 10, 19.

In the midst of His sufferings, the Scriptures are spread before Him.

In their words, His own inspiration, He lived and thought to the last.

At the opening of the sixth seal, kings, &c. cry, "Mountains fall on us."

Rev. vi. 16.

Mountains. Fulfilled by many of the Jews, fleeing to the caves during Jerusalem's siege.

And by myriads who, in their despair, never thought of caves or sewers.

Mountains have often crushed those who dwelt near them.

In themselves terrible, they will be sought as a shelter.

Fall on us. They will prefer death rather than witness those terrible scenes.

“Men shall seek death, but it shall flee from them.” Rev. ix. 6.

The prayer to the rocks, to nature cold and dead, is vain.

The sinner makes the Lord of the hills, his enemy.

His voice, and not *thine*, they will obey.

Hills cover us. He, their future Judge, on the way to His cross, tenderly warns rejecters of the Messiah.

So many *will not* be redeemed, after all His love, adds sorrow to sorrow.

The solemn echo of this awful warning is found in Rev. vi. 16.

“Cover us from the (now aroused) *wrath of the* (once patiently for us suffering) **Lamb!** That victim who is now about to be offered.

Such terror of soul finds refuge in tears no longer.

The warning looks through the type to the antitype.

It implies the desperate helplessness of all then in Jerusalem. Isa. ii. 19.

Rocks. David who had often hid himself among the rocks from Saul, sixteen times calls the Lord “*his Rock*,” in his Psalms.

Having this defence, we will not need rocks to hide us.

ὄρεσι. Caverns in Palestine frequented in war. *Kuinoel*. “Mountains,” denotes a wish rather to die, than live through such miseries. *W. & W.*

31. For if they do these things in a green tree, what shall be done in the dry?

Green tree. Good men compared to *green trees*. Ezek. xvii. 24; xx. 47; Jer. xvii. 8-12.

Wicked to dry trees. Jude 12; John xv. 6; Exek. xx. 47; 1 Pet. iv. 18.

If an invading enemy spares the *green*, he will not the *dead*.

But if he hews down the fruitful, surely the barren must go.

“The fire shall devour every green tree, and every dry tree.” Ezek. xx. 47.

The Lord is the Righteous One, all suffering is on account of sin.

If the green are destroyed, a sign that all trees must perish.

The pious being cut off, a sign of a fearful doom for the ungodly.

If they do these things in ME, green and fruitful, through my divinity, what will they do to you, bereft of life-giving righteousness?

Dry. If His sufferings for *redemption* are *such*, what will be theirs, who will not be *redeemed*?

God's wrath is heavier than Christ's cross. *Rieger*.

This *summa injuria*, maintained the *summum jus*.

A sign beforehand, God will leave no sin unpunished.

A warning of the infinitely heavier wrath, due to the impenitent.

"If judgment begin in the house of God, what shall the end?" &c.

1 Pet. iv. 17

Jerusalem not destroyed for crucifying, but *rejecting* the Lord.

The wicked east forth as a severed branch, shall be withered.

If the tree planted by the water (Psa i. 3) is thus cut down, what will become of those withered trunks, twice dead? Jude 12.

This verse solemnly closes our Lord's teaching during life.

ξύλων. The use of this word for *tree* has been erroneously called a Hebraism. We have in Xen. *Anab.* vi. 4, 3, δασὺ πολλοῖς καὶ παρτοδαποῖς καὶ μεγάλοις ξύλοις. *Webster's Syntax.* ὄγρη. The feeble and *unfruitful* by the dry, and the young and vigorous by the green, Isa. lvi. 3. *Bengel.* *The green tree*, the women comparatively innocent; the dry, the guilty, Ezek. xx. 47. *Crusius.* In the ruin of Jerusalem, the aged would find less mercy from the Romans, than the young. A protest against the identity of the suffering the Redeemer endured, with the remorse of the sinner in despair. *Stier.* Romans subdued the Jews, what will they do with the *nation*, a dry sapless trunk? *Lightfoot.* If My innocence suffers so much, how will the guilty fare. *Grotius.*

32. *And there were also two other, malefactors, led with him to be put to death.*

Two other. Some suggest our Lord was reckoned one also.

This was not intended by Pilate as an indignity to Jesus.

Those condemned at one court term, were executed together.

Malefactors. "He was numbered with the transgressors." Isa. liii. 12.

ἑτέροι. The rendering is, not *two other malefactors*, but *two others, malefactors.* *Aford.* ἑτέροι expresses dissimilarity, which ἄλλοι would not. *Bengel.* κακοῦργοι: Ἀρσταί, Matt. and Mark. Insurgents. *Bloomfield.* On principle, they resisted the Roman government. *Maltby.* Tradition names Titus and Dumachus, robbers met by Jesus, in Egypt. *Andrews.* Another calls the convert Dumas. *Roman Calendar.*

33. *And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

Were come to the place. *Come out, Matt.* Without the walls. Heb. xiii. 12.

“Crucified without the city.” Num. xv. 35; 1 King xxi. 13; Acts vii. 58.

A centurion on horseback required by law to head the company.

A herald preceding the victim, proclaimed his sentence.

The most infamous of criminals, alone were thus executed.

Slaves, highway robbers, rebels, despised prisoners of war.

No one dare crucify a Roman citizen save at his peril.

They were first scourged, then compelled to bear their own cross.

A tablet on their breast, stated their crime.

They were divested of clothing, and a stupefying draught given.

They were raised about two feet from the ground, and nailed to the cross.

Our Saviour’s hands and feet were nailed. Luke xxiv. 40; John xx. 25.

According to the Mosaic law, criminals hanged were not allowed to remain over night. Deut. xxi. 22-23; Gal. iii. 13.

The Romans left those crucified alive, often for *three days*.

Calvary. *Golgotha.* John xix. 17. Gr. “*place of a skull.*”

Part of the Moriah chain, where Isaac was offered.

The site cannot now in any way be identified.

Every conceivable objection lies against the present supposed site.

Here Christ overcame *death*, on his *own* territory.

The current opinion of its being a *hill*, is *unfounded*.

The four Evangelists unite in calling it a “*place*,” not a “*hill*.”

No hill can be found in any direction that will answer.

The cross of the old world, symbol of the deepest infamy, has become a symbol of *honor*, *blessing* and *redemption*.

Even superstition and vanity are decorated by this old symbol of shame.

Crucified. A punishment of Greece, Rome and Egypt, not of Jews.

Naked and poor, He there renounced all the goods of earth.

He was an offering of INFINITE VALUE IN HIMSELF ALONE.

The hour of redemption first strikes, after 4000 years of silent hope!

The Lord of Glory, climax of shame, hanging among murderers!

The chief priests actors, though Roman hands, drove the nails. John xix. 16; Acts v. 30.

The third hour. Mark xv. 25. Nine o’clock in the morning.

A belief the crucifixion took place in the *afternoon*, an error.

Malefactors. Because condemned by the court at the same term.

Joseph was in prison between two malefactors.

They one was delivered, the other was executed.

The join the greatest ignominy, with the severest pain.

The right. Intending to stigmatize Him, as the worst of the three.

“But He taketh the wise in their own craftiness.” Job v. 13; 1 Cor. iii. 19.

Intended ignominy only irradiates the dying Redeemer.

In the hour of deepest gloom, the Divine glory beams forth.

In no act does infinite majesty and love shine more brightly than in imparting Gospel hope to the dying thief.

ἐσταύρωσαν. A heathen adjudged it the most excruciating death. *Cic. Con. Ver.* The cross generally in the shape of a T, the title being over the head, the upright post projected above the horizontal beam. The criminal being divested of all his clothes, was fixed by nails driven through the hands, not *always* through the feet. The body was not supported by the nails, but by a piece of wood, which passed between the legs, hence death ensued *more* from *exhaustion*, than from the wounds inflicted. Sometimes they were nailed to it before set up. Christ's feet not nailed. *Paulus, Hengstenberg, Tholuck, Hug, Tertullian.* His feet were nailed, *John xx. 25. Cyprian, Hilary, Eusebius, Athanasius, Justin Martyr, Gregory, Nazianzen, Oosterzee.* Crucifixion practised by Persians. Sufferings shortened by kindling fires under them, or letting lions and bears tear them. A Hindoo was crucified, and hung on the cross *nine hours*, was taken down, and survived for years, more *hardened in crime.* *Charles' Miss. Hist.*

κρανίον. Greek translation of Hebrew Golgotha, place of a skull. *Alexander, Adam's* burial place. *Origen, Tertullian, Epiphanius, Cyril, Augustine, Athanasius, Ireland.* Place of execution. *Jerome, Bede, Jansenius.* Identified by the Church of the Holy Sepulchre. *Lange, Baird, Raumer;* near it. *Ellicott.* Calvary drew the present buildings round itself, formerly being outside the city. *Major.* Near a public street. *Andreas.* Not known. *Foot, Robinson, Scholtz, Wolf, Jacobus.* Zion shut out to admit Calvary within the walls. *Meyer.* A statue of Venus desecrated Calvary, from Hadrian to Constantine. *Eusebius, Jerome.* His cross faced the east, malefactors the west. *Greswell.*

24. ¶ *Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*

Then said. This is the first word uttered from the cross.

The first of seven sayings of our Lord on the cross; three of which are recorded by Luke alone.

The stupefying drink offered Him, probably declined by a gesture of the head.

His high priesthood is now here begun. Heb. vii. 26-27.

Not merely a prayer, but the prayer of the GREAT INTERCESSOR, always heard. John xi. 42.

The fruits of this prayer will only be known, when "the books are opened."

Father. Six hours on the cross, He still speaks and acts as the SON OF GOD.

At the beginning and close, He calls God **FATHER.**

This prayer probably uttered while the nails were *being driven.*

His intercession has for its ground, "I WILL, that Thou forgive them."

Humbly and sublimely He still avows Himself the Son of God.
He began His public life, by quoting the sustaining word of God. Matt.
iv. 4.

Though on the cross, there is no sign of wrath, between the Father and
the Son.

Forgive. He feels the wounds given their souls, more than His own.
Our Lord *praetises*, what the best of men had not yet *taught* in *theory*.
With compassionate tenderness, He only alludes to what extenuates
their guilt.

Know not. For those sinning wilfully and incorrigibly, He did not
pray.

“He made intercession for the transgressors.” Isa. liii. 12.

As a man, He retains nothing but *forgiveness* and *love*.

His whole life was an expression of love, and His death set the seal.

This word points to His atoning and interceding love.

It discloses His perfect love, approved even unto death.

Observe He does not pray for any forgiveness for Himself.

A fact impossible to account for, save on the ground, that He was the
Holy One of God.

The voice of eternal love itself utters its *promise* “*I will forgive.*”

It is the ground as well as the *limit* for forgiveness of sins.

The sad lamentation of the *passion*, constantly turns to *praise*.

Jesus sweetens His bitter death, to His own thoughts, by His testimony
to the blessedness, which would follow.

One may be a king, without the royal trappings of this world.

He who wept over Jerusalem, now *intercedes* for men.

Infinite mercy now prays, that misery might pray.

He paused to call Zaccheus from the tree.

He came and stopped and converted the persecuting Saul.

Even in the agonies of His cross He finds time to pray for His murderers.

Had He not thus prayed, their penalty might have begun at once.

A conclusion of His earthly, and symbol of His heavenly life.

Forgive whom? the *four* Roman *soldiers* who execute the deed?

It embraces all His crucifiers, that is, ALL SINNERS, for both Jews and
Gentiles combined to put Him to death.

In His great intercessory prayer He asks, “That the world may believe
that Thou hast sent Me.” John xvii. 21.

“He ever liveth to make intercession for us.” Heb. vii. 25.

“He now appears in the presence of God for us.” Heb. ix. 24.

“There is a sin unto death,” for which no prayer is to be offered. 1
John v. 16.

He prays during crucifixion, 1. To God His Father. 2. For others. 3. For enemies. 4. With importunity. 5. With abundant results.

His prayer was, 1. Alone in its *sublimity*, for whom? when? what?

2. Alone in *importance*, climax of His life, consecration of His cross, image of His work in heaven. 3. Alone in *power*, for our humiliation, consolation, sanctification.

At Golgotha, we see God silent, governing, reconciling the world.

The best thing we can pray for, for others, is *forgiveness* from God.

The fullest answer to this prayer, is yet to come.

Stephen makes the last word of His cross, his *first* dying word.

He also makes the first word of Jesus, his last word in death.

They know not. It doubtless refers to the Jewish rulers. 1 Cor. ii. 8.

"I wot that through ignorance ye did it." Acts. iii. 17.

"Had they known it, they would not have crucified," &c. 1 Cor. ii. 8.

This does not signify that their ignorance *deserves* grace.

Not knowing when we *might* know, an *element* of sin, since the deceiving in Paradise.

People *prayed against* their forgiveness, when invoking blood-guiltiness. Matt. xxvii. 25.

Many bring the "sacrifice of fools" for God's service. Ecc. v. 1.

Deceived by the serpent, man's sin of ignorance finds a sacrifice. Heb. ix. 7.

He does not limit His most gracious expression.

This awful distinction remains in the background.

If ignorance excuses guilt, it needed no forgiveness.

If it did not *lessen* it, Christ would not have *named* it.

What they do. To whom they do this. "Grope as the blind at noon-day." Deut. xxviii. 29.

Many who we think exhibit unceasingly malignant sinfulness, may to the Searcher of hearts, show something different,

Ignorance of Jews in this awful sin, is incomprehensible to us.

This judgment of the dying Lord, sprung from His knowledge.

Parted. God rules even their avarice, to fulfil prophecy. Psa. xxii. 18.

Raiment. The spoil of the soldiers, by custom, or perquisite.

His seamless garment was divided by lot amongst the four soldiers who formed the guard. Matt. xxvii. 35.

Their last indignity, was to crucify Him naked.

Another tells us, this was the *under* garment alone. John xix. 23.

Cast lots. A direct appeal to God, and never to be adopted without prayer.

Chance, a heathen term *in* God's kingdom. GAMBLING BENEATH THE CROSS.

In *Messina*, on the Lord's day, the writer saw a similar scene.

Under a crucifix, three feet high, a table stood, at which sat gamblers with their cards, driving their work of blasphemy and gain.

The feet of the image of the dying Saviour was but a *few inches* above their heads.

οἴδασι. This prayer mentioned by Luke only. The Lord did now what He *emphatically* did not do in His farewell prayer, John xvii. 9. Note how entirely such a prayer, spoken probably during the terrible act of crucifixion (τί ποιῶσιν), is in harmony with the spirit of the *third*, and Pauline Gospel. *Oosterzee*. Were not ignorance a sin, they would not need forgiveness. This is the first of the seven words on the cross. No single Evangelist has recorded all of them. The four records form one symphony, at one time a *solo*, at another a *duet*, at another a *trio*, and at another all unite in a *quartette*. *Bengel*. Compared with the seven petitions in the Lord's prayer. *Augustine*. Abraham, Moses, Jeremiah, prayed for their enemies. Stephen, James, Huss, Zutphen, offered like petitions. *Glaucus* to *Socrates*, "A righteous man will be tortured and crucified." *Plato*. He prays only for those sins, which were capable of forgiveness, not for the sin unto death, 1 John v. 16. *Stier*. The law of God knows nothing of this plea of ignorance. But His *grace* judged otherwise. *Drasche*.

αὐτοῖς.—*Mankind*. The Jewish nation. For all of us, for our sins, He was bruised. *Alford*. Not for the soldiers. *Gerlach*; for them. *Euthymius*, *Kuinocl*. "Raiment." The crucified hung perfectly naked upon the cross. *Wetstein*. Not a cloth around the loins. *Meyer*. The most pitiable piece of superstition and priestly deception, the world has ever seen (the holy coat of Treves), is founded on this fact. *Gildemeister*, *Seibel*.

35. *And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

The people. Not crowd of Jews and Gentiles, but Jews alone.

His death by His own people, is distinctly foretold. *Psa. xxii*; *Dan. ix*.

Jews say, that *Isa. liii*. relates to the Messiah.

Stood. This is the report of an eye-witness.

An hour of perilous stillness to the crucifiers.

Insupportable to conscience—they silenced it by mocking.

Beholding. An unfeeling *staring* by the indifferent multitude.

Rulers. Respectable persons seldom mingle with such scenes.

Derided Him. To a heathen's eye, the inscription was an *insult*.

The effrontery of some, sharpened the wit of others.

It partly refers to the mockery in the Hall of Judgment.

They reduced themselves to a level with the meanest of the Gentiles.

A holy derision unites the purest truth, with the keenest love.

But the mockery of the ungodly against truth, is *fearfully godless*.

This was crucifixion to the sacred *soul* of Jesus.

The Highest Love on the cross was praying, they blaspheming.

These were the *nails*, that went through His heart.

Their mockery was to suppress any favorable feeling towards Jesus.

The malignity of Jews and Gentiles, unite against the Lord on the cross.

Saved others. They first decree He is not Christ, *therefore*, He must die.

Now He *dies*, therefore He is not Christ.

Saved others. A testimony to His devotion and God-like charity.

The entire history of the ungodly, an *extorted* testimony to the excellence of Revelation.

Save Himself. Sublimely and tenderly He had hinted, their sins might yet be forgiven.

But they will hear nothing of their *own* forgiveness.

Thus speaks unbelief, 'Take care of Thyself, if thou cans't.'

Thus the world coldly repels the falling and unfortunate.

But for those *not* needing kindness, the world bath smiles and treasures.

The idea never seems to have dawned on them that His *death might save others*.

Be Christ. They mocked Him, as pretending to be the *Messiah*.
Luke ix. 20.

The *Romans* derided His pretensions to be a *King*.

Trusted in God. Matt. xxvii. 43. They mock His trust in God!

Thus they really blasphemed God Himself, in Christ His only Son.

Perverting Psa. xxii, their mockery becomes a witness to the *truth*.

Ah! Mark. xv. 29. This bitter scorn came doubtless from the rulers.

ἔξεμυκτήριζον. Gr. *turned up their nose*. Trapp. *σὺν αὐτοῖς*. Omitted by many. *Alford*; omitted, *Co.l. Sinai.*; but retained by *Tischendorf*. τοῦ θεοῦ ἐκλεκτός; ὁ before ἐκλεκτός. *Tischendorf, Alford, Cod. Sinai.* *The Christ of God, His elect one.* *Alford.* The elect Christ of God. *Stier.*

86. *And the soldiers also mocked him, coming to him, and offering him vinegar,*

Soldiers. They derived their taunts from His title.

The Jews from His past acts of grace and power.

Mocked Him. The time of the mid-day meal of the soldiers.

Two cups were offered Him, the first of wine and myrrh to soothe the pain.

A Jewish custom tolerated by the Romans.

The second was offered by the soldiers while mocking Him.

Vinegar. Gr. *sour wine*, ordinary drink of soldiers "with gall," Matt. out of greater rancor.

This was reckoned among the Messial's sufferings. Psa. lxxix. 21.

A potion of wine, frankincense, and myrrh was given the crucified.

It benumbed the senses, and lessened the agony.

But the Lord refused this potion, He would drink the bitter cup of suffering even to the very dregs.

But here they *drank His health*, in mockery of His superscription.

The sight of liquid beyond His reach, added to His misery.

Among the causes of death on the cross, thirst is the chief.

ὄξος. The soldiers also, when they came and brought Him vinegar, derided Him. Major. ἐρέπαιζον. Matt. Mark, and John describe the second offering of vinegar in mercy, but Luke here notes the first offered in mockery. Bengel, Fausset. This first also in mercy. Major, W. & W. και before προσερχόμενοι, omitted. Tischendorf, Alford, Cod. Sinai.

37. And saying, *If thou be the king of the Jews, save thyself.*

King of the Jews. This implied far more bitter contempt of the Jews, than an insult to Jesus.

The Jews crucified their *Messiah*.

He has His title of honor—they have their shame.

Save thyself. Soldiers caught this up from the multitude.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

Superscription. All the tongues of earth were anew to be sanctified for this King.

A criminal, on his way to execution, bore a title hung around his neck.

A tablet naming the crime, was borne before the condemned, and fixed there by the Romans.

Pilate placed this, not because of its injustice, but *absurdity*.

The Turks even now, suspend a tablet to the criminal.

The *Latin*, copied by Mark: *Greek*, by Matthew: *Hebrew*, translated by John.

Pilate was doubtlessly *inspired* divinely to compose it. *The Fathers*.

It announces the innocence, dignity and destination of Jesus.

It testifies of Christ, of God, of men, of redemption, of future hope.

In the lowest depths, God cares for His Son's royal dignity.

Still shows, 1. His majesty. 2. His victory. 3. Foundation of His kingdom. 4. His jurisdiction. 5. His government.

Written. Luke i. 63. See Notes.

Greek. Formed of Pelasgic and Hellenic; original dwellers in Greece. Its use was almost universal throughout the Roman empire; as French is now the language of Europe.

Edicts of Cæsar, to the *Sidonians*, were in Greek and Latin.

So were also the edicts of Mark Antony to the *Syrians*.

That on the middle wall of the temple was Greek, Latin, and Hebrew.

Greek, for the Hellenists, who swarmed through that land.

Latin, for the majesty of the Emperor.

Hebrew, for the populace.

The Passover brought many Hellenists to Jerusalem.

Latin. First spoken in Latium, Italy, and afterwards at Rome.

Principally derived from the Greek, Etruscan, and Oscian languages.

Compared with the Greek, this was spoken by very few.

Christ's sentence pronounced by a Latin judge, and executed by Latin soldiery.

Hebrew. From *Heber*, who outlived six generations of his descendants.

The Hebrew ceased to be a *living* tongue, during the captivity, B.C. 606.

The *Aramaic* form was then common among the Jews.

Christian ministers, *to this day*, still devote their study to these three languages.

The Roman emperors had banners bearing the name of conquered nations and kingdoms borne before them.

"*I have written.*" John xix. 22. Pilate's reply shows a troubled mind.

Rome thus providentially acknowledges Jesus, KING.

Pilate thwarted in his efforts to rescue Jesus from their malice.

His answer shows the bitterness of his resentment.

ἑπιγραφῆ. Luke gives the real order. *Bengel*. Matthew gives the Hebrew; Mark, the Latin; John, the Greek. *Fausset*. John adopts the order of dignity. The Gospel was preached in the same order. *Bengel*. Pilate would not care in executing a stranger

as a slave, to be very exact in the translations. The custom is noted by *Suetonius*. γεγραμμένη, omitted. *Tischendorf, Alford, Cod. Sinai.*

γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, omitted by some of the most ancient authorities. *Alford, Tischendorf, Meyer*; omitted. *Cod. Sinai, Vat. and Eph.*; found in *Alex. and Cant.* Ἑλληνικοῖς. The Greek has continued a spoken language for 3000 years. Alexander's conquests, the interests and necessities of commerce and literature, rendered Greek, the language of Western Asia and Eastern Europe. It was then almost the native dialect of Palestine. Roman tongue for battle; Greek, for converse; Syriac, for prayer. Greek, the language of the world; Latin of Judæa, a Roman province; Hebrew, the mighty sufferer belonged to the commonwealth of Israel. *Parker's Com.*

39. ¶ *And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.*

One of the malefactors. This railer seems to have been a Jew, and the other malefactor a Gentile.

He sneers at Jesus' assumption of the name of *Christ*.

But the penitent directs his thoughts to Him, as *King*.

Railed on Him. There is in him no fear of the judgment of God.

The miracles of Christ to him, are a matter of mockery.

Blind and hard he still continues, under the shadow of the cross.

As others equally hardened, lying on their soft death-beds.

Rare is conversion if health, strength and luxury prevail.

Suffering and blaspheming, prove this man a reprobate.

Christ. Luke ii. 11, and iii. 23. His various names and character.

See Notes.

Thyself and us. He was bold to speak in the name of his crucified companion.

The daring man thought to excite general derision, by his exploit.

Our Lord is silent, and gives his scornful "save," no answer.

Punishment in itself, does not lead to penitence.

An argument unanswerable against the Romish doctrine of purgatorial salvation.

The incorrigible are *hardened* by the stripes inflicted. Rev. xvi. 10.

The fire that softens gold only hardens clay.

The righteous are *humbled*, and their dross consumed. Psa. cxix. 67.

εἶς. Matt. and Mark use the plural. A common idiom many, for one; "*They say*," see Matt. xiv. 17, while in describing the same circumstance, John vi. 8 reads—"One of

His disciples." *Cyprian, Cyril, Augustine, Ambrose, Jerome.* Luke says, the *soldiers* mocked; Matt., *one of them* ran. Luke mentions the *centurion only*; Matt. xxvii. 54, "and *those with him.*" Such discrepancies only teach that *human hands* have copied the divine original text. Two traditions. *Meyer.* Luke more accurate. *Alford.* General expression indefinitely put. *Ebrard.* Both mocked at first, afterwards only one. *Athanasius, Origen, Hilary, Chrysostom, Theophylact, Alexander.* Plural for singular. *Schleusner, Doddridge.* Ambiguity in a word of Syriac origin. *Eichhorn.* The other class of persons taunt Him. The passers by; the priests; the soldiers; now the thieves insult. *Augustine, Andrews, Ebrard, Lichtenstein.*

ἐβλασφήμει. The intoxication of frenzy, after having received the stupefying draught; said, with a side glance of wretched vanity upon the multitude ("I can mock too"). *Stier.* These records not showing the least emotion, a telling proof of their inspiration. *Major.* οὐχί σὺ εἶ. *Tischendorf, Alford, Cod. Sinai.* The interrogative form more strikingly expresses the scorn and contempt intended. *Oosterzee.* λέγων, omitted. *Tischendorf, Alford.*

40. *But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?*

But the other. Perhaps had heard, and believed while in *prison.*

"The one is taken, but the other left." "Even so Father," &c. Matt. xxiv. 40; xi. 26.

God's sovereignty never interferes with man's responsibility.

Christ leaves all His disciples behind in *His* knowledge of divine things.

Rebuked him. One malefactor begins to preach to the other.

He bears witness to the dignity and power of the Crucified.

In the midst of mockery like the blackest hell, this lightning flash of faith in the TRUTH, breaks forth.

It is an appeal in thunder to the conscience of all around.

One cast out from society, the *first to confess* the glory of Jesus.

God will never let faith in Christ's name go down.

If disciples deny and forsake their dying Master, a malefactor will teach what consolation is found in Him.

Dost not thou? A tacit reference to the recklessness of bystanders.

As though, "Let others jeer, but dost *thou?*"

If long a penitent, he had kept silence, amid the general mockery.

His companion in including him in "*us,*" aroused his indignation.

Evidences of genuine repentance and faith, 1. He is concerned for the salvation of his fellow sinner.

2. He frankly makes *confession* of his own guilt.

3. He nobly *testifies* to the innocence of Jesus.

4. He turns to the Saviour to save him, "LORD," &c.

5. He *prays*, "Remember me when Thou comest," &c.

6. He *humbly* begs for *mercy*, asking only to be *remembered*.

Fear. The convictions of the law, lead the soul to dread the penalty.

His filial fear led him to trust his soul to the Redeemer.

Indisputable evidence that the change wrought was by the Holy Ghost.

"Every one who hath heard, and learned of the Father, cometh unto Me." John vi. 45.

"No man can come unto Me, except the Father who sent me draw Him." John vi. 44.

"No man calleth Jesus, Lord, but by the Holy Ghost." 1 Cor. xii. 3.

He may have heard of Christ while he was in prison.

John the Baptist, Peter, James, and we know not how many disciples were imprisoned for their faith in Christ.

ὁ ἕτερος. His words, and those of Zaccheus, the purest Greek in all the Gospels. *Blauknell*. A Gentile. *Bengel*. But He would not have spoken of Paradise to a Gentile. One of the seditious *Jews*, Mark xv. 7. *Rimbach*, *Alford*. He had heard our Lord preach. *Suarez*, *Bengel*, *Pearce*, *Kuinoel*. He had heard Christ's answers to Pilate. *Euthymius*. He was struck by the title over the cross. *Stier*. Convicted by the terrible darkness. *Lightfoot*; by our Lord's prayer for His enemies. *Theophylact*; Christ's shadow. *Baronius*; Christ's Godlike patience and forbearance. *Andrews*. Not converted *on the cross*, but in prison, being instructed by some Christian fellow-prisoners, such as John in Machabrus. *Koecher*, *Bengel*, *Roscnmuller*, *Elsley*. His name was *Dismas*, and his place in Papal calendar is March 25. *Ferarius*. An instance of *sovereign* grace. *DoUdridge*, *Alexander*. A convert under a miraculous call. *Tillemont*, *Hugue*.

ἁγοστής. A plunderer, a robber, a highwayman; an insurrectionist. *Le Clerc*, *Roscnmuller*, *Kuinoel*. οὐδὲ φοβῆ. Dost not thou, *even* thou, in thy extremity? *Scholefield*, *W. & W.* Dost thou also not fear God? *Alford*. For ἐπετίμα αὐτῷ, λέγων, read ἐπιτιμῶν αὐτῷ ἔφη. *Tischendorf*, *Alford*, *Cod. Sinai*.

41. *And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.*

We. He classes himself with the other in condemnation, not in prayer.

Justly. "If I have done anything worthy of death, I refuse not to die." Acts xxv. 11.

Yet some think, such a penalty against God's Word.

It is a morbid charity that tries to nullify the decrees of divine justice.

In some cases it is a *disguised protest* against future punishment.

With others, traceable perhaps to concealed *sympathy* with fellow-workers in sin.

Due reward. Sounds in the ear of Christ, the universal cry of sinful humanity.

This murderer bearing honorable testimony to Christ, among the first fruits of ransomed millions won by the Cross.

Nothing amiss. A remarkable testimony to the innocence of Jesus.

He may have been executed for his part in the very tumults, to the exciting of which, Jesus was charged.

He either knew of the innocent life of the Redeemer, or he founded his opinion on the results of Herod and Pilate's examination.

The worker of such miracles of love, he knew could not but be good.

ἀτοπον, *harm*, Acts xxviii. 6; "*unreasonable*," 2 Thess. iii. 2. The very mildness of terms more strongly avers His innocence. *Meyer*.

42. *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.*

Lord. Acknowledged His divine name when His disciples had abandoned Him.

With a painful sense of his guilt, he did not request *immediate* deliverance. In clearness of conception, strength of faith, he surpasses all.

In the cross, a stumbling block to myriads, he sees a *kingly throne*.

Remember. Contrast the derision of one, with this petition.

Unbelief mocks, faith prays. Neh. xiii. 14.

With astounding faith, in the face of a mocking world.

He puts his confidence in the dying One, whose last garment was taken from Him.

He reads in the deepest night, the superscription aright.

He becomes an *apostle*, at the moment when *the* apostles had forsaken their Lord.

He exhibits charity towards his comrade, in his zeal for God.

From a robber, he becomes a preacher of righteousness.

In the might of his newly born love, he *first* proclaims the cross among the Jews.

His acceptance was a *perfect justification by faith alone*.

Centurion's means of grace very limited, also Syrophenician's.

The penitent thief virtually a teacher of the apostles.

The thief manifests, 1. Fear of God. 2. Love to the Saviour.

3. Honors Jesus as King. 4. Trusts Him as Priest.

5. Confesses his guilt. 6. Shows sincerity by prayer.

7. Expresses his deep *humility*.
8. Forgives his enemies.
9. Suffers no obstacles (dying agonies) to hinder him.
10. Peter, and all but John had forsaken Him, penitent thief owned Him.
11. Almost the solitary witness at that time of the Divinity of Christ.
12. He recognized a kingdom, whose foundation was the cross, unknown even to the disciples.
13. Admonition of a fellow sinner, shows his faith by his works. Jas. ii. 18.

The sheep and the goats of Matt. xxv. here find emblems.

What were the Messianic honors (Luke xxii. 12) of the twelve, to the thief?

What were they to penitent Mary, bathing His feet with tears?

Thy kingdom. Luke iv. 43. What unbelief derides, faith rejoices to accept and trust.

The two ways, in which sinners meet the terrors of eternity.

A prayer worthy of one, who had followed Him with apostles.

All the disciples save John had fled.

Judas had betrayed Him, Peter had denied Him.

Pilate had been weak, the priests and people malicious.

Yet the thief *himself* dying, trusts Jesus dying, to *command* and *open the gates of Paradise*.

He acknowledges Christ's *right* to dispose of kingdoms.

"In that august moment, only think of such a wretch as I."

Apostles could hardly believe, Christ would ever die at all.

κύριε. Omitted by the most ancient authorities. *Tischendorf, Alford, Cod. Sinai. Μνήσθητί*. Perilous to imitate this at the last of life. He would be devoid of sense, who, on seeing a man fall many fathoms deep, without breaking his neck, should try the same experiment. *Vischer*. It is often quoted to prove the validity of death-bed repentance.

"There was one, that none might *despair*,
And but one, that none might *presume*." *Young*.

No one dare limit the Holy One of Israel. But *here* is no evidence of an eleventh hour repentance. Convicts were *often confined for years in prison among the Jews*, Gen. xxxix. 20; 1 Kings xxii. 27; Jer. xxxvii. 21. This felon may have heard some fellow-prisoner (Matt. xiv. 3) unfold the doctrines of grace. "What a man soweth," &c. Gal. vi. 7. This is the only case in the Bible in which an eleventh hour repentance is even pretended to be found. He repented after joining with the other malefactor in his mockery. *Ambrose, Lange*. If he had not blasphemed, who knows if the Lord would have converted him. *Zinzendorf*. Among the miracles during the Passion, none greater than this malefactor's faith. *Spencer, Heyne*. In its features the case can never be repeated. *Parker*. His conception of Christ's kingship in advance of the apostles. *Lightfoot, Bengel*. We are such slaves to an *average experience* in religion, that we are sceptical

with regard to anything greatly transcending it. *Brown*. "Remember," implies, 1. The soul survived the body. 2. The world to come is one of retribution. 3. That Christ had a right to a kingdom. 4. That His kingdom was in a better world than this. 5. That Christ would not keep this kingdom to Himself. 6. That He would bestow it on those who are penitent. 7. The key of this kingdom even then hung at Christ's girdle. 8. He rolls his whole salvation on Christ. *Ness*.

Ἐλθῆς, the chief word in the clause, *at Thy coming, in Thy kingdom*. ἐν τῇ βασιλείᾳ σου, *in regnum tuum*. *Vulg.* The *A. V.*, following the *Vulgate* (so also *Luther*), renders this, "into thy kingdom," which is a sad mistake, as it destroys the force of the expression. It is, *in THY KINGDOM—WITH THY KINGDOM*, so "shall come in His glory," *Matt.* xxv. 31, which *A. V.* has rightly translated. *Alford*. Thy kingdom upon earth. *De Wette, Neander*. A present manifestation of His kingly power. *Stier*. His hope of the Messiah was that of a Jew. *Lange*. Christ was the centre of His kingdom. *Trench, Scholfield*. Faith in Christ, and confession of Him, can never fail the penitent. *Luther*. This faith shan.ed all that stood by, even the twelve apostles. *Kollock*. This thief is an example of electing grace, and good works as its fruit, whilst death-bed repentance is rarely genuine. *Baxter*. This thief would fill a conspicuous place in a list of the triumphs of faith, supplementary to *Heb.* xi. *Alford*. This man's faith dogmatically considered was truly astounding. *De Wette*. Not free from carnal ideas of the Messiah. *Oosterzee*. The well known epitaph of *Copernicus*.

*Non parem Paulo veniam requiro, gratiam Petri neque posco,
Sed quam in crucis ligno dederis latroni, sedulus oro. Oosterzee.*

43. *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.*

Jesus said. This is the second word from the cross.

The first was one of intercession, the second of promise.

The first secures a term of grace, the second throws open the door of mercy.

The first has for its end justification, the second glorification.

The first executes the *priestly* function, founded on His death.

The second, His *kingly* office, while under supreme contempt.

Unto him. The taunts of the others, He did not notice.

He had not seen so great faith even in disciples. *Luke* vii. 9.

It was to Him "a song in the night." *Psa.* lxxvii. 6.

Verily. Implies Divine authority, to make the grant of Paradise.

He cannot see these criminals, without adding to His own agony.

In the *hearing* of all that preceded, Jesus had kept silence.

No one supplicates in vain. He cannot now keep silence.

Hatred is silent, and His love has the last word.

His joy over this returning penitent, breaks forth into praise.

No strengthening angel from heaven, could have been more welcome.

On the cross, He Himself has a foretaste of Paradise.

His sacred "*Verily*," recalls the "*Verily, verily*," of former days.

In this word all is certainty. 1. The sincere penitence of the thief. 2. His merciful acceptance. 3. The assurance of future life. 4. The promise of reunion with Jesus. 5. The instant fulfilment of his prayer.

The infinite willingness of Jesus to save to the uttermost. Heb. vii. 25. *No man* ever received so strong assurance of forgiveness.

Yet he was never baptized, and never had communed.

Romanists vainly say, Christ's *blood* from His side *sprinkled* him.

Christ about to open again the closed gates of Paradise.

God's sovereign mercy is seen, "one taken, and another left," Luke xvii. 36.

To day. A significant reply, granting more than was asked.

His prayer referred to the time future. Verse 42.

Our Lord's reply clearly disposes of the question, as to the conscious existence of the soul after death.

Note, the Lord replies *definitely*, to all he asked.

The appeal cried "Lord," He says "Verily I say," **I, Jehovah.**

He asked for *remembrance*; perfect fellowship is promised.

A long future delay gives place to "*To-day*."

The "kingdom" gives place to the splendors of heaven *itself*.

The limitless glory of Grace, here begins its dominion.

Golgotha becomes an absolving judgment seat.

The stake of the cross, becomes a throne of grace.

Death-bed to the Christian, is as the cross to the malefactor.

From it, he turns a supplicating eye to the cross of Jesus.

Conversion of the thief, gives no encouragement to a death-bed repentance.

His knowledge is far too great, his faith too mature.

His confession too sound, his penitential love too strong.

He seems to comprehend the entire plan of salvation.

God can do a great work in a short time.

At the resurrection, "In a moment, in the twinkling of an eye, we shall be changed." 1 Cor. xv. 52.

Paradise. This word is used of the garden of Eden by the LXX. Gen. ii. 8.

Jewish name for *Hades*, where the righteous await resurrection.

It was a name for the heavenly abode of the blest. 2. Cor. xii. 4. Rev. ii. 7.

Note how near each dying believer is to glory. Luke xvi. 22.

In the hour he departs, he is with Christ. Phil. i. 23.

We are putting on weeds of *mourning*, they are *rejoicing*.

Death to an unrenewed soul a solemn thing, to a believer, "*gain*."

Phil. i. 21.

This word was consolation to the females around the cross.

Here grew happier trees, than Golgotha ever knew.

He uses the most august term for the seat of happiness,

Amidst the profoundest depths of His own sufferings.

This word from the second Adam, implies the curse undone.

Death overcome, He reinstates men in their lost mercies.

The crown of thorns, typical of the sorrows of earth.

The cross, an unfolded banner publishes in three tongues His victory.

His arms spread, would embrace the salvation of the world.

He receives the homage of the dying thief, and opens heaven to him.

ὁ Ἰησοῦς, omitted. *Tischendorf, Alford, Cod. Sinai.* σήμερον, "To day, I say unto thee." *Baronius, Bossuet.* Such punctuation *absurd.* *Olshausen.* It contains a *bis dat, qui cito dat.* Between his own and the malefactors' death, Christ might perform His triumphal course through the *under world*, and yet be in Paradise on the same day. *Stier.*

παράδεισος. A word of Persian origin, signifying a *park* or *garden.* *Herodotus, Xenophon, Diodorus.* The region of Hades appointed to the righteous. *Talmud, Buxtorf.* Paradise did not become the resting place of the righteous until Christ came. *Arnult.* Paradise first opened by the second Adam. *Chrysostom, Brentius.* A new Paradise was founded. *Lange.* Another form of consolation, "*Be of good cheer.*" *Stier.* Abode of joy in Hades. *Meyer.* A desire to decree the dogma of *purgatory*, pretends to find proof here. Strangely misled by 1 Peter iii. 19. Jesus is made to announce His triumph to the imprisoned spirits in a place or state of imperfect bliss. *Alford.* *Leighton*, on 1 Peter iii. 19. His soul goes to Hades, and His spirit to the Father. *Olshausen.* A part of Sheol appointed to Gehenna. *Grotius.* Not the heavenly Paradise, 2 Cor. xii. 4; Rev. ii. 7; but a part of Sheol, opposed to Gehenna and called indifferently Paradise and Abraham's bosom. *Oosterzee, Wordsworth.* Regions of Paradise not heaven. *Tertullian, Origen, Wetstein.* Christ promised more than he asked. *Rosenmuller.* Not heaven proper, for David Himself had not yet reached it, Acts ii. 34. *Irenæus.*

41. *And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.*

Sixth hour. Pilate delivered our Lord to the Jews about 6 a.m.

Day in Winter and Summer was divided into four periods of three hours each.

To each of these periods, the term *hour* was applied.

The night was divided into four co-equal watches.
 They crucified Him about 9 a.m. 15th of month Nisan.
 Persons generally lived two or three days on the cross.
 The darkness began about 12 o'clock and lasted till about 3 p.m.
 Romans reckoned from midnight, Greeks from sunrise.
 Our exact time, unknown to their water clocks and hour glasses.
 No imagination ever produced a poem, equal to this reality.
 Loud thunder tones from above and within, *interpret* the Cross.
 The Cross, a tree which bears fruit without blossoms.
 This is the second centre of history, the history of histories.
 A revelation of "*the deep things*" of the Godhead. 1. Cor. ii. 10.
 The suffering, dying, and rising of Christ, type of the conflict between
 light and darkness.
Darkness. During full moon in Passover, an eclipse of the sun
 impossible.
 Nature was in mourning for her Son and Lord.
 Signs were wrought before all Israel at the giving of the Law.
 The desperate stupidity and unbelief of men, are roused. Heb. xii. 26.
 At His birth, night became bright, as though heaven dawned.
 At His death, day darkened into a miraculous night.
 But one Evangelist tells of the bright birth-night. Luke ii. 9.
Three inspired witnesses, tell of that supernatural *darkness*.
 The veil on the hearts of Jews, a thicker darkness.
All the earth. Gr. *over all the land*; extent unknown.
Ninth hour. Infinitely important, to the Lord, His friends, to the
 world, to His Father.
 The wonders of Nature, tell of the honors of the dying Saviour.
 The ministry of the Spirit, abolishes the letter of the O.T. Col. ii. 14.
 The heathen oracles were henceforth doomed to *silence*.
 The whole empire is in sackcloth, when a monarch dies.
 To day, the whole creation is in gloom at the death of Jesus.
 Darkness lasted three hours, half the time He hung on the cross.
 After a long silence, this unearthly gloom preceded His death

ἡδὴ added after ἦν. *Tischendorf, Alford.* ἔκρη. Crucified the third hour (9 o'clock).
 John make Pilate intercede at the sixth hour, 12 o'clock. John, writing for the Asiatic
 Churches, uses Roman time (*i.e.* begun at midnight). Luke uses Greek, (beginning at
 sunrise). *Greswell, Andrews.* Uncertain if Jewish and Roman time differed. *Becker.*
 Luke never used the Roman. *Meyer, Alford.*

σκότος. *Phlegon* a chronicler, under *Hadrian*, and *Thallus*, of the second century, are supposed to allude to it. *Josephus'* omission favorable to Christianity. *Major*, *Eusebius*, *Gospel of Nicodemus*. The gloom preceding an ordinary earthquake. *Paulus*, *Lange*, *Milman*, *Olshausen*. Miraculous; partial until the ninth hour, then total. *Meyer*. verse 44 the effect, 45 the cause. *Oosterzee*. *Dionysius* the Areopagite cried out, "God is suffering. or the world is perishing." *Suidas*, *Heubner*. *Thamus* the Egyptian pilot heard a voice—"Great *Pax* is dead." *Plutarch*, *Wetstein*. Dense clouds. *Bloomfield*.

τὴν γῆν. Judæa alone. *Erasmus*, *Meyer*, *Alexander*, *Ebrard*, *Olshausen*. The word applies to the world. *Major*; whole world. *Lange*, *Grotius*. As far as their present knowledge extended. *Alford*.

45. *And the sun was darkened, and the veil of the temple was rent in the midst.*

Sun darkened. Unspeakable solemnity deepens the wonders of the crucifixion.

Secret connexion between the kingdoms of Grace and Nature.

Nature was in mourning for the greatest of her sons.

Light and darkness united at His death on Calvary.

The night of suffering, with light of divinity incarnate.

The night of death, with light of resurrection hope.

The veil. There was one veil *before* the sanctuary.

The other *between* the sanctuary and Holy of holies. Heb. ix. 3.

The latter intended. Heb. ix. 7; x. 19. Cherubim in needlework covered it.

Its texture was cloth and leather, looped at either end.

Suspended on four columns covered with gold.

Temple. Luke i. 9; and ii. 27. See Notes.

Rent. Typified the passing away of the Jewish dispensation.

It testifies a new dispensation begun, a perfect atonement made.

It being high day, incense was being offered by the High priest.

The midst. Being suspended by the two corners, one half fell each side, exposing the Holy of holies.

The middle wall of partition no longer divided Jew and Gentile. Eph. ii. 14.

Humanity now has free access to God's sanctuary.

The great pall spreading over the nations, is rent. Isa. xxv. 7.

Heaven and earth unite in honoring the crucified Lord.

Miracles of nature and grace accompany the salvation of mankind.

His funeral, how it was tolled from above, and performed on earth!

Saints arose. Matt. xxvii. 52. Christ dying rent the rocks, but rising, gave life to the dead.

ἠσκορίσθη. The earth darkened until the ninth hour, *then* the sun became dark also. *Meyer*. Genuineness of this verse doubted. *De Wette*; cancelled. *Griesbach*. Sympathy of nature with humanity. Tradition speaks of similar phenomena at the death of Romulus, Cæsar, and others. The strikingly expressed idea in the well known—*Sol tibi signa dabit, solem quis dicere falsum audeat*,—became on this occasion a reality. *Oosterzee*. His mother, after the darkness, committed to John. *Kraft*. John took her to a hired house. *Greswell*. One occupied at the feast. *Stier*. She is spared the pain of seeing His last agonies. *Bengel*.

καταπέτασμα. It was not the first veil, but the second, dividing the Holy place from the Holy of holies. *Ellicott*. Being suspended by two corners, the priest entered by side of it. *Lightfoot, Larmey, Elsley*. From Luke's account it might seem as if the veil was rent before the death of Jesus. Matthew's details (xxvii. 51) correct this. *Alford*.

46. ¶ *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

Loud voice. Exhausted nature with men, cannot thus be heard. But Christ's divinity ever sustained His humanity.

Those words of mysterious import *Cok* ii. 15., may refer to this cry.

Father. Victory of faith. His confidence in the divine love triumphs over all.

His last word stretches on to eternity.

It announces His entrance into the presence of God.

It is finished. *John* xix. 30. His farewell greeting to suffering on earth.

INTO THINE HANDS. His entrance greeting into heaven.

His last avowal, "I am the Son of God," and dies!

Stephen prayed, "Lord Jesus, receive my spirit." *Acts* vii. 59.

His death shews 1. The greatest tranquillity of mind. 2. The highest love to man. 3. The greatest mediatorial power. 4. The greatest glory of the Son.

The triumph of Christ's enemies, ends in their overthrow.

By the *tree* Paradise was lost, by the *tree* of the Cross it was regained.

Into thy hands. He does not yield Himself up to the blind power of nature.

A word of Scripture, the torch which lighted Him through the valley.

He lived in the Scripture, and died with it, on His lips. *Psa.* xxxi. 5.

'Tis not the battle cry of a conqueror, fighting his way to victory:

Nor the death-cry of a spirit, struggling into eternal security.

This surrender expresses a profound repose after toil.

A majestic word of divine authority, not His death sigh.

Into His Father's protection, power, and keeping He committed Himself.

We know but little after death. This word is enough.

Death is a vanquished enemy, robbed of his sting.

Paul had committed his immortal hopes to Christ. 2 Tim. i. 12.

My Redeemer dies for me, how ought I to live?

Since His death, we need no more sacrifice for sin. Heb. x. 12.

Like a grain of wheat, He dies to bear much fruit.

I commend. An act of faith, an act of dignity, revealing the dying
LORD.

His dying was not the *passive* dying of any other man.

At the mysterious moment, He deliberately *returns* His life. John x. 18.

He does not lose His consciousness, for one vanishing instant.

His death is the act of His own WILL, in the full vigor of life.

There was no obscuration, gradual weakening, or convulsion.

Like His birth, His death was the only miracle of its kind.

Death, to Him His last act, His stepping into Paradise.

He came from the Father, He goeth to the Father. John xvi. 28.

In this act He commits all the spirits of the sanctified, as one with Him,
to the Father.

The dying word of the Conqueror and Forerunner, becomes our test-word.

What kind of "*finish*," wilt thou my soul bring before God?

My spirit. His human spirit, He does not mention His body.

Be willing to die *where*, and *how*, God pleases.

Not under gorgeous canopy, but poor, naked, on the cross, Jesus dies.

"This much I do for thee, sinner, *what wilt thou do for Me?*"

He gave up the ghost. *Breathed His last.* Neither Matt., Mark,
John or Luke say "He died."

An act of divine sovereignty, true of no creature.

No creature can detain his spirit, demanded by God. Ecc. viii. 8.

Ordinarily, the crucified lived one, two, three, or four days on the cross.

Sad prospect, "the Resurrection and the Life" dies. John xi. 25.

The earth did quake. Matt. xxvii. 51. Jerusalem's temple and
towers totter.

Of all the earth, the cross of Christ alone, is unshaken.

line. Of the seven words on the cross; 1. The *object* of the redeeming work. 2 and 3. Its *fruit* and *power*. 4. Its *price*. 5. Its *extent*. 6. Its *consummation*. 7. Its perfect *end*. *Drasche.* 1. Contains his whole doctrine concerning forgiveness. 2. The restoration of that which was lost in Adam. 3. Corrects a mistake concerning His mother, which has filled ages with its sad results. 4. Pierces the depths of humanity, struggling towards a Redeemer. *Stier.* A parallel with the seven petitions of the Lord's prayer. *Gengel.*

παραθήσομαι. Commendo. *Vulgate*; I will commend. *Bengel.* Coriolanus, going into exile,—“Friends to you, I commend my children.” *Bloomfield.* *παρατίθεμαι.* *Tischendorf, Lachmann, Cod. Sinai.* The crisis, when the sudden horror of death came near. *Ebrard.* A flying from the terrific form of death, into His Father’s arms. *Lange.* He is infinitely elevated above the poor question of mortals,—“To be or not to be?” *Krummacher.* Act of His holy will. *Greswell, Alexander, Jones.* Came naturally. *Pearson, Ellicott, Andrews.* Breaking of His heart, caused by mental anguish. *Stroud, Richter.* Huss, on his way to the funeral pile, repeatedly said, “I commit my spirit into thine hands, O Lord.” Multitudes have innocently used, “*I commend,*” but Stephen more properly says “*Receive.*” The Father received Him in dying, He receives us. *A d. terminate delivering up of His spirit to the Father. Alford.*

πνεῦμα.—Luke i. 25. He deposits His spirit as a jewel, hoping to receive it again on the third day. *Rimbach.* The dead appearing in the Scriptures without a body, called *πνεύματα*, Acts xxiii. 8, 9.

ἔξηνευσεν. Term used by *Homer, Euripides, Aesch., Sappho*; Breathe out or expire. *ἔξέπνευσεν* used also by *Mark.* *Matt.* has ἀφῆκεν τὸ πνεῦμα, *emisit spiritum.* The A. V., a phrase of our own times. Acts v. 5, a very inexact translation. John only of the disciples present. *Stier.* The order of the events:—Before the darkness, 1. Prayer for enemies. 2. Promise to the penitent thief. 3. His charge to John. 4. Cry of distress. 5. “I thirst.” 6. “It is finished.” 7. Commending His spirit. *Stier, Greswell, Andrews.*

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

The centurion. Luke vii. 2. See Notes.

His testimony, undoubted inspiration of the Holy Spirit.

What was done. He had listened to the seven words of Christ from the cross.

A divine significance of sound, in the seven-toned symphony.—

The *first* gracious word embraced a guilty world.

The *second* invited all in distress, to their sympathizing King.

The *third* a pledge of His care of all He leaves upon earth.

The *fourth* in its mysterious depth, the kernel of redemption.

The *fifth* a touching appeal, to the moral sympathies of our nature.

The *sixth* the sublimest, widest, and most boundless of the series.

The *seventh* the seal of the faith of all the disciples of Christ.

Glorified God. First fruits of His death, not a doctor of the law.

Nor Pharisee, nor Jew, but a Gentile soldier, who glorifies God.

During three hours darkness, light dawned on his pagan mind.

The moment of Christ’s death, was, to him, one of a new life.

He was a type of Jews rejected, and of the Gentiles called.

They that were with Him, &c., Matt. xxvii. 54. Roman soldiers, *Gamblers* beneath the cross, became *confessors*.

Those who cast lots for His coat, at the end, become witnesses of His Divinity.

Military guard beneath the cross, become a camp of peace.

Certainly. In *very truth*, he thus endorses all Christ said.

He approves His divinity, in calling God, HIS FATHER.

His enemies' testimony, was "He made Himself the Son of God." John xix. 7.

Righteous man. Perfect, *Tyndale*. Just, *Wickliffe*. A common appellation of the Messiah.

ἐκατόνταρχος. Luke relates it as supernatural. *Lightfoot, Bengel, Greswell, Luthardt, Meyer*. Ordinary fact. *Calvin, Tholuck, Ebrard, Ewald, Alford*. δίκαιος. *Truly this man was righteous*. E. V. wrongly and ungrammatically rendered. It makes "a righteous man" (Luke) stand in the place of "the Son of God" (Mark). *Alford*. "Truly this man was just, i.e. truthful. He was the Son of God, for he asserted it." *Alexander*. Probably Luke explains by δίκαιος ἦν, the sense in which the centurion used the words νῖος ἦν Θεοῦ. *Wordsworth*. The echo of superstition as well as voice of sincere faith. *Oosterzee*. Centurion's conception, our Lord was a demi-god. *Meyer*. Mark fills out Luke's expression. The centurion doubtless spoke in Latin.—*Homo justus erat Filius Dei*. Hence the article is wanting in the Greek, as the Latin is without that part of speech. *Stier*. Centurion, a convert. *Theophylact*.

48. *And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.*

All the people. Gr. *the multitudes*. Witnesses were many at the *Passover*.

Between one and two million of Jews, from all parts, were there.

Each one had doubtless heard of Jesus of Nazareth.

At that sight. They saw sights, they did not come to see.

The things. The sun darkened, earthquake, rending veil, &c.

Smote their breasts. Sign of self-accusation. Luke viii. 52 ; xviii. 13

The voice of reason and *conscience*, gave this testimony in answer.

After the fearful prodigies, we hear no more raillery.

Both Jew and Gentile left Calvary, self-condemned.

Proud Pharisees who scoured the death of the Saviour, after witnessing the sun darkened, veil rent, and nature sighing, found no rest on their couch that awful night.

The best friend the preacher has in his congregation, is *conscience*.
 He who desires peace verily must make it his friend.
 Thus the hearts of men were prepared for the Pentecost.

ὄχλοι. The priests and scribes, not the people, had derided. *Poole*. Matt. xxvii. 39 seems to imply the contrary. *Stier*.

49. *And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.*

Acquaintance. John had led Mary to his own home. John xix. 27. Peter was wandering broken and dispirited.

The sheep were scattered, since the shepherd was smitten.

Women. Female fidelity remained unshaken, among many faithless. "Last at the cross, first at the sepulchre."

Love kept her place, when faith suffered shipwreck.

Hope weary and faint had folded her wings in despair.

The apostles selected to erect His kingdom, were not there.

The Bible incidentally, but with divine wisdom, honors the character of females.

Ever a sign of a very *bad heart* to speak contemptuously of the sex.

Galilee. Luke i. 26. See Notes.

Afar off. Many disciples follow Him at a *distance*. Matt. xxvi. 58.

Beholding. Includes all which had taken place, since the moment of crucifixion.

Sacred evening of rest on Golgotha, our Saviour's sufferings ended.

The rest of friends waiting, and the rest of the holy grave.

The Roman guard were required to be present all the time.

50. ¶ *And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:*

Joseph. Born in Arimathæa, dwelt in Jerusalem.

Wealthy, "He was with the *rich* in His death." Isa. liii. 9.

He did not consent to the deed of his colleagues, verse 51.

He lacked moral courage to protest against their crime.

Through fear of the Jews he had not publicly avowed his discipleship.

John xix. 38.

Some confessed Christ living, Joseph first, after His death.

Christ has friends, of whom the world knows nothing.

They are the Lord's hidden ones. *Psa. lxxxiii. 3. "Lilies among thorns."*

Cant. ii. 2.

"Seven thousand had not bowed the knee to Baal." *1 Kings xix. 18.*

Counsellor. "*Honorable.*" *Mark xv. 43.* Of the 70 members of the Sanhedrim.

"Blessed is the man that walketh not in the counsel of," &c. *Psa. i. 1.*

A good. Compassionate, *JUST* as to the law.

Every *good* man is also *just*; but the converse is not true.

Luke mentions the whole (*good*) before the part (*just*).

Paul in *Romans v. 7*, observes the strict difference between those words.

Ἰωσήφ. Tradition sends him to Great Britain, by St. Philip. A.D. 63. He is said to have settled in Glastonbury, Somersetshire. There he built, of wicker twigs, an oratory, germ of the present abbey. The staff he planted, produced the *Glastonbury thorn*, blooming on every *Christmas*. *Smith.*

βουλευτής. A member of the Sanhedrim. *Major, Campbell.* A city magistrate. *Grotius.* One of the council chamber of the temple. *Lightfoot, Macknight.* ἀγαθός, *benevolent*, and δίκαιος, *upright* in duties to others. *Doddridge, Olshausen.* A large-minded benefactor. *Fausset.*

51. (*The same had not consented to the counsel and deed of them;*) he was of *Arimathæa*, a city of the Jews: who also himself waited for the kingdom of God.

Consented. Refused to vote in the Sanhedrim for Christ's death.

If anything wrong goes on without your consent, at least do not approve the act. *Vers. Ger.*

Arimathæa. The birthplace of Joseph, now identified with *Ramleh* in the vale of Sharon, eight miles from Joppa, 24 miles N.W. from Jerusalem.

It stands beautifully on the verge of the valley of Sharon.

The land begins to rise into the mountains of Judæa.

The walls of Joppa and the heights of Cæsarea are in view.

Samuel's birthplace. *1 Sam. i. 1.* In the mountains of Ephraim.

Surrounded by olive groves, palm trees, kharobs, and sycamores.

It has five mosques, a Latin convent, and 3000 inhabitants.

A tower 120 feet high, built by Saracens in 718 A.D.

Ruins cover miles. It was taken by Crusaders 1150 A.D., is now held by Turks.

Waited. His faith was strong in the Messiah's spiritual Kingdom. It denotes the hope of every faithful Israelite from the time the promise was first given
Kingdom of God. Luke xi. 2. See Notes.

Ἀρμαθαίας. Place of residence, instead of birth, hence his burial place was not at Jerusalem. *Michaëlis.* District belonging to the Samaritans, was given to Judæa by Demetrius. *Beard.* προσεδέχετο. Expecting the kingdom of the Messiah would be established by Jesus. *Stier.* καὶ αὐτὸς omitted. *Alford, Tischendorf, Lachmann, Cod. Sinait.*

52. *This man went unto Pilate, and begged the body of Jesus.*

This man went. *Before sunset*, at which time the Sabbath began. Roman custom left the bodies on the cross, till devoured by birds. A heathen barbarity forbidden by Jewish law. The event which crushed many hopes, inspired his. In this sacred office Nicodemus assisted him. John xix. 39. Nicodemus brought 100 pounds weight of spices for embalming.

Pilate. Luke xxiii. 1. Hated by the Jews, he hated them in turn. His heathen spirit constantly resisted Jewish intolerance. Pilate's scorn of the Jews made him sympathize with Jesus. The moral impression, and mysterious religion of the Messiah, The warning of his wife, all made a strong impression. Matt. xxvii. 19. He tried to deliver Him from motives of vengeance, easily read. Too weak and unrighteous, to pronounce a sentence of justice. His carnal wisdom, was overmatched by the superior cunning and malice of the Jewish priesthood.

A type of the complete unbelief and worldly-mindedness, of Roman civilization.

Went boldly. Mark. "*Perfect love casteth out fear.*" 1 John iv. 18.

Begged. Procurators sometimes granted such favors for money, when the victims were not infamous.

All things heretofore tended to His deep humiliation. Extraordinary providence protects His remains from profanation. Soldiers' insults, are followed by tenderest attentions of refined friendship. The scourge, the buffet, the spittle, by spices and delicate perfumes. The mock robe and thorny crown, by pure white linen and a new tomb. His early death prevented the usual profanation of breaking the legs.

Hunger, thirst, exposure, cramp, spasms brought a sure but tedious death.

The law would have had Jesus, dying with the thieves, buried *with them* also.

But Providence provided a friend and a rocky tomb.

τὸ σῶμα. Verres took a bribe for delivering up malefactors. *Cic. Ver. v. 45.* By a miserable pretence of the production of quasi-ancient manuscripts, sceptics tried to show Joseph discovered traces of life in the body of Jesus. *Oosterzee.*

53. *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.*

Took it down. The law required this to be done about sunset. *Deut. xxi. 23.*

Wrapped. Proves the reality of Christ's death.

Incarnation, parables, miracles, teachings in vain, had He not died.

The *centurion* who executed the decree of Pilate,

The *friends* who took Him from the cross,

The *women* who beheld the lifeless corse,

The *priests* who sealed the grave and set a watch,

The *soldiers* who guarded the sepulchre, all WITNESSES of His death.

Linen. Flax 3000 years ago was manufactured in Egypt.

Criminals executed, were folded in ragged winding sheets,

That their atonement to justice might be increased.

Sepulchre. Luke xi. 47. Modes and time of Oriental burial. *See Notes.*

Present site selected by those ignorant of the true spot, in the time of Helena, 332 A.D.

Multitudes of *traditions* notoriously erroneous as to sites.

They have no weight whatever as *evidence*, to one examining the topography of Jerusalem.

The church of the Holy Sepulchre stands in the midst of Old and New Jerusalem.

Selected as *central, safe from assault*, and having a *convenient cavern.*

Kings, prophets and priests alone buried *within* city walls.

The Hebrews from the time of Abraham, hewed tombs in the rock.

"All the kings lie in glory, every one in his own house." Isa. xiv. 18:

Divided into several chambers, called the "chambers of death." Pro. vii. 27.

"Thou hast hewed thee out a sepulchre in the rock (Heb. solid rock)." Isa. xxii. 16.

Of the Kenites, "Thou puttest thy nest in a rock." Num. xxiv. 21.

It was Joseph's *own* tomb. Matt. xxvii. 60. In a *garden*. John xix. 41.

Samuel was buried in a garden at Ramah. 1 Sam. xxv. 1.

Manasseh and Amon were buried in gardens. 2 King. xxi. 18.

Tomb, a resting place. Job. iii. 13. A long home. Ecc. xii. 5.

Jews felt *disgraced* not to *own* a burying place.

They thought it *charity*, to bury the neglected dead bodies.

Zealots were branded as *neglecters* of their dead.

Hewn. Not sunk in the earth, but out of the side of the rock.

Egypt and Palestine are now full of these rocky sepulchres.

Rock. There could be no trap door, by which the body could be removed.

Was laid. Proves the risen person, was none but Jesus.

A *virgin* mother, an *unbroken* vessel, a *new* grave.

This last is noticed as a mark of honor.

For *ἀπό, ἀπὸν*. Tischendorf, Alford, Cod. Sinai. *μνήματι*. Luke xi. 47. Gr. literally a *memorial*. Not cut downwards, but *horizontally* in the rock, implied in *τῆ θύρα*, Matt. xxvii. 60. The spot where the crucifixion took place. Cyril, Alford. The place of crucifixion, *Golgotha, skull, a hill*. Alexander, Winer, Meyer. Centuries have left men in the belief the present Church of the Holy Sepulchre covers the tomb of Joseph. Mount was not named three first centuries. Robinson. True site known down to Titus' siege, 70 A.D., and to the second Hadrian, 136 A.D. (very doubtful.) A church was then erected upon it. Chateaubriand. From 136 to 324 we know nothing except that a temple to Venus was erected thereon. Eusebius. Later Venus' statue was erected there. Jerome. Helena erected a church on its present site, 332 A.D., Constantine learning it by immediate *revelation*? Eusebius. Coin of Antoninus Pius, C.A.C. Colonia, Actia Capitolina. Winer, Taylor. Moderns denying the present site. Wilson, Barclay, Bonar, Stewart, Arnold, Meyer, Ewald, Robinson; defending it. Tischendorf, Olin, Lange, Alford, Friedlieb; undecided. Stanley, Ellicott, Winer. Historical argument favors, topographical opposes the present site. Andrews.

54. *And that day was the preparation, and the sabbath drew on.*

And that day was, &c. Gr. *and it was the day of preparation.*

Sabbath drew on. Gr. *began to dawn*, an illumination by lamps.

The conventional Jewish day began at sunset.

All theories about our Lord's state during this period are mere hypotheses.

The Sabbath spent in the sepulchre, the last of the Old dispensation.

His enemies embittered that Sabbath to His friends, *securing* the corpse by a seal and watch.

They had often accused the Lord of Sabbath-breaking.

But now, to secure the corpse of their victim, they deliberately desecrate the day.

παρασκευή. That particular part of Friday which was looked upon as the commencement of the Sabbath (*προσάββατον*, Mark xv. 42). Highly probable between five and six o'clock is intended. *Oosterzee*. *ἐπέφωσκε*. The *lighting of candles*. *Gill*; sunset. *Patritius, Andrews*. Sabbatical candles for searching for leaven. Jews called the evening (the beginning) of a day, "light." *Lightfoot*. The rising of the evening star. *Poole*; the rising of the moon. *Bengel*; the dawning of the next morning. *Cocceius*; Sabbath dawned. *Campbell, Wetstein, Kuinoel, Gesenius*. A Syrianism. *Michaelis*. Not of Saturday but the *legal Sabbath*. *Oosterzee*. Luke, a scholar from Antioch, could never use an improper word. *Marsh*. Second *καί* omitted. *Tischendorf, Alford*.

55. *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.*

Women. Mary Magdalene and Mary the mother of Jesus. Matt. xxvii. 61.

The Saviour dead, draws by love, and will for ever draw.

Galilee. Luke i. 26. See Notes.

Beheld. Witnesses of His identity, and of the fact of His burial.

The sepulchre. A memorial of the impotent malice of His enemies.

The evidence of the end of His sufferings, and beginning of His glory.

The scene of the burial of the sins of the world.

The pledge of the Christian's rest in the grave.

καί omitted. *Lachmann, Tischendorf, Alford, Cod. Sinai*. *κατακολουθήσασαι*. The strengthened expression seems to point out a following downwards, *κατά*, as far as into the sepulchre. *Oosterzee*.

56. *And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.*

Returned. Shortly before sun-set, to their homes in Galilee.

Their labors of love the greater, because attended with more care and expense.

Spices. *They* believe Him dead, and show no hope of His resurrection. *Dry* drugs—500 servants bore those for Herod's embalming.

Ointments. *Liquid* drugs, Egyptians filled the body with spices. The Jews simply wrapped the body round with spices.

Not aware of the 100 pounds prepared by Nicodemus. John xix. 39.

Love asks not how *little* will suffice, but how *much can it do?*

It is great *gain* to *lose* one's money, for Christ's sake.

Crises in Providence, bring to light the secret friends of Christ.

We look in vain for the scattered sheep. Where are the eleven?

The care of the body of the Shepherd, cannot assemble them.

Love for the Lord, changes women into heroines.

Rested. Contrast their rest with the priests' remorseful anxiety.

Eager to embalm Him, but would not sin, to do it.

Coming sooner, the rudeness of the soldiers might molest them.

Waiting, they found the guard dispersed, and their Lord risen.

Christ's rest in the sepulchre, claimed the whole Sabbath.

Sabbath. Far more binding than the rest of the feast.

Apostles understood no abolition of the day by the Saviour.

He denounced human traditions, trammeling His command.

He firmly maintained works of mercy, were no breaches of the Sabbath.

It is but a step from "No SABBATH," to "No GOD."

Destroying the sabbatic rest inflicts a grievous injury on the human race.

The great Sabbath. 1. The history. 2. The warnings. 3. The importance of this momentous day.

The great Sabbath. 1. A festival of delusive rest to Israel. 2. A day of refreshing rest to Jesus. 3. A pledge of recovered rest to sinners. 4. A time of active rest to the Father. 5. A type of the rest remaining to the people of God. Heb. iv. 9.

ἡσύχασαν. Their labors had taken hours, and the Sabbath dawned, finding them still engaged. *Norton.* Egyptian embalming complete; Jewish, superficial. *Michaelis.* Nicodemus having prepared 100 pounds weight, points to customary full embalming. *Friedlieb.* A mark of love. *Alexander, Greswell, Andrews.*

σάββατον. The *Seventh Day Sabbath* died and was buried with Christ, and rose again with Him, to new life and beauty, on the *First Day* of the week, hence called *κυριακή, dies Dominicus, or the Lord's Day.* *Wordsworth.*

CHAPTER XXIV.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

First day. The first Lord's day of the new creation.

The *Resurrection* spreads a brilliant dawn over the earth.

The morning of eternity will continue to beam with its light.

Very early. Gr. *the deep dawn*, hopeful twilight, the dawning day.

They came. Mary Magdalene, Mary mother of James, Salome and Joanna.

The first pilgrims went sadly to the sepulchre and came joyfully away.

"Heaviness may endure for a night, but joy cometh in the morning."

Psa. xxx. 5.

Sepulchre. Luke xi. 47.; xxiii. 53. See Notes.

Spices. Love's work for Christ, done liberally, promptly, carefully.

How vivid their recollection of His word, spoken just a week before,

"This ointment poured on My body, is for My burial." Matt. xxvi. 12.

ὄρθρον βαθός. By daybreak. *Campbell*; very first dawn. *Wakefield*; At deep (*i.e.* dusk) dawn. *Plato, Alford*; The sun having not yet risen. *Vulgate, Beza, Pearce.* *βαθός* applies to words denoting time. *Wetstein*; deep gray dawn, five o'clock. *Winer*; sun-rising. *Robinson, Hengstenbergh, Alexander.* These facts derived by Luke from *Joanna, Griesbach.* Inspired truth, *βαθός.* *Tischendorf.* An unusual ancient genitive. *Oosterzee. βαθός. Cod. Sinai.*

καὶ τινες ὄνν αὐταῖς. Interpolation. *Kuinoel, Oosterzee*; cancelled. *Lachmann, Tischendorf, Alford*; omitted. *Cod. Sinai.* They went in two bands. *Lange.* "Certain others," females, not from Galilee. *Bengel.* No authority for this statement of *Bengel.*

2. *And they found the stone rolled away from the sepulchre.*

The stone. Implies Luke knew of the placing of the stone, though not mentioned in his account.

Placing the stone, the manner anciently of closing the entrance to the sepulchre.

Those stones elaborately paralleled, and fitted exactly like a door.

Still seen in Belzoni's tomb at Thebes, in Egypt.

Rolled away. By the angel of the Lord. Matt. xxviii. 2.

They consulted on their way, how this was to be done. Mark xvi. 3

Mary Magdalene seeing this, hastened back to tell the disciples. John xx. 2.

Light dawned, 1. In the garden. 2. In hearts. 3. On the cross. 4. For the world. 5. In the regions of the dead.

No stone is too great for Providence to remove out of the way.

ἀποκεκλισμένον. He arose with the tomb door *closed.* *Theophylact.* He left the tomb before the stone was rolled away. *The Fathers.* Doubtful, as the soldiers saw Jesus leaving the sepulchre. *Andrews.* Could they not have seen Him leaving a closed tomb, just as they saw Him entering a closed room? John xx. 19.

3. *And they entered in, and found not the body of the Lord Jesus.*

Found not. The empty sepulchre, the boundary between the Old and New. 2 Cor. v. 17.

The silent, but eloquent accusers of the murderers of the Messiah.

Resurrection fulfilled the sublime hopes of the O.T. Psa. xvi. 10.

The way of humiliation, leads to the highest triumphs.

The body. The same proofs of His resurrection, as of His death.

Lord Jesus. As *Jesus* or *Joshua* He brings us to the heavenly Canaan, to the glory of the resurrection.

Creative Love wrought in silence, unseen, and wove for Him, a raiment of celestial light, worthy the King of Light!

το σῶμα. During these three days, "He descended into Hell." *Horsley.* Apollinaris of Laodicea, Syria, 362 A.D., denied the existence of the human soul of Christ. This sentence was added to the Creed, as an eternal protest against this heresy. *Parker.* The context calls it "*Paradise,*" Luke xxiii. 43.

4. *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments :*

Perplexed. Unbelief deploras the very ground of a divine hope.

The empty sepulchre seen with joy, and yet with perplexity.

Two men. No writer of fiction would have been content with two.

The beginning of our Lord's life in Bethlehem, and sepulchre scene coincide.

Troubled spirits of the Lord's friends calmed by these heavenly messengers.

He was raised from the tomb, as well as begotten, by the power of the Highest.

Shining garments. Gr. *flashing with light*.

1. The first preachers of the resurrection. 2. The hearers. 3. The message. 4. The result.

Ten times angels ministered to Christ, between His birth and ascension.

ἄνδρες δύο. Described as seen by the women. *Μεγερ.* δύο. That in Matt. and that in Mark—one within, one without the tomb. Sepulchre had a porch. *Lichtenstein, Andrews.* Accounts of Synoptists not to be harmonized. *Alford, Greswell.* Neither have men *harmonized* omniscience of the future with man's responsibility—two facts! We are not required to *comprehend*, but *adore*. Luke speaks of two, Matt. and Mark one. Evangelists did not count the angels. The whole sepulchre, the whole neighbourhood, was swarming with invisible angels. There were not two merely, but millions. *Lessing.* They can become visible or invisible at will. *Olshausen.* ἐπέστησαν. Came upon them. *Alford.* ἀστραπτούσας. Flashing with a heavenly effulgence. *Major.*

5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

Afraid. Heathen esteemed it dangerous to see celestial beings.

Jews were forbidden to gaze on heavenly visitors. Ex. xix. 21.

The angels of the churches are to encourage timid believers.

Bowed down. Posture of reverence.

Said unto them. His birth and resurrection announced by angels, worthy of the Redeemer's greatness.

Highest created beings *honored* by serving the humble Galilean.

The living. *THE LIVING ONE.* Him who is LIFE itself, and the cause of life.

A fruitless search, 1. For the living Christ among the dead. 2. For the living Christian in the dust of earth.

It shews surprise at His being there at all. Acts ii. 24.

He might *submit* to death, but impossible to be *held* in the tomb.

Christ's absence for the first and only time, a ground of unspeakable joy.

Τί ζητεῖτε. "Why seek ye?" Gospel reports differ. Amid the excitement, diplomatic accuracy not expected. *Oosterzee*. The four writers do not speak with the measured manner of a chorus in unison. *Lange*. The apostles returning home, left Mary behind, weeping alone, when she saw the two angels. *Olshausen*. τὰ πρόσωπα. *Tischendorf, Cod. Sinai*.

6. He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

He is not here. The truth of our Lord's resurrection indubitably certain.

The empty grave reminds us of very many words of the Master.

Is risen. A reunion of the broken link, between soul and body. Luke xxiv. 39.

His former life continued, and identity manifested.

His former existence now glorified, and all burdens removed.

"I am He that liveth, and was dead." Rev. i. 18.

To Jesus, this hour was one of holy joy, and glorious triumph.

The resurrection the work of the Father, and the Holy Ghost. Rom. i. 4.

Hitherto we have known Him, as the Son bearing obedience. Heb. ii. 10.

Now we find Him perfected, at the foot of His throne.

Remember. Forgetfulness of His words, brings trouble.

Strange to hear angels quoting a whole sentence of the crucified Galilean.

A wonder it was not as fresh to His disciples as it was to angels.

Unbelief prevents us beholding those divine mysteries which "angels desire to look into." 1 Pet. i. 12.

Where are doubters of Christ's Divinity, when angels adore Him?

"He was seen of angels, and received up into glory." 1 Tim. iii. 16.

Spake. Gr. *made it the frequent theme of discourse*.

Galilee. Luke i. 26. See Notes.

The words referred to were spoken more than a half year before.

ἠγέρθη. The Resurrection of Jesus is so sublime, touching, and beautiful, if it were even a *fable*, which it is not, we should wish it were historical truth. *Herder*. The reality or identity of His body doubted by *Docetae*. Rationalists make His resurrection a revival from a *trance*. Others deny all essential difference between spirit and matter, on *Pantheistic* grounds. Some identify the resurrection and ascension in principle.

7. *Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

The Son of man. Luke v. 24. The Lord did not call Himself *Son of man* after His resurrection.

Delivered. "By the determinate counsel and foreknowledge of God." Acts ii. 23.

His life of thirty three years, a preparation for His crucifixion.

His life of forty days a preparation for His ascension.

Third day. Triumph of Israel's King, the temporal downfall of Israel. The great atonement completed.—Israel's judicial hardening begins.

Yet the Lord's resurrection a pledge of Israel's future restoration. Rom. xi. 26.

To the apostles, His resurrection a renewal of faith, hope, and love, after all had seemed lost by His death.

His resurrection alone solves the mystery of His strange life.

By this great event the disturbed harmony of our views, is restored.

It is the climax of all His stupendous miracles.

It was the Divine *seal* on all His declarations concerning Himself.

It proves His sacrifice for sin, acceptable to the Father.

The Spirit lays more stress on His resurrection, than on His death. Rom. v. 10.

It corroborates the possibility, certainty and glory of our resurrection.

It alone explains the success of the apostles, and **conversion of thousands.**

ἀνθρώπων ἀμαρτωλῶν. Heathen, Romans. Stier.

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.*

10. *It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.*

Mary Magdalene. Luke viii. 2. History and character. See Notes.

Joanna. Wife of Chuza, Herod's steward. Luke viii. 3. See Notes.

Salome. Mark. (xvi. 1) adds her name among the witnesses.

With more courage at the cross, first honored at the resurrection.

Told these things. Weak women have been at times, evangelists to

"*Mary*," &c. The Evangelist derived part of these facts from Joanna, and part from Matthew's gospel. *Rosenmuller*. We cannot believe that an Evangelist was dependant for matter on an uninspired memory. *Μαρία Ἰακώβου*. The article ἡ is prefixed to Ἰακώβου in some ancient MSS., perhaps rightly. *Wordsworth*.

11. *And their words seemed to them as idle tales, and they believed them not.*

Their words. "Neither believed they them." Mark xvi. 13.

Idle tales. Mary Magdalene confirmed their words with no better result. John xx. 18.

They had forgotten the miracle of the raising of Lazarus. Mark vi. 52.

Their hearts hardened, understood none of these things. Luke xviii. 36.

ὡσεὶ λῆρος. *Joke*, superstitious folly and delusion. *Hall*. The Lord's brethren may have received the news in the same manner. Acts i. 14. *De Wette*.

12. *Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.*

Arose Peter. John ran in company with him. John xx. 3.

Linen clothes. He omits all mention to the napkin. John xx. 7.

Laid by themselves. Sign of order. It was not hurried awaking.

They saw how ONE had laid down and slept, and awakened. Psa. iii. 5.

The napkin folded had been laid by itself. John xx. 7.

Departed. Gr. *to his own house*.

Πέτρος, &c. If genuine, out of place. *Rosenmuller*. All bracketed. *Lachmann*. *Tischendorf* omits this verse; *Alford* and *Meyer* retain it. Authentic, and merely omitted in some ancient MSS. because it seemed at variance with verse 24. The incompleteness and fragmentary nature of the notice evidences of its authenticity. *Oosterzee*.

παρακύψας, stooping to look, πρὸς ἑαυτὸν, connected with θαυμάζων. *Erasmus*, *Beza*. Others take it with ἀπῆλθε. *Hammond*, *Kuinoel*, *Bengel*. ἀπῆλθε.—He went away home. *Alford*. Eamus ad me. *Terence*. *Let us go to my house*. *Major*. "Come to pass."—Order of incidents at the resurrection, 1. Two parties of females, one with Joanna, &c.; another with Mary, Salome, set out from different parts for the tomb: while going, the stone is rolled away, and the Lord rises. 2. Mary arrives at the sepulchre about sunrise; Mary runs to find Peter and John. The other females enter the sepulchre, see an angel, receive a message, and depart. 3. Joanna's party arrives,

see two angels, and return to the disciples. 4. Peter and John visit the sepulchre. 5. Mary Magdalene, who had followed Peter and John, sees two angels, then Christ. 6. Two disciples leave for Emmaus, before Mary Magdalene reports the appearance of Jesus. 7. He appears to Peter. 8. He appears to the Eleven. 9. A week after He appears the second time to the Eleven. 10. He appears to Mary and Salome and perhaps to Mary Magdalene. *Greswell*.

13. ¶ *And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.*

Two of them. Not of the Twelve, from whom they are specially distinguished.

“They that feared the Lord spake often one to another.” Mal. iii. 16.

Same day. They would not have left Jerusalem, had they believed His words.

Emmaus. *Hot baths*, 7½ miles from Jerusalem, the modern *Kubeibeh*. Eight hundred veterans of Vespasian were located here.

It is now a mass of ruins, uninhabited, save by jackalls.

It lay west of Jerusalem, on the road to ancient Mizpeh.

It was a charming tract, but nature's beauties, cannot detain or satisfy the heart, that has lost Christ.

From Jerusalem. A wrong way; the Good Shepherd seeks the erring sheep.

The appearances to Peter and James, the Gospels omit. 1 Cor. xv. 6.

Évo. Cleopas not the same as Cleophas, John xix. 25, but Cleopatrus. With regard to the other disciple, conjectures are numerous; strong probability it was Luke. The copiousness and evident predilection with which he describes the whole circumstance, presumptive evidence; the suppression of the name strengthens the supposition. *Theophylact*, *Lange*, *Oosterzee*. Luke the other. *Persian Version*. Neither an apostle. *Major*. *Lightfoot* thinks it was Peter, on account of 1 Cor. xv. 5, and says Cleophas or Alphaus, being the father of four apostles, was older than Peter, therefore the speaker. *Origen* calls him Simon. Alphaus, and his son James the apostle. *Braune*, *Wieseler*. Cleopas and Nathaniel. *Epiphanius*, *Griesbach*. Cleopas and Bartholomew. *Kuinoel*. They were returning home from the Passover. *Grotius*. Luke desires to give prominence to our Lord's appearing to these two disciples. *Baur*.

“*Emmaus*,” not to be confounded with Emmaus in the plain of Judæa, 175 stadia from Jerusalem; in the third century called Nicopolis. The Emmaus mentioned is the modern *Kulonleh*, *Oosterzee*. The true position lost before the times of *Jerome* and *Eusebius*. According to local tradition, *Kubeibeh*. *Wordsworth*. Three places of this name, 1, the town afterwards called *Nicopolis*, 22 Roman miles from Jerusalem, where

Judas Maccabeus defeated the Syrian general Gorgias : see 1 Macc. iii. 40-57. 2, another Emmaus mentioned by Josephus as being *in front of the Sea of Tiberius*. 3, the Emmaus mentioned by Luke. *Alford*. The true site unknown. *Smith's Dictionary*.

14. *And they talked together of all these things which had happened.*

Talked. "How good and pleasant for brethren to dwell together in unity." Psa. cxxxiii. 1.

All these things. What the Lord's disciples always love best to speak of.

15. *And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.*

Communed. Gr. *to ask each other in turn*, a disputation.

Reasoned. They seem to have given up all hope, that Jesus was the Messiah.

They had but little faith in the words of the women.

Jesus Himself. The Holy Spirit *always present* with Christians.

The Saviour, a travelling companion, willing to accompany us through all our journey.

Drew near. Gr. coming from *behind*, from Jerusalem.

Instead of seeking a triumph at Jerusalem, with divine sympathy, He seeks in solitude, to bless two sorrowing pilgrims.

Our Lord appeared to the women *first*.

Secondly, to some disciples, not honored with apostleship.

He appeared unto Peter last, who needed strengthening.

Jesus is near, when we think Him afar off.

The invisible witness of our most secret converse.

16. *But their eyes were holden that they should not know him.*

Eyes holden. It appears as if divine power veiled their mind. Num. xxii. 31 ; 2 King vi. 17.

He had assumed "*another form*." Mark xvi. 12.

This word indicates a definite purpose of love divine.

He could have instantly rendered doubt impossible.

When Jesus holds the eyes in the trials of His servants, it is that light, joy and consolation may follow.

Sinners *holding* their own eyes, incur the danger of eternal blindness.

The sun is indeed bright, but not to the closed eyes.

Neither Mary, Cleopas, nor disciples at the Lake recognized Him.

Not know Him. His appearance was, in some unknown way, changed. Mark xvi. 12.

Or they would probably have recognized Him during the long interview. But His image was impressed on their minds as that of the dying sufferer. They were not thinking of His resurrection, and still less of His immediate presence.

How then could they, in such a state of mind, immediately recognize, in this tranquil, vigorous, and dignified traveller, their crucified expiring Master?

It seems certain that a supernatural cause was combined with this natural reason.

ἄφθαλμοὶ. Hindered by divine power. *Grotius, Alford, Elsley, Brown*; blinded by grief. *Le Clerc*; metaphorically blinded. *Roscnmuller, Kuinoel*; so affected they could not see. *Campbell*; failed to recognize, a *Hebraism*. *Bloomfield*; eyes closed by Satan. *L.H.V.D.*

ἐκρατοῦντο, indicates a definite purpose of love. *Oosterzee*. The contrast is in verse 31, διηροίχθησαν. *Bengel*. He seems to have appeared to them like a *πάροιχος*. *Wordsworth*. ἐτέρα μορφή, Mark xvi. 12. Our Saviour assumed a scholar's appearance. *Light-foot*; another dress. *Grotius, Beza, Rosenmuller, Kuinoel*; disguise of an aged traveller. *Doëdridge*; form actually changed by His death. *Magwallen*; so full of glory. *Hasse*; Christ disfigured by suffering. *Grotius*; their hearts *alien* from Him. *Luther*; excitement of mind. *Kleuker*.

17. *And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?*

He said. Great love for Christ, makes religious converse easy.

A cold heart, only, dragoons religion into company.

The waters of Jacob's well, led to the living water. John iv. 7-8.

Philip finding the eunuch reading Isaiah, preaches Christ. Acts viii. 30.

Communications. Gr. *disputations*; He did not ask for information, but to instruct them.

They were probably comparing the O.T. prophecies with the events of their Lord's history.

The mystery of the resurrection, surpasses all the reasonings of men.

Ye have. Gr. *cast about*; earnest discussion implied.

Are sad. 1. How sad is life without this divine light. 2. What hinders it from entering our hearts. 3. How twilight begins to dawn. 4. How the full light rises in the heart.

He was silently displeas'd with their unbelief.
 But He rejoic'd at the depth of their love.
 This question He puts to all heavy-laden sinners.
 In all our temptations, Christ seemingly absent, is present.
 Unbelievers alas! are often too gay without Christ.
 Morally and intellectually insane, even amid chains. *Ecc. ix. 8.*
 True disciples mourn the absence of the Redeemer.

ἀντιβάλλετε. *Ye are debating, or more familiarly—Ye are bandying about. Major; east about. Brown. What subjects are these about which ye confer together? Campbell. And why are ye sad? Vers. Ger. No blame imputed. Alford. Jesus asked in sympathy, and rebuked them for their sorrow. Lange; full of gracious friendship. Stier. If, with Tirchendorf, we strike out the words καὶ ἐστε, we have then but a single, instead of a double question. Oosterzee. σκυθρωτοί. External sorrow. Stier. The reading is doubtful. The Vatican MS. has, And they stood, looking sad. Alford. Cod. Sinai. also has ἐστάθησαν.*

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?*

One of them. The other is not named.—Thus John i. 35.

Cleopas. *Gr. the glory of his country.*

Not the same as Cleophas, John xix. 25; a contracted form of Cleopatrus.

Stranger. *Gr. a new comer, they wonder at His ignorance.*

Jesus may have used the dialect of Galilee.

Alas! that Jesus is a stranger to so many Christians. John i. 26.

Jesus' interruption seem'd unseasonable to their grief.

ὁ εἷς. Cleopas' companion was Cephas, a different disciple from Peter. *Hardouin.* Cleopas and Alphæus were the same. *Lightfoot; not the same. Prescott; safer to doubt their identity. Smith's Dictionary.* Brother of Joseph, and reputed uncle of Christ. His son Simeon, bishop of Jerusalem, after James. *Elsley, Hammond.*

Σὺ μόνος παροικεῖς. *Dost thou sojourn alone? Alford. Art thou alone a sojourner at Jerusalem, and dost not know what things have happened there? i.e. all others who sojourn there do know. Have we met in thee the only person who does not know? Wordsworth. We had not supposed it possible that there could have been one. Major. Thou, the only resident at Jerusalem, ignorant. Theophylact. Art thou the only one among the sojourners? Kuinoel, Wetstein. παροικεῖς. Galilean pronunciation. De Wette. Questioned. Oosterzee. Thou art the only sojourner at Jerusalem who knoweth*

not. *Parker*. The Lord here gives an instructive example how far, in the wisdom of love, we may carry *dissimulation*, without *speaking untruth*. *Stier*. ὁ omitted before εἰς. *Tischendorf, Alford, Cod. Sinai*.

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:*

He said. He concealed Himself in love, without dissembling.

He did not assert Himself to be a stranger in Jerusalem.

He did not deny that He knew what had taken place.

What things? Without dissembling, we may keep back our thoughts.

“Woman, why weepest thou?” He knew well the cause. *John xx. 13.*

He had a right to draw out her whole heart.

Concerning. Prophecies of Christ are very minute and full.

His humiliation and sufferings are foretold as well as His glory.

Unbelief too willing to veil all His foretold sorrows.

Jesus of Nazareth. Confessing the abhorred name without fear.

They give free vent now, to their disappointed expectations.

The complaint of disappointed hope. 1. Sounds painfully. 2. But is quickly silenced.

Prophet. *Luke i. 70.* Ambassadors revealing God’s will to men.

The people admitted His claims, because of His miracles.

Deed. Expresses a perfect man, among the ancient Greeks.

Refers to the stupendous wonders He performed.

Word. The supernatural eloquence of a Galilean prophet.

It appears from οἱ δὲ εἶπον, that both spoke; although it is not possible to distinguish exactly between the several words spoken by each. The outpouring of their hearts remarkable, as showing what the Lord had been, and still was, in their eyes, even at the moment when they saw their fondest hopes vanish. *Oosterzee*.

ἐγένετο, was becoming a prophet. *Meyer*. ἀνὴρ, redundant, *Major*. δυνατός, applied very often to eloquence. *Wetstein*. Pre-eminent in miracles and teaching. *W. & W.* λόγῳ, wisdom and eloquence; ἔργῳ, to His miracles, *Kypke*.

20. *And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*

Chief priests. *Luke i. 5.* Official history and duties. See Notes.

Our rulers. Shews the speakers to have been Jews, not Hellenists. The great ones of the earth doing wrong, must expect the rebukes of men.
Condemned to death. They freely declare an irreconcilable difference between them and their rulers.

ὅπως continues the answer to the question asked in verse 19, by ποῖα, and the manner in which. Webster's Syntax.

21. *But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

We. Emphatic. Others thought *differently*, but *we trusted*.

Trusted. Gr. *were hoping*: it had been their habitual expectation.

But the humiliating and unexpected death of Jesus, had crushed their hopes.

They openly declare *that hope is past*.

Their warm hearts longed for a carnal deliverer.

He might have done it by some splendid miracle,

Like that which accompanied their first redemption from Egypt.

Their *hope* is neither spiritually, nor politically defined.

But the grave was the rock, against which all hope had been dashed.

Men hope when there is nothing, and despair when they should hope.

Redeemed. Deliverance from Rome, and setting up the kingdom.

Acts i. 6.

This shows the kind of Messiah then generally expected.

An earthly kingdom, joined with mental and moral improvement.

Their ideas of a spiritual *ransom* were very vague.

Israel. The name given to Jacob after wrestling at Peniel, with the Angel.

Beside all this. Increased their feelings of disappointment.

They, through excitement or deep disappointment forgot to state, the most material point, the Saviour's *promise to rise*. Mark viii. 31.

Faith and unbelief often have hard battles. Rom. vii. 23.

Third day. They entertained some hope on the first and second day.

"Abraham lifted up his eyes on the *third* day." Gen. xxii. 4.

"On the *third* day, the Lord will raise us up." Hos. vi. 2.

Jonah on the *third* day, was restored to the light. Jonah i. 17.

They may have heard the prophecy He uttered. Mark viii. 31.

They no longer ventured to cling to the hope of His being *the* Messiah.

ἠλπίζομεν, not *trusted*. A word of weakened trust, and shrinking from the avowal that they still believed this. *Alford*. Hope stronger than faith. *Stier*. They might doubt His Messiahship and yet believe Him a true prophet. *Olshausen*. "We for our part were hoping." The Imperfect implies that this had been their habitual expectation for some period of time. *Webster's Syntax*.

λυτροῦσθαι. Political redemption. *Olshausen*; political and moral. *Stier*; theocratic sense. *Alford*. Ἰσραήλ, A man seeing God. *Jerome*. Princee with God. Thou hast contended. *Gesenius*.

ἀλλά γε σὺν πάνσι τούτοις. "But moreover in conjunction with all these events." The force of γε is to strengthen the idea of the verb to which it is attached, see Luke xi. 8; Rom. viii. 32; 1 Cor. iv. 8. In English γε can only be rendered by laying an emphasis on the word to which it is attached; here it serves to increase the tone of despondency. *Webster's Syntax*. καὶ after ἀλλά γε has been adopted by *Tischendorf* and *Lachmann*, *Cod. Sinai*. σήμερον, omitted. *Cod. Sinai*.

22. *Yea, and certain women also of our company made us astonished, which were early at the sepulchre;*

Yea. Hints at thoughts wavering between faith and unbelief.

Women. Females generally stronger in their affection: first at the tomb.

All persons regarded by Him, without distinction of sex or condition. Gal. iii. 28.

One third more females, church members, than males. *Edwards*.

Astonished. They were rather affrighted, than comforted.

ἀλλὰ καὶ. *But, moreover*, equivalent to "*certainly, thus much has happened.*" *Alford*. τινες ἐξ ἡμῶν, intimates a confederacy opposed to the rulers. *Stier*. ἐξέστησαν. Thrown into amazement. *Bloomfield*; a state of vehement agitation and hesitation. *Wolfius*; quite beside themselves (comp. Acts ii. 12), and no longer knew what to think of the whole matter. *Oosterzee*.

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.*

They found not, what they had sought, but heard what they could not believe.

Seen. They saw far more than they expected: God gives more than He promises.

Angels. Luke i. 11. Their character and history. See Notes.

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.*

Certain of them. Peter and John with others went to the grave.

Him they saw not. Thus they bid farewell to all hope.

Like Mary Magdalene, they said this before His face.

There is a tone of melancholy *decisiveness* in this statement.

It gently reflects upon the *credulity* of their fellow disciples.

It shows a deep desire, that what they had heard, might be *true*.

But there is an under running current of doubt. The news is too good to be true.

The flax is only smoking, and the bruised reed near to *breaking*. Matt. xii. 20.

The sun of faith in the resurrection, struggling still in thick clouds.

Sincere disciples loving Christ are often in gloom through *unbelief*.

Their final lamentation allows nothing farther, in their deep emotion.

They are now *silent* in the presence of their unknown fellow traveller.

τινὲς τῶν ὄντων ἡμῶν. Not only the apostles, but others had undertaken the necessary researches : great confusion and separation on this day. *Stier*. "But Him they saw not." These last words show why they felt they must bid farewell to their hopes. *Oosterzee*.

25. *Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :*

He said. Something must have irresistibly *attracted* these disciples to Him.

With increasing confidence, they poured out their full hearts.

One word, as with Mary, would change their sorrow into joy.

O fools. Translation inexact. Our Lord never called disciples "*fools*."

Gr. without understanding ; unwise in Rom. i. 14 ; *foolish* in Gal. iii. 1.

He diverts them from rumours to the Scriptures.

He opens the *historical*, by first unfolding the scriptural account.

The sympathizing stranger, changed at once into a mighty rebuking Master.

Is it the same questioning and listening fellow traveller?

Their smitten hearts penetrated by the fire of His love.

"Have ye not farther advanced in my school?"

They looked for condolence, but He solemnly reproves them.

He shews them the *cause* of sorrow, is entirely within themselves.

Reproaches of the risen Saviour, kind as a loving *visitation*.

"Faithful are the wounds of a friend." Prov. xxvii. 6.

If He rebukes our unbelief, it is only in *love*.

Sincere prayer will ever secure *the* EXPOUNDER.

His teaching makes the head wise, and the heart burn.

Slow of heart. "Ye who groundlessly *doubt*, ought to *believe*."

Doubts in religion, often spring from an unloving heart.

"Many more believed because of His word." John iv. 41.

He does not deny that they had believed some things.

But their partial belief, had kindled no light in their *minds*.

Indolence and ignorance, cause unbelief.

Progress of truth is from the *heart* to the head.

Love alone is *the* key, to an understanding faith.

Believe. Saxon *belove*. The judgment satisfied, trusts; *the* heart, loves, both constitute *faith*.

This great word, a constant and decisive *test* of a man's heart.

It implies far more than historical faith in Revelation.

Apostles themselves "slow of heart," John xx. 9, till the day of Pentecost, when the Holy Ghost descended.

It is our *sin* to be ignorant of, or not believe in the Scriptures.

"If ye would understand the Scriptures, all is clear there."

All. His sufferings in humiliation, as well as His glories.

The prophets. Luke i. 70. The Scriptures cannot be broken.

Spoken. Faith must not be grounded on words, or visions of angels.

Nor on the word of man, nor on the fact of seeing Himself personally.

But on the covenant word and promises of the true and faithful Jehovah.

If they were His disciples, words heard before, must now have burned in their souls.

The *wise* find in the Prophets, that which He found there.

Ignorance in judgment, will be rebuked by the Master. Luke xii. 47.

ἀνόητοι. Deficient in understanding, insensible in an intellectual sense. *Oosterzee.* *βραδύς,* sluggish. *Atford.* Not able, because not willing. *Stier.* Not their unbelief of the women, but of prophecy. *Braune.* "All that Jesus had spoken." *Marcion,* according to *Tertullian.* Notwithstanding all. *Bengel.* ἐπι, not rendered in the E.V., on the authority of.

26. Ought not Christ to have suffered these things, and to enter into his glory?

Ought not? A necessity founded on God's prophecy and decree.

Their minds were fixed exclusively on Messiah's earthly glories.

They overlooked His sufferings, so oft foretold by Isaiah, chap. liii.

Ought not? 1. Because it had been thus appointed by the Father.

Ought not? 2. Because by so doing He fulfilled the Scriptures.

Ought not? 3. Because by His sufferings He atoned for guilty man to God.

Ought not? 4. Because by suffering He merited the glory of resurrection.

Ought not? 5. Because the greatness of human sin required so great a sacrifice.

Ought not? 6. Because He has left us an example of holy patience and resignation.

Ought not? 7. Because by His humiliation and sufferings He has opened for us the way to eternal glory.

Christ. Gr. *the* CHRIST; the divinely promised and anointed Messiah.

Suffered. The severest trials of faith, oft precede the most glorious gifts of grace.

Implies that the Scriptures clearly taught, that *the Messiah was to be a SUFFERING MESSIAH.*

The same truth was taught by *Moses* and *Elijah*. Luke ix. 31.

Representing the Law and Prophets they spake of HIS DEATH.

All the prophets predicted His *sufferings*, and His *glory*. 1 Pet. i. 11.

This has ever proved a stumbling block to the proud. John vi. 60.

Peter after the noble confession (Matt. xvi. 22) refused to believe it.

1. Suffering prepares the path to glory, as faith to salvation.

2. Suffering is soon to be exchanged for glory.

3. Suffering endured, increases the enjoyment of glory.

These things. Trials of cruel mockings, scourging and crucifixion.

These very things creating *doubts*, ought to confirm faith.

They are the true characteristic marks of the true Messiah.

Enter. *This* they did not think compatible with the Messiah.

Each day, He made another remove from His vacated grave.

He drew nearer to His crown and throne.

In these appearances, we learn the power of His resurrection. Phil. iii. 10.

“Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong.” Isa. liii. 12.

His glory. *Fire, light*, chosen emblems of deity. Luke xii. 49.

Œci. It was desired. *Rosenmuller, Kuinoel*; necessary. *Tischendorf*. The Lord did not intend to say that He has already entered into His glory, but spake as one who was

now thus much nearer to this glory, that His sufferings were already passed. *Oosterzee*. Spoken of as past, ἔδει, in past tense, referable to the counsel of God. *Stier*. εἰσελθεῖν, marking the glory as a heavenly condition. *Lange*. Had already entered. *Kinkel*. δεῖ, supplied by *Meyer*. It was not the *glory*, but the *suffering*, about which they were so "slow of heart." *Alford*.

27. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

Beginning. As no earthly lips had ever yet expounded Scripture.

Here He establishes the mighty paradox of verse 26.

If the disciples themselves failed to see prophecy fulfilled in Jesus, how much more the blind bigots of the Sanhedrim!

Mary's privilege of first seeing the Redeemer, was great.

That of the apostles, of handling the Word of Life, was greater.

But to walk to Emmaus with Him, surpassed all others.

Angels might well descend to listen to their Lord.

Have they ever enjoyed such a walk *in heaven*?

Paul in bonds thus illumined the wondering Jews at Rome. Acts xxviii. 23.

All the types in their historic application, were included.

Moses. Luke ii. 22. History and character of the meekest of men. See Notes.

He began with Moses as the source of all prophecies concerning Himself.

"Seed of the woman shall bruise the serpent's head." Gen iii. 15.

Abraham offering Isaac, the uplifting of the brazen serpent, and the healing of all who *looked* to it.

"A prophet shall the Lord thy God raise up, like unto me." Deut. xviii. 15.

He places written word, above all visible manifestations. Luke xxiv. 45.

Faith is the most assured kind of knowledge. Heb. xi. 1.

The letter doth not kill, unless it drive away the spirit. 2 Cor. iii. 6.

Prophets. The remaining Scriptures of the Jewish Church. Psa. xxii. 1-18; Psa. xvi. 10-11; Psa. lxxviii. 18; Psa. cx. 1-7; Isa. liii.; Dan. ix.

Expounded. An hour spent with such a Master, better than a thousand elsewhere.

Scriptures. Doubtless the same texts quoted by the apostles.

Proves the high value, our Saviour places on the Bible.

He who denies the prophecies, denies the Redeemer Himself. Rev. xix. 10.

The things. Whole Scriptures an unbroken testimony to Him.
Jewish history, types, law, prophecies, sacrifices,

The *brazen serpent*, *manna*, *pillar of fire*, the *ark of the covenant*,

The sacrifice of the ram for Isaac, the Paschal lamb, &c., &c.

There is a connected *unity* in all the *Messianic* prophecies.

Himself. The great burden and centre of the O.T.

All that is written concerning the *Messiah*, applies to *Jesus*.

A denial of references to Christ's death, and glory in the O.T., is hence-
forth a denial of *His own teaching*.

Refusing to confess Christ's coming in the flesh is antichrist. 1 John iv. 3.

ἀρξάμενος. An emphatic intimation of the successive nature of His discourse.
Oosterzee. The word (*ἀρξάμενος*) belongs to both the following clauses. Stands by
itself. *Stier, Alford.* Began with Moses first, *i.e.* He began with each as He came to
them. *Alford*; as they occur. *Stier.* One wonders such an epitome was lost. *Hennell.*
Before prophecy is *fulfilled*, there is no *certain* understanding of it. *Stier.*

διηρμήνευεν, from *Ἑρμῆς*—Interpreter of the Gods. A singular effect of Pagan
letters on ecclesiastical language. *W. & W.* τὰ περὶ. *Things*, not *parts.* *Alford.* The
mystery of Christ's death, first disclosed on the way to Emmaus. *De Wette.* Believing
the Scriptures, we must expound them, as did Jesus. *O'shaussen.* To doubt of Christ's
expositions, is to renounce Christianity. *Meyer.* For *ἐαυτοῦ*, *Himself*, read *αὐτοῦ*, *Him.*
Tischendorf, Alford.

28. *And they drew nigh unto the village, whither they went: and he made as though he
would have gone further.*

He made as if. He intended actually to proceed further.

Had they not constrained Him to abide with them, He actually *would*
have gone further.

The very thought of His *dissembling* seems *blasphemous*.

Religion ever begets modesty. Sin is presumptuous. 2 Peter ii. 10.

Christians do not *thrust* themselves on friends, without invitation.

They make sure of a welcome, before availing themselves of it.

His seeming intention was to bring out their hospitality.

He only *intended* to rouse their cryings after Him.

He tests them to see if the truth had entered their hearts.

The Lord "*tempted*," *i.e.* tested, tried Abraham's faith. Gen. xxii. 1.

ἤγγισαν. This occurred about 3 p.m. *Lardner*; between 3 and 4. *Jones*; about sundown. *Andreas*. προσποιεῖτο, the Imperfect form. *He was making as though*. *Alford*. The *Vulgate* "finxit" is liable to objection. *Finxit* suggests the idea of *pretending*. The meaning is,—*He was making overtures to go further*. He was like one going further. *Wordsworth*. The word (προσποιεῖω) means, 1, to attach to one's self. 2, to assume the appearance of.

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.*

Constrained. Gr. to press with urgent entreaties: moral compulsion. He ever acted in perfect strictness and sincerity.

He had not said anything to indicate that He would go on.

He had made no contract whatever to remain with them.

They would not have Him continue His journey by *night*.

We also must *wrestle*, to secure the abiding presence of Christ.

"Pass not away, I pray Thee, from thy servant," Abraham. Gen. xviii. 3.

"Lot pressed upon the angels greatly, and they turned in." Gen. xix. 3.

"I will not let Thee go, except Thou bless me," Jacob. Gen. xxxii. 26.

"I pray Thee, let us detain Thee," pleaded Manoah. Judges. xiii. 15.

The woman of Canaan followed Him *even into the house*. Mark vii. 24.

He would have passed by the disciples in the storm, had they not *cried out*. Mark vi. 48.

He loves to be *constrained* by persevering faith. Matt. xv. 27.

He is pleased with the mightiest wrestling, even when He cries "LET ME ALONE," to Moses, in prayer. Ex. xxxii. 10.

Too oft He tarries not, because suffered by us to depart.

We, like them, may constrain Him, for He is willing to be constrained.

Without this loving will we should have no power to constrain Him.

"The kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi. 12.

Abide with us. For the love they bear Him, for His gracious teachings.

They desired their hearts to *burn on*, with the sacred flame He had kindled.

The more unbelief abounds, the more earnestly should we pray.

Abiding of Christ longed for by all true believers.

"I have a desire to depart, and be with Christ," Paul. Phil. i. 23.

Evening. Christ the best consolation for the evening of life.

Far spent. They make their *care* of Him, the *pretext* of their *love*.
Silence invests Him with sacred solemnity, while they prepare the *repast*.

“ Abide with me from morn till eve,
For without Thee I cannot live :
Abide with me when night is nigh,
For without Thee I cannot die.” *Keble*.

παρεβιάσαντο. Most earnestly besought Him ; comp. Luke xiv. 23,—“ *compel them* :” Acts xvi. 15,—“ she *besought us*.” *Oosterzee*. *μεθ' ἡμῶν* does not imply that they lived at Emmaus. *Alford*.

30. *And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.*

Sat at meat. Gr. *reclined*. Antiquity of the custom. Luke v. 29.
See Notes.

They had not been forgetful to entertain strangers. Heb. xiii. 2.

Took bread. As He was wont, with holy dignity and serenity.

The guest took on Himself the office of Master of the house.

This was doubtless the first thing, startling to them.

The entire scene may have reminded them of the Lord's Supper

Blessed it. Teacher, Rebuker, Comforter, Giver of thanks.

Brake it. A proof that “ *breaking bread* ” is not the same as the Lord's Supper.

Gave it. In doing it, He kindled a flame of His own Divine love.

He doubtless disclosed some of the glory to be revealed. Rom. viii. 18.

He removes the veil assumed, and their last doubt vanished.

κλάσας. An ordinary *δεῖπνον*, and not the Lord's Supper, and still less a *communito sub una specie*, which Romanists endeavor to prove. *Oosterzee*. Our Lord determined to leave in the very distribution, and thus end it before it was begun. *Lightfoot*. Neither of these disciples was present at the institution of the Lord's Supper. *Alford*. Not their own house, but an *inn*. *Alford*. *εὐλόγησεν*. Three Jews eating together were accustomed to render thanks. *Meyer*.

31. *And their eyes were opened, and they knew him ; and he vanished out of their sight.*

Eyes were opened. Hebraism. They first then really discovered Him.

Their eyes supernaturally closed (as they were), now supernaturally opened.

Used of eyes morally, as well as physically closed. Gen. iii. 7; 2 Kings. vi. 17-20.

Believers must ever "walk by faith, not by sight." 2 Cor. v. 7.

They may have seen the wounds in His hands.

Or perhaps there was something peculiar in His manner of breaking the bread,

Or He may have alluded to some saying He had uttered before His death.

It implies their recognition was sudden and unexpected, and that whatever means He was pleased to use the revelation was effected by the Lord Himself.

"*Opened eyes*," distinguish natural from spiritual men. 2 Cor. v. 7.

He stood confessed before them, their RISEN LORD!

Their depth of wonder, lost in greater depth of adoring Love!

Knew Him. The communion of saints. 1. Anxiously sought. 2. Happily enjoyed. 3. Richly rewarded.

Their surprise, foreshadows that of believers in heaven.

Vanished. Gr. *became invisible*, evidently by a miracle.

The Lord's first appearances after His resurrection of short duration, that there might be more room for faith.

The majesty of the Godhead was recognized when the man Jesus was withdrawn from their sight.

"It was expedient for them that He should go away." John xvi. 7.

With His departure came the fullness of knowledge.

Henceforth not the man merely, but the God-man, Christ Jesus.

The time will come, when our Lord will disappear no more.

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will *dwell* with them." Rev. xxi. 3.

As to the mode of His coming and going on this occasion, we know *nothing*.

Had it been the Lord's Supper, He would not have turned His back on the sacred scene.

ἐπέγνωσαν, Ordinary failing of recognition removed. *Rosenmuller*. The miraculous veil taken away. *Doddridge*. They might have seen the print of the nails. *Stier*. Something in His manner of breaking the bread, and helping them. *Alford*. ἐν τῇ κλάσει, verse 25, either the *time*, or by the *act*. *Stier*: latter. *Luther*. Reminded of intercourse before death. *Nitzsch*. Reminded of the Last Supper. *D. Brown*. He celebrated the

Lord's Supper. *Pfenninger, Augustine, Beza.* Partly admitted by *Neander.* A mystical interpretation. *Grotius.* An ordinary meal. *Lange, Oosterzee, Alford, Brown, Denton.*

ἄφαντος. Vanished as a spectre. *Bengel.* Assumed an angelic body. *Origen.* Suddenly withdrew. *Wetstein, Rosenmuller.* Suddenly disappeared. *Kuinoel.* Took advantage of their tumultuous joy. *Oosterzee.* Disappeared in a miraculous manner. *Horsley.*

ἄφαντος, not *ἀπόρριος*, which would imply His body to have remained, but *invisible to them*; but *ἀπ' αὐτῶν* implying, besides the supernatural disappearance, a real objective removal from them. *Alford.*

32. *And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*

Heart burn. *Gr. was not our heart burning? i.e. all the time.*

A word not coined in the school of human wisdom.

Heart experience, swiftly finds the right word for its emotions.

A glowing interest ever deepening, they took in His instructions.

Did not our hearts more and more burn, He spoke so mightily to our hearts?

There was something truly heart-kindling in His discourse.

A foretaste of *Pentecostal fire*, burning high and long.

"While I was musing the fire burned." *Psa. xxxix. 3.*

"His word was in mine heart, as a burning fire." *Jer. xx. 9.*

They were just ready to break forth "My Lord and my God!" *John xx. 28.*

Affections of joy, hope and adoring love combined, filled their souls.

The words of worldlings are cold, selfish and powerless.

A glow of *self-evidencing light* accompanied His words; love and glory ravished their hearts.

Talked with us. *Gr. to us,* means more than *with us.* The earnest urgency of love.

Many believers recognize Him, without *seeing* Him. *John xx. 29.*

Opened to us. The Bible is not a sealed book when the mind is opened.

He simplified the Scriptures, as well as illuminated the mind.

Satan holds the mind in bondage or influences it by prejudice, bigotry, malice, envy, &c.

Scriptures. The breaking bread did not so much *impress* them, as the opening of the Scriptures.

καιομένη ἦν. This mode of expression indicates the uninterrupted continuance of the action. So Luke xv. 1; xxi. 17, 24; Acts xii. 5. *Webster's Syntax*. He fired those who heard Him, *Cic.* Inflamed with pain. *Pindar*. My soul is athirst for God. But with emotion. *Zinzendorf*. Burned not our hearts? *Lightfoot*. An internal impulse of love. *Stier*. The word expresses unusual emotion, *Psa.* xxxix. 3. *Oosterzee*. The Lord's words inflamed their hearts with the love of God. *Origen*. Holy fire. *D. Brown*, *Denton*. καὶ after ἔδωκεν. *Tischendorf*, *Aiford*, *Cod. Sinai*.

33. *And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,*

Same hour.—Of the night, probably leaving the meal untouched.

They have no fear of a night journey, full of holy rapture.

Their Lord is risen, and they *must* tell the news.

Had it been *midnight*, love would have winged their steps to Jerusalem.

They could not rest or sleep until they had told their brethren.

The women thus obeyed the angels' express command. Luke xxiv. 9.

Mary Magdalene the command of our Lord, these two, the voice of love.

Gathered. Gr. *suddenly*, probably in the room of the Paschal supper.

“Their doors were locked for fear of the Jews.” John xx. 19.

One of the most glorious moments, in the Resurrection history.

A holy festival, a preparation for another appearing.

Together. This is now the Sanctuary, and the Church of the Lord.

The High Priest comes with His benediction and peace.

Resurrection a rare conquest over the power of sin and death.

The implanting of a new principle of life in humanity. 2 Tim. i. 10.

Eleven. Thomas was absent. John xx. 24. Paul calls the apostles twelve, although Judas was dead. 1 Cor. xv. 5.

“Returned,” about sunset. *Andrews*.

34. *Saying, The Lord is risen indeed, and hath appeared to Simon.*

Saying. That is the Eleven *anticipated* their message.

The two came to *give*, but received an unexpected aid to *faith*.

As usual the work of love, was rewarded with a blessing.

Risen. After days of darkness and trial, light arises to the faithful.

Psa. cxli. 1.

Indeed. Mutual experience and faith of Paul and Ananias confirmed.

Acts ix. 10.

Cornelius and Peter (Acts x. 3). Moses and Aaron. Ex. iv. 27.

Sceptics wonder He did not shew Himself to *enemies*.

A proof of His *wisdom, holiness and love*.

Pearls cast before swine, are trodden in the dust. Matt. vii. 6.

When the Pharisees knew Lazarus had been raised they sought to refute the argument, by proposing to murder him.

Had such enemies a *right* to see the risen Lord?

He who puts out his eyes to day, has no *right* to look for the sun to-morrow.

Men who refused to believe the testimony of His miracles, holy teaching and life, would not have believed His resurrection.

Appeared. "He was seen of Cephas." 1 Cor. xv. 5.

Whether Peter was wandering alone outside the city, or had just returned from the grave, is unrevealed. Luke xxiv. 12.

What passed, remains a *sacred secret* between them.

Our Lord appeared again to him at the sea of Tiberias. John xxi. 1.

Simon. The only one of the Eleven, to whom He appeared *alone*.

The one who had most shamefully and profanely denied Him. Matt. xxvi. 74.

A proof of unaltered *love*, 1. Jesus appears to *fallen* Peter. 2. To Peter *first*. 3. To Peter *alone*. 4. To none others, alone.

It affords, 1. Light instead of darkness. 2. Pardon instead of guilt. 3. Hope instead of fear.

No love but Divine love could have performed such wonders.

Paul singles this out *first*, "He was seen of Cephas." 1 Cor. xv. 5.

None of the Evangelists had distinctly related this incident.

ὄντως vere, Mark xvi. 13 seems to involve a discrepancy. They at first believed. *Bengel*. At first doubted, and afterwards believed. *Calrin*. Doubts assault those strong in faith. *Oosterzee*. Mere sticklers for words will never comprehend the deep harmonies of the Resurrection history. *Oosterzee*. ἠγέρθη. *Luehmann* adds ἐκ νεκρῶν. ὥφθη. No reason for understanding this of a momentary glimpse, as *Stier* insists. *Lange*.

Σίμων. The apostles *anticipated* the two from Emmaus. *Lightfoot*. Before the walk to Emmaus. *Chrysostom*. Not clear whether before or after the walk. *Alford*.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

They told. Burning hearts, and artless words, show their faith.

What things. 1. He kindly seeks, 2. Lovingly listens, 3. Graciously instructs, 4. Wisely tries, 5. Unspeakably surprises His people. Every believer, for whom God has interposed, is bound to tell it. The forty days were the second period of the apostles' education. "Neither believed they them," adds Mark, chap. xvi. 13. How slow of heart to believe!

"And they,"—the travellers, distinguished from the others. *Alford.* ἐγνώσθη, *made Himself known.* *Bengel.* "In the way." The time spent in speaking of the Kingdom of God. *L.H.V.D.* ἐν τῇ κλάσει τοῦ ἄρτου, *in His breaking of bread.* *Alford.*

36. ¶ *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*

Thus spake. So full of Christ, their hearts could think of nothing else.

Doors locked, no sound of footstep being heard. John xx. 19.

The comings of Christ in the heart, are sudden and silent.

"Where two or three are gathered in my name, there am I in the midst."

Matt. xviii. 20.

They had regarded His return, as altogether impossible.

Bolts of fear, and gates of unbelief, no barriers to Him. Acts xvi. 14; xii. 8.

They saw Him standing amongst them, without seeing Him enter.

None but the risen Saviour, could end the sorrows of His friends.

They might have recognized *the* voice among thousands.

In no appearing, did He "show Himself by so many infallible proofs."

Acts i. 3.

The empty sepulchre, was the chief corner stone of evidence.

Peace be, &c. The ordinary form of salutation then, and now. Luke x. 5.

The resurrection greeting latest received, but sure.

A mighty heart-quickenning assurance of past forgiveness.

"I come not as a judge to reckon with unbelief."

"I bring you from my sepulchre, something else beside upbraidings."

He consecrated the *bow* after the deluge, the *wine* at the supper.

Here He consecrates the common *salutation* of friendship.

His word *divine*, carries temporal and eternal peace.

"He came and preached peace to you who were afar off." Eph. ii. 17.

This was a sign of that peace, secured by His *sacrificial* death.

“Peace on earth,” the first and last note of the incarnation peal.

It was night, “At evening time, it shall be light.” Zech. xiv. 7.

The King of Peace among His troubled subjects brings peace amid, 1, the doubts, 2, the disquietudes, 3, the sorrows of life.

Unbelief embitters the happiest hours of life.

1. Peace over us. 2. Peace in us. 3. Peace among us. 4. Peace around us.

In Christ we find the peace, the world cannot give.

Peace the last word of the prophet Zacharias. Luke i. 79.

The burden of the birth-song of the angelic hymn. Luke ii. 14.

The salutation of His ambassadors wherever they preach. Luke x, 5.

The precious legacy He left the last evening of His life. John xiv. 27.

λαλούντων. This interview after His return from Galilee. *Bucher.* Necessarily implies a rebuko. *Andrews.* Disputing away their faith. *Richter.* With increasing assurance. *Tholuck.* Full of doubts. *Stier.* Suspect all evidence. *Tischendorf.*

ὁ Ἰησοῦς, omitted. *Tisch., Alford, Cod. Sinait.;* retained. *Scholz.* καὶ λέγει αὐτοῖς, εἰρήνη ὑμῖν, omitted. *Tischendorf;* retained. *Alford, Oosterzee.* Ordinary Jewish salutation. *Alford.* All the versions, *Vulg., Syr., Arab., Copt., Arm.,* add ἐγὼ εἰμὶ, μὴ φοβεῖσθε, but the reading is not genuine. *Tischendorf, Alford.* No Greek MS. confirms it. *Major;* introduced from John vi. 20. *Oosterzee.*

ἔστη. John xx. 19 adds θυρῶν κεκλεισμένων. A miraculous drawing of bolts. *Doddridge, Owen;* through closed doors. *Theophylact;* the Lord knocked. *Lampe;* twice. *Tischendorf.* A substance, neither mind nor body, inconceivable to us. *Lueke.* He entered through the door. *Theodoret.* His body a spiritual essence. *Euthymius.* Opened by miracle. *Jerome, Stier, Tholuck, Alford.*

37. *But they were terrified and affrighted, and supposed that they had seen a spirit.*

Terrified. They knew no human being could enter with closed doors. His sudden appearance, and miraculous entrance, caused their terror.

Jews held, that departed spirits, could be brought up by demons.

That the souls of the dead could become visible.

Believers often find Christ different from their expectations.

The angel messenger had directed them to Galilee.

Hence they did not look for Him that evening at Jerusalem.

We must discriminate between *unbelief, superstition, and faith.*

Supposed. In the miracle of the Resurrection, we behold, 1. The glory of the Son. 2. The glory of the Father. 3. The glory of the elect.

A spirit. Gr. a *spectre*, a ghost, not a heavenly messenger.

A phantom clothed in the appearance of a human body.

Man's life survives the stroke of death.

Resurrection the only complete victory over death. 1 Cor. xv. 44.

πτοηθέντες, terrified by the miraculous entrance. *Klee*. On account of His sudden appearance, and the likeness to one they knew to have been dead. *Alford*. *πνεῦμα*. Not exactly as a *φάντασμα*, Matt. xiv. 26, which might have been any appearance of a supernatural kind. *Alford*. Paul seems to discriminate between *πνεῦμα* and *ψυχή*. They knowing Christ was dead, believed this to have been His ghost. *Lightfoot*. His ghost, not Himself. *D. Brown*. Perhaps they supposed some other spirit had assumed Christ's form. *Ignatius*, *Grotius*. They believed Him risen, but without a material body. *Sherlock*, *West*. They thought Him superhuman. *Von Gerlach*. It would appear as if a kind of bodily life survives the stroke of death, 1 Cor. xv. 44. *Stier*.

38. *And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*

Troubled? As though they were children; Do ye not then know Me again?

He composes their dread as disquietude, and reproaches unbelief only.

He graciously stooped to strengthen and increase their faith.

That which now is flickering feebly will, by and by become *heroic* faith.

He had infinite fullness of peace and consolation to bestow.

They appear to have felt a mysterious dread, mingled with joy, at His visits.

The spirit world over-awes and painfully affects the mind.

Perfect love alone can cast out all tormenting fear.

Thoughts. Gr. *ρεωνίμς*. Our Lord throws open our thoughts.

Faith and unbelief at times, struggle in the same individual.

A blending of light and darkness, spiritual twilight.

Considerations of discouragement, doubt and gloom, oppress.

He rebukes them for the continuance of their doubts.

In your hearts. But for the blindness of their *hearts*, they must have recognized their own living Master.

He then permits them to do, what He did not Mary.

The first flash of that union between *peace* and His *death!*

The true token, by which He comforts the terrified conscience.

Jesus ever presents Himself to believers as the *crucified* Lord.

He thereby manifests His glory, and seals their peace.

διαλογισμοί. *Cogitationes. Vulg.* Why are thoughts in your hearts? *Horne.* Why have you not at once, without consideration, recognized Me? for I am. *Meyer.* A Hebrew formula. *Schleusner.* Critical questionings. *Stier, Alford.* For ταῖς καρδίαις, τῇ καρδίᾳ. *Laehmann, Tischendorf, Alford.*

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.

Behold, was to know. To the *words* he added the *act* of love.

This appearing proves his *corporeity* after the resurrection.

My hands. The scars of the lacerated limbs were still visible.

He would convince them of the reality and identity of Himself.

He would show them the places that still bore the marks of the crucifixion.

These scars were the blessed signs of His victory over death.

My feet. Luke xxiii. 33. The prints of the nails had left their scars on His feet.

The disciples must actually but reverently have touched His hands.

Hence the true record of the Apostle. 1 John i. 3.

It explains why Thomas also desired similar proof. John xx. 25.

The prints of the nails, the honorable badges of His love.

I myself. He was the TRUTH, in all its fullest signification.

Death had altered His condition, but not changed His heart.

He found them at sea, at night, terrified in the storm.

With a word, He calmed their hearts, and hushed the tempest. John vi. 21.

He will be recognized and honored as LORD, by all true disciples.

Handle me. He challenges them calmly to scrutinize Himself.

Satisfy yourselves thoroughly, that there is no deception.

Why multiply *words*, when we have the *thing*?

And see. Both ocular and tangible evidence.

Our Lord appeals to the senses, and by thus appealing He overturns the doctrine of Transubstantiation which cannot stand a similar appeal.

Spirit. Glorified bodies seem to partake food. Rev. ii. 7-17; xxii. 2.

Although physical processes seem to be expressly excluded. 1 Cor. vi. 13.

The three angels shared Abraham's food. Gen. xviii. 8.

Flesh and bones. Angels cannot be tested by sense of touch.

Henceforth He was immortal. As "God alone hath immortality."

1 Tim. vi. 16.

Our Lord created spirits, and pronounces them bodiless.

The Lord an image of the perfection of saints, in another world. Eph.

v. 30.

A glorified body not obstructing, but serving the spirit.

A clear, but not painful remembrance of the former life.

A happy union and communion, with all the redeemed ones.

A continuation of the work for God's glory, which death had suspended.

πόδας. Feet of the crucified not nailed. *Paulus, Rosenmuller, Kuinoel, Winer, Friedlieb, Meyer*; often nailed. *Alford*; always nailed. *Tholuck, Stier, Ebrard, Lange, Ewald, Oshausen*. (Observe *σάρκα και ὀστέα*, but not *οἶμα*. This the resurrection Body probably had not,—as being the *animal life*. *Alford*. His body had not yet been changed. *Owen*. Greeks and Romans believed spirits to be immaterial. *Odys. ii. 218, Aeneid vi. 702*. Lord's body only *seemed to be palpable*. *Kuhn, Ziebig*. His body was, 1, tangible, 2, superior to space. 3, could become visible and invisible at will. A spiritual body, 1 *Cor. xv. 44. Oosterzee, Augustine, Zwingli*. It settles the objective and subjective identity of man, before and after death. *Oosterzee*. Glorification of the body was begun. *Olshausen, Krabbe*.

"Handle," feet and marks. "Touch and look." *Seiler*. "Handle and observe." *Stolz*. "Discern ye." *Stier*. "Flesh," &c. No allusion to blood. *Alford*. Blood of the Adamic life lost by the apostasy. *L.H.V.D.* Representing the popular idea concerning spirits. *Burton*. An assertion which must not be taken. *Alford*.

αὐτός ἐγὼ εἶμι. *I am He, and no other*. *αὐτός* is never used as a pronoun in the nominative case, but merely in concord with the subject of the verb, meaning, "alone," or "of one's own accord."—He and no other. So *Matt. i. 21; viii. 17; Eph. v. 23. Webster's Syntax*.

40. *And when he had thus spoken, he shewed them his hands and his feet.*

Showed them. His scars precious to His friends, terrible to His enemies.

The difficulty of belief, enhances its worth and power.

The love of Christ unchanged by His exalted station.

1. Encourages His friends. 2. Comforts His elect. 3. Brings confusion to the lost. 4. A sanctuary in trouble. 5. A fountain of grace.

His hands. The prints of the nails incontrovertible signs of crucifixion. Identification of His body, tokens of His victory over death.

They were the *peace tokens*, of His sacrificial death.

As memorials of death, they might have been obliterated.

They may remain as marks on His body even *glorified* in heaven. *Rev. i. 7*.

He may retain them for ever, as tokens of His atonement.

His feet. The feet of the crucified were generally nailed.

The beginnings and endings of His appearances, instructive.

One manifested the glory of His *love*; another of His *wisdom*; another of His *knowledge*; another of His *faithfulness*.

The FIRST BEGOTTEN from the dead, HIMSELF, the MIRACLE of MIRACLES. His appearing to the women, bore the *tenderest* character.

To the eleven, the most *composed*; at Tiberias, the most *mysterious*.

In Galilee to the five hundred, the most *sublime*.

To those on their way to Emmaus, the most *human*.

“And many other wonders did Jesus in the presence of His disciples.”

John xx. 30.

The disciples evidently satisfied, all their doubts dispelled.

John refers to this scene when he says, “Our hands have handled of the word of life.” 1 John i. 1.

Tischendorf omits this verse; good reason for retaining it. *Alford*. “Hands,” Martyrs, in eternity, perhaps will hear the prints of their wounds. *Augustine*, favored by *Stier*. Satan is said to have appeared as Christ to *St. Martin*. “Where are the prints of the nails?” put the demon to flight. *Butler*. “*Fect.*” To prove He had the *Stolz*, *Pavlus*. Signs of the nails. *Stier*, *Lange*. Does not prove His feet were pierced. *Luthardt*. Corporeity and prints. *Alford*. Feet wounds more convincing. *Gerlach*. Did the disciples actually touch the Lord? No. *Gerlach*; Yes. *Stier*. Handled by His murderers, why not by loving disciples? *Pfenninger*.

41. *And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?*

Believed not. They distrusted even their own senses.

The full exercise of their faith, was retarded by their joy.

It is oft hard to credit, what our hearts desire to believe.

Refusing clear testimony, shews wilful hardness.

Like Babylon's captives, “they were as men dreaming.” Psa. cxxvi. 1.

The news was too good to be true.

Strong affection and questioning knowledge, impede one another.

“I will see you again, and your hearts shall rejoice.” John xvi. 22.

Certainty gave new life to their spirits, new joy to their hearts.

How this certainty could arise, sceptics have never explained.

Wondered. Before the final, clear, and tranquil assurance.

At first through *fear*, now through *joy*, they cannot believe.

Any meat. They still recline at the table. Mark xvi. 14.

Having gone so far, the Lord will perfect His work in His people.

ἀπὸ τῆς χαρᾶς, "by reason of their joy." ἀπὸ marks the occasion or effect produced by a cause, as Acts ii. 19; Heb. v. 7. *Webster's Syntax*. A deeply psychological expression, showing the hand of ἡ ἐλεεινὸν-physician. *Oosterzee*.

43. *And they gave him a piece of a broiled fish, and of an honeycomb.*

Honeycomb. Bees in Palestine live in the clefts of rocks.

"A land flowing with milk and honey." Ex. iii. 8.

The probable remains of their evening repast.

Ordinary food of the disciples resembled that of the Baptist.

καὶ ἀπὸ μελισσίου κηρίου. It is remarkable that these words are omitted in the best MSS., yet retained by *Tischendorf*, *Alford*, *Oosterzee*, *D. Brown*, *Wordsworth*, and other *Critical Scholars*. The omission may probably have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. *Alford*.

43. *And he took it, and did eat before them.*

Took it. He receives *bodily*, and gives them *spiritual* meat.

Eat before them. To prove His humanity, an expression of love.

He ate freely without any necessity.

Angels in the O.T. ate without having human bodies. Gen. xviii. 8; xix. 3.

Eating, as with Jairus' daughter, a sure sign of restored life.

They meantime drank full draughts of the holiest rapture.

A sacrifice of His heart's love, to His disciples.

ἔφαγεν. In these words, in this deed, and in this sign, consisted, the upbraiding of their unbelief, Mark xvi. 14. *Oosterzee*. His eating, a reality. *Stier*. Proves the reality of His body. *Schneider*. His energy consumed the food. *Kapplinger*. He ate, but did not need nourishment. *Oosterzee*. Not for His own necessity, but their conviction. *D. Brown*. He drinks nothing, proving He needed no food. *Bengel*. A type of believers eating at the table in heaven, Luke xxii. 30. *L.H.F.D.*

44. *And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

He said unto them. Forty days after His resurrection.

The words. The prophecies of His *death, burial, and resurrection.*

Christ's resurrection puts the seal of Divine truth on His words.

With you. Now, He was as good as removed from them.

"My victory over death ought to be your greatest joy."

He speaks as if He was already in heaven.

I spake. Angels at the sepulchre referred to words He had spoken.

All things. His birth, death, resurrection and ascension.

Written. Luke i. 63. See Notes.

After three years knowing Him, and witnessing His wonderful works, He reverently refers them back to their Bible.

Law. He adduces the three component parts of the Canon, referring to the Scriptures in their mutual connexion.

The ordinary Jewish division into the Law, Prophets, and Hagiographa.

The first contained the Pentateuch. The second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel.

The third the Psalms, and all the rest of the canonical books.

1. In the *Law* we have the book of God's commandments.

2. In the *Prophets* the revelation of His will.

3. In the *Psalms* the book of devotion for the Church.

The *Law* teaches us what to *do*, the *Prophets* what to *believe*, and the *Psalms* how to pray for grace to *do* and to *believe*.

Prophets exercise our *faith*, *Psalms* nourish our *hope*, *Law* tests our *love*.

Prophets. Luke i. 70. TWO DIVISIONS, FORMER AND LATTER.

FORMER, Joshua, Judges, 1 & 2 Samuel; 1 & 2 Kings.

LATTER, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Hab., Zeph., Hag., Zech., Mal.

HAGIOGRAPHA. Psa., Prov., Job, Sol. Song, Ruth, Lam., Eccl., Esther, Daniel, Ezra, Neh., and 1 & 2 Chron.

Prophecies, the best key to the enigma of Christ's life.

Psalms. Luke xx. 42. Contain most of the *Messianic* prophecies.

Jews accustomed to apply many of the Psalms to the Messiah.

ἀπε. The whole course of instruction after the resurrection. *Ebrard*. A retrospect of His work. *Oosterzee*. Several sayings combined. *Gerlach*. No new instructions. *Olshausen*. Understood old things in new sense. *Stier*. This took place on His ascension day. *Bengel*. See verse 50. "All things." Thou shalt not find a narration, a riddle, a prophecy, a ceremony, but hath some manner of aspect in this glass, and in some way points at this mystery.—GOD MANIFEST IN THE FLESH. *Hammond*.

ψαλμοῖς. The Psalms are here mentioned without the article, both as the commencement of the Hagiographa, and, at the same time, as that book among them which contains the most direct Messianic elements. *Oosterzee*.

45. *Then opened he their understanding, that they might understand the scriptures,*

Opened He. Many obstacles are to be removed from the heart.

We cannot *command* the key, to the head or heart.

The Lord opened the heart of Lydia, that she heard Paul. Acts xvi. 14.

This privilege flowed forth in the blessings of Pentecost. Acts ii.

“Open Thou mine eyes, that I may see wondrous things,” &c. Psa. exix. 18.

He who said “Let there be light (Gen. i. 3),” stood among men.

He proves His immediate access to the human spirit.

His *absolute divine power* over the avenues to the soul.

Understanding. A direct, divine, illumination of the mind.

The head and heart must alike be enlightened by the Spirit.

The fruit of this blessing, is seen in all the *Epistles* to the Church.

The Lord, 1. Kindles a light. 2. Opens the eye to behold it.

Understanding the Scriptures, indispensable to Christianity.

Resurrection brought, 1. Full certainty. 2. Deep peace. 3. Apostolic power.

Scriptures. Gr. *writings, books*. Luke iv. 17.

Apostolic method of interpreting the O. T. is sanctioned by Christ.

Promises and types of the resurrection pervade all the Bible.

“*Understanding.*” Masorites counted chapters, verses, words, letters, but lost all spiritual life of the DIVINE TRUTH. *Lightfoot*.

46. *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :*

Behoved. Gr. *must*; He sets this against all doubts of men.

Divine will hath determined, and divine power will do it.

Suffer. Scriptures indissolubly unite His sufferings and glory.

Third day. This period is not distinctly asserted in the O.T.

It seems implied in Hosea vi. 2, and typically in Jonah i. 17.

καὶ οὕτως. See, omitted. *Tischendorf, Alford, Cod. Sinait.* “It is written that Christ should suffer.” *Alford*.

47. *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Repentance. Men must repent before they receive forgiveness.

We have the concurrence of man's will with God's grace.

Repentance is man's act, remission of sins is God's act.

Repentance of no avail without remission, remission not given without repentance.

Both must be preached together, both by God's mercy bound together.

Sanctification is *continual* repentance and faith. Matt. vi. 12.

Remission of sins. Is the Lord's present appointment and pledge of His favor.

This command is a proof, 1. Of the historical truth, 2. Of the heavenly origin, 3. Of the blessed purpose of the Gospel.

Preached. *Gr. heralded.* Luke viii. 1; ix. 2. Among the Jews and Gentiles.

The result of the Divine appointment, and fulfilled prophecy.

He gave command for the *universal* publication of His Gospel.

1. Substance of preaching, *repentance and remission of sins.*

2. Extent of commission, *to all nations.*

3. Place of commencement, *Jerusalem.*

4. Manner of preaching, *according to the Scriptures.*

5. Ground of preaching, *His Name.*

His name. Jesus opens the door for repentance and remission of sins.

Preaching derives all its importance and authority from Him.

God shews as much power and love, in *bringing* men to Jesus, as in the *sending* of His Son.

All nations. "Rule Thou in the midst of Thine enemies." Psa. cx. 2.

"He shall judge among the nations." Isa. ii. 4.

"And many nations shall say, Come, and let us go," &c. Micah iv. 2.

"From the rising of the sun, unto the going down of the same, My name shall be great among the Gentiles." Mal. i. 11.

At Jerusalem. Luke ii. 22. "The law from Zion, and the word of the Lord from Jerusalem." Mic. iv. 2.

An ancient prerogative granted to this city.

The Gospel has ever proved its *power*, just when men would *crush* it.

Blessings to be received through God's instrumentalities.

A proof that the city denounced, was not yet given up.

The city of election, the everlasting metropolis.

It will yet give *its name* to the *Heavenly* city. Rev. iii. 12.

A hint at the world subduing purpose of the Gospel.

They must not wait, until the last Jew is converted.
 The Herald's duty is, to make the public proclamation.
 That well discharged, the *responsibility* rests on those who *hear*.
 The ministry are not commanded to *convert* the impenitent.
 Their names, Witnesses, Messengers, Heralds, Apostles, prove **this**.
 John ii. 22; 1 Tim. vi. 13.; Rev. i. 5.

μετάνοιαν, change of heart, called by some *transmutation*; the coming to a right understanding, the growing wise. *μεταμέλεια* denotes change of feeling, such as Judas had; anxiety, remorse arising from a review of the past. *W. & W.* *μετάνοια* belongs only to the good; *μεταμέλεια*, *pain of mind*, belongs to evil men. *Wordsworth*. Here *μετάνοια* is immediately connected with *ἄφεσις ἁμαρτιῶν*, full and free remission; the sanctified effect of *μεταμέλεια*, the *λύπη κατὰ Θεόν*, 2 Cor. vii. 8, 9, 10; whereas unsanctified *μεταμέλεια*, which is *ἡ τοῦ κόσμου λύπη* induced Esau to say—I will slay my brother Jacob, and has led thousands to self-destruction. *Webster*.

ἀρξάμενον. The accusative absolute, as in Acts x. 37. *Bengel*. Agrees with *κήρυγμα*, implied in *κηρυχθῆναι*, or with the agent. In the spirit of the precept, we should first address those who profess Christianity, and then the heathen. But we are not to wait for success in the former, before we begin the latter. *W. & W.*

"*Jerusalem*." The name of the earthly *derived* from the heavenly, Heb. xii. 22; Gal. iv. 26. *L.H.V.D.* Hence He will begin His reign, Psa. ii. 6, and a second time, His word go forth from restored Jerusalem. *Stier*.

43. *And ye are witnesses of these things.*

Witnesses. Men of sterling integrity, eye witnesses, testifying against overpowering interests.

Their witness further confirmed by their miracles, wrought in Christ's name.

Witnesses of the offer of mercy having been tenderly made.

Witnesses of that offer having been madly *rejected*.

Eye witnesses, 1. Of My life. 2. My discourses. 3. My works. 4. My resurrection. 5. Scenes of My ascension.

"Ye are My witnesses saith the Lord." Isa. xliii. 10. Not false witnesses.

"Ye shall also bear witness, because ye have been," &c. John xv. 27.

The apostles claim this privilege, at the election of Matthias. Acts i. 22.

Peter's address on Pentecost. Acts ii. 32. Healing of the lame man.

Acts iii. 15.

Before the Council. Acts v. 32. Before Cornelius. Acts x. 39. St.

Paul at Antioch. Acts xiii. 31.

He who contradicts the Gospel Herald, contradicts Jesus.

These things. Principally concerning His resurrection.

τούτων. Death, resurrection, and commission to preach. *Meyer.* Facts of the Lord's life and ascension. *Oosterzee.* "Witnesses." Apostles cried with holy fervour, "We are witnesses." *Tischendorf.* *δέ,* omitted. *Tischendorf, Alford, Cod. Sinait.*

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 from on high.*

I send. No delegated being, none but the Son of God, could thus speak. Those whom He sends, He furnishes with necessary gifts.

Here the Comforter is a promise and a power.

Promise. Refers to the baptism of the Holy Ghost. John xiv. 16-26; Acts i. 5.

The last, greatest, and most comprehensive of all promises.

My Father. Our Saviour acts conjointly with the Father.

Tarry. Gr. *sit still.* God requires patient waiting, as well as swift obedience.

This command was repeated, as He ascended to His throne. Acts i. 4.

The disciples must learn the lesson of waiting.

"They also serve, who only stand and wait." *Milton.*

Patient waiting in prayer, secures the divine promise. Luke xviii. 1.

They must learn to wait, before ever they can commence.

Abraham waited twenty-five years for the fulfilment of Gen. xii. 2-3.

Moses had to tarry forty years, waiting for God's time.

The woman waited twelve years and was healed.

The man at Bethesda waited thirty-eight years for health.

Our Lord tarried thirty years in Nazareth before He began His work.

The disciples waited ten days for the promise of the Father.

Jerusalem. The grave of the Old, and cradle of the New Covenant.

Endued. Gr. *invested with.* The Holy Spirit would envelope them as a garment.

They were not yet fully qualified for beginning at Jerusalem.

This the true and complete re-robing our fallen, naked, souls require.

"I will clothe (His) priests with salvation." Psa. cxxxii. 16.

With power. Evident allusion to the Pentecostal revival.

From on high. Height for heaven. Eph. iv. 8. Calling from heaven. Phil. iii. 14.

ἐπαγγελίαν. *The Promise.* The prophecy. *Meyer.* In answer to prayer, John xiv. 16. *Oosterzee.* I appoint. *Hase, Stier.* Implies that the actual work is done, and the

stato brought in, by which that sending is accomplished. Historically given after return from Galilee. *Alford*. Promise of the Father to the Son. *Grotius*. Of the Son to pour out the Spirit. *Stier*.

ὕμεις. Spoken to the apostles only. *Alford*. "Tarry," opposed to Matt. *De Wette*. Silence no contradiction. *Oosterzee*. Ἱεροσολήμ, omitted. *Tischendorf*, *Luchmann*, *Oosterzee*, *Cod. Sinai*. ἐνδύσηθε. Similar expressions used by *Homer* and *Tacitus*. ὑψους, heaven, from hefen, Saxon, to heave, to elevate, to arch: until you increase in light and strength. *Braune*.

50. ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Led them. The intermediate/circumstances, are all omitted.

That same road, which forty days before, He had trod in deep affliction.

Bethany. Luke xix. 29. Stands on the eastern slopes of the Mount of Olives.

The place of His ascension, was nigh unto Bethany.

The "Sabbath day's journey" only reached to the Mount of Olives.

Acts i. 12.

Released from the Levitical law, apostles travelled further.

The spot where our Lord had often prayed. Fortieth day of the resurrection.

The scene of His frequent humiliation, now of His exaltation.

From this place He made His royal entry into Jerusalem. Luke xix. 36.

He lodged here during the last week of His life.

Here He prophesied the end of, and wept over Jerusalem.

On its sides, He endured the sorrow of Gethsemane.

From its summit, He ascended to Heaven.

His hands. Bearing the scars, radiant with divine mercy.

The marks of atoning love, begin to be glorified.

A pledge that power from on high, would protect them.

The prophetic promise, followed by the priestly blessing.

He stands near the threshold of the heavenly sanctuary.

He does not now lay His hands on them. John xx. 22.

Blessed. At another time, He breathed on them. John xx. 22.

As Aaron blessed the people, the glory of God appeared. Lev. ix. 22-23.

There were but eleven apostles present, representing all the elect.

ἔως. *Cod. Sinai*. has πρὸς. ἔξω, omitted. *Cod. Sinai*. Bethany a district. *Lightfoot*, *Oosterzee*, *Schubert*, *Bisley*. Led forth from John's house. *Druske*. Between

Bethany and Mount of Olives. *Tischendorf, Stier*. In sight of the temple. *Gerlach*. Present site of tradition where Helena, A.D. 328, erected a church. *Williams, Jones, Ellicott*. Where He began His entrance into the city, Luke xix. 36. *Lightfoot*. A Sabbath day's journey from Bethphage. *Wieseler*. Bethany, Mount of Olives, used interchangeably by Luke. *Robinson*. In sight of Bethany. *Stier*. Hill overhanging Bethany. *Stanley, Barclay*. He stands victorious, Prince of Peace. *Braune*. Where most deeply depressed, then exalted. Over the brow of Mount of Olives. *Alford*. The time of day, morning. *Draseke*; before day. *Hess*; mid-day. *Stier*; sundown. *Tischendorf*.

51. *And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.*

Blessed. Parents leaving the world, ought to bless their children.

Why should we fear the curse, when He has left us a blessing?

He came to earth with a blessing, He passes away with a blessing.

It was His last act, and a *continued* act.

It will not cease, until the last believer is in heaven.

The incarnate, crucified, risen One, on wing for heaven.

He goes away in benedictions, enthroned, glorified.

Parted. He probably retired from them a few steps.

What a different departure from that on the cross!

This separation, the true source of *reunion*.

If angels sang at His birth, on earth, now they shout with heaven in view.

"Lift up your heads, O ye gates, that the King of Glory may come in."

Psa. xxiv. 7.

Let the righteous rejoice, their last conflict will be a triumph.

Carried. Gr. *taken away*, from those He loved, not to *leave them*.

He was impatient for His cross, not for His throne.

Not carried away by angels, as were Enoch, Elijah, or Lazarus.

Many a word spoken by Him, now *first* understood.

The *harmony* between apparent *inconsistencies* in His life, established by this miracle.

His ascension, the festival of His coronation.

His hardest conflict, ends in His highest honors.

The source of richest blessings, and highest hopes to the Church.

Up to heaven. The end and beginning of His life *miraculous*.

"He sat down on the right hand of God." Mark xvi. 19.

His resurrection needed no witness, except His appearing.

His ascension could not thus be authenticated.

His ascension was the *conclusion* of His resurrection.

His resurrection a glorification still incomplete.

His ascension not the *goal*, but a *halt*, in His kingly course.

The apostles' connection with Him *continued*, after His entrance within the veil.

His ascension the perfection of His prophetic, priestly, and kingly offices.

1. It manifests the full splendor of the kingdom of God.

2. It assumes its highest blessings.

3. It announces its infinite perfections.

He has left, 1. Over our heads, the open heaven. 2. Before our eyes, a happy home. 3. Under our feet, a path sanctified by His footsteps.

What is the earth to thee looking steadfastly towards heaven? Acts i. 10.

1. The plain of His sufferings, the place of His departure.

2. The beginning concealed, His departure concealed.

3. He departed from us, yet remains with us.

4. Hidden from His people, only to be clearly manifested.

1. Here it is dark, there it is light, "no night there." Rev. xxi. 25.

2. Here we are strangers, there is our home. John xiv. 2.

3. Here are conflicts, there palms of victory. Rev. vii. 9.

4. Here is sorrow, there is delight. Job. iii. 17.

While gazing, forgetting every thing, but Him and heaven,

Two angels from many thousands present, became *visible*. Acts i. 10.

They said to the disciples, "He shall come again in like manner." Acts i. 11.

Earth gave Him a MANGER, it will yet give Him a THRONE!

δέσση. Went a little distance from them. *Meyer*. Several ascensions; first, Luke xxiv. 51; last, Acts i. 9. *Jones, Kinkel*. Two incidents recorded as but one. *Meyer, Alford*. During the 40 days, usually a dweller in heaven. *Kinkel*. As to the hour, some place it in the morning, others at noon. As to the witnesses, others besides the Eleven probably present. *Andrews*. His ascension only a consequence of His resurrection. *Tholuck*. His ascension *visible*, because invisible after the clouds received Him. *Wesley*. Apostles did not expect *visible* ascension. *Draseke, Herder*; affirmed. *Stier*. Two traditions of the ascension arose; one, of the ascension the first day of His resurrection; the other, after forty days. *Meyer*. Simply absurd for *Strauss* and *Paulus* to say that the laws of gravity contradict the Evangelists. *Oosterzee*. The other extreme of pretended spirituality reduces us to *Pantheism*. "Two men" (Acts i. 10), first fruits of the resurrection—a Moses and Elias. *Stier*.

καὶ ἀπέβητο εἰς τὸν οὐρανόν, omitted by *Tischendorf*. To omit these words is rash in the extreme. *Alford*.

52. *And they worshipped him, and returned to Jerusalem with great joy :*

Worshipped. By *prostration*, a thing not done before His crucifixion by the disciples.

The first clear announcing of religious worship to Christ.

He was not honored now, exclusively as Messiah. Matt. ii. 2 ; xx. 20.

They worshipped Him in His Divine nature.

Community of spirit, causes community of worship.

During the forty days, they were studying His divinity.

Worship divine is His due, or He would not accept it.

God's saints unite in working, praying, suffering and praising.

We break the first command daily, if Jesus' Godhead is not a reality.

Returned. No longer alone or forsaken, Christ with them still.

To Jerusalem. Remained *with one accord*, their visible Head being gone.

They remained ten days publicly together, unmolested.

Had they stolen the body, this would have been impossible.

The Jewish council did not believe their own accusation.

Fanatics would not have thus calmly waited for a promise.

They continued *in prayer*, for the fulfilment of the Lord's word.

Great joy. He had ascended as a conquering King.

There was also joy within the gates of pearl. Psa. lxxviii. 17-18.

The attendant throng of angels, cry to those within the golden city,

"Lift up your heads, O ye gates, and the King of Glory shall come in."

Psa. xxiv. 7.

Sadness at their loss is now absorbed in joy, serving such a Master.

They rejoiced at victories, He had won over death, and the grave.

Now they rejoice in His promises, so full of glory.

They rejoice, despite the separation, even at His parting.

It proves the great progress they had made in forty days.

1. Faith sees Christ's highest glory in this departure.

2. Love thinks of His gain, not of her loss.

3. Hope steadfastly looks for the fulfilment of the promises.

προσκυνήσαντες, omitted by *Tischendorf*; no sufficient ground. *Alford*. Luke iv. 7. Worshippers standing, Acts. i. 11. *Benjel*. Only used twice by Luke. Fell down before Him. *De Wette*; and yet out of sight. *Stier*. The Lord Himself foretold His ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth, expressly announced by the Apostles, Acts ii. 33, 34; v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. *Alford*.

53. *And were continually in the temple, praising and blessing God. Amen.*

Continually. Spent the day, but returned home at night.

“Anna served God with fastings and prayers night and day.” Luke ii. 37.

Temple. Luke i. 9. There the disciples obeyed His last command.

The Jews on great occasions travelled far to render thanks in the temple.

The temple service had become clothed in Gospel robes.

The song of Moses, had become the song of the Lamb.

They doubtless met in Solomon’s porch, where their Master taught.

Now they see His face in the city, where the Lamb is the temple. Rev.

xxi. 22-23.

John is thought to represent the Four Evangelists. Rev. iv. 7.

Praising. The fruit of joy, the work of the upper temple.

Jesus and His blessing are ours, let us praise Him also.

Amen. So let it be. It is faithful and true. This word is used by a soldier in Turkistan; when he surrenders himself as a prisoner to him who makes him captive, he exclaims “Amman,” which means “Give me safety.” Let the children of God, the disciples of Christ, conclude their prayers with a desire that God will give safety through Christ, who is Yea and AMEN.

διαπαντός. Continually, at the stated hours of prayer. *Alford.* *αἰνούντες.* Doubtful. *Griesbach*; omitted. *Cod. Sinai.*; retained. *Alford, Wordsworth.* *εὐλογοῦντες,* cancelled. *Tischendorf*; retained. *Alford.* The number and importance of the authorities furnish no ground for omitting these words. *Oosterzee.* *ἀμήν,* cancelled. *Tischendorf, Tregelles, Alford, Cod. Sinai*; bracketed. *Lachmann*; retained. *Brown, Wordsworth.*

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