



BS
2555
A2T726
1805
c. 1
ROBARTS

185
71. J. Hilliard

1816

Toronto University Library

Presented by

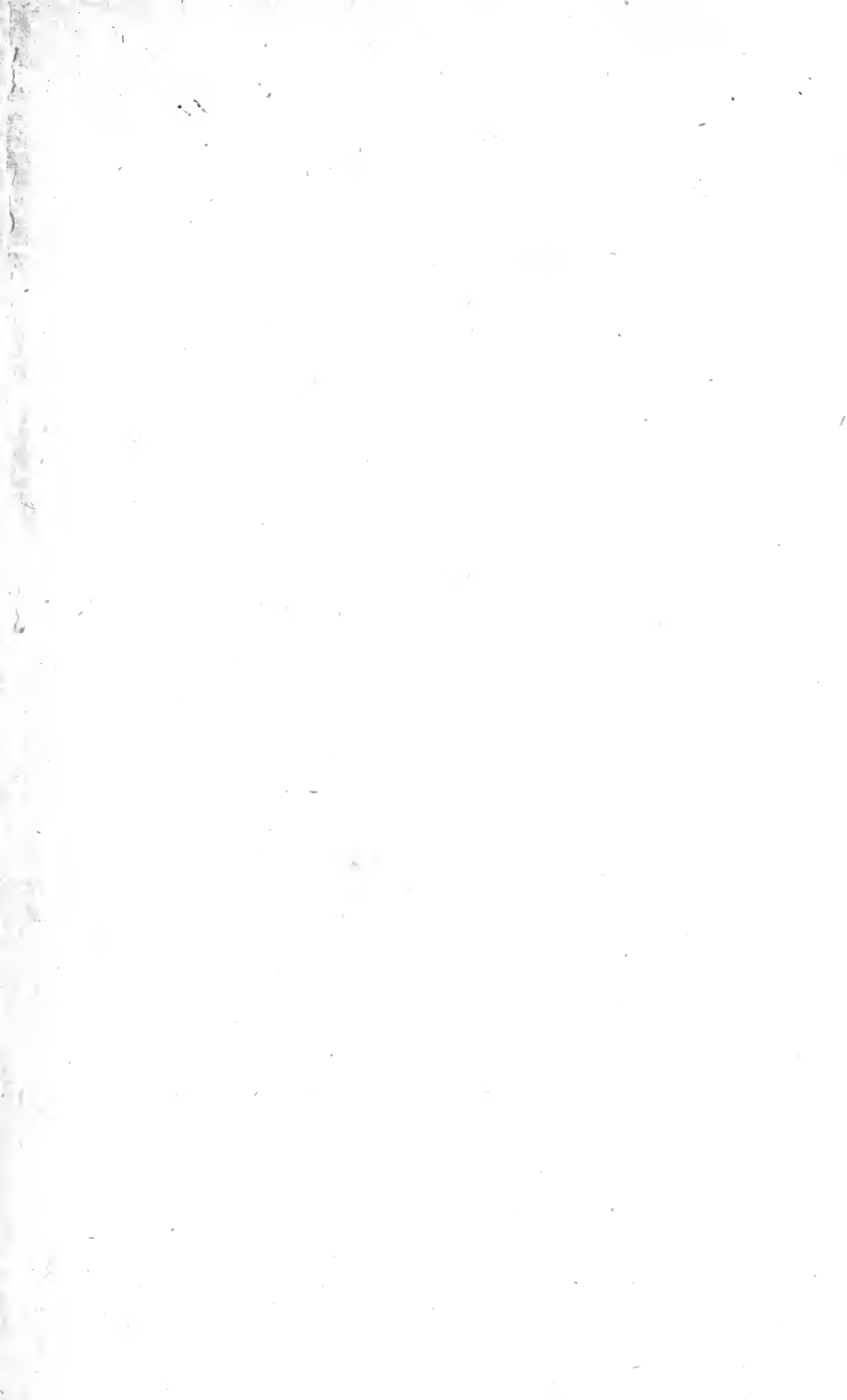
H. A. Pottinger Esq. M. A.
of Worcester College Oxford

through the Committee formed in
The Old Country

to aid in replacing the loss caused by
The disastrous Fire of February the 14th 1890

7/

in lib.



W

EXPLANATORY NOTES

UPON THE

FOUR GOSPELS,

IN A

NEW METHOD,

FOR THE USE OF ALL, BUT ESPECIALLY THE
UNLEARNED ENGLISH READER.

IN TWO PARTS.

TO WHICH ARE PREFIXED,

THREE DISCOURSES,

RELATING TO BOTH PARTS;

OF WHICH AN ACCOUNT IS GIVEN IN THE PREFACE.

BY JOSEPH TRAPP, D. D.

A NEW EDITION.

OXFORD,
AT THE CLARENDON PRESS.

1805.

H. A. POTTER, Esq.,
WORCESTER COLLEGE,
OXFORD.



13689
—
9/7/91

P R E F A C E.

I HAVE long wondered, that among so many large and excellent Annotations upon the Holy Scriptures, for the use of the learned, nothing of this nature should be done, in a short and plain method, for the use of all indeed, but especially the unlearned: and yet no such thing has been done; at least as I know of. What seems to be most like it, is *Dr. Clarke's Paraphrase upon the Four Gospels*; (I admire he did not take in the *Acts of the Apostles*;) but that, though very good in its kind, is about two thirds longer than this little work is intended to be. He prints the whole Four Gospels at large, and paraphrases every thing, whether it wants to be paraphrased, or not. My design is to take notice only of difficult places, and leave the rest untouched: for to what purpose should one interpret what is plain of itself, and needs no interpretation? You will say perhaps, *difficult* is a relative term; and that may not be difficult to one, which is so to another. I answer, I have endeavoured to omit nothing, which has any difficulty, even to the meanest capacity, so far as one man's understanding can

judge of another's: and that answer, I conceive, is sufficient.

Dr. Clarke, whose Paraphrase I have carefully read, speaking of Bishop Hall's Exposition, printed in the year 1633, (which likewise I have all along consulted,) observes, that "because it was only upon particular texts, the design itself allowed him not to regard the transitions," &c. But certainly one may interpret only particular texts, and yet regard the transitions, by referring to, and reciting, what goes before, or after, or both. One of the chief things I intend, is to account for the transitions and connections, which are often obscure. The other principal parts of my design are, to rectify the translation; to explain proverbial and figurative schemes of speech, as also matters of fact relating to history and customs; to adjust the application of the Prophecies; to shew the force and reason of some arguments, which often lie deep, and out of sight to common readers; but chiefly to reconcile such passages as seem to contradict each other, and some which seem to contradict themselves. There are many other ways of explaining, which cannot well be reduced to distinct heads; they will be seen in their proper places; and no more need be said of them in this.

Besides

Besides the two just now mentioned, Bishop Hall and Dr. Clarke, I have carefully consulted most of the considerable Commentators, both ancient and modern; I think I may say, all the best: Dr. Hammond; the Assembly of Divines; Episcopius, so far as he goes; Dr. Whitby; the large Volumes of the Critics, as they are called; but above all, and which is *instar omnium*, that stupendous work, that magazine of human and divine learning, (the most wonderful work, sure, that ever was performed by any one man,) the excellent Mr. Poole's *Synopsis Criticorum aliorumque*, &c. who, besides the substance of the Critics, has given us the substance of above forty other Expositors, most of them far better than the Critics themselves, except three or four, especially the great Grotius, who indeed is the best of all. From these compared together, and from my own thoughts and reflections, I formed my judgment as well as I could, and then set down every thing in my own words; except a very few passages, which are transcribed from authors in English.

If a little book of this kind can be more useful to any than the unlearned, it is to some of the learned; I mean the young Clergy and Students in Divinity. Those of the higher class in literature, whether Clergy or Laity, I presume

sume not to instruct, but desire to be instructed by them; though even to them, to the most learned, such a thing may not be altogether useless. It may remind them of many particulars, which they know much better than he by whom they are so reminded. But, I say, such a performance, if done as it should be, (whether this be so, or not, I am no judge, I submit to others,) must needs be greatly beneficial to the young Clergy and Students in Divinity. These I mean, when I refer the learned readers to Critics, or Gram- marians, the Commentators at large, the writings of Divines upon such or such subjects. It is for them likewise that I have occasionally thrown in a few Latin, Greek, and Hebrew words: in other respects, the merely English reader will not be interrupted, by what he or she does not understand.

As in the course of these Notes I met with many passages, which I had before largely considered and explained, in Three Discourses upon very important subjects and occasions; which Discourses are, in truth, rather Comments, than Sermons; I thought it proper to join them with this short Commentary, and refer to them for the explanation of the passages aforesaid.

I have

I have nothing material to add further, but this observation; that though learned Harmonists have taken laudable pains to adjust our Saviour's actions and speeches, with regard to time and place, as they are related by the several sacred Historians; yet, after all, it is impossible to account for the whole scheme, without acknowledging, that he often did or said the same things, at different times, in different places, and to different persons. And why he should not do so, I cannot imagine. Numerous instances of this might easily be given: some I have taken notice of in the book itself; and every attentive reader of the Gospels will observe many more. Sometimes likewise the same speech, whether spoken but once, or more than once, is recited by different Evangelists in words somewhat different. Nor is there any just objection against this. There was no reason that they should be exact to a word, the sense being in the main the same. Nay, such variation has its use, and that upon more accounts than one. 1st, It shews that the Evangelists did not write in concert, or confederacy; which adds great authority to their testimony. 2^{dly}, It gives us occasion to explain one expression by another, where either of them is obscure; which engages our study and attention in the reading of those sacred writings. That for this and other reasons, there not only
may

may be, but must and ought to be, some obscurity in them, I have elsewhere^a proved, and shall here say no more of it.

^a Prefervative against Unsettled Notions, &c. Vol. I. Disc. II.

ADVERTISEMENT

TO

THE READER.

THE learned Author being taken away by death, while this work was in the press, and having left no strictures behind him, which might serve as materials for the completion of it, it was thought too presumptuous to make the requisite additions in haste, and, though not dissembling them, to send the whole abroad under the original title. But, lest the abrupt breaking off in the midst of a chapter, and leaving the following chapters in St. *John's* Gospel entirely unexplained, should render it more liable to objections on the account of its imperfection, a continuation of *Notes* in the same manner, to the end of that Gospel, was concluded to be a very necessary *Supplement*. Accordingly, it has been undertaken by a person, who, having had the pleasure and the advantage of a long uninterrupted friendship with the Author, thought himself in some small degree the better qualified, and likewise under some obligation, to endeavour to supply the deficiency. The Reader may probably be desirous to know exactly where it begins: but this being a curiosity not very likely to be lasting, the Continuator is the less inclined to satisfy it directly; especially since the discovery may give occasion to an imputation of vanity, as if it

b

could

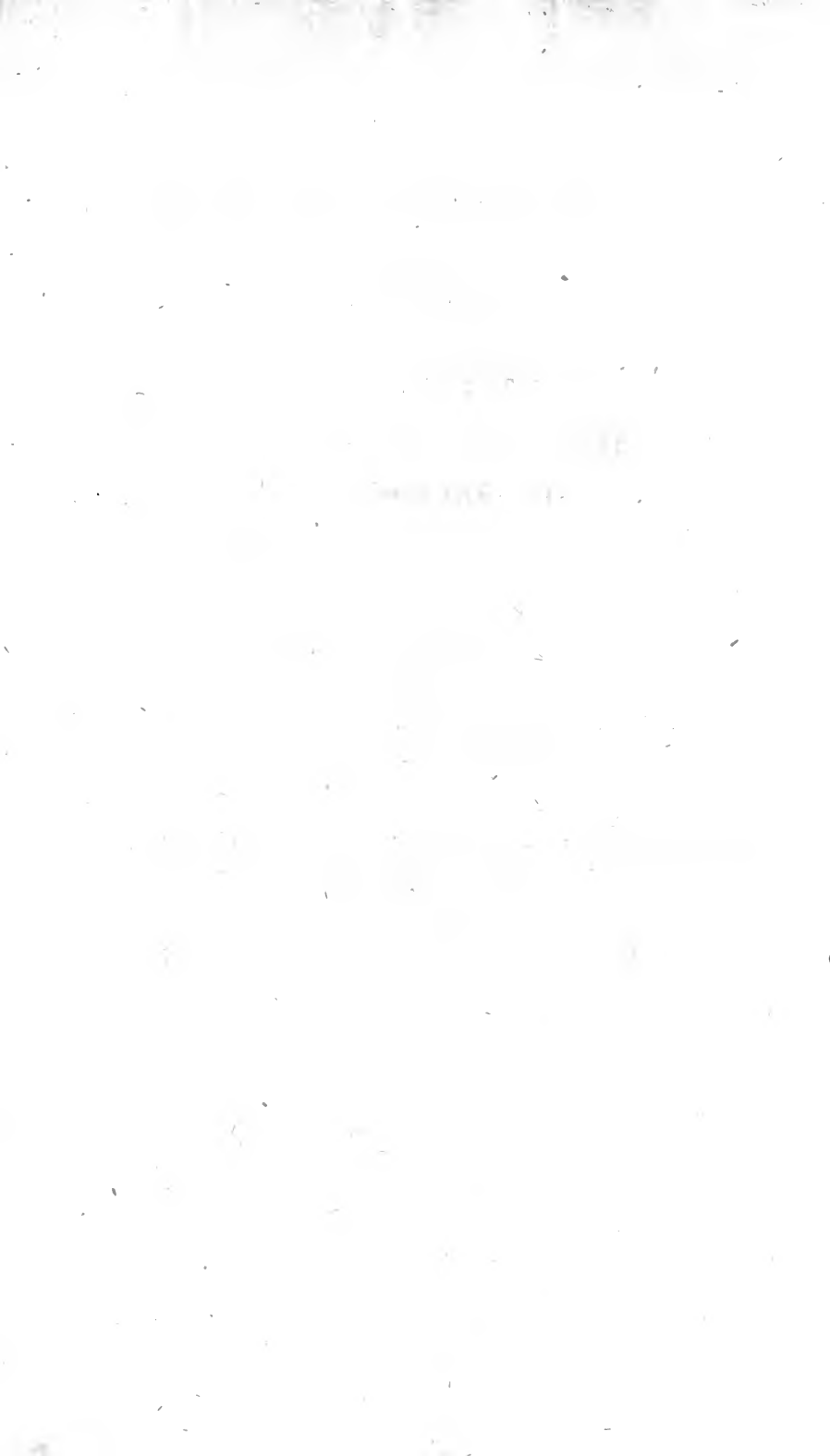
could be thought a matter of difficulty to discern the difference. If the attempt he has made towards finishing the part left imperfect shall be approved, as conformable to the first design, and not too heavy for the rest of the building, it is very probable that he may be encouraged to carry up, against the next winter, an additional superstructure, to the same height with that which was originally intended.

THREE
DISCOURSES,
EXPLAINING SOME
ILLUSTRIOUS PROPHECIES
OF THE
OLD AND NEW TESTAMENT;

PARTICULARLY
THOSE OF THE FORMER WHICH ARE INTERPRETED
IN THE LATTER.

WITH
REMARKS upon the peculiar Genius, Turn, and Cast of
the Prophecies in general:

BEING
The THREE DISCOURSES often referred to in the Explanatory
Notes upon the Four Gospels.



DISCOURSE I.

The illustrious PROPHECY concerning our Saviour, Isa. vii. 14, 15, 16. as applied, and interpreted, Matth. i. 22, 23. explained, and vindicated. With incidental observations upon the Prophecies in general.

MATTH. i. 22, 23.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying ; Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel ; which being interpreted is, God with us.

THE great importance of this text, with relation to Christ and Christianity, and how much it has been objected against by the enemies of both, are points well known to all who are versed in these matters. St. Matthew, giving us the history of our blessed Saviour's birth, which was miraculous, he being born of a Virgin, applies to this purpose part of that famous prophecy, Isa. vii. 14, 15, 16. In which the Prophet, addressing himself to the house of David, which was then in great fear, and danger, from two powerful kings leagued against it, speaks thus : *The Lord himself shall give you a sign ; Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall be eat ; that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and*

choose

choose the good, the land that thou abhorrest shall be forsaken of both her kings. Here the Evangelist, and the whole Christian Church, are charged by the Jews, and of late by other enemies to Christianity, our own native Infidels, but especially by the Jews, with misapplying at least, if not with downright misquoting; and sundry objections they urge against this passage.

It is, in truth, attended with *no small difficulties*: but if they may be very well cleared, as we think they may be, that is sufficient. In endeavouring to clear them, I shall make no distinction between the objections of unbelievers, and real difficulties even to ourselves; because in the main they fall in with one another: and if we remove all real difficulties, we of course remove all reasonable objections.

But before I come to the discussion of this particular prophecy, and its application by the Evangelist, I shall take notice of the general expression which introduces it. *Now all this was done, THAT IT MIGHT BE FULFILLED, &c.* This expression, occurring very often in the New Testament, when the prophecies of the Old are applied, and being in itself of great consequence, ought to be rightly understood by us: and this being the first place in which it occurs, it will be proper to consider it here. “These words, *This was done, that it might be fulfilled*, are not to be understood,” (says the great Grotius,) “as if God would have Christ born of a Virgin, properly with *this design* and intention, that what Isaiah had spoke should come to pass; rather, because he willed that it should so come to pass, he therefore willed that Isaiah should *so speak*. Either therefore St. Matthew’s meaning is, that these things were thus done, because God would execute his decree, of which decree there was an intimation, or some discovery extant in Isaiah; or else the particle *ita*, here translated *that*, signifies
“ (as

“ (as it often does) not the *end* of the *agent*, but
 “ only the *consequence* of the action. As Psalm li. 4.
 “ Luke xiv. 10. Rom. v. 20.” And then the sense
 is the same, as if it had been said, *This being done,*
that was fulfilled which was spoken, &c. The Jews,
 and other Infidels, cavil against this phrase, *That*
it might be fulfilled; as a strange way of *proving*.
 “ But it is to be noted,” (says the same Grotius,)
 “ that the Apostles do not *argue* against the Jews
 “ with these quotations, as *testimonies*, or *proofs*, that
 “ *Jesus* is the promised *Messiah*: they cite but few
 “ prophecies to that purpose; being content with the
 “ evidence of Christ’s miracles and resurrection: for
 “ either this was enough, or nothing was. But to
 “ those, who were *already persuaded* of that, they
 “ were willing to shew how the *whole œconomy* of for-
 “ *mer times* having, as it were, *before its eyes* this
 “ very Christ, and his actions, as the most beautiful
 “ and perfect object, formed and moulded all other
 “ things to that pattern, or standard.” This being
 premised *in general*, we come directly to the *particular*
prophecy now before us.

King Ahaz, his court, and all his subjects, were
 struck with the utmost terror and consternation
 at the invasion of two confederate Kings, Rezin
 of Syria, and Pekah of Israel. Notwithstanding
 the monstrous wickedness of Ahaz in particular,
 and of the nation in general, God had still a con-
 cern for the royal house of David, to which the
 promises of the Messiah were made; and therefore
 sends his Prophet to comfort them in their dis-
 tress, and assure them that they should be delivered
 from their enemies. *Then said the Lord unto Isaiab,*
Go forth now to meet Ahaz, thou, and Shear-jashub
thy son—and say unto him, Take heed, and be quiet;
fear not—Thus saith the Lord God, It shall not stand,
neither shall it come to pass, &c. v. 3, 4—7. Then
 it follows, v. 10—16. *Moreover the Lord spake*

again unto Abaz, saying, *Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above; i. e. a sign, or miracle, either from heaven above, or from the earth or sea below. But Abaz said, I will not ask, neither will I tempt the Lord.* However this may seem a good answer, as having an appearance of humility and piety; it was in reality a very bad one, as proceeding from *infidelity, or despair, and a profane, sullen obstinacy.* And he said, *Hear ye now, O house of David—.* Upon Abaz's refusal, the Prophet very reasonably and justly no more addresses himself to *him*, (to signify that God had *done with him* for ever,) but to the *house of David*, that is, to the *other princes* of the blood, and the royal family, only excluding the king himself. *Is it a small thing for you to weary men? but will you weary my God also? Weary; i. e. affront, provoke, ill use:* as if he should have said, You may think, perhaps, it is no great matter how you treat us Prophets, who are but *men*: yet you would do well to consider, that through our sides the indignity redounds to God, whose *commission* we have, and in whose name we speak. *Therefore the Lord himself; i. e. he unasked, of his own accord, (since Abaz, though invited to it, had refused to ask one,) the Lord himself shall give you a sign; Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and boney shall be eat; that he may know to refuse the evil, and choose the good.* It cannot be supposed, nor is it meant, (however the words may sound in our translation,) that his *eating butter and honey* would be the *cause* of his refusing the evil, and choosing the good: but the sense is; either, he shall eat those things which are the *ordinary food of children*, that he *may live till* he comes to the knowledge of good and evil, that is to the *use of reason*; which amounts to the same as if it had been said, he *shall live* till that time: or else, (which perhaps

perhaps is the better version,) instead of *that he may*, it should be rendered *until he shall*; and then we have the same sense as before, in the very literal expression. For (it should be rendered *and*) *before the child shall know to refuse the evil, and choose the good*; i. e. come to the use of reason; *the land which thou abhorrest* (meaning that of Israel) *shall be forsaken of* (i. e. shall lose by death) *both her kings*; meaning her *own* king Pekah, and her *confederate* king Rezin. I thought proper in this place, with regard both to the *importance of the subject*, and to the *present great festival*^a, (this portion of Scripture being appointed the first lesson for the afternoon service,) *briefly* to explain this *illustrious* Prophecy *throughout*; except *that* part cited by the Evangelist in *my text*: which must now be *largely* and *distinctly* considered; and will of course be fully *explained*, while its being thus *quoted* and *applied* is cleared and vindicated.

What the Jews object about the word *Alma* in the original, that it does not always signify a *Virgin*, but sometimes a young woman, whether a *Virgin*, or not, is upon many accounts vain and frivolous. For in the first place, supposing it were so, they themselves own that it *generally* signifies a *Virgin*: and why had not St. Matthew a right to take it in its general and most common acceptance? Nay, that it does, and must so signify in this place, is little less than demonstrably evident from the context; *The Lord himself shall give you a sign*; *Behold a Virgin*, &c. Now, according to the Jewish interpretation, no more is meant, than that a young woman being joined to a man shall conceive, and bear a son. But sure there is no great miracle in this. What sign or wonder is there in it? What occasion for that pompous preparation,

^a Christmas Day.

The Lord himself, &c. Behold—? Besides, the LXXII Translators of the Bible into Greek, who were all Jews, and made their version 300 years before our Saviour was born, render it, as St. Matthew and we do, *Virgin*, (Παρθένος): and it was ever understood so, till, since the writing of the Gospel, the Jews, by an *after-thought*, coined these and many other interpretations, never dreamed of by their fathers; in order to calumniate the penmen of the New Testament, and invalidate the evidence of the Christian religion. Add to this, that the root, or etymology of the word, implies a *Virgin*; and there is no other word in the language which so distinguishingly expresses it. And whereas the Jews pretend to allege but ^a two places in which it signifies otherwise; the first is not in the least degree proved to make *for* them, and the other makes *against* them. I might very well add, that the first is so far from making *for* them, that the passage is scarce sense according to their exposition, and very good sense according to ours. Thus for the signification of that word.

The substance of the other, whether objections, or difficulties, or both, is reducible to these two heads; 1st, That the Prophecy may be applied *to*, and supposed to have been fulfilled *in*, some *other* person. 2dly, That to *whomsoever* it relates, it cannot relate to our Jesus. This last is home to the point indeed; and, if true, might well supersede all other considerations. Nevertheless, that we may leave nothing unanswered, we will take a little notice of the former.

The Jews (some of them, I mean, for they are

^a Prov. xxx. 19. and Cant. vi. 8. That the first does not make *for* them, and that the second is *against* them, see proved by Bp. Kidder in his *Demonstration of the Messiah*. Part II. p. 102.

divided in their opinions) tell us it was a prophecy of Hezekiah. But, to omit many other particulars which might be well alleged, Hezekiah was twenty-five years of age, when he began to reign; Ahaz reigned but sixteen; therefore Hezekiah was nine when Ahaz his father came to the crown; and much older when these words were spoken: consequently *he* could not be prophesied of, as a *child to be born*. Some say it was *another* son of Ahaz. To which it will be sufficient to answer, that Ahaz had *no* son, but Hezekiah, who was lord of Judah; as this Immanuel was to be. Chap. viii. 8. — *Thy land, O Immanuel*. Others will have it, that it was one of Isaiab's sons. But which of them was it? We read but of two; Shear-jashub, and Maher-shalal-hash-baz. The former indeed is very probably pointed at in one part of the prophecy, of which hereafter; but he could not be meant as the *child to be born*; because he was *there present* when this prophecy was uttered by his father: besides that he likewise was never lord of Judæa, as Immanuel was to be; which last is as true of Maher-shalal-hash-baz.

Come we now to the second and main point. This prophecy, we are told, to *whomsoever* it relates, *cannot* relate to our Jesus. 1st. Because his name was not *Immanuel*. I answer, neither was Hezekiah, nor any son of Ahaz, nor any son of Isaiab, called *Immanuel*; and so the argument (if of any force) is as good against our *adversaries*, as against *us*. 2dly, and chiefly, It is very well known, and the Jews themselves must and do confess it, that to be *called*, or *named*, in Hebrew, very often signifies to *be*. Now though our Saviour's *instituted* or *imposed* name was *Jesus*; yet his *real* and *natural* name was *Immanuel*: that is, in other words, he really and truly was *Immanuel*, *God with us*; and that in the highest and most peculiar

liar sense imaginable; so that it could be applied to no other *but* to him. He, being God, not only *lived with us*, and *conversed among us*; but his *divine* and our *human* nature were *united* in his *person*. Besides, the name *Immanuel* is virtually included in the name *Jesus*: for he could not have been *Jesus*, which signifies *Saviour*, if he had not been *God and man*; which, as I said, is being in the highest sense *God with us*. These things we have often proved upon other occasions; and to those proofs I refer.

2dly. Another reason against our application of the prophecy is this: that, considering the occasion upon which it was pronounced, it makes Isaiah's whole discourse impertinent, and absurd. His business is to comfort the house of David in their *present distress*, by assuring them, that they shall be delivered from their enemies who have actually invaded them: and this he does (according to our account) by telling them, that the Messiah shall be born: which was not to happen till *many ages after*. What comfort is this, as to the *present exigency*, whatever it may be in other respects? and how is it at all to the present purpose? I answer, it was very much to the purpose, and matter of great comfort, as to the present exigency. The tribe of Judah in general, and the house of David in particular, were in extreme fear, and indeed in the utmost danger of being extinguished and destroyed. Now the Messiah was promised by God to be born of the tribe of Judah, and in that tribe of the house of David. The Prophet therefore puts them in mind, that the tribe of Judah *therefore* must continue, and that as a known distinct tribe too; and so must the house of David, as a known distinct family, till the birth of the Messiah; which nobody had then the least expectation of, as a thing that should happen in *that* age:

age: consequently (if God's promises are to be credited) this was full assurance to them, that the tribe of Judah, and the house of David, could not be extirpated in the distress they were then under, and by the kings, of whose power they were so apprehensive.

Be it so then, you will say, as this was a *promise*; but how could it be a *sign*? What sense is it to say, You shall be delivered from your enemies who have *now* invaded you, by the same token that 700 years hence a *Virgin shall conceive, and bear a son, &c.* I answer, 1st, Many of the prophecies (particularly those relating to the Messiah) had a view to *more senses* than one; to something *immediate*, and to something *remote*. And a very good account may be given of the matter we are now upon, if we put it thus. "The prophecy, though in its
 " true and natural sense it could be fulfilled in
 " none but the Messiah, yet had an immediate
 " aspect upon some particular event that should
 " quickly happen; viz, that within the time that
 " one who is now a Virgin could marry, and bring
 " forth a son, and that son come to some know-
 " ledge of good and evil, the two kings of Samaria
 " and Damascus should be destroyed. It may in-
 " deed seem strange, that any part of this illustri-
 " ous prophecy concerning Christ should be sup-
 " posed applicable to any other person, or event.
 " But to this it may be answered, that, as all the
 " mercies promised to the Jews were figures, or
 " earnest of the times of the Messias, in whom
 " *all the promises of God* were verified, according to
 " that of the Apostle, 2 Cor. i. 20. *All the pro-*
 " *mises of God in him are yea, and amen*; so the
 " Prophets, in foretelling *temporal* mercies, are some-
 " times *carried beyond themselves, and their subject*, to
 " foretell the blessings of the Gospel; and after this
 " extraordinary rapture they return to the subject
 " which

“ which was the immediate occasion of their prophecy^a.” To this purpose speak many learned interpreters; Grotius especially: to which something, I think, should be added. Because it may well be objected, that for a woman, who is *now* a *virgin*, to be *married* and have a *son*, is no *sign*, nor any thing *strange*; and that the *land* should be *freed from its enemies* before such or such a time, is no *sign* neither, but rather the *thing signified*; and could not for the present gain any credit to the prophecy. I answer, Here is indeed no sign given, as that word implies a *miracle* wrought upon the spot, or a *prophecy* presently fulfilled in order to gain credit to a *subsequent* prediction; (for such a one had been offered to Ahaz, and refused by him;) but a *sign*, *wonder*, or *miracle* at large, as the word often signifies. Now a *true* prophecy *proving* true, or actually *fulfilled*, both as to the *substance* of the thing, and the *circumstance* of time, is *itself* a *sign*, or a *wonder*. Certain it is, that many of the prophecies have a view to more events than one; to something immediate and soon to be fulfilled, and something remote and at a great distance. Thus, for example, that of Jeremiah xxxi. 15. *A voice was heard in Ramah—Rachel weeping for her children, &c.* had two meanings: the first relating to the captivity of the *two* tribes, which happened in a few years; the second to the massacre of the Innocents by Herod, which came not to pass till above 600 years after. And (to omit numerous other instances) those predictions concerning the particular circumstances of our Saviour’s sufferings, Psal. xxii. and lxix. *Piercing his hands and feet, parting his garments, and casting lots, their giving him gall to eat, and vinegar to drink*, as they refer to the Psalmist who wrote them, are only *figurative* and *poetical* expressions,

^a Lowth upon the place.

describing

describing *great misery*. But it is certain, that they were all *literally* and *punctually* fulfilled in our Saviour: and therefore we may reasonably conclude, that David (who in many respects too was a type of Christ) being in great affliction, was naturally inclined to complain; and in that complaint the Spirit of God moved him to make use of *such* expressions, and instance in *such particular* circumstances of pain and disgrace, as might be so many prophecies of our Saviour, and were actually verified in him. And (to obviate an objection) let it be carefully observed, that it is very easy, in many cases at least, to perceive that the sense relating to the *nearest* and more *immediate* event does not by any means *come up* to the *full import* of the prophecies; but that something of far greater moment is still behind. Thus in the very instance now before us. *The Lord himself—Behold—A VIRGIN shall conceive—His name Immanuel*—are expressions which manifestly carry in them something too sublime, wonderful, and divine, to be applied to the present immediate occasion of pronouncing the prophecy. And therefore the import of the word $\pi\lambda\eta\rho\omega\theta\eta\eta$, which we render *might be FULFILLED*, with reference to the prophecies in the writings of the Evangelists, is very remarkable. It denotes not only being *come to pass*, but strictly, and literally, being *filled up, consummated, perfected, completed*. The prophecies were not till then, till they were verified in Christ, *grown up, and ripened* to their *full accomplishment*; though in *another sense*, and in other *persons*, they were *partly come to pass* before. Nor is there any thing absurd or irrational in this way of exposition; nothing that tends to illusion, or deception: on the contrary, it is, to my apprehension, exceeding congruous, clear, and beautiful. The Jews, of all men, have no reason to object against our assigning more senses than one to some prophecies. For they not
only

only permit it themselves, but pursue it too far; indulging themselves a great deal too much in allegorical and mystical interpretations.

If this account of the difficulty does not satisfy, though I think it is abundantly sufficient, I answer, 2dly, Let us suppose (as some learned men do) that the words, *Behold a Virgin shall conceive, and bear a son*—and so on to the end of v. 15. have no reference to *any woman*, but the Virgin Mary; and to *no child*, but our Jesus. I acknowledge here again upon this supposition, as above, according to the other interpretation, that they could not give a *sign* to the house of David with respect to its *distress* and *danger* at *that time*, as the word *sign* implies a *token* given, in order to gain credit to a present prediction; but they *promise* a *sign*, or *wonder* at *large*: (as I observed before, the word often, I add now, most commonly, signifies in the Holy Scriptures:) for what greater *miracle*, *sign*, or *wonder*, can there be, than *a child born of a Virgin*? But then the next words, *Before the child shall know, &c. the land which thou abhorrest shall be forsaken, &c.* cannot be understood of the *same child*; but must be applied to *another*; most probably Isaiah's own infant son; who was there present, and was not, we may be sure, brought thither for nothing, by the direct command of God himself. v. 3. *Then said the Lord unto Isaiah, Go forth now to meet Abaz, thou, and Shear-jashub thy son, &c.* his name Shear-jashub, i. e. *a remnant shall return*, implying the deliverance here promised. To this purpose it is very remarkable, that his other son Maher-shalal-hash-baz is made use of in a prophetic way, chap. viii. his name also, *In making speed to the spoil, he hasteneth the prey*, being significative, and predictive, and imposed by the command of God himself: and v. 18. of the same chapter the Prophet speaks thus: *Behold I, and the children*

children which God hath given me, are for signs, and for wonders in Israel. Against this interpretation I am sensible there lies a manifest prejudice; that the sudden transition from one person to another, without any notice given, and in words, which in their *plain* and most *obvious* sense seem to be spoken of one and the same person, is harsh, and unnatural. I own it *seems* harsh, and unnatural, as it *now* stands; and to *us* at this *distance*: and yet I answer, 1st, As it may be better rendered *THIS child*, than *THE child*; we may very well suppose the Prophet to have *pointed* to Shear-jashub then in *his arms*, and so to have sufficiently *distinguished* him from the *other* child before spoken of. 2dly, Suppose it were otherwise, though it is no strained or forced supposition, but very natural, and highly probable; there are as great difficulties, and obscurities, as harsh, dark, and unconnected transitions, from one person or thing to another, in profane and heathen authors; particularly those which go by the name of the Classics; whose works are justly the most valued and admired of all Pagan antiquity: and yet more particularly in the Poets. And, by the way, many writings of the Holy Scriptures, the prophetic ones especially, are to the last degree poetical both in sentiments and expressions. 3dly, Suppose again even *that* were otherwise; yet surely the *divine oracles*, the *dictates of God himself*, may be allowed some *peculiar privilege*, or rather *prerogative*. They have by their *majesty* and *dignity* a right to be *obscure*; and not to be tied down by the *common rules* of *human* method, thought, and diction. It is *fit* some of them should be difficult, and obscure, in order to engage our greater diligence, our closer study and attention. It is more *especially fit*, that *prophecies*, very *often*, should be obscure; nay, it is even *necessary* that *some* of them should be so; the

the very nature and genius of them requiring it ; those, I mean, the completion of which depends upon the *actions of men* : these, if they were plain at first, would *seem to necessitate* those actions ; as if men *must* do this, or that, in order to the fulfilling of prophecies. Whereas the foreknowledge of God does not necessitate the actions of men ; nor do they act in such or such a manner, because he foresees ; on the contrary, he so foresees, because they so act. Therefore when he foretold things of this nature, he did it in such a manner that the predictions should not *at first* be fully understood ; lest men should think their actions forced, and themselves obliged to do this, or that, in order to the fulfilling of those predictions. Nor is it a reasonable objection against *any* prophecies, whether relating to the free actions of men or not, that they were partly obscure *at first*, and not fully understood till the *event* explained them. Thus many of those concerning the Messiah, though *partly* understood *at first*, yet were *partly not* understood, till they were *fulfilled* in the person of our Saviour : but now being *compared with the event*, they are perfectly plain and clear. Nor is it any just objection against the authority of the prophecies, that they were not fully understood, till they were come to pass ; nor against us, that we in some measure explain them by the events, as if it were an *arbitrary* exposition, or application, and looked like *begging the question* ; since it now appears by the *events themselves*, that they *were* predictions of those events to which they are by us applied : *those* events, and *no other*, exactly *answering* those predictions written several hundred years before. All who allow them to *be* predictions must grant they foretold *something* ; and now they are compared with these events, it appears, that *these* are the things which they foretold.

foretold. In short, the prophecy *points out the event*, the event *illustrates the prophecy*, and so they throw mutual light upon each other.

Nor is there, for the same reason, any just objection, either against the *two meanings*, or the *two persons*, as I have above stated this matter upon these two different suppositions. The scheme of the prophecies thus formed was not calculated, as were the heathen oracles, to deceive men, and salve their own credit, by equivocation, or amphibology; but only *for a while* to keep back a *part* of the revelation, which was not at first fit to be clearly made: they were not contrived to *falsify*, but only to make a *gradual discovery*: to *enlighten*, but to enlighten by *degrees*, like the sun appearing through a cloud, or, if you please, at the edge of the horizon: till at last, like the sun having dispelled the cloud, or being risen above the horizon, they displayed themselves at large, and shone out in full brightness and lustre. The Devil's oracles were found by the *event* to be *fallacious* and *illusive*, couching a double meaning in an ambiguous word, or sentence; that, whatever the event were, they might come off with an interpretation adapted to it. But God's were found, by the *event*, to be *faithful and true*; predicting *different things* with reference to *different times* and *persons*, and *both punctually coming to pass*.

And as to the application of the Old Testament prophecies, however in themselves doubtful and difficult, the authority of Christ and his Apostles in the New should, one would think, be of great weight in this matter; considering their many unquestionable miracles irrefragably proving, that *they themselves* spake by the *same Spirit* of God who dictated those prophecies. Who can be fitter, or better qualified to interpret a Prophet, *than* a Prophet? See therefore the prodigious absurdity, as well as info-

insolence and profaneness, of our modern infidels : they say the Evangelists, and our blessed Lord himself, as his words are related by them, misinterpret and misapply the prophecies of the Old Testament. But, pray, whose authority is greatest? the authority of these men, or the authority of Christ and his Apostles? Could the former prove, that the applications made by the latter are *contradictious*, or *impossible* to be true, they would indeed say something to the purpose. But that, we have shewn, is not the case. It is true, many of the prophecies are in themselves dark, and difficult : but it is to be hoped persons *divinely inspired* are sufficiently qualified to clear up and enlighten them, to interpret and apply them. I say, *many* of the prophecies are in themselves dark and difficult. For whereas a late infidel writer ^a affirms, that *all* of them are allegorical, and obscure, and have more meanings than one ; this, I affirm, is a most notorious and impudent falsehood. To confine ourselves within the bounds of our present subject : There are *very many* prophecies relating to the Messiah, besides many others, which have *no allegory*, have but *one* plain, *single* sense ; and speak only of one person, and event. I will just mention a very few of them. Mal. iii. 1. *Behold I send my Messenger to prepare my way before me. And the Lord whom ye seek shall suddenly come to his temple ; even the Messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts.* Here are two plain, simple predictions : the one of John the Baptist ; the other of our Saviour : both without the least difficulty or ambiguity. Hag. ii. 7, 9. *And the Desire of all nations shall come ; and I will fill this house with glory, saith the Lord. The glory of the latter house shall be greater*

^a Author of *Grounds and Reasons*, &c.

than the glory of the former, &c. *Zechar.* ix. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee, the righteous one, and that Saviour, lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zech.* xii. 10. And I will pour upon the house of David, &c. And they shall look upon me whom they have pierced, &c. *Micah* v. 2. But thou, Bethlehem Ephrata, though thou be little, &c. yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been of old, from everlasting. The 53^d chapter of *Isaiah* is so graphical a description of our Saviour's sufferings, that, if one did not know the contrary, one would take it rather for a history, than a prophecy. *Dan.* vii. 13, 14. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days: And there was given unto him dominion and glory, and a kingdom; that all people, nations, and languages should serve him: his dominion is an everlasting dominion, &c. And now what shall we say to these unreasonable, audacious, and wicked men; who, acting in open hostility against the Saviour who redeemed them, and the God who made them, dare thus fly in the face of the plainest truths, and publicly affirm what all the world knows to be false? I mean all who know any thing of these matters: and if these men do not know that what they say is false, their ignorance upon that supposition is as great, as their baseness and dishonesty upon the contrary one: and it is hard to say upon which of the two their impudence is the greater.

But from these unbelievers let us who believe turn our thoughts to the things we believe, and to him in whom we believe, our blessed Saviour and Redeemer Jesus Christ, both God and Man, who, as about this time, having taken our nature

ture upon him, was born of a pure Virgin, and came in great humility to visit us: who was foretold even from the beginning of the world, in Paradise itself, immediately after the fall of man; and so downwards, through a long train or succession of types, figures, and prophecies, some dark and obscure, some plain and obvious, all now manifestly fulfilled, and completed. Not only every *pious Christian*, but every *rational and unprejudiced man*, who impartially considers these things, and truly understands them, will *adore*, instead of *cavilling*, will stand amazed at the wonderful *harmony* and *beauty* of the prophecies; both the *obscure*, and the plain, both as they are in *themselves*, and as they are *compared* with *one another*. May God of his infinite mercy turn the hearts of the unbelieving and disobedient to the wisdom of the faithful and just, that they and we may join in that angelical hymn, especially upon every anniversary of this great festival^a; *Glory be to God in the highest, and on earth peace, good will towards men.*

^a Christmas.

DISCOURSE II.

The Office and Dignity of John the Baptist, with the Prophecies concerning him, considered, and explained.

MAL. iii. 1.

Behold, I will send my messenger, and he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

HOW remarkable a portion of Scripture this is, and how proper to employ our meditations at this ^a sacred season, no Christian, that knows any thing of his religion, can want to be informed. I shall discourse upon the words with all plainness, and take things in their natural order. *Behold, I will send my messenger, and he shall prepare the way before me.* He who here speaks by the Prophet is certainly God. And that he, whose way was to be prepared, was the Messiah, both Jews and Christians agree. That this Messiah is our Jesus, all, who call themselves Christians, not only grant, but contend: they would be strange Christians indeed, if they did not. This text therefore is an argument to the Jews that the *Messiah* is God, and to Christians that *our Jesus* is so. It is God who speaks; he speaks of himself, and in the first person: as if he should have said, I the great God of heaven and earth will send

^a See the Collect for the third Sunday in Advent. *O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, &c.*

my harbinger to prepare the way, before my coming in the flesh, as the Messiah, and Saviour of the world. In the next words indeed he changes the first person into the third: but that is no argument against what I have urged: still he *does say* what we read in the first clause, and the change of the person in the second cannot *unsay* it. Nor is any thing more common in all writers, especially the sacred, than to vary the phraseology in this manner; and it is here particularly emphatical, elegant, and noble. *Behold, I will send my messenger, &c.*—*saieth the Lord of hosts. The messenger of the covenant*—i. e. the Messiah, the messenger or angel of the new covenant between God and man—*shall come to his temple.* That expression is very material, and must be compared with Hag. ii. 6, 7. 9. *Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations; and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts.* By the shaking of the heavens, earth, sea, and dry land, and the shaking of all nations, is to be understood some great and extraordinary change to be made in the world; and every body knows such a one was made by the coming of the long expected Messiah, the *ends of the world,* (as it is called in Scripture,) the Gospel dispensation. The second temple was to be standing, when the Messiah should come; and could be more glorious than the first upon no other account. This we have often insisted upon in our controversies with the Jews; and the argument is unanswerable: it would be too great a digression to discuss it at present; and besides the argument is so well known, that I need not. It is very remarkable, that the nearer the age of the Messiah approached, the more plainly

plainly the Scriptures of the Old Testament spoke concerning him: the latter Prophets being more particular and express as to *time*, and *place*, and other *circumstances*; and the very last words of the last Prophet, and of the whole Old Testament, being a prediction of John the Baptist, the forerunner of our Saviour. As are these of my text. *Behold, I send my messenger, &c. and the Lord—shall come suddenly*: i. e. soon after the appearance of that messenger, the Messiah shall come.

For the more fully understanding of the point before us, we must join to this text, as it were by way of context, those words of the same Prophet in the next chapter, ver. 5, 6. being those I just now hinted at, the very last words in the Old Testament. *Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* The same person is evidently spoken of in both places. But here perhaps you will ask, why is this day of the Lord called *dreadful*? Does it not mean the coming of the Messiah, the greatest *blessing* that could be imagined? And how can that be *dreadful*? I answer, 1st, Besides that advent of our Lord, his coming in the flesh, there is another very often meant by the inspired writers both of the Old and New Testament, viz. his coming in vengeance to the destruction of Jerusalem, and the utter excision of the Jewish nation. And if his harbinger came, as he did, before the former of these, he must needs come before the latter. But, 2dly, There being in reason and justice so near and close a connection between our Saviour's appearance upon earth, *including his death*, his being *betrayed* and *murdered* by the Jews, and *their* destruction, as a *punishment* of that most horrid sin; the *whole time*, taken all together, is, with

respect to *them*, as to *this* world, called a dreadful, or terrible day; though his birth, life, and death were the greatest blessing imaginable to mankind in general, even to the Jews among the rest, with regard to the next world. Other places of Scripture there are parallel to this, and to be interpreted the same way, both in the Old and New Testament: this last chapter of Malachi in the one, and the preaching of John the Baptist himself in the other, is a mixture of terror and consolation. *For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall THE Sun of righteousness arise with healing in his wings, &c.* Mal. iv. 1, 2. *In those days came John the Baptist, preaching—and saying, Repent ye; for the kingdom of heaven is at hand.—O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.—Whose fan is in his hand; and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.* Matth. iii. 1, 2. 7, 8. 12.

Since we are upon interpreting, I will briefly explain the other parts of the prophecy just now cited. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers:* i. e. either, “It will be his office to put an end to those religious differences, (such was that of the Pharisees and Sadducees,) which divided the nearest relations from each other: or a more easy sense may be given of the words, if we translate the Hebrew particle *al* not *to*, but *with*; in which sense it is often used. Then the sentence will run thus: He shall turn the heart of the fathers *with* the children, and the heart of the children *with* their fathers:” i. e. “his preaching shall

“ shall produce a great reformation (as it actually
 “ did) in the minds and manners of all sorts of peo-
 “ ple.” *Lest I come and smite the earth with a curse.*
 It were better rendered, *smite the land* (i. e. of Ju-
 dea) *with utter destruction.* Meaning the *whole*
 land : as if he should have said, *Lest I destroy all,*
 and not so much as a *remnant* be saved. But to re-
 turn. I said just now, that the Prophet in both these
 passages, that of my text, and that in chap. iv.
 speaks of John the Baptist : yet he mentions Elijah,
 and no other person. How is this to be accounted
 for ? I answer, it will be fully cleared in what fol-
 lows. In further discoursing upon the words, there-
 fore, I shall shew,

I. That John the Baptist is the Elijah here spoken
 of by the Prophet.

II. The great *eminence* and *dignity* of that illu-
 strious person, John the Baptist.

III. The *great* and *signal use* made of him, as
 the forerunner of our Saviour.

IV. What *good uses* we may *all* make of these
 considerations, with regard both to our faith and
 practice.

I. First then ; John the Baptist is the Elijah
 here spoken of by the Prophet. I do not say he
 was the real person of Elijah, or Elias ; nay, he
 certainly was not : but I say he was the person
 whom the Prophet *meant* by that name. And he
 used that name, because John the Baptist resem-
 bled Elijah in so many particulars : and as *he* was
 the forerunner of Christ, so Elijah was the fore-
 runner and type of *him*. Now there are instances
 in Scripture besides this, of one man's name be-
 ing put for another, by reason of such a similitude
 and resemblance, or the relation of type and anti-
 type between them. I shall give only one in-
 stance, but it shall be an illustrious one. The
 promised Messias, our blessed Saviour himself, is

often by the Prophets called *David*; as being the person of whom David was a great and eminent type, as being the person who was to spring from his loins, and in whom the promises made to David were to be fulfilled. Thus Jer. xxx. 9. *And they shall serve the Lord their God, and David their King*; i. e. the *Messiah*; for David had been dead long before those words were spoken. Thus again, Ezek. xxxiv. 23. *And I will set up one shepherd over them, even my servant David*. Several other passages might be cited to the same purpose; but there is no occasion for it. Many instances of the like nature are to be met with even in *heathen* authors. Thus in Virgil, to mention him only,

Alter erit tum Tiphys -----

Atque iterum ad Trojam magnus mittetur Achilles.

----- alius Latio jam partus Achilles.

----- Paris alter,

Funeſtæque iterum recidiva in Pergama tædæ.

Here we have in one single ancient writer, among the pagan Romans, several examples (and more might be added) of persons and places marked out by the names of other persons and places, who were long since dead or destroyed. And it is observable too, that every one of those in the *heathen* poet are predictions or prophecies, as are these in the sacred Scriptures, of which we are speaking: prophetic schemes having (as they ought to have) this necessary, and at the same time elegant, obscurity, and a particular turn and manner of expressing.

Now that by *Elijah*, in this passage of the Old Testament, was meant John the Baptist, is evident from several passages in the New. The angel *Gabriel*, foretelling the birth of the Baptist to his father *Zacharias*, speaks thus: *And many of the children*

dren of Israel shall be turn to the Lord their God. And he shall go before him (him, i. e. the Lord their God, i. e. our Saviour; another proof, by the way, of his divinity) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and of the disobedient to the wisdom of the just. Luke i. 16, 17. Here is not only a manifest allusion to the passage of Malachi now before us; but a direct quotation of some part of it. But more plainly, Mark i. 2. 4. *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. John did baptize in the wilderness, &c.* And again, Matth. xi. 10. *For this is he of whom it is written, Behold, I send my messenger, and so on, in the same words as before. And ver. 14. And if ye will receive it, (i. e. if I can make you apprehend things as you should do,) this is Elias which was for to come:* speaking all along of John the Baptist: and then adds those emphatical words, which are always meant to engage the utmost attention, and shew the matter to be of the greatest importance; *He that hath ears to hear, let him hear.* ver. 15. Thus upon another occasion; *And his disciples asked him, saying, Why then say the Scribes, that Elias must first come? And Jesus answered, and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already; and they knew him not; but have done unto him whatsoever they listed; (i. e. rejected his doctrine, calumniated, and murdered him;) likewise shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist.* Matth. xvii. 10, 11, 12, 13.

These arguments, I think, must be sufficient to convince and satisfy all Christians; and if it be said, they are of no force against the Jews, and other Infidels, who do not acknowledge the authority

rity of our Jesus, nor of his Apostles, and Evangelists, but will rather urge this interpretation as an objection against them; I will consider what these men may be supposed to allege on their own side, to invalidate this interpretation. They will say then, 1st, That it is precarious at best, and supported by nothing but the authority of our Jesus and his disciples; which they deny. I answer, It does not follow, that our depending upon that authority is precarious, because they deny it; since we have abundantly proved it by a multitude of uncontestable arguments from prophecies, and miracles, and the whole tenor of the Old and New Testament: let them *confute* those arguments, if they can. In the mean time, they, not we, talk precariously, and beg the question. For sure the *bare denying* of an authority which is *sufficiently proved*, is itself *no proof* at all. 2dly, The Jews allege, that in the Septuagint translation the words of Malachi are, *Elijah the Tishbite*; which must mean his real person, thus distinguished by his country, as well as by his name; and therefore cannot mean any other man, who was to bear his name only upon the account of some resemblance, or analogy, as we Christians pretend. I answer, 1st, What if it be thus in the Greek translation? It is not so in the Hebrew original. And the latter certainly is of greater authority. 2dly, Suppose it were so in the original; if John the Baptist were meant by Elijah, (as we say he was,) he might as well have been called Elijah the Tishbite, as Elijah the Prophet. The addition of that word signifies nothing either way. Whoever is really and literally Elijah, is the Tishbite, whether that appellation be mentioned, or no: and whoever is called Elijah, though he be *not* really that person, may as well be called the Tishbite, or the Prophet; or neither the one, nor the other.

Nothing

Nothing therefore can be more idle, and trifling, than this objection. 3dly, They allege (with more appearance of reason, though in truth there is nothing in it) that the Evangelists, in their account of this matter, are *inconsistent with themselves*. Three of them make John the Baptist to be Elias; and the fourth brings him in as positively declaring that he is not. *Art thou Elias? And he saith, I am not.* John i. 21. I reply, He answered very truly, that he was not the real Elias; which was what the Jews meant; they then expecting (as they do now) that Elias himself in his own person should appear upon earth before the appearance of the Messiah. And yet here is nothing inconsistent with what the other Evangelists say; because they never intended to affirm (which indeed would have been absolutely false) that John was the real person of Elias, but only (as I have often said) that it was he who was spoken of by the Prophet under that name. If it be asked, why did he not tell them, that in *one* sense, however, he *was* Elias, though not in that which they intended; and in *what* sense he was so; I answer, It is not fit that divine things, of so high a nature, and in the way of prophecy, should be understood, or even explained, *all at once*. Let men by their study, and industry, make gradual discoveries of it, as they may, if they please; and if they do not, it is their own fault. Other Scriptures, in conjunction with this, explain the whole matter; and that is sufficient.

But it is now time to give an account, why John the Baptist is by the Prophet called Elias, and wherein consisted that resemblance or similitude between them, which we have been all along supposing. In the first place then, Elijah was a Prophet of the *first rank*, of the greatest eminence and dignity; so was John the Baptist, as we shall see under the next head. Elijah
was

was one of the most extraordinary and illustrious persons that ever lived: fed by miracle, with food brought to him by the fowls of the air; himself working many and great miracles; being full of the Holy Ghost; predicting events which immediately came to pass; raising the dead; several times calling down fire from heaven; confounding the idolatrous priests and worship, notwithstanding they were supported by the favour of the King, Queen, and Court, and the universal corruption of the whole kingdom; at once turning the hearts of the people from Baal to God; attended by an angel; vocally conversing with God himself; and at last translated without tasting of death, and carried up to heaven in a whirlwind, and a chariot and horses of fire. Thus great was Elijah: and of his counterpart our blessed Saviour speaks thus: *Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist.* Matth. xi. 11. Their greatness indeed consisted not in all the same circumstances: John did no miracle; nor was Elias's birth miraculous. Elias did not die a martyr; nor had John the privilege of not dying at all: though the latter, no doubt, was as soon conveyed to heaven in his chariot of blood, as the former was in his chariot of fire. But to proceed. They both passed a considerable part of their lives in solitude, in wildernesses and deserts. Their habit and dress was the same. 2 Kings i. 8. *And he said, What manner of man was he—? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.* Compare this with Matth. iii. 4. *And the same John had his raiment of camel's hair, and a leathern girdle about his loins.* They were both men of extraordinary zeal in the cause of God and goodness; of a noble boldness and courage in rebuking vice.

They

They rebuked it with freedom in the greatest men; even in Kings and sovereign Princes; the one reprehending Ahab, the other Herod, with all authority, and plainness of speech: *I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim*, says the one, 1 Kings xviii. 18. *It is not lawful for thee to have her*, says the other, Matth. xiv. 4. They both *preached repentance* and reformation (and that with great success) to a people, *universally debauched* and corrupted, and over-run with vice and wickedness. They were both men of an *austere* and *mortified* life; coming to courts indeed, when God sent them thither; but having nothing to do with the *soft clothing*, and *delicate living*, much less with the vices and corruptions of those places. Thus was Elias the *predecessor* of John; and thus came John in the *spirit and power* of Elias.

II. The eminent dignity of this great person, John the Baptist, is the next thing to be considered. *This* (as it was unavoidable) has been in some measure anticipated under the foregoing head: but a great deal more remains to be taken notice of under this. And sure it is a subject very worthy of our meditations; though Christians (as I apprehend) are not, generally, so sensible of its importance, as they should be. Even the Jewish historian Josephus speaks of him with much honour; telling us, that he was called by the name of *the Baptist*; that he was an *eminently good* man; that he baptized the people, exhorting them to real purity, and to the practice of piety towards God, and of justice towards men; that he was killed by Herod; and the misfortunes which afterwards befel that Prince were looked upon as instances of the divine vengeance upon him for the murder of so excellent a person. Thus speaks a Jew, and an enemy to the Christian religion. But if we consult the sacred Scriptures,

we

we shall find a far more honourable account of this great and good man. His *birth* was foretold by an *angel* to his father; even the *same angel* who foretold the birth of our Saviour himself to his virgin mother. His birth likewise was *wonderful*, as being beside the common course of nature; both his father and mother being of a great age, and never having had any child before. *Fear not, Zacharias, (says the angel,) for thy wife Elizabeth shall bear thee a son; and thou shalt call his name John.—He shall be great in the sight of the Lord—and shall be filled with the Holy Ghost, even from his mother's womb—And he shall go before him in the spirit and power of Elias, &c.* Luke i. 13. 15. 17. Zacharias raising a doubt and an objection, and requiring a sign, has a sign given him; he is miraculously struck dumb, and so continues till the birth and circumcision of the child; immediately upon which his speech is as miraculously restored to him. He is *filled with the Holy Ghost*, and *prophecies*, saying, *Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, &c. And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, &c.* Never was any birth, except that of our Saviour himself, which soon succeeded this, ushered in, and attended, with such divine pomp and solemnity. Then if we consider him in his *ministry*, and the execution of his office, he worked no miracles indeed; but such a concourse of people, even the Scribes and Pharisees among others, flocking to his baptism, when he *worked no miracle*, was itself a *very great one*. How highly it was for his honour, to *baptize the Saviour* of the world, is too plain to be insisted upon. This alone would have been sufficient to have given him the title of *the Baptist* κατ' ἕξοχον,
or

or in the most *eminent* and *signal* manner; though he was called so upon other accounts likewise; viz. because he baptized such *vast numbers*, in so *public* a manner, upon so *extraordinary* an occasion as that of *preparing men* for the reception of the Messiah; and because, though baptism was a rite made use of by the Jews at the admission of proselytes long before this time; yet John's was the *first baptism* to repentance and *remission of sins*. The *Gospel itself* commenced in the preaching of this eminent person; and that must greatly tend to his honour. *The beginning of the Gospel of Jesus Christ, the Son of God; As it is written in the Prophets, Behold, I send my messenger, &c. John did baptize in the wilderness, &c.* Mark i. 1, 2. 4. And Matth. xi. 12. *From the days of John the Baptist until now, the kingdom of heaven* (i. e. the state of the Gospel) *suffereth violence, &c.* i. e. people press and crowd into it, as if they would *take it by force*. And ver. 13. *For all the prophets and the law prophesied until John.* Compare Luke xvi. 16. And it is remarkable, that *he*, and *our Saviour* himself, begin their preaching in the very same words; *Repent ye, for the kingdom of heaven is at hand.* Matth. iii. 2. iv. 17. From the close of the Old Testament in the Prophecy of Malachi, of which my text is a part, till the times of which we are now speaking, i. e. for about 430 years, there was no Prophet sent to the Jewish nation; but then we have a very extraordinary account of a new Prophet: and St. Luke sets it out with all the *particular circumstances* of time and place; giving us thereby to understand, that the fact was of the utmost importance. *Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch*

trarch of Abilene, Annas and Caiaphas being the high priests; the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Luke iii. 1, 2, 3. Our Saviour's testimony of him, that a greater than he was not born of a woman (meaning in the natural way, of a woman and a man too) has been already mentioned. And in the same chapter he says, *What went ye out for to see? A Prophet? Yea, I say unto you, and more than a Prophet. For this is he of whom it is written, Behold I send my messenger, &c.* Matth. xi. 9, 10. Which suggests another consideration, that he was the *only Prophet* (except our Saviour) who was *prophefied of*. He is foretold in the ancient predictions of the Old Testament; not only twice by Malachi in the two chapters we are now upon, but also by the great and noble Prophet Isaiah. Chap. xl. 3, 4. *The voice of him that crieth in the wilderness; Prepare ye the way of the Lord; make straight in the desert an high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.* This is applied to John the Baptist by all the four Evangelists; but more largely and particularly by St. Luke, ch. iii. 4, 5. It has indeed, like many other prophecies, (as I have often observed upon other occasions,) *two senses*: one relating to the deliverance of the Jews from the Babylonish captivity by the power and providence of God; the other to the deliverance of *all mankind* from sin and misery by the coming of the Messiah. Those words, *Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways shall be made smooth,* plainly refer to the known custom of kings, and great potentates,

tentates, who, when they travelled, sent before them their *ὁδοποιοὶ*, as they were called, *way-makers*, to mend the roads, where they wanted it, by filling up deep and hollow places, levelling high ones, smoothing the rough, and straightening the crooked.

And this brings us to be a little more particular upon the greatest honour of all, by which John the Baptist was distinguished; his being the *harbinger* and *forerunner* of our blessed Saviour. That he was so has been over and over observed, both from the Old and New Testament. And how great an honour that was, is obvious to every body. He was the *Morning Star to the Sun of righteousness*: he was the *middle of participation* (as the schools speak) between the Law and the Gospel; partaking of both, belonging wholly to neither. But *how* was he the harbinger or forerunner of the Messiah? I answer, in several respects: 1st, By his *birth*. He was his forerunner even in the *womb*, and at his *delivery* from it; there being by the peculiar designation of Providence such a *connection* between their *conceptions* and *nativities*, as was to be afterwards between their *offices*. After the Angel had delivered his message to Zacharias concerning the birth of a son, who, he tells him, should be called *John*, Luke i. 13. the same *angel Gabriel in the sixth month* (ver. 26. &c.) *was sent from God unto a city of Galilee named Nazareth, unto a Virgin whose name was Mary, &c.* And ver. 31. *Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus—And behold, thy cousin Elizabeth, (ver. 36.) she also hath conceived a son in her old age; and this is the sixth month with her who was called barren.* Then how particular is that passage, ver. 39, &c. *And Mary arose in those days, and went into the hill-country with haste, (by a divine impulse no doubt,) into a city of Judah, and entered into the house of Zacharias, and sa-*

luted Elizabeth. The two cousins being both with child, the one with the harbinger of the Messiah, the other with the Messiah himself, the latter, by the immediate guidance of divine Providence, pays a visit to the former. *And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, &c.* But of that adorable, and never enough to be admired passage, more hereafter, and in a more proper place. 2dly, The Baptist was the forerunner or harbinger of the Messiah, by his *innocent, holy, and exemplary* life; by his living a life of evangelical piety, retirement, and mortification. 3dly, By his *doctrine and preaching*: which begins (as was observed) in the very same words with those of our Saviour's. 4thly, By his *predictions*, and *giving warning* to the world of the Messiah's being just ready to appear—*Prepare ye the way of the Lord.—I indeed baptize you with water to repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.* Matth. iii. 11. To his foretelling the appearance of the Messiah, before his coming, may well be added his *testifying* of him, or bearing witness to him, after he was come. *I have need to be baptized of thee, and comest thou to me?* Matth. iii. 14. And John i. 15. *John bare witness of him, and cried, saying, This was he of whom I spake; He that cometh after me is preferred before me; for he was before me: i. e. in his divine nature.* And ver. 29, &c. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. This is he of whom I said, &c.* And John bare record, and said, *I saw the Spirit descending from heaven like a dove; and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.* And I saw,
and

and bare record that this is the Son of God. Great must be the importance of such a testimony from so illustrious a person. Which brings me to consider,

III. The great and signal use made of John the Baptist as *forerunner* of our Saviour. In general, it was prophesied, (as we have seen in my text, and in other places,) that the Messiah should *have a harbinger* to prepare the world for his coming: consequently, if our Jesus had not had such an one, he could not have been the true Messiah. But more particularly, it was in the nature of things highly fit, congruous, and rational, that it should be so; that the appearance of the greatest person that ever appeared in the world, and who was of all the greatest benefactor to it, should be thus solemnly proclaimed beforehand, and so solemnly attested afterwards. More particularly yet, with regard to the four instances above mentioned, in respect of which the Baptist was the forerunner, or harbinger of Christ. The illustrious and *miraculous circumstances* of his *birth* added much *dignity* to that of our Saviour, which so soon followed. His foretelling that the Messiah was just ready to appear, his holy doctrine, and exemplary life, and his baptizing to repentance, prepared mankind for his reception. But above all, his *bearing testimony* to him so expressly, and in so public a manner, was of the highest importance. *All men counted John, that he was a Prophet indeed.* Mark xi. 32. And therefore his testimony must have had the greatest weight imaginable. He declared, that he himself was *not* the Christ, (as many took him to be,) and that Jesus *was*. He did not *personally know* our Saviour, (it was not likely he should, the one living in a desert, the other in an obscure privacy,) but declares, that it was *revealed to him by God*, that he was the Messiah. As Jesus therefore testified of John, that he was *more than a Prophet*;

phet; so John had before testified of Jesus, that he was *very much* more than a Prophet; even the Christ, the Son of God, the Saviour of the world. He made *himself* as nothing in comparison of *him*.—*Whose shoes' latchet I am not worthy to stoop down and unloose.* Mark i. 7. *He must increase, but I must decrease.*—*He that cometh from above* (meaning Jesus) *is above all: He that is of the earth* (meaning himself) *is earthly—He that cometh from heaven is above all.* John iii. 30, 31.

But since John thus gave notice of the coming Messiah beforehand, and thus testified of Jesus as the Messiah after he was come; may it not be reasonably asked, why did he *send two of his Disciples* to him, with this question, *Art thou he that should come, or do we look for another?* Matth. xi. 2, 3. Can *doubt and assurance* about the same thing be consistent? The answer is, and it is a very satisfactory one; he sent this message, not for *his own* conviction, (for he was thoroughly convinced already,) but for the conviction of *his Disciples*; who, jealous of their Master's honour, were emulous, and even envious, that Christ should be preferred before him. Thus they seem to find fault with him, Matth. ix. 14. *Then came to him the Disciples of John, saying, Why do we and the Pharisees fast oft, but thy Disciples fast not?* And John iii. 26. *And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come unto him.* Upon which he takes occasion to give that further and most noble testimony of our Saviour; part of which I have above cited: *Ye yourselves bear me witness, that I said I am not the Christ, &c.* ver. 28. They however were, it seems, still dissatisfied; and therefore he sends them to Christ himself, and commands them to enquire in his own name, as if he himself had doubted, though he really did not, that so the messengers

sengers might be the more emboldened to ask the question, and the more prepared to receive satisfaction by the answer.

IV. The *good uses* we may all make of the foregoing considerations, with regard both to our faith and practice, are easy and obvious. As,

1st, They greatly contribute to *establish* us in our *holy faith*, and confirm the truth of the Christian religion. Did our Infidels themselves read and study the Bible, as they should do, i. e. honestly, and without prejudice, they would turn their cavils into pious admiration, and adore instead of blaspheming. The connection between the Old and New Testament, and the wonderful chain of prophecies in both, even from the fall of our first parents down to the death of St. John, the last surviving Apostle, is the most astonishing and delightful prospect that the mind of man can be entertained with. Nothing in this world can equal it; and nothing sure in the next, but the beatific vision, can exceed it. I have upon other occasions given some hints or specimens of this; and every attentive and intelligent hearer cannot but have observed much of it through the whole tenor of this very discourse.

One extraordinary passage in the first chapter of St. Luke's Gospel, in which the birth of John the Baptist is related at large, and with a great variety of miraculous circumstances, has been above glanced at; and shall here be a little more particularly considered. It is the *mutual salutation* between Elizabeth and Mary. The two cousins being with child, the one with John, the forerunner of Jesus, the other with Jesus himself; the latter makes a visit to the former; *she arose*, and went *with haste*, (says the text,) undoubtedly by a divine impulse. At their first interview and greeting, they both in an instant become prophetesses; and express themselves in such words as no human art can imitate. *And it came to*

pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. Whence is this to me, &c. i. e. how can it be, that I should be thought worthy of so great an honour, as to receive a visit from the mother of my Lord, of the Lord and Saviour of the whole world? The Baptist, even an embryo, partly by his own motion, and partly by his mother's mouth, pays his homage to his likewise unborn Master, whose forerunner he is to be; as his mother herself also does to the mother of his Master. And what return does she make? the young virgin mother, to her who was almost as miraculously a mother in her old age? Doubly full of the Holy Ghost, and joining the spirit of prophecy with the spirit of the lowliest humility, she attributes all to God, nothing to herself. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed; i. e. for being mother to the Saviour of the world. I need not repeat the whole, since it is what we every day repeat in the Service of the Church. Was there ever such a meeting, such a conversation as this? Who that reads this, sees not divine inspiration even by its own light, and abstracting from all external evidence?

2dly, Another obvious use to be made by us of this discourse, is to imitate the virtues of the great and excellent person, who is the subject of it: which I cannot better represent, than by concluding all with

the

the prayer which the Church has appointed for his festival.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord.

To whom, with the Father, and the Holy Ghost, be ascribed, as is most due, by men and angels, all honour and glory, adoration and praise, might, majesty, and dominion, throughout all ages, world without end. Amen.

DISCOURSE III.

Two of our Saviour's *Advents*, his Coming at the *Destruction* of *Jerusalem*, his Coming at the *Last Judgment*, and the *Relation* between both, considered, and explained.

MATTH. XVI. 27, 28.

For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

THE three chief *advents* of our Saviour (I say chief, for there are others reckoned, and properly enough, which I need not now take notice of) are his coming in the *flesh*, his coming in *vengeance* to the *destruction* of *Jerusalem*, and his coming in *judgment* at the final consummation of all things. The *first* of these, which is the chief of all, and upon which all the rest are founded, is the subject of the approaching great festival ^a itself: to which I refer it, and shall say no more of it at present. Concerning the *other two*, this is remarkable, that in many places of the New Testament, especially in our blessed Lord's discourses, they are *blended* and interwoven with *each other*; the *predictions* having at the

^a Christmas.

same time a view to *both*; and the first being looked upon as a *type* of the second. I say, both are plainly and certainly meant in those passages: and therefore I much wonder at some Commentators, who interpret them only of *one*, and that the *least*; viz. the destruction of Jerusalem. So cold and dilute an exposition is to me very strange: as if they thought our Saviour's advent at the last day, which in those passages is manifestly described, immaterial, and not worthy their consideration. Not that I in the least suppose they really thought so: the thing itself, Christ's coming in judgment, being plainly revealed in many other places of Scripture, which these Expositors themselves understand in that sense, and which indeed cannot be understood in any other. *We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body,* (i. e. the due reward of them,) *according to that he hath done, whether it be good or bad.* 2 Cor. v. 10. *The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, &c.* 1 Theff. iv. 16.—*The Lord Jesus Christ, who shall judge the quick and the dead at his appearing.* 2 Tim. iv. 1. With very many other texts to the same purpose; proving not only that all mankind will be judged at the last day, but that Christ, God incarnate, the second Person of the ever-blessed Trinity, will be the Judge: *the Father having committed all judgment to the Son*; as he himself assures us, John v. 22. Whence it is, that we make that recognition to him in the divine hymn of our Morning Service, *We believe, that thou shalt come to be our Judge.*

But though we may, from these and such like texts, be fully assured of the *thing itself*, that great truth, the *coming of Christ to judgment*, without the help of those I now refer to; yet sure we ought not, by a frigid and partial interpretation, to expound away the *plainest* and even the *literal* meaning of these latter,

latter, describing the *manner* and *awful circumstances* of that judgment; a subject which can never be too much revolved and digested in our thoughts. I say, those passages evidently point at the *day of judgment*, as well as at the *destruction of Jerusalem*: because there are several expressions in them, which, though partly intimating the last mentioned, yet must have a view to the other likewise: because, without that, the *full force* and *significancy* of the expressions cannot be answered, or accounted for: and some there are which must belong to the last judgment *only*, and cannot relate to the destruction of Jerusalem at all. I shall examine the most material texts; distinguishing the sense of them; shewing which refer to the *first* of these advents, which to the *second*, and which to *both*. And then, by way of application, I shall shew the *great importance* of these considerations, with regard both to our *faith* and *practice*.

The first passage I take notice of is that of my text itself. *For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works.* This, one would think, should relate solely to the day of judgment: and yet the most learned, and pious, and every way excellent Dr. Hammond interprets it partly, nay *principally*, of the judgments upon the Jewish nation. He mentions, however, *the day of doom*; and so he had need: for certainly those words, in the *glory of his Father, with his angels*, must mean *that* in their first and literal sense; however they may, in a figurative and less proper one, be extended to something else. Besides, the foregoing context requires this exposition. *What is a man profited, if he shall gain the whole world, and lose his own soul? &c. For the Son of man shall come, &c.* In one, and a lower signification indeed, the same learned Expositor makes even those words relate to the national destruc-

destruction aforesaid, explaining *soul*, by *life*. But be that as it will, certainly the last clause of this first verse of my text, *and then he shall reward every man according to his works*, must be understood of the last judgment only. Yet even then he in some measure interprets of the destruction of Jerusalem: but how forced and jejune an interpretation it is, and must be, any one may easily imagine; and I will not trouble you with a recital of it. Though there was a *discrimination* made, at the destruction of Jerusalem, between the faithful Christians, and the hardened impenitent Jews, the former, most of them at least, wonderfully, if not miraculously, escaping the general ruin; yet how this could in *any*, even the *lowest* sense, be called *God's rewarding every man according to his works*, is altogether inconceivable. The next words, the other verse of my text, *Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom*, must relate to the destruction of Jerusalem, and nothing else: and this seems to have inclined Dr. Hammond to interpret the foregoing verse as having some relation to it likewise; because otherwise he supposed there would be no connection between them. But, 1st, What if there were none? Prophecies and divine oracular sentences are generally unconnected and obscure; and neither are, nor ought to be, tied up to the rules of common style and discourse. Besides, 2dly, our Saviour may speak of two different comings in these two verses; and yet there may be a very good connection between the *verses*; because there is one between the *advents*. And so by an *ellipsis*, naturally and easily enough to be filled up, he may be supposed to speak thus: "I will at the end of
 " the world come in judgment to all mankind in
 " general; of which, my coming in judgment to
 " punish and destroy the Jewish nation in particu-
 " lar, will be a type or representation. And this
 " last-mentioned some now standing here shall live
 " to

“to see.” Not only some, but many thousands, who were at that time men and women, might and did live to see it; for it happened in less than forty years after. This last verse, I say, must be understood of the destruction of Jerusalem. That it could not mean the *last judgment* is plain: because that, we all know, is not come yet; 1700 years after those words were spoken. Nor can it be referred (as some would have it) to our Saviour's *transfiguration* upon the Mount; because that happened but six days afterwards, and is related in the very next words to these, at the beginning of the chapter immediately following: and it would be poor sense to say, there are *some* who *shall live* six days longer; such an expression as that always signifying a considerable length of time. And besides, his transfiguration being a *secret* thing, revealed only to *three* private men, of his own Disciples, can with no propriety be called *coming in his kingdom*, especially, *with power*; as it is expressed in St. Mark, chap. ix. ver. 1. To which may be added, that (as it appears from Mark viii. 34.) he spoke these words to *the people*, as well as to *his Disciples*, and so must mean some *public visitation*, and that with *power*. To understand it (as others do) of the *preaching and spreading of the Gospel*, is worse than the former. For besides that this can with no sense be called Christ's *coming in his kingdom*, as every body must needs perceive; the Gospel was in some measure *preached* already; and that there were some then living, who should live to see it *spread*, is very low, and unequal matter for so solemn and pompous a prophecy. But now to understand this passage of the destruction of Jerusalem makes all clear and easy: *that* is meant by his *coming* in many other places; as we shall see in the sequel. The word *coming*, as applied to God, in the Old Testament sometimes signifies his inflicting *punishment and vengeance*. Thus, Isaiah xxvi. 20. *Behold the Lord cometh out of his place, to punish the inhabitants of the earth*

earth for their iniquity. And Micah i. 3. (to mention no more,) *Behold the Lord cometh forth out of his place, and will come down*—and so on with expressions literally importing the day of judgment, but figuratively the punishment of the Jews, (as these two are in many places both of the Old and New Testament involved and twisted with each other) till ver. 5. *For the transgression of Jacob is all this, and for the sins of the house of Israel.* Thus then our Lord's visiting and punishing the Jews in this dreadful manner, to the utter excision of their city and commonwealth, is called his *coming*; and it is called *coming in his kingdom*, because it is one great part of his *regal* office, to take *vengeance* of his obstinate and rebellious enemies. *Those mine enemies, who would not that I should reign over them, bring hither, and slay them before me,* says he himself, speaking of himself in a parable under the title of a king, Luke xix. 27.

But the most remarkable passage to this purpose is that of Matth. xxiv. at the beginning of the chapter. Our blessed Saviour, in answer to his Disciples, speaking of the magnificence of the temple, had said, *See ye all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.* The Disciples ask him in the next verse, *Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?* You see how the *destruction of the temple* and *his coming* are joined together: and that clause, *the end of the world*, is supposed by Dr. Hammond, and other learned Expositors, to mean the same with *both*. The words may as well, or rather better, be rendered, *the end of the age*. And it appears, from the notions and manner of speaking among the Jews, that *age* with them signified a certain *determinate period* of time, including a *certain dispensation* of Providence. Those words of Tobit, chap. xiv. ver. 5. *The times of the age shall be fulfilled,* mean the consummation of the Jewish

ish state; as appears from the context before and after. And this account of the matter I take to be very probable, that the Disciples in their *question* had a view only to Christ's coming in *judgment* to the Jews: but *he* so frames his answer (*more prophetic*) after the manner of the Prophets, (who have very often more views than one) as to take in *that*, and the *last judgment* too; some parts of it relating to the one, some to the other, and some to both. Or if the Disciples intended to ask distinct questions; the one concerning *Jerusalem*, the other concerning the *last judgment*, (as very likely they might, having perhaps been before instructed by their divine Master, that the one was to be a type or representation of the other,) then there is a yet plainer reason, why the answer is so contrived as to take in both. That it does so will, I believe, appear very evidently from what follows. And yet Dr. Hammond, and Dr. Whitby, another learned and famous commentator upon the New Testament, in their paraphrases and annotations on this noble portion of holy Scripture, (never enough to be admired and adored,) take not *the least* notice of the *last judgment*, never *once* name it, but *confine* the prophecy to the destruction of the Jewish state *only*. With what reason will appear, when we shall have examined the whole series of this illustrious prediction.

The question or questions above-mentioned, being propounded by the Disciples, the Evangelist subjoins, ver. 4, 5, 6. *And Jesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall bear of wars, and rumours of wars; see that ye be not troubled: for all these things must come to pass; but the end is not yet.* That is, the end of the Jewish polity. And so he goes on, foretelling the *hardships* they should endure, the *false prophets* and *impostors* that should *arise*, and the *wickedness* that

that should abound, till ver. 14. and then proceeds thus: *And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations:* it was so to all the most considerable nations (which may be said to include all the rest) before the destruction of Jerusalem, all the Apostles, except St. John, being then dead: *And then shall the end come;* i. e. again, certainly, the end of the Jewish polity, as appears from the next verse. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place,* i. e. the Roman army besieging Jerusalem, the holy city; the walls, and inclosures, and even the ground round about it, being likewise deemed holy; *then let him that is in Judea flee into the mountains, &c.* and so to ver. 23. Hitherto it is beyond all doubt, that he speaks only of the destruction of Jerusalem. Upon which St. Luke is more express in his 21st chapter parallel to this: *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.* Nor can those expressions, *Let him which is on the housetop not come down to take any thing out of his house, &c. And woe unto them that are with child, &c. But pray ye that your flight be not in the winter, &c. And except those days should be shortened, &c.* have any possible reference to the day of judgment: there being then no such thing as flying, or escaping, or saving any thing; it being then indifferent whether a woman be with child, or not; whether it be in the winter, or in summer, &c. and it being equally indifferent whether the day, or days, be shortened or not.

But at the 23d verse, *Then if any shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, &c.* and so on to ver. 27. Some Expositors are of opinion, that this relates to the end of the world in general, and to Christ's coming in judgment at the last day. But for what reason they are of that opinion, I see not. Our Sa-
viour

viour had before, at the beginning of his discourse, assured his Disciples, that there should be *false Christs*; and Historians, Josephus in particular, assure us, that there actually were such about the time of the destruction of Jerusalem: and therefore why this part of the prophecy *must needs* relate to the *end of the world*, when it was *in fact* fulfilled at the destruction of Jerusalem, of which our Saviour has been *all this while* speaking, I cannot by any means understand.

The next words indeed seem entirely to be meant of the last judgment. *For as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be.* Ver. 27. And I believe they do so in part, to express the *sudden glory* of his appearance at that day. For though, no doubt, there will, for reasons both natural and moral, be *warnings* and *prognostics* of that great catastrophe, perhaps for some years before it; yet it may be *sudden*, and probably will be so, upon two accounts. 1st, Because it will in effect be *come*, when the *certain prognostics* shall first appear: inasmuch as it will then be too late for repentance, when the last day is *known* to be *just at hand*, though it be not actually arrived. 2dly, Because, notwithstanding those warnings, the *day* and *hour* is not known; and when the Judge actually appears, it may be as sudden as a flash of lightning, as well as far more glorious and terrible. But now, as the words may relate to the destruction of Jerusalem, and the *false Christs* which arose about that time, they have another aspect, and a somewhat different signification. *Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth.* Several impostors, pretending to be the Messiah, appointed the people to meet them in deserts. *Behold, he is in the secret chambers;* (i. e. in private cabals and conventicles;) *believe it not.* *For as the lightning cometh, &c.* i. e. "My coming shall not be in secrecy" and obscurity, like that of those *false Christs* who
 " shall

“ shall *usurp* the name of the Messiah ; (for that is the
 “ meaning of those words *in my name*, not that they
 “ came as *his representatives*, or *messengers* ; for each of
 “ them denied that there was any Messiah but him-
 “ self;) but my appearance, though not in *person*, yet
 “ in *judgment* and *vengeance*, shall be as *visible*, clear,
 “ and conspicuous, as the *lightning* in the heavens.”
 These words *must* in *some* sense relate to the destruc-
 tion of Jerusalem ; because the connection of them
 with the context, both before and after, requires it.
 The particle *for* with reference to the first ; *For as*
the lightning, &c. And with reference to the latter,
 these remarkable words : *For wheresoever the carcase*
is, there will the eagles be gathered together. ver. 28.
 i. e. the Roman legions, compared to *eagles*, upon
 the account of *that* which they carried in their stand-
 ards, shall fly upon the body of the Jews devoted to
 destruction, as those birds of prey do upon a carcase.
 I am sensible, that there is another interpretation put
 upon those words ; “ Wheresoever the *body* or more
 “ *immediate presence of Christ* is, there will his *faith-*
 “ *ful servants* be gathered to him :” which is a
 strange one to my apprehension ; but it is not my
 business at present to confute it : I only observe in a
 word, that to represent our Saviour’s glorified body
 by a dead carcase, and his faithful servants and
 saints by ravenous birds of prey, is so untoward a
 scheme of speech, that it is not to be endured.

Hitherto therefore I understand all as referred
chiefly, though not *solely*, to the destruction of Jeru-
 salem. But then the next words are very remark-
 able, ver. 29, 30, 31. *Immediately after the tribulation*
of those days, shall the sun be darkened, and the moon
shall not give her light ; and the stars shall fall from hea-
ven, and the powers of the heavens shall be shaken.
And then shall appear the sign of the Son of man in hea-
ven : and then shall all the tribes of the earth mourn ;
and they shall see the Son of man coming in the clouds of
 E heaven,

heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. All this, according to many other places of Scripture, is a manifest description of the *last judgment*, and the final consummation of all things, and seems in every branch of it not to be capable of any other construction. Yet I think it has *partly* a view to something else; I mean to the *ruin* of the *Heathen powers*, and the *prosperity* of the *Church* under the Christian Emperors. And so I take all those expressions, *The sun shall be darkened, and the stars shall fall from heaven, &c.* to be used in their *nearest sense*, (nearest I mean in point of *time*,) *figuratively*, and *metaphorically*, denoting the downfall of the *Pagan tyrants*, agreeably to that of *Isaiah* concerning the King of *Babylon*; (to omit many such like passages in the *Old Testament*;) *How art thou fallen from heaven, O Lucifer, son of the morning!* *Isaiah* xiv. 12. in their *remote sense*, strictly, and *literally*, for the *dissolution* of the *universe*. I say, I take them in their first and nearest sense as to *time*, figuratively, or metaphorically, to denote the fall of the *Heathen powers*, not literally to signify the end of the world. Because it is said, *Immediately after the tribulation of those days*, i. e. after the destruction of *Jerusalem*, and the miseries consequent of it to *that nation* for about 200 years, (for there is no necessity of restraining that expression to the *city* only,) those things should happen: which words may much better signify a *few years* afterward, than about *fifteen hundred* at least: for we see the world is not at an end yet; though God knows how soon it may be. But the downfall of the *Pagan tyrants* was *immediately*, i. e. in a *few years* after the tribulation aforesaid. I am not ignorant, that a different exposition has by some been put upon those words, making them denote the fall, not of the *Heathen powers*, but of the *Jewish ecclesiastical*

astical hierarchy. And perhaps it might be admitted, were it not for those words, *immediately after the tribulation, &c.* Because the Jewish ecclesiastical constitution fell not *after* the Jewish polity, much less a considerable time after, but *with* it.

And now to take a review of the part last cited of this illustrious prophecy; consider, I beseech you, how meagre a sense it carries, if the day of judgment (as some would have it) be excluded from it. *The sun shall be darkened, &c.* and so on, as I above recited the whole passage. Be it that these words figuratively signify the destruction of Jerusalem, and the rescue of the faithful at that time, as some think; or the fall of the *Pagan tyrants*, and the flourishing state of the Church for some time, as others think; yet is that *all*? Does that come up to the *full import* of the words? Have they not a literal, as well as a figurative signification; when every body knows, that in *other places* of Scripture the *day of judgment* is described in the *same* or the *like* expressions? Did the *sign* or *figure* of the Son of man appear? Did he in *person* come *in the clouds*, with *his angels*, at the destruction of Jerusalem, or the fall of the Heathen empire? And will he not *actually* and *literally* so appear at the *day of judgment*? Was there any *sound of a trumpet* heard in the heavens upon either of those occasions? And does not St. Paul more than once assure us, that the *trumpet shall sound* at the resurrection? Much the same may be said of the other clauses. Were the sun and moon *literally* darkened at the destruction of Jerusalem, or at the *fall* of the Heathen powers? And will they not *necessarily be so* at the general conflagration, when the whole world shall be in flames and smoke? Did *stars* then *literally fall from heaven*? And is it not probable, that balls of fire *like stars* at least, i. e. flaming meteors, will fall ~~from~~ the sky at that universal combustion? If God's coming *in the clouds*, and with *his angels*, (as both

Jews and Christians have truly observed,) does sometimes signify his signally, and in an extraordinary manner, *succouring* his faithful *servants*, and inflicting *vengeance* upon his *enemies* with *power* and *terror*; yet does it from thence follow, that it *never* means any thing *farther*? Do those words (as I before hinted) mean nothing farther in this very place? And in that of Rev. i. 7. *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him?* Which last clause is parallel with this in the passage now before us: *And then shall all the tribes of the earth mourn.* I am sensible those expressions may be translated, *the tribes and kindreds of the land*, as well as of the *earth*: and there are in the New Testament other instances of the like ambiguity in the word $\gamma\eta$, which may be rendered either *earth*, or *land*. But what then? They may have a more *especial* view to the *land* or *nation* of the Jews in particular, and yet a view, nay the *chief* one, to the *earth* or *world* in general. This I am so far from denying, that it is the very thing I am contending for. And this *double sense* is most beautiful and emphatical. I acknowledge too, that those words, *the powers of the heavens shall be shaken*, may in *one* sense intimate, not the day of judgment, (though that in another,) but some great and extraordinary *change* in the world, (as both the destruction of the Jewish state, and the ruin of the Pagan empire certainly were,) agreeably to many such like expressions in the prophecies of the Old Testament, sometimes predicting evil, sometimes good, and sometimes both. That of Haggai ii. 6, 7. *Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations; and the Desire of all nations shall come, &c.* manifestly foretells the greatest *good*, the coming of the Messiah. And there is an instance of the same sort of expression even

even in a Heathen writer; and that too predicting the same thing, the coming of Christ; though the writer was ignorant of it: I mean that of Virgil in his famous fourth Eclogue, so much quoted and referred to by Divines: though this passage which I am going to mention was never, as I know of, taken notice of by any:

*Aspice convexo nutantem pendere mundum,
Terrasque, tractusque maris, cælumque profundum:
Aspice, venturo lætentur ut omnia sæclo.*

Exactly agreeable to that of Haggai just now mentioned.

That our Saviour, in person, did strictly and literally *come* or *appear* in the *clouds* at the destruction of Jerusalem, or any other time hitherto, will be asserted by nobody: but that he *will* so come and appear, one time or other, is plain from that illustrious passage, Acts i. 9, 10, 11. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* I hope it will be granted by all Christians, that our Saviour *really*, strictly, literally, personally, *ascended into heaven*: that he ascended *in a cloud*, this Scripture tells us: that he will come again *so*, in *like manner* as he ascended, two angels assure us: therefore he will literally and personally *come in a cloud*, or *clouds*, one time or other: and when should that be, but at the day of judgment? To proceed. If those words, *And he shall send his angels, and they shall gather together his elect, from the four winds, from the one end of heaven to the other*, denote the discrimination made at the destruction of Jerusalem between the believing faithful Christians,

and the unbelieving impenitent Jews, and the rescue of the former from the general calamity, as I make no doubt but they do; yet is that *all*? Does this come up to the *full energy* and *latitude* of the expression? Can gathering them from Jerusalem, and the several parts of the *little country* round about it, be called *gathering them from the four winds, from one end of heaven to the other*? The *full force* and *extent* of them is answered by the proceedings at the day of judgment; but not by the proceedings at the destruction of Jerusalem.

Thus much for *this part* of the awful prediction we are considering. Let us now go on with *the rest* of the *chapter*. That admonition by way of similitude, ver. 32, 33. *Now learn a parable of the fig-tree, &c.* may be understood equally of either, or both these advents. Those words, ver. 34. *Verily I say unto you, This generation shall not pass till all these things be fulfilled,* must relate to the destruction of Jerusalem only, and are exactly parallel to the last verse of my text; *There be some standing here, which shall not taste of death, &c.* But then ver. 36. *Of that day and hour knoweth no man, no, not the angels of heaven, [nor the Son, as it is in St. Mark,] but my Father only;* those words must surely be referred to the last judgment. For why the *day* and *hour* of the destruction of Jerusalem, which was to be in thirty-eight years after this prophecy was uttered, should be kept as a *secret* from *angels*, and even from our *Saviour himself as man*, seems very unaccountable. An *ordinary* Prophet, one would think, to whom the *thing* itself should be revealed, might as well be made acquainted with this *circumstance* of *time*, as with any thing else relating to it. But the *last universal judgment*, the end of the world, the final consummation of *all things*, is an event of that infinite *importance*, of so *stupendous* and *astonishing* a nature, that the time of it may well be kept a secret to all creatures which still adds greater awe and pomp to
that

that amazing dispensation. If it be objected, that, according to the account I have given, our Saviour first speaks of the destruction of Jerusalem, then of the day of judgment, then again of the destruction of Jerusalem, then of the day of judgment again: I answer, It is very true he does so; and this would be incongruous and improper in a human discourse or composition; or even in *any* discourse or composition, though an inspired one, the nature of which required a train of argumentation and consequences: but it is quite otherwise in *predictions* and *divine oracles*, for reasons which I have hinted at in this discourse, and in another^a have particularly insisted upon. It is the turn and cast of prophecies, according to the almost perpetual practice of the Prophets in the Old Testament; which is, not only to intimate two things in the same words, but to skip backwards and forwards from one thing to another, in this desultory manner of which I am speaking.

As to what is said of the *carelessness* and *security* with which people should be possessed; *As it was in the days of Noah*, before the destruction of the old world, and (as it is added in St. Luke) *in the days of Lot*, before the destruction of Sodom, *so shall also the coming of the Son of man be*; this again may very well relate *both* to the destruction of *Jerusalem* in particular, and to the destruction of the *whole world* in general. And so likewise may what follows in the two next verses, 40, 41. *Then shall two be in the field; (at harvest-work, or other work of husbandry,) the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Taken, i. e. rescued and preserved: left, i. e. left to perish and be destroyed.* That there *was* such a discrimination made at the siege of Jerusalem, we have already observed; that the very *design* of the last judgment is to make such a one, no Christian can

^a Discourse I.

want to be informed. And of those who shall be then found alive, some will be *caught up* to meet the Lord in the air, (as St. Paul assures us, 1 Theff. iv. 17.) the rest *left* to burn, first on earth in the general conflagration, and then in hell for ever. The same may be said of the long and pathological exhortation to *watchfulness*, and *being ready*, or prepared for the coming of our Saviour, and the punishment of those who shall be found unprepared; to the end of this wonderful chapter, never too much to be read, pondered, and studied by us. It was necessary for those who *then lived* to be found *faithful*, and *doing their duty*, when our Lord should come in *vengeance* to the destruction of Jerusalem, that they might not be *involved* in the *general ruin*; and that it *always was*, and *ever will be*, necessary for *all* to be so at his coming in *person* to the *last judgment*, I need not say.

As I have several times observed, that the destruction of *Jerusalem* is to be regarded as a *type* of the destruction of *the world*; which appears from their being thus blended and twisted with each other; it will here be proper to assign some *reasons* why it is so. And the first is this: The people of the Jews, being God's *more peculiar* people, were singled out from all others, to be as it were a *representative* of the whole world: God's proceedings with *them* being particularly recorded, and it being necessary that some one nation or other should be so distinguished; because it is impossible that any one short history, as that of the Bible, being contrived for *instruction*, is, and ought to be, should contain the history of all mankind. Now his proceedings must in equity and parity of reason be the same, the cases being the same with *all mankind*, as they were with *them*. 2dly. Another reason is this: The destruction of the *world* in general is certainly the greatest *ruin* and *distress* that ever *can* happen, and the destruction of the *Jews* in particular was the greatest that ever *did* happen: there
was

was never any thing like it since the creation, to any one people; no, nor ever will be to the end of the world. Thus our Saviour himself in this very chapter, ver. 21. *For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.* For the latter we may certainly depend upon our Saviour's words; and history, especially that of Josephus, who was himself a Jew, sufficiently assures us how the former was verified: the devastations, slaughters of innumerable multitudes, fire, ravage, famine, pestilence, and all the miseries which mortals in this world are capable of suffering, being such as all the records of time cannot parallel. 3dly, The *distinction* made between the *righteous* and the *wicked*, in this last great war between the Jews and the Romans, was remarkably providential, and little less than miraculous. Cestius Gallus, the Roman general, besieging Jerusalem, in which the Christians were all, in a manner, shut up, some months before Titus, who finally destroyed it, came before it, *unaccountably*, and without any visible *reason*, nay *contrary* to all the *rules* and *reasons* of *war*, raised his siege; and so gave the Christians leave to escape and *fly to the mountains*; which, in pursuance of our Lord's admonition, they accordingly did: whereas the unbelieving Jews, being afterwards shut up in Jerusalem, at the feast of Pentecost, when all resorted thither, died miserably by the sword, famine, or pestilence, or were carried into captivity. Now, that at the *last day* there will be a *difference* made between the *righteous* and the *wicked*, between them that *served God*, and them that *served him not*, (as the Prophet Malachi speaks,) can, among Christians, I suppose, be no question. 4thly, The *prodigies* and *prognostics* preceding the destruction of Jerusalem were, according to Tacitus a Heathen, a Roman, and Josephus a Jewish historian, the greatest and most extraordinary that ever were seen or heard of.

As

As a comet in the shape of a sword hanging over the city for a year together; the appearance of armies fighting in the air, earthquakes, &c. And I have before observed, that, for reasons both natural and moral, it is to be presumed, that there will be such and far more dreadful *presages* before the *day of judgment*. So that it is hard to say, whether those words of our Saviour, Luke xxi. are to be understood of the destruction of Jerusalem, as a *type* of the last judgment; or (which I rather think) as a *prophecy* with a double sense, as I have often mentioned, including *both*. Verse 25, &c. *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; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken, &c.*

Parallel to part of this chapter, Matt. xxiv. is part of the xvii. of St. Luke's Gospel. In which are some peculiar passages requiring explanation. *And when he was demanded of the Pharisees, (ver. 20) when the kingdom of God should come; i. e. the reign of the Messiah, which they expected should be a temporal one; he answered them, and said, The kingdom of God cometh not with observation: or, (as it is in the margin) with outward shew, i. e. with external pomp and splendour, like the kingdoms of this world. Neither shall they say, (ver. 21.) i. e. Let them not say, or they ought not say; (otherwise it would be inconsistent with ver. 23.) Lo here, or, lo there: for behold the kingdom of God is within you, or among you. i. e. The state of the Gospel, the dispensation of the Messiah is already come, and in the midst of you Jews; among whom, according to the predictions of the Old Testament, the Messiah was to be born, and exercise his ministry upon earth. Ver. 22. The days will come, when ye shall desire to see one of the days of the*
Son

Son of man, and ye shall not see it. i. e. In the days of your distress at the destruction of Jerusalem, and about that time, ye shall wish for my personal presence upon earth again, to comfort and relieve you, or make you fresh offers of grace and favour; but it will then be too late. Ver. 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.* The meaning of that allegorical expression in our Saviour's answer I have already shewn: and as to the question, *Where, Lord?* which is not in St. Matthew; he had been describing the future calamities of the Jews; and being asked *where* these things should happen, he answers, Not in Jerusalem and Judea only, though *chiefly* there; but in *any part* of the world, (which accordingly came to pass,) *whenever* the Romans could find out the Jews, they would fly upon them as eagles to their prey.

Proceed we now to some other texts of Scripture. Our blessed Saviour in the 18th chapter of St. Luke's Gospel, having recommended earnestness and importunity in prayer, and asserted that *God will avenge his own elect, which cry day and night unto him*, subjoins, ver. 8. *Nevertheless, when the Son of man cometh, shall he find faith on the earth?* As if he should have said, Though I have thus exhorted men to pray with importunity, and with the *prayer of faith*, (as St. James speaks,) and have assured them that God will avenge his faithful servants; yet few will, *practically* at least, believe what I say. How few will be found *faithful*, when I come at the destruction of Jerusalem, to take vengeance of mine enemies, and to rescue and deliver my servants! That the world should then abound with wickedness, he prophesied in the 24th of St. Matthew, as we have seen. This passage likewise, according to the signification of the words, *may* have a further view to the end of the world and the last judgment; but that it *has* we cannot certainly say:

say: God only knoweth; the event alone must inform us.

John xxi. 21, 22, 23. we have this remarkable passage: *Peter seeing him, [St. John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?* It is well known how many idle stories have been told both by ancients and moderns, about St. John's *not dying*; all founded upon this place of Scripture; which rather disproves that fable, than gives any countenance to it. The coming of our Saviour here spoken of is not at the end of the world, but at the destruction of Jerusalem; which St. John, and he *only* of all the Apostles, not only lived to see, but out-lived by above thirty years. So that this place is exactly agreeable to that of my text; *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.* To proceed:

So that ye come behind in no gift, (says the Apostle, 1 Cor. i. 7.) waiting for the coming of our Lord Jesus Christ. This may be understood either of the destruction of Jerusalem, or the day of judgment, or both. But that of the same Apostle, 1 Cor. xv. 23. *Afterwards they that are Christ's at his coming,* can relate to his last advent only, at the end of the world; because St. Paul is there treating of the *resurrection*. That in the same Epistle, chap. xi. ver. 26. *Ye do shew forth the Lord's death until he come,* must likewise be meant of his coming in judgment at the *last day*; for certainly Christians were to receive the Sacrament of the Lord's Supper, not only till the destruction of Jerusalem, but to the *world's end*. 1 Thess. ii. 19. *Are ye not even in the presence of our Lord Jesus Christ at his coming?* will bear either

either or both of the interpretations as aforesaid. The same Epistle, chap. iv. ver. 16. *The Lord himself shall descend from heaven with a shout, &c.* can bear none but the latter; the whole passage from ver. 13. to the end, ver. 17. being a manifest description of the resurrection and the day of judgment. 2 Theff. i. 7, 8, 9, 10. *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.* And 2 Pet. iii. 10. (which I cite in conjunction with this, because of its near affinity with it, and the same account being to be given of both:) *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burnt up.* These two texts, the last especially, should, one would think, be understood wholly and solely of the day of judgment, and the dissolution of the world by fire. And yet the most learned Dr. Hammond understands them wholly and solely of the destruction of Jerusalem and the Jewish polity; not mentioning their having the least view to any thing else. And indeed, upon the account of the contexts introducing them, and the immediate design of the writers, and for other reasons which he gives, I make no doubt but they relate to the vengeance inflicted on the Jews; but sure they have a view, at least, to the day of judgment likewise. If those words—*revealed from heaven with his mighty angels, in flaming fire, &c.* may mean, as I question not they partly may, and do, his dreadful judgments upon that particular people; if those expressions, *the heavens shall pass away with a great noise,*

noise, and the elements shall melt with fervent heat, may be understood of the dissolution of the Jewish government and constitution both in church and state; if by the word *γῆ*, which we render *earth*, may be meant the *land of Judea* in particular; yet certainly this does not *come up* to the *full force* and import of those expressions. The case therefore is plainly the same in these passages, as in several parts of Matthew xxiv. which I have largely explained. In their first construction as to *time*, and the *immediate intention* of the writers, they are to be taken metaphorically for the destruction of Jerusalem; in their *secondary* and *more remote* one as to *time*, but more *immediate* and *strict* as to *signification*, they are to be taken literally for the general conflagration: the words carrying two senses, according to the almost perpetual method, (as I have often had occasion to observe,) and the peculiar and never enough to be admired genius of prophecies both in the Old and New Testament.

Phil. iv. 5. we have these words: *The Lord is at hand.* Heb. x. 37. *Yet a little while, and he that shall come will come, and will not tarry.* James v. 7, 8. *Be patient therefore, brethren, unto the coming of the Lord—For the coming of the Lord draweth nigh.* And 1 Pet. iv. 7. *The end of all things is at hand.* All these texts (and there are more such) must be referred to the destruction of Jerusalem. And I much wonder at those interpreters who understand them of the day of judgment; and have no other way to account for it, but by saying the Apostles *thought* the last judgment would be in their own times; but were *mistaken*. A strange compliment to persons divinely inspired; speaking in their apostolical capacity, and foretelling things to come. If they were *mistaken* in this, why might they not be so in any thing else? And how shall we distinguish when they were, and when they were not? But it will be objected; What shall

shall we say to the text last cited, *The end of ALL THINGS is at hand*? What can this mean but the *universe*, the world in general? Did Jerusalem and the Jewish state include *all things*? I answer; Were this the *only* passage of the kind, the difficulty would indeed be great. But as there are many others expressed in a different manner, those in all reason ought to interpret and explain this. By *all things*, therefore, must be meant *all things* relating to the Jewish polity and dispensation: and those to whom this Apostle wrote being Jews, we may suppose his meaning was well enough understood.

But upon this head there seems to be another difficulty. The Apostles had often said that this day of the Lord (the destruction of Jerusalem) *was at hand*. And yet St. Paul, 2 Theff. ii. 2. seems to affirm the contrary. *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, &c. as that the day of Christ is at hand.* By *the coming*, &c. “The preposition ὕπερ ” (says the learned Dr. Hammond, and I entirely agree with him) “is often taken in the notion of περὶ , of, or about, or concerning, or for, as that denotes the *matter* of the ensuing discourse. As when we say in English, *Now for such a matter, or point, or question*; which is the form of entering upon any discourse. And thus it seems to be understood here; making the coming of Christ, &c. the things which he proceeds to discourse of; which having been touched upon in the former Epistle, chap. v. 1. (and it seems what was said in that Epistle misunderstood by them in some circumstances,) he proceeds, as in a known matter, to speak of it; and so ὕπερ will be best rendered *concerning*.” *Let no man deceive you by any means*; (continues the Apostle;) for that *day shall not come, except* (i. e. until) *there come a falling away first*, &c. to ver. 9. mentioning an apostasy or defection to Simon Magus, and the destruction

struction of that impostor; which should happen before this day of Christ should come. This seeming repugnancy is easily reconciled by the different words in the original, though they are the same in our version. When it is said, in other places, the *day is at hand*, it is ἤγγικε, or ἐγγίζει, is *near*, or *draws nigh*: here it is ἐπέσκειν, denoting the *immediate approach* of the day, or the *instant coming* of it. Now we all know an event may be *near*, so as to happen in a few *years*; and yet not *so* near, as to happen in a few *days*.

Having thus examined the most material texts of Scripture relating to this subject, distinguished the sense of them, shewn which of them refer to the first of our Saviour's advents, which we have been considering, viz. the destruction of Jerusalem; which to the second, viz. the day of judgment; and which to both; I come now, by way of application, to shew the *great importance* of these considerations, with regard both to our *faith* and *practice*.

First then, If we make a right use of our reason, we cannot but from hence observe the *divine plenitude*, or *fulness*, (as Tertullian speaks, though upon another occasion,) the *wonderful depth* and *richness*, the *harmony* and *beauty* of the holy Scriptures, especially the *prophetical* part of them. Those predictions in particular, which have *more views than one*, however they may seem liable to objection upon that account, and appear difficult and obscure, are, when enquired into, explained, well adjusted, and understood, such an instance of heavenly inspiration, as we can never sufficiently value and esteem. I have, upon another subject,^a taken occasion to answer the *cavils* of *unbelievers* against this admirable scheme of prophecy; and to observe the extreme *pleasure*, as well as *profit*, which attends a diligent and minute research into

^a Discourse I.

the more retired and involute sense of them. I shall therefore only add at present, that, were there nothing else in it, as there is a great deal, the delight and satisfaction, which it affords us even in this world, is more than enough to compensate our labour; and that it is not near so pleasant to *be ignorant*, to *wrangle*, and *object*, as to *understand*, *admire*, and *adore*.

Secondly, We may observe from what has been discoursed, that our Saviour's *prophecies* concerning his coming to the *destruction of Jerusalem*, (as delivered in Matthew xxiv. and Luke xxi. especially,) and the *punctual fulfilling* of them, even to the *minuteſt circumstances*, as appears both from Jewish and Heathen historians, are an irrefragable *proof* of the *truth* and certainty of the *Christian religion*. It is indeed so great and illustrious a one, so utterly unanswerable, so easy and obvious even to the meanest capacity, being nothing but *plain matter of fact*, which a *child* may understand; that were there no other solid argument for the truth of Christianity, (as there are a thousand,) this alone would be sufficient. But having elsewhere^a enlarged upon this also, I now only remind you of it, but shall say no more about it.

Thirdly, My next inference (which is the last, and the chief of all) is St. Peter's; and it shall be in his own words. *Seeing then that all these things shall be dissolved; what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hastening unto, the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!* 2 Ep. iii. 11, 12. Supposing there be a future judgment, the inference here drawn from it is so plain, that it needs no proof, or enforcement. And that God *will* judge the world, may be, and often has been, proved even by human reason; from

^a Discourse on the Parable of Dives and Lazarus.

the real existence of, and the essential difference between, moral good and evil; from natural conscience; from a Providence in this world; from the wisdom of God as lawgiver; and from the promiscuous dispensations of things in this life. And what human reason makes thus highly probable, divine revelation makes infallibly certain. Thus do reason and revelation fall in and conspire with one another; so far are they from interfering, or being at variance, as our modern pretended philosophers would fain persuade us. Beware then lest any man spoil you through philosophy and vain deceit; i. e. vain deceitful philosophy; philosophy, or science, falsely so called: for true philosophy is an excellent thing; but it is a thing which these pretenders know little of. What madness is it to spend all our time in *this* state, in doubting, and questioning whether there be any *other*! to argue, and dispute, whether there *be* any hell, till at last we fall *into* it! How much better is it to follow the dictates of right reason and Christian religion, in giving a full and hearty assent to these great truths, upon the uncontestable evidence which they have on their side; and then living and practising accordingly! Suppose our Saviour at the last day reproaching such persons with their scepticism, or infidelity, and their wicked lives consequent of it; and them pleading their excuse in this manner: "Lord, we were *doubtful* about these matters, a judgment to come, and " a state after death; yet we *enquired*, and *argued*; " but could not be *thoroughly convinced*." May we not conceive the Judge with an angry countenance to reply thus? "What *ground* had you for your " *doubts*? Did not your *own reason* tell you there " must be a time when God would *judge the world* " *in righteousness*? Or if it did not, had you not the " *holy Scriptures*? Was not that truth plainly enough " revealed in *them*? And had you not proofs even to " demonstration, from the most *certain facts*, that " those

“ those Scriptures were the *word of God*? Was not
 “ this *sufficient evidence* of a future judgment? And
 “ had it not been much better to have lived in a
 “ constant, awful, religious expectation of it, than to
 “ have been perpetually cavilling and disputing *about*
 “ it? Was it not inexcusably wicked, as well as foolish
 “ and mad, to shut your eyes, and grope about in the
 “ dark; or perhaps light a candle, when the clearest
 “ light of the sun was shining in your faces? But the
 “ prejudices of your *pride*, and your *lusts*, or at best
 “ your too much *love of the world*, your *idleness*, *in-*
 “ *cogitancy*, and *carelessness*, prevailed with you to take
 “ these wretched courses. *Light* was sufficiently come
 “ *into the world*; but you *loved darkness rather than*
 “ *light, because your deeds were evil*. And this *was*,
 “ and *is*, your CONDEMNATION. *Depart* therefore,
 “ *ye cursed, into everlasting fire, prepared for the Devil*
 “ *and his angels.*” O then let us not thus miserably
 befool ourselves; but by a holy life be always *ready*
 and *prepared* to meet our Lord, whenever he *comes*.
 And come he will *very speedily* to *every one* of us in
particular, be his last *general* coming at never so great
 a *distance*: for to every particular person the day of
 his or her death is in effect the day of judgment, And
 here I think proper to take notice of a maxim com-
 monly received; which is not true in one sense,
 though it is in another: the not distinguishing of
 which may have given much unnecessary trouble
 and uneasiness to some well-disposed and pious
 Christians. It is this; that we ought *every day* of
 our lives so to live, as if *that day were our last*: be-
 cause, for any thing we know, it may indeed prove
 so. Which is thus far true; that we ought every
 day to do all our ordinary and necessary duties, and
 commit no sin; for this reason, among others, be-
 cause we *do not know* but we may die that day. Yet
 if this be all, we may and ought to do the works
 of our ordinary secular callings likewise; and may

divert ourselves with any innocent recreation. But if the meaning be (as some appear to apprehend) that we should every day so live, as if we were *sure* it were our *last*, it is absolutely false and absurd. Were a man *certain* he should die such or such a day, he ought to have *nothing to do* with the *world*, but give himself up entirely to prayer, piety, devotion, and *actual* preparation for death. But that we ought to do the same every day of our lives, because we *do not know* but we *may* die then, is too wild and extravagant, for any body in his right mind to affirm. However, to be always *habitually* prepared by a holy life to meet our Lord both *at our death*, and at his *coming in judgment*, is our indispensable duty, our highest interest: and *in the hour of death*, and *in the day of judgment*,

Good Lord deliver us.

THE END OF THE THREE DISCOURSES.

EXPLANATORY NOTES

UPON THE

FOUR GOSPELS.

EXPLANATORY NOTES

UPON THE

FOUR GOSPELS.

Of the NEW TESTAMENT in general.

THE Greek word Διαθήκη, which we render *Testament*, and that from which it is derived, διατίθεσθαι, do not relate only to a *last will* and *testament*, but also to *sponsions, contracts, covenants*, and any sort of *laws*.^a The word therefore translated *Testament* (used by our Saviour himself, as the Greek writers render it, Matth. xxvi. 28. Mark xiv. 44. Luke xxii. 20. and by St. Paul, 2 Cor. iii. 6.) is made choice of to be prefixed before this great *code*, or *digest* of Christianity, because it at once partakes the nature of a *covenant*, of a *law*, and of a *last will*, or *testament*: all which are included in that comprehensive word. The ancient Jews called their Bible (especially the *Pentateuch*, or five books of Moses) only by the name of their *Law*. But the Christian writers having, for the reason aforesaid, called *theirs* by the name which we render *Testament*; and this *latter* agreeing with

^a Thus used by Plato, Isocrates, Aristophanes, and others. See them quoted by the Commentators at large. The Pythagoreans called the *precepts*, and *rules of living*, prescribed to their sect, by the name of Διαθήκαι. The Septuagint use it in the same sense.

the *other*, in the main *substance* and *design*, as an *indenture* does with its *counterpart*; they applied the *same word* to *that* likewise. For which they had moreover this authority, that *both the Covenants* are so called by the Septuagint, Jer. xxxi. 31, 32. Hence therefore came the style of *Old* and *New Testament*. But because the *former* cannot, like the *latter*, be called a *Testament* in the strictest sense, as it means the *last will* of a person *dying*; it follows, that the word translated *Testament*, when it is indifferently applied to them *both*, is used in the *wide* sense before mentioned. When it is applied to the *former*, it includes only *law* and *covenant*; when to the *latter*, it includes *law*, *covenant*, and *last will*, or *testament*. The distinction of *Old* and *New Testament* is expressly made by St. Paul, 2 Cor. iii. 6. 14. The word *instrument* * also is applied to them both, in the *large* sense, which every body knows.

Of the GOSPELS and EVANGELISTS in general.

THE Greek word Εὐαγγέλιον, which we render *Gospel*, signifies, 1. *Good tidings*. 2. More especially, and particularly, *the good tidings* which Christ brought to mankind. 3. *The book*, or *books*, containing those *good tidings*; the historical account of our Saviour, his miracles, doctrine, &c. It is used by the Septuagint, or LXXII Translators of the Old Testament into Greek, Isaiah lii. 7. *The Gospel*, strictly so called, begins not till the preaching of John the Baptist: [see Mark i. 1, 2, &c. Luke xvi. 16.] so that what is related *before* concerning *his*, and *our Saviour's* birth, &c. is to be looked upon as an *introduction*.

* Vetus et Novum Instrumentum.

Many have written Gospels, as St. Luke assures us, chap. i. 1. And the ancient writers make mention of several particular ones; as of the Hebrews, of the Egyptians, of the Nazarenes; of St. James, Philip, Bartholomew, Thomas, &c. But the Church has received only four, which are of undoubted authority. Of these authors, two (viz. Matthew and John) were Disciples and Apostles of our Saviour; so were ear and eye witnesses of what they related. The other two (viz. Mark and Luke) were not Apostles indeed, but they were continual attendants upon those who were; Mark upon St. Peter, and Luke upon St. Paul; by whose instruction and assistance they wrote their Gospels. St. Matthew, according to the best accounts, wrote about eight years, St. Mark about ten years, after our Saviour's ascension: St. Luke, not very soon it seems; because he says, *many* others had *taken in hand* to record these things before him. St. John penned his Gospel in the thirty-second year after our Lord's ascension, as the ancients^a assure us. He added what those who went before him had omitted. And whereas the *other three* had insisted chiefly upon our Saviour's *Prophetical Office* and *Messiahship*; he insists *more particularly* upon his *Divinity* or *Godhead*.

^a Irenæus, Eusebius, Jerom, and others.

Explanatory Notes upon the Gospel according to
ST. MATTHEW.

CHAP. I.

VERSE 1. *The book of the generation of Jesus Christ, &c.]* This relates not to the whole *book*, or *gospel*; but *only* to the *pedigree*, or *genealogy*, which *immediately* follows. The Greek word here used, Βίβλος, and the correspondent one in Hebrew, סֵפֶר, should not, upon these occasions, be rendered *book*; but *roll*, *list*, *catalogue*, &c.^a

It is no *wonder*, nor any *reasonable objection*, that there should be difficulty, and obscurity, and *seeming* inconsistency between St. Matthew and St. Luke, in the account of our Saviour's genealogy. Those who are acquainted with the customs of the Jews know that there are many genealogies which *seem* repugnant, and yet *are not* so: and that may happen various ways, as may easily be proved from several books which the Jews and we jointly acknowledge. Besides, there are several methods of reconciling these difficulties; though it is sometimes hard to say which is the best, at the distance of so many ages; all records and even memory of these things being utterly lost.

Ver. 2. *Judas and his brethren.]* For the reasons why *brethren* are mentioned here, and elsewhere in this

^a The difference between γένεσις and γέννησις makes not at all against this account. The former, as well as the latter, signifies *generation*; nay *generally* signifies so: see particularly Gen. v. 1. *Septuag.* Αὕτη ἡ Βίβλος γενέσεως ἀνθρώπων. To make γένεσις here signify not only our Saviour's *pedigree*, but *every thing* he *did* or *suffered*, is, to my apprehension, somewhat incongruous; though I confess it may be justified, according to Dr. Hammond's account of it.

chapter, see Mr. Archdeacon Yardley's Genealogies, &c. page 279, &c.

Ver. 5. *Salmon begat Booz of Rachab, &c.*] Rahab the harlot of Jericho. There is no mention of this in the Old Testament; but it is founded upon an ancient tradition among the Jews. Josephus says Booz lived in the time of Eli, three hundred years after the Israelites came into the land of Canaan. How then could Salmon beget Booz of *her*? And how happens it, that between Salmon and David there were only three men, viz. Booz, Obed, and Jesse? and yet it appears that there were three hundred and sixty years between them. But it is certain that the history of Ruth and Booz does not belong to the age of Eli, but is much more ancient.^a The rest may be adjusted by considering the *length* of *some men's* lives in those days, and God's *particular blessing* to the *ancestors* of our *Saviour*. Suppose, therefore, 1. That Salmon and Rahab were very young at the taking of Jericho, and had their son Booz born when they were very old. 2. That Booz, Obed, and Jesse had children when they were each of them about a hundred years old, which is not impossible; and this matter may be well enough accounted for.

Ver. 8. *Joram begat Ozias.*] i. e. Uzziah, or Azariah: for he is called by both those names in the Old Testament. And yet between them there were Ahaziah, Joash, and Amaziah; which last was the father of Uzziah; so that Joram was not Uzziah's father, but his great great grandfather. It is answered, He was his father *mediately*, though not *immediately*. And there are many instances, not only in the Scriptures, but in other writings, in which *any* ancestor is called the *father*, and said to have *begot* those who did not *immediately* descend from him. But still, how come Ahaziah, Joash, and Amaziah to be *omitted*? And

^a See Spanheim in loc.

what *reason* is there for it? **ANSW.** St. Matthew divided the genealogy into three parts, each consisting of fourteen generations, that he might make a *round number*, for the sake of *distinction* and *perspicuity*, and for the help of *memory*. First, therefore, he digested the whole lineage into three periods or divisions of time, *before* the kingdom, *during* the kingdom, and *after* the kingdom; then again allotted an equal number of persons, viz. *fourteen*, to each division, still for the sake of perspicuity and memory. In pursuance of which design, he made no scruple of *passing over* some persons, *well enough known*, yet *in themselves inconsiderable*: which we see *other* historians do, when they give a *summary* account of things, as Solinus in his list of the Kings of Macedon; and several instances of the same nature there are in the Old Testament. See them quoted by Grotius on this verse and on verse 17. See him also on verse 13 and 16. **QU.** But why were *these three* omitted rather than others? **ANSW.** 1. Why not these *as well* as any others? 2. Joram had married Athaliah, the daughter of Ahab, against whose house a particular curse was denounced. So the three here omitted were descended from the wicked house of Ahab and Jezebel, and all three came to violent deaths.

Ver. 12. *And Josphab begat Jechonias, &c.*] The two names of Jehoiakim and Jehoiacin being so like, the same Greek word, Ἰεχονίας, serves for both. The former was the son of Josiah, and he is meant ver. 11. The latter was the son of Jehoiakim, and he is meant ver. 12. he being actually in Babylon as a captive. As to the objection of his being pronounced *childless*, the word in Jer. xxii. 20. does not always so signify. See the Commentators. In the remaining part of the 12th verse, there is a difficulty about Salathiel and Zorobabel: Salathiel is both here and in Luke iii. 27. said to be the father of Zorobabel; and yet here Salathiel is the son of Jechonias, and there he is the son

son of Neri. It is answered, Either there were two Salathiels and two Zorobabels; those mentioned by St. Luke of the line of Nathan; those by St. Matthew of the line of Solomon; so both from David. Or, (which is the better account,) Salathiel was the *son* of Jechoniah, and *son in law* to Neri, whose daughter he married. See Yardley, pages 196, 197. Another difficulty is, that Zorobabel is said to be the son of Pedajah, 1 Chron. iii. 19. But it is plain to me, (says Grotius,) that in that place is not meant Zorobabel, the governor or prince of the Jews, (who, as every body very well knew, was the eldest son of Salathiel,) but another of the same family: for the *sons* of that Zorobabel are different from those of this Zorobabel mentioned by St. Matthew, and of him mentioned by St. Luke: and in Esdras, Nehemiah, and Haggai, Zorobabel the governor is mentioned as the son of Salathiel, of Shealtiel; and so he is by Josephus. See another answer in Mr. Yardley, page 61, &c.

Ver. 13. *Zorobabel begat Abiud.*] And yet, 1 Chron. iii. 19. the sons of Zorobabel are Meshullam and Hananiah: no mention of Abiud. It is answered, 1. Many among the Jews had more names than one; so Abiud may be the same either as Meshullam or Hananiah. 2. Besides those mentioned in the Chronicles, Zorobabel might have other sons. Farther, St. Luke says, chap. iii. 27. Zorobabel's son was Rhesa. ANSW. Zorobabel might have two sons; Abiud, from whom Joseph descended; and Rhesa, from whom Mary descended. Concerning the variation of names here, and 1 Chron. iii. this may be very observable; that Zorobabel and his sons might have different names; one in their own family, and another among the people to whom they were captives. It was scarce safe for Zorobabel to be called in Babylon by that name, which signifies the *winnowing of Babel*; and therefore he was, among the Babylonians, called Sheshbazzar. So his sons were called

called Meshullam and Hananiah, because the one could scarce properly, as well as scarce safely, be called Abiud, *my father's glory*; the other, Rhesa, *a prince*.

[Ibid. *Abiud begat Eliakim, &c.* to the end of the genealogy.] From whence had St. Matthew this account? Not from the Old Testament, but from the records of genealogies which were carefully preserved by the Jews. The oldest Hebrew copy of this Gospel has it; *Eliakim begat Abner, and Abner begat Azor, &c.* by which interposition the fourteen generations are complete, which otherwise seem defective, as Dr. Hammond says; though they are plainly complete inclusively; i. e. including Jechoniah and Christ. Between the times of Zorobabel and Christ some persons are omitted, without whom the distance of time cannot well be accounted for. How many are omitted it is hard to say. But why were they not *all* reckoned? ANSW. See Note on ver. 8. to which add the great difference in the length of men's lives: *one* man in one genealogy might live as long as *two*, or *three*, in the other: so perhaps they *were* all reckoned.

Ver. 16. *Jacob begat Joseph.*] Why does St. Matthew bring down the genealogy of our Saviour to Joseph, who was not his father? Why not to Mary; since it was his business to give us the lineage of Christ, not of Joseph? ANSW. 1. Because it is not the custom of the Hebrews to deduce the genealogies of *women*, but only of their *husbands*. But then the case of Mary being so particular and extraordinary, and our Saviour having no father, but only a mother, this account seems not sufficient; and therefore they strengthen it by saying, 2. That the genealogy of Christ is not distinct from that of Joseph, since Christ was born of her whom Joseph retained in matrimony. This they prove from the law of adoption, of kindred, &c. See Grotius, Bertram, and other Commentators.

But

But because the Messias was to be born of the tribe of Judah and the family of David, *naturally*, not only *legally*, as appears from Gen. xlix. 10. and Isa. xi. 1. And it is plain from the genealogy drawn by St. Luke, and from Rom. i. 3. and from Heb. vii. 14. that Jesus descended from David by a *proper* and *natural* descent: it is answered, 3. That it was sufficient to give us the genealogy of Joseph, because from *his* we may infer the Virgin Mary's, since they were both of the same family. It appears from Luke ii. 4, 5. that *Mary was of the house and lineage of David*: for otherwise there would have been no occasion for *her* going to Bethlehem, the city of David, to be *taxed*; especially when she was in such a condition as to be so near the time of her delivery. Mary (though a *woman*) was to be *taxed*, because she was an only child, and an *heirefs*, (to that little estate which was in the family,) and according to the law of the Romans, by which women, and even children were inrolled. And she could be forced to go to be *taxed* in the *city of David*, for no reason but because she was of *his family*. But besides, it appears from the genealogy left us by St. Luke, that she *was* of that family; as we shall shew immediately: and that Joseph was so, this genealogy (as well as the words of St. Luke) sufficiently proves; and it is acknowledged on all hands. They were both therefore of the *same family*; and consequently when we have Joseph's genealogy, we have Mary's; so far, I mean, as it concerns our present purpose, which is to shew that Christ is of the tribe of Judah, and of the family of David; and that both by his *reputed father's* and *real mother's* side.

But to clear this difficult point of our Saviour's genealogy, we must endeavour to reconcile the *seemingly disagreeing* accounts of it, which are given us by St. Matthew and St. Luke. And first, we must consider how far they agree. This they do, 1. In their design

design and undertaking; which is to trace the genealogy of Jesus, and prove that he (as the true Messiah) is descended from Abraham and David. 2. They agree in the persons they mention of St. Matthew's first fourteen generations, viz. from Abraham to David. They *differ*, (for they do not properly *disagree*, as we shall shew,) 1. In their *form* and *manner*. St. Matthew goes *descending*, St. Luke goes *ascending*, which is of no consequence. 2. They differ in the *persons* of the two *last divisions*; infomuch that between David and Salathiel, and between Zorobabel and the end of the genealogy, they do not agree in one name. To solve which, it is weak to say, that the persons might have more names than one; this indeed may (and we can prove it certainly does) happen in *some* instances; but that it should happen in so *many*, even in a *majority*, nay in *all*, and that the two Evangelists should so unluckily happen to *hit* upon these *different* names, especially when they do not differ in any one from Abraham to David, is a thing altogether inconceivable. They differ also not only in the *names*, but in the *number* of the persons; infomuch that between Salathiel and Joseph, St. Matthew reckons but ten, and St. Luke nineteen. Among the several ways of reconciling, I shall mention but *two*, which will be sufficient.

The first is, that St. Matthew reckons the *regal*, St. Luke the *natural* succession: the latter proving Christ to be *lineally* and *directly* descended from Abraham and David; the former proving him to have *likewise* that *right* which relates to the *regal dignity*: for one of these does not necessarily infer the other. He might directly descend from David, and yet not have the regal right; because he might descend from a different branch of David's family, than that which had the regal right lineally descending in it. Now these being their different designs, it is no wonder that they reckon different persons, and yet

yet both in the right, only in different respects. One of them (St. Luke) mentions those of our Saviour's ancestors, from whom he descended in a *direct uninterrupted line*, and so they are most of them *private persons*, even since David: the other (St. Matthew) takes notice of those who were *nearest akin* to him, so as to prove the *other right*; and so (since David) they are all of them *kings, or princes*, till towards the latter end of the genealogy. In these things therefore there is no inconsistency.

The other account, which is rather a confirmation of the former, than different from it, (for it agrees very well with it,) is, that St. Matthew deduces Joseph's pedigree from David by Solomon; St. Luke deduces Mary's pedigree from David by Nathan. This account, I say, is perfectly agreeable with the former. For either, (as some state it,) Jechoniah and all the other descendants from Solomon being dead, the regal right legitimately devolved on Salathiel, the eldest branch of the family of Nathan; who among David's sons was the next in succession to Solomon. Or (as others state it better) the families of Solomon and Nathan were *united* in Salathiel and Zorobabel, &c. This foundation then being laid, the other difficulties are easily adjusted. As 1st, How happens it that in St. Matthew, Salathiel is the son of Jechoniah; in St. Luke, the son of Neri? **ANSW.** He was Jechoniah's son, Neri's son-in-law. 2dly, Why is Zorobabel's son Abiud in St. Matthew, and Rhesa in St. Luke? **ANSW.** Zorobabel had two sons, Abiud and Rhesa. Joseph descended from the former, and Mary from the latter. 3dly, If the great difficulty of all be urged, viz. How comes Joseph himself to be the son of Jacob in Matthew, and of Heli in Luke? Not to mention that weak solution, of Joseph's father having two names, and omitting other unsatisfactory answers; Heli was the father of Mary, and so Joseph's father-in-law; Jacob being his father by

nature: and so likewise (as was said before) our Saviour's genealogy is by St. Luke deduced on the mother's side. The Jews reckoned Heli as the father of Mary; and in an ancient book among them there is a story told of one who saw Mary the daughter of Heli, &c. See Lightfoot. As to that objection that Joachim, or Jehoiakim, was the father of Mary; it is answered, that Jehoiakim and Eliakim are commonly used promiscuously; and Eli is a contraction of Eliakim, and often used for it.

According to these two lines and genealogies, Joseph and Mary were nearly related; and both descended from David. The two lines sometimes differ, and sometimes run into one another. Luke deduces the pedigree from Adam to Tera, the father of Abraham; and, with Matthew, continues it from Abraham to David. Here the lines are divided: that of Matthew proceeds from David by Solomon to Jechoniah: that of Luke by Nathan to Neri. Here they *unite* in Salathiel, son of Jechoniah; after him in Zorobabel, son and heir of Salathiel. Then again the lines are separated; that of Matthew proceeding by Abiud, (one of Zorobabel's sons,) Eliakim, &c. to Matthan; that of Luke by Rhesa, (another of Zorobabel's sons,) to Melchi, &c.

Thus for *particular* difficulties; and were they more and greater than they are, one *general* answer would be sufficient. Had this genealogy, as drawn by the two Evangelists, been *false* or *inconsistent* in any *one* instance, the Jews, who were living when the Gospels were published, could not but know it; and, being mortal enemies to Christianity, could not but expose it to all the world; and this must have utterly ruined the credit of both these Gospels: which we know was not the case. See also backward, page 74. *It is no wonder, &c.*

Ver. 21. *Jesus—save—*] The word *Jesus* signifies *Saviour*.

Ver.

Ver. 22. *Now all this was done, THAT IT MIGHT BE FULFILLED, &c.*] This expreffion being often ufed in the New Testament, and being of great confequence, it is neceffary to underftand it rightly. See Difcourfe I.

Ver. 23. *Behold a Virgin fhall conceive.*] See Difcourfe I. throughout.

Ver. 25. *And knew her not till ſhe had brought forth, &c.*] This word *till* does not prove (according to the frequent way of ſpeaking in the facred and other authors,) that *he knew her after ſhe had brought forth, &c.* See 1 Sam. xv. 35. 2 Sam. vi. 23. Gen. viii. 7. Pſal. cx. 1.

Ibid. *Her firſt born ſon.*] This does not imply that ſhe had *another child* afterwards. But to be the *firſt born*, and to *open the womb*, are expreffions equivalent; fee Exod. xiii. 2. In common language we call a child the *eldeſt*, or *firſt born*, before we know whether his mother will have any more children; ſo that an *only* child is often called the *firſt*.

CHAP. II.

VERSE 1. *Herod the king.*] There were three Herods. Herod the Great, who is here meant. He was of Aſcalon, or of Idumæa; he was the ſon of Antipater, and made king of the Jews by the Romans. The ſecond Herod was Herod Antipas, ſon of the former; he it was that beheaded John the Baptiſt, and mocked our Saviour. He was tetrarch of Galilee. The third was Herod Agrippa, who cut off St. James, imprifoned St. Peter, and was eaten up with worms. He was the father of that king Agrippa, before whom St. Paul made his defence.

Ibid. *Wife men from the Eaſt.*] There are various
 G 2 opinions

opinions both about the *persons*, and the *place* from whence they came. As to the former, they are called Magicians, *Μάγοι*, a word not always used in a *bad* sense. They were probably Philosophers, Mathematicians, Astronomers. Or if they were properly Magicians, God might make a good use of them, as he did of Balaam, from whose country these probably came. They are supposed to have been *kings*. That passage in the 72d Psalm, (*the kings of Arabia and Saba shall bring gifts,*) which was originally spoken of Solomon, may, in a secondary sense, be a prophecy of these men. As to the place from whence they came, it might be Mesopotamia, (which was Balaam's country,) Arabia, Media, or Persia.

Ver. 2. *His star.*] Whether this were an *angel*, or a *flame*, (for it could not be a real *star*,) is not material.

Ver. 3. *Was troubled.*] Lest he should *lose his kingdom* by the birth of a *right heir*, he himself being a *foreigner* and *usurper*.

Ver. 6. *And thou, Bethlehem in the land of Judah, &c.*] The quotation is from Micah, ch. v. ver. 2. *And thou, Bethlehem-Ephratah, &c.* so called to distinguish it from another Bethlehem. But here is a difficulty. The Prophet says, *Though thou be little, &c.* St. Matthew quotes him, *Thou art not the least, &c.* ANSW. 1. St. Matthew does not quote it *himself*, but repeats the quotation of the Scribes. But 2. The words of the Prophet may contain an affirmative interrogation, which is the same as a negation. *And thou, Bethlehem, art thou little? &c.* 3. Many words among the Hebrews, Arabians, and even Greeks, and Latins, have senses quite contrary. And this may be one instance of it. See more particularly Pocock upon the place. As to the difference between *thousands* in the prophecy, and *princes* in this place, even the *words* according to the Hebrew may well be reconciled: [see the Critics:] but besides, *thousands* and *princes*

princes are here in *sense* the same. For *thousands* are mentioned in allusion to the Jewish custom of dividing their tribes into *thousands*, over every one of which was a *prince*, or chief. Exod. xviii. 25. 1 Sam. x. 19.

Ver. 15. *That it might be fulfilled, &c. Out of Egypt have I called my son.*] Hof. xi. 1. *When Israel was a child, then I loved him; and called my son out of Egypt.* OBJ. How can this be applied to Christ, when it was manifestly spoken of God's bringing the children of Israel out of Egypt? I answer, by referring to the *two senses* in prophecies, [see Discourse I.] one *literal*, and one *mystical*. We do not (nor did St. Matthew) urge these prophecies to *prove* the truth of Christianity, which is done by other arguments; but to *confirm, illustrate, explain, and apply*.

Ver. 16. *The children, τὰς παῖδας.*] It should be rendered *male children*.

Ibid. *According to the time which he had diligently enquired of the wise men.*] i. e. He supposed that Christ was born when the star first appeared; and so, to make sure work, he murdered all the male children, that were born *about* and *since* the time of its appearing, according to the account of it which the wise men had given him. As to the difficulty concerning *two years old, and under*, and the wise men's being so long as two years in coming from their own country; the word in Greek, *διετής*, and in Latin, *binulus*, signifies one that is entered into his second year; so that the children might be but a year old, and something more. Then the time which was taken up between the arrival of the wise men, and the massacreing of the infants, might be considerable; so that we need not allow above half a year for their journey; and so much may very well be supposed. Josephus says, that those who lived beyond Euphrates were five months coming to Jerusalem,

and by various accidents it might take up more time.

Ver. 17. *Then was fulfilled, &c.*] In Rama was a voice heard, &c. Here again are the *two senses*. The first was fulfilled in the captivity of the *two tribes*; the second in this massacre of the Innocents. Rama indeed was not Bethlehem; but the text tells us Herod slew all the children in Bethlehem, AND THE COASTS THEREOF. Now Rama lay within the *coasts*, that is, the *neighbourhood* of Bethlehem; though it was situated in a different tribe, viz. that of Benjamin, whom Jacob had by his wife Rachel, who was buried in those parts. On which account, upon the murdering of the Innocents in Rama as well as Bethlehem, the lamentations of their mothers in general is properly and elegantly represented by the mourning of Rachel.

Ver. 23. *That it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.*]

OBJ. I. There is no such prophecy in Scripture. ANSW. It is no where indeed said in *express words*; and accordingly St. Matthew does not mention any *particular Prophet*, but says indefinitely, *the Prophets*: but it is typified in Joseph and Sampson, (especially the latter,) who were types of Christ, as the Jewish Rabbins themselves acknowledge. The former is mentioned as a Nazarene, or Nazarite, נָזִיר, Gen. xlix. 26. and Deut. xxxiii. 16. The latter, Judg. xiii. 5. and xvi. 17. The notion of a Nazarite was one that was *separated* from the world, and particularly dedicated to God: and this character certainly belonged to our Saviour. As for that expression, *by the Prophets*; *types* are one kind of *prophecies*, and those parts of the Old Testament were *written* by *Prophets*, though they are not commonly called the *prophetical books*.

OBJ.

OBJ. 2. How could his *living* at Nazareth for *some time* make him a Nazarene, when he was *born* at Bethlehem? ANSW. He lived the *greatest part* of his time at Nazareth; his *parents* and relations *constantly* lived there; he was *supposed* to be *born* there; and he was commonly by the Jews, and in contempt, called a Nazarite, or Nazarene.

OBJ. 3. There is no analogy or agreement between a name taken from a *profession*, *office*, or *way of living*, and a name taken from a *town* or *country*. ANSW. We must distinguish between the *occasion of giving* this name to our Saviour, and the *reason* or *reasons why it was given*. The *occasion* was his *abode* at Nazareth: the *reasons* were the *counsel of God*, the *oracles of the Prophets*, the *sanctity of Christ*, &c. There is another account of this matter^a, according to which Nazarite, or Nazarene, is derived from another Hebrew word, נָצִיר: but I choose *this* as the better.

CHAP. III.

VERSE 1. *John the Baptist.*] See Discourse II. throughout.

Ibid. *In the wilderness of Judea.*] Not a *perfect* wilderness, or desert: for then *to whom* should he *preach*? A wilderness among the Jews did not always signify a place wholly void of inhabitants, but sometimes only a place inhabited by a few. See Josh. xii. 61, 62. 1 Sam. xxv. 1, 2.

Ver. 2. *The kingdom of heaven is at hand.*] By the *kingdom of heaven*, and of *God*, is sometimes meant the state of *glory* and *happiness* in the *next* life,

^a See Dr. Hammond, and the other Commentators at large.

sometimes, and indeed most commonly, the *kingdom of the Messiah*, or the *state of the Gospel in this*. It plainly means the *latter* in this place.

Ver. 3. *For this is he that was spoken of—The voice of one crying, &c.*] For the quotation and application of *this prophecy*, see Discourse II. The words may be understood as spoken either by the Evangelist, or by John himself. I rather choose the *latter*. See John i. 20. 23. *This is he*, i. e. *the person* whom you now see, and hear; i. e. *myself*. *Repent ye; for the kingdom, &c.* For *I am he*, &c. According to the other account, the word *for* is disjointed, and the word *is* scarce sense; according to that, it should be *was*, not *is*.

Ver. 7. *O generation of vipers, who hath warned, &c.*]

OBJ. 1. In Luke iii. 7. these words are spoken to the *multitude* in *general*; here, to the *Pharisees* and *Sadducees* in *particular*. ANSW. 1. That very distinction, *in general*, and *in particular*, accounts for it:—To *all*, but *especially* to the *Pharisees* and *Sadducees*. 2. The *multitude* themselves, most of them at least, adhered, more or less, to the party either of the *Pharisees* or *Sadducees*; and were all, most of them at least, very wicked. OBJ. 2. Why should he ask, *Who hath warned you, &c.* as if *nobody* had? Did not the *Prophets* of the Old Testament, and their *own consciences*, warn them to *avoid impatient wrath*? ANSW. The words *who hath, &c.* do not imply a *negation*, but *wonder*, or *admiration*. As Gal. iii. 1. *Who hath bewitched you?* The Apostle sure did not mean to *say* they were *not* bewitched; but *wondered* that they *were*. It is a common way of speaking. Thus here: “It is *strange* that such “vile wretches as you are should *obey the warning* “given you, or be *effectually warned to flee*,” &c. OBJ. 3. The *Pharisees, &c.* *rejected* the baptism of John, Luke vii. 30. How then could he here speak to them, as if they came to be taught and

and baptized by him? ANSW. 1. He did not know their hearts; and in appearance they came to be baptized. 2. Some of them might, and doubtless did, receive his baptism; though many, perhaps most, rejected it.

Those words, *the wrath to come*, mean either temporal punishment, the vengeance of God being to be speedily inflicted upon the Jewish nation; or eternal misery; or most probably both.

Ver. 8. *Bring forth therefore fruits meet for repentance.*] Here seems to be an elliptical or imperfect sentence, to be supplied thus: "However, if you are come to be baptized;" therefore, or for that reason, be ye truly penitent: without which, baptism will avail you nothing. And the only proof of true repentance is reformation, or a change of life.

Ver. 9. *And think not to say within yourselves, [or among yourselves, ἐν ἑαυτοῖς] We have Abraham to our father.*] i. e. Do not presume upon your privilege of being descended from Abraham, to whom the promises were made: as the Jews were always prone to do.

Ibid. *God is able of these stones to raise up children unto Abraham.*] He either pointed to the stones upon the ground, and then the sense is figurative and proverbial: "God can from the most unlikely materials raise up," &c. Or he means the stony-hearted Heathen soldiers, and other Heathens there present. Either way, it plainly relates to the calling of the Gentiles; who were made Abraham's children by imitating his faith and obedience, though they were not so according to the flesh.

Ver. 10. *The axe is laid to the root of the tree—cast into the fire.*] i. e. There is no time for delay. God is now about to offer the last dispensation: and if you do not immediately repent and reform, his vengeance hangs over you, as fruitless trees ready to be cut down, &c.

Ver.

Ver. 11. *There cometh one after me.]* i. e. Jesus the Messiah, whose forerunner I am.

Ibid. *Whose shoes I am not worthy to bear.]* OBJ. In Mark, Luke, and John, it is, *Whose shoes' latchet I am not worthy to unloose.* ANSW. He said both: St. Matthew relates the first, and the other three the second. The sense of the whole is, I am not worthy to be the *meanest of his servants*; to take off his shoes, and carry them after him.

Ibid. *He shall baptize you with the Holy Ghost, and with fire.]* The Holy Ghost descended in the shape of *fiery tongues* upon the Apostles, Acts ii. and by them his gifts were communicated to all true believers. OBJ. But how could this be called *baptism*? ANSW. Not so *strictly and properly* as *water-baptism*; but *figuratively*, or *less properly*. See Acts i. 5. It is elsewhere called so by our Saviour himself, John iii. 5. where being *born again of water, and of the Spirit*, are joined together.

Ver. 12. *Whose fan is in his hand—burn up the chaff with unquenchable fire.]* i. e. He will make a thorough *discrimination*, or *difference*, between the *precious and the vile*, the *good and the bad*; separating them from each other, as wheat in *winnowing* is separated from the chaff; rewarding the former, and punishing the latter.

Ver. 14. *I have need to be baptized of thee, &c.]* John knew *who he was*, by *divine revelation*. See John i. 33. Here John must be supposed to be informed that this is he, upon whom he shall presently see the Holy Ghost descend.

Ver. 15. *Thus it becometh us to fulfil all righteousness.]* i. e. To do *whatsoever is just, fitting, and religious*. It is *fit* that I should be *baptized*, by way of inauguration, into my *office of Messiah*; and that you, who by *office* are the *Baptist*, should *baptize me*.

Ver. 16. *He saw the Spirit, &c.]* Both he (Jesus) and

and John saw this. See John i. 32. Whether *others* saw it or not, is not said. It seems probable they did not; because so particular a stress is laid upon John's TESTIMONY.

Ibid. *Like a dove.*] The word *like*, or *as*, relates not, I think, to the word *dove*, but to the word *descending*. It is true the Spirit descended in a *bodily shape*. Luke iii. 22. But it is not said, *in the shape of a dove*: probably it was in some *glorious appearance*. Only that shape, whatever it was, *hovered like a dove*, when it is *alighting*. That the *Holy Ghost* should assume the form of any *brute creature*, however *innocent*, &c. as it is vulgarly said, seems very incongruous. And therefore the *painting* him in the shape of a dove, is a fancy, which, however common, cannot perhaps be well justified.

CHAP. IV.

VERSE 1. *Led up by the Spirit into, &c.*] i. e. Moved by the impulse of the Holy Ghost to go into, &c.

Ibid. *The wilderness.*] This indeed (see Note 2. on the foregoing chapter) was a *perfect* wilderness, inhabited only by *wild beasts*. See Mark i. 13.

Ibid. *To be tempted of the Devil.*] For the *reasons* why our Saviour *was pleased* to be *tempted*; and for an *answer* to the *question*, how so wise and subtle a spirit, as Satan, can be *supposed* to have tempted *him* who was *God*, as well as *man*, especially tempted him to *fall down and worship him*; see the writings of Divines, and the large Commentators; particularly Whitby upon this chapter, ver. 3.

Ver. 2. *When he had fasted forty days—he was afterwards*

wards an hungred.] During the forty days and nights therefore he did *not* hunger: so his fast was *miraculous*.

Ver. 3. *When the Tempter came unto him—*] i. e. In a *visible, human* shape; for he had been tempting him other ways, more or less, during the whole forty days. Mark i. 13. Luke iv. 2.

Ver. 4. *Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.*] i. e. It is not the very material substance of bread, that can or doth maintain the life of man; but the blessing of God accompanying it. Nor is God confined to the ordinary means of bread: but he is able by his infinite power, by a *word of his mouth*, either to create new means, or to work *without* or *against* the means.

Ver. 7. *Thou shalt not tempt the Lord thy God.*] *Tempting God*, in common language, is taken for the *excess* of *trust* and *confidence* in him: as when people run themselves into *unnecessary* dangers, or such as it is next to *impossible* for them to *escape*, saying, *God will deliver them*; they are said to *tempt God*. And *that sense here* is certainly very good. Yet, in Scripture, *generally*, if not *always*, it implies the *defect* of *trust* and *faith* in God: it always does so, when the Israelites are said to *tempt God* in the wilderness, &c. And *here too this sense* is very good. Our Saviour, having already had sufficient evidence of his being the *Son of God*, &c. would not *tempt* or *provoke him*, by making *sceptical* trials or experiments.

Ver. 8. *Taketh him up into an exceeding high mountain, and sheweth him all the kingdoms, &c.*] He could not *really* see all the kingdoms of the world, be the mountain never so high. The meaning therefore must be, the Devil *really* shewed him as much as the eye could reach from such an eminence, and represented the rest partly to our Saviour's sight by his skill in optics, or perspective; partly to his fancy and imagination.

But

But as to these two last temptations, we have *first*, a *query*; *secondly*, an *objection*. The *query* is: What is the meaning of that expression, *Takeb him up into the holy city—into a mountain*? Did he *carry him through the air*? Or only *lead him*, and *accompany him in walking*? The words in their *first* and *strict* sense seem to import the former; but this is not at all necessary, for they will very well bear the latter. And though it is true that our Saviour submitted to many great indignities both from men and evil spirits, his suffering himself to be *at all tempted* being one; yet his being *hurried through the air by the Devil* seems *too great* an indignity. As to that expression, *settelb him on a pinnacle*, &c. which seems to imply that he *set him* or *placed him* there *with his own hands*; the original word, *ἔστη*, does not necessarily signify that; but may mean no more than *bade him*, *persuaded him*, or any way *caused him* to stand there. See the Critics. I confess I cannot well account for the *time* which must be taken up in *walking* from this wilderness to Jerusalem: and, after all, it is not very material which of these interpretations we make choice of.

The *objection* is this: St. Matthew makes the *setting him upon the pinnacle*, &c. to be BEFORE the *taking him up into the mountain*; St. Luke, AFTER it. ANSW. St. Luke does NOT observe the order of *time*; nor was it necessary that he should. St. Matthew DOES observe that order by the words *then* and *again*; which St. Luke omits. Therefore I wonder at Dr. Whitby, who, by way of paraphrase, twice adds the word *then* in St. Luke, chap. iv. ver. 5. 9. Had it been in the original, there had been some colour for this objection. Ver. 9. *If thou wilt fall down, and worship me.*] Whether the Devil knew our Saviour to be *God*, or not; he could not but know him to be a most eminently wise and holy person; the *Son of God* in some *eminent* sense or other; one by whom he had been already baffled, conquered, and confounded. These words there-

therefore being the height of *absurdity* and *impudence*, it is impossible he should imagine they could have any effect; he must have uttered them only in the rage of *madness* and *despair*.

Ver. 12. *Now when Jesus had heard that John was cast into prison, he departed into Galilee.*] This did not happen *immediately* after his temptation, but a *considerable* time after; nor was this the first time of his returning into Galilee. It is common with the Evangelists to pass from one thing to another, without strictly observing the connection of time and place.

Ver. 14, 15, 16. *That it might be fulfilled, &c.—The land of Zabulon, &c.—The people which sat in darkness, &c.*] Here likewise are the *two senses* so often mentioned. The first, concerning the deliverance of the Jews from Tiglath-Pileser and Shalmaneser: the second, concerning the Messiah. See the Comments upon Isaiah ix. The prophecy in the latter sense concerning the Messiah is more *full* and *particular* in the following verses: *For unto us a child is born, &c.*

Ver. 15. *Galilee of the Gentiles.*] i. e. The upper Galilee, bordered upon by the Gentile nations, and much resorted to by them for the sake of commerce. But for the *geographical* part, here, and every where else, see the Commentators at large, and Dr. Wells's Geography of the Old and New Testament.

Ver. 17. *From that time Jesus began to preach, &c.*] i. e. *publicly, daily, and every where.* For he had in *some measure* preached *before*; discoursed with the Jews, with Nicodemus, and the woman of Samaria, John ii. iii. iv. and preached at Nazareth, Luke iv. &c. But he preached seldom, and sparingly, while John was preaching, not with that solemnity, formality, and authority, as he did afterwards, when John was cast into prison. The word *begin* does not *always* exclude a *precedent* act, nor necessarily suppose something *entirely new*. Nay it often denotes something done *before*, but after *another manner*, and at a different

ferent *time* and *place*. See Mark vi. 34. viii. 11. xii. 1.

Ver. 18, 19, 20, 21, 22. *And Jesus walking by the sea of Galilee, saw two brethren, &c.*] Here seem to be several inconsistencies with other places of Scripture; but upon examination it will appear that here is no such thing.

First, St. Matthew and St. John seem to be inconsistent in their account of this matter. For St. Matthew tells us, 1. These disciples, Andrew and Simon, were called *together*: 2. *After John's imprisonment*: 3. *At the sea of Galilee*. Whereas St. John says, 1. Andrew was called *first*, and Simon *afterwards*. 2. *Before John's imprisonment*. 3. In Bethabara, and therefore in Judea. ANSW. These are not accounts of the *same*, but of *different* facts. St. John, chap. i. does not speak of their being *called* to the *discipleship*, but only of their *conversing* with our Saviour, and *staying* with him for a day. Philip indeed is said to be *called*; but the *other two* only *see* him, and *confer* with him; they then *return* to their *ordinary employment* of fishing, and are *afterwards* called to the *discipleship*, as St. Matthew relates it.

Secondly, St. Matthew and St. Mark seem to contradict St. Luke. For, 1. Those two Evangelists say, our Saviour saw *two brothers*; St. Luke only *one*, viz. Simon. ANSW. St. Luke says no such thing. He says indeed, that our Saviour desired *Simon to thrust out a little from the land, without mentioning any body else*; but he does not say there was *nobody else* with him. 2. According to St. Matthew and St. Mark, he saw them *casting their nets*; according to St. Luke, *washing their nets*. ANSW. 1. It is not said of *them*, but of the *fishers indifferently*: for there were *many* of them, Mark i. 20. and some might be *washing*, and others *fishing*. 2. The original word in St. Matthew, βάλλοντες, may signify *throwing* the nets into the sea to *wash* them, as well as to *fish* with them.

Thirdly,

Thirdly, According to the two first Evangelists, our Saviour is *walking by the sea*, when he calls those Disciples; according to the last, he is in the *ship*. ANSW. He was walking when he first *saw* them, though in the ship when he *called* them.

Fourthly, St. Matthew and St. Mark mention the calling of *four* Disciples; St. Luke only of *one*, viz. Simon. ANSW. The calling of *the rest* is sufficiently *intimated*, ver. 11. where we are told that *they followed* him. Besides, if it had not been so, to mention *one*, or *some*, and not *all*, is no contradiction.

Fifthly, In St. Matthew and Mark, James and John are seen, and called at a *different time* and *place* from the other two; in St. Luke, they are called *together*, as companions of Simon. ANSW. Luke does not say so; he only relates that several were called; i. e. some after others, a little space of time intervening.

CHAP. V.

VERSE 1. *Seeing the multitudes, he went up, &c. and—his Disciples came unto him, &c.*] The multitudes were in *some measure* his Disciples. They came to *hear* him, and be *instructed* by him: nor did he go up into the mountain, that he might *avoid* them; but that he might *speak* to them more *conveniently*, and be *better heard* by them. See chap. vii. 28. The PEOPLE were *astonished at his doctrine*. And chap. viii. 1. *When he came down from the mountain*, GREAT MULTITUDES followed him. Only *some* were more *especially* his Disciples, as already *believing in him*, and having *conversed* with him: and *these* came nearer to him, than the rest of his auditors. Here, however, cannot be meant his Disciples, as the word is *afterwards*

wards generally used; neither the *twelve Apostles*, nor the *seventy Disciples*; for they were not yet chosen.

Ver. 2. *Blessed are, &c.*] That some part of this sermon upon the Mount is, in the main, the same with some part of that in Luke vi. and xii. is evident. I say in the main; for they vary in several particulars; and were certainly spoken at different times and places, and to different persons. One proof of which (among others^a) is this: that the sermon in St. Matthew was preached *before the Apostles were chosen*; that in St. Luke, *after* it. See note on chap. xxiii. 27.

Concerning the *beatitudes* in general, or taken all together; observe 1st, That here, and every where else, when it is said, this or that *particular* virtue shall be so or so *rewarded*; we cannot understand *that* virtue *by itself*, but in conjunction with *all others*. Because, if we have not *all*, we have *really* and truly *none*. See note on chap. vi. 14. and xxv. 35. And yet, 2dly, A *more particular* stress is laid upon *some* certain virtues, as being the more *eminent* and *illustrious*. 3dly, Our Saviour here instances in some qualities, which seem to *hinder* rather than *promote* happiness; and yet pronounces those *blessed* who have them. As if he should have said; "However the *world* may imagine the contrary, *blessed are,*" &c. This is plain of the first, second, third, and eighth beatitudes; and much the same may be said of the other four; considering the *false* and *corrupt* notions of mankind. 4thly, The beatitudes are not *so distinguished*, but that *each* of them may be ascribed to *all* the virtues here mentioned; for instance, *Seeing God* to the *meeek* and *merciful*, as well as to the *pure in heart*; and so of the rest. Nay, *one* [*Theirs is the kingdom of heaven*] is *actually* ascribed to *two* of them, the first and the last. Only, *this* or *that* blessing more

^a See Whitby and other Commentators.

especially and particularly belongs to this or that virtue. This is plain of the second, fourth, fifth, and sixth: the rest are more at large.

Ibid. *The poor in spirit.] i. e. 1. They who are indifferent to the possessions and riches of this world, whether they have them or not. 2. The humble and lowly of heart.*

Ibid. *For theirs is the kingdom of heaven.] Both the kingdom of grace here, and of glory hereafter.*

Ver. 4. *That mourn.] i. e. Mourn after a godly sort, in a spiritual and religious sense; for the sins of themselves and others, and for the miseries of all mankind.*

Ver. 5. *The meek.] i. e. The gentle, the patient, the dispassionate, the slow to anger.*

Ibid. *Inherit the earth.] It may be understood, either of their being content with and enjoying so much of this world as they possess: or, of their inheriting the new earth mentioned by St. Peter, 2 Eph. iii. 13. See the Commentators upon that place.*

Ver. 6. *Hunger and thirst after righteousness.] i. e. Earnestly desire and long for holiness here, and heaven hereafter.*

Ibid. *Be filled.] i. e. Have their desires fully satisfied. Whereas the things of this world are utterly unsatisfactory.*

Ver. 7. *The merciful.] The tender-hearted, the forgiving, the charitable, the liberal to the poor, &c.*

Ver. 8. *The pure in heart.] The chaste, the holy, the heavenly, the spiritually minded.*

Ibid. *Shall see God.] i. e. Shall enjoy the nearest communion with God that can be in this life, and the beatific vision of him in the next.*

Ver. 9. *The peace-makers.] Those who are of a peaceable temper themselves, and endeavour to make peace among others.*

Ibid. *Shall be called the children of God.] Be called; i. e. by a Hebraism, be. So ver. 19. shall be called the least;*

least; i. e. *shall be the least*. And the same in many other places. The *peace-makers* are more especially the *children of God*; because he is emphatically styled the *God of peace*, 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 2 Theff. iii. 16, &c.

Ver. 10. *Persecuted for righteousness sake.*] Or (which is the same thing) *for Christ's sake*, ver. 11.

Ver. 13. *Ye are the salt of the earth: But if the salt—trodden under foot of men.*] YE; i. e. All who are my *Disciples*, all *Christians*, but especially *Pastors* and *Teachers*; ARE, i. e. are by your *profession*, are intended to be, and ought in fact to be—*The salt*, &c. Livy calls Greece the *salt of the nations*, sal gentium. Our Saviour means, that it is the duty of his *Disciples*, who are themselves *seasoned* with the divine grace, to *season* others, to preserve them from *corruption*, to make them *sapid*, and *grateful* to God, &c. But as *salt itself* cannot be *recovered*, if it once become *insipid*; so *these*, if they lose the grace they have received, are of all the most *unprofitable*, the most *inexcusable*; and their *recovery* is the most *difficult*. *Difficult*, I say; for the words here (as in many other places of Scripture, and in other writings) are not to be understood of an absolute *impossibility*, according to the *strict letter* of them. See particularly Jer. xiii. 23.

Ver. 14, 15. *Ye are the light—A city—on an hill cannot be hid: Neither do men light a candle, &c.—all that are in the house.*] i. e. Ye are *set up* as a light to others: ye are also, by your *holy profession*, like a *city on a hill*, eminent and conspicuous: therefore if you do not give a *good example*, you are *inexcusable*. And as a *candle* is not *lighted* to be *put under a bushel*—but to *give light to all*, &c. so ought you to *shine*, and *give light* by your *lives* and *doctrines*.

Ver. 16. *Let your light so shine before men, that they may see your good works, &c.*] OBJ. How is this reconciled with chap. vi. 1, 2, 3. 5. 18; in which our

Saviour condemns those who do *their works to be seen of men*? ANSW. The cases are not the *same*, but very different. 1. HERE Christians are commanded to give a *good example in general*; the nature of which is *such*, that it *must* be *seen*, and cannot be *concealed*. Some *good works* are of a *public nature*, and *must* be done *before men*, if they are done *at all*. THERE the *good works* are of such a kind, that they *ought* to be *secret*; giving *private alms*; *private prayer*; and *private fasting*. 2. HERE, the works are done for the *glory of God*—*glorify your Father which is in heaven*: THERE, for the *glory of him who does them*; merely to gratify his *pride and vanity*.

Ver. 17. *Think not that I am come to destroy the Law and the Prophets; I came not to destroy, but to fulfil.*] Our Saviour did not properly *destroy*, but *fulfil* even the *ceremonial Law*: by *his dispensation* indeed *that Law* was *superseded* of course: but *types and prefigurations*, as well as *prophecies*, are *fulfilled*, rather than *destroyed*, when the things *typified* and *prefigured* are come to pass. The *judicial Law* he was so far from *destroying*, that he *obeyed* it; as indeed he did the *ceremonial* likewise: for that was not *superseded immediately* upon his *coming*, but upon his *completing* the work of our redemption. As to the *moral Law*; *that he fulfilled*, by *establishing* and *confirming* it; by *imposing* it as his *own Law*; by *explaining* it, and *vindicating* it from *corruptions* and *false glosses*; by *refining*, *beightening*, and *improving* it. Which he does in the whole course of this sermon upon the Mount.

Ver. 18. *Till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled.*] *One jot*—*shall not pass*—*till heaven and earth pass* [away]: i. e. *not at all*: a common phrase to express *what shall never happen*. The sense therefore is; “ I am so far from *destroying the Law*, that I *fulfil* or “ *complete every jot and tittle* of it; and *no part* of it “ shall

“shall cease, *while the world lasts*, till the end, for “which it was *designed*, shall be *accomplished*.”

Ver. 19. *Whosoever shall break one of these least—in the kingdom of heaven.*] One of these least (i. e. one of the least of these) commandments. Break it; i. e. habitually; or shall endeavour to abrogate and dissolve it, λόση. *Least in the kingdom, &c. Least; i. e. none at all.* See the Critics.

Ibid. *Do, and teach them.*] *Them; i. e. all the Commandments, small and great.*

Ver. 21. *Ye have heard that it was said BY them of old time, &c.*] It should rather be rendered, *to them of old, &c.* ἐπέθη τοῖς ἀρχαίοις. Here, and ver. 17. [see the note there] comes the famous dispute, whether our Saviour *added* any *new* precepts to the moral Law of Moses; or only *explained, vindicated, and reinforced* it: and whether the *opposition* which he makes between *his own doctrine*, and *that* which he compares with it, when he says, *Ye have heard that it hath been said, &c. But I say unto you, &c.* be to be understood of the Law *as delivered by Moses*, or *as corrupted by the interpolations and spurious additions of the Scribes and Pharisees.* For the discussion of this point, see Hammond both upon this place, and in his Practical Catechism; Grotius upon the place; and the other Commentators at large; Bull's Harmonia Apostolica, &c. Whitby's Appendix to his Notes on this passage; South's Sermon on Matth. v. 33, 34. and many others. I have myself discussed it *elsewhere*: but *here* it is beside my purpose.

Ver. 21, 22. *Ye have heard—Thou shalt not kill—In danger of the judgment: But I say—Whosoever is angry, &c.—in danger of the judgment:—shall say Raca—the council—Thou fool—Hell fire.*] *Of the judgment: i. e. of being brought before the judges to be condemned to death.* Numb. xxxv. 30. And since *causeless immoderate anger leads to murder*, he who is *so*

angry is in danger of that judgment. *Shall say to his brother*—i. e. with *malice*, or *contempt*, or upon any *frivolous* occasion—*Raca*—It is a Hebrew word^a signifying the utmost *scorn* and *contempt*; to express an *empty*, *senseless* wretch, or *fool*.—The *council*, i. e. the *Sanhedrim*, or court of judicature among the Jews; either the *less*, consisting of twenty-three; or the *greater*, of seventy: which punished with a *severer* kind of *death*, than the ordinary judges. *Shall say, Thou fool*: i. e. with *malice* again. This word is worse than *Raca*: that referring to *natural imperfections*; this to *moral faults*, *sins*, and *vices*; as it is used in the Proverbs, and Psalms, and other books both of the Old and New Testament. *Hell fire*. Though the word γέεννα, here rendered *Hell*, is ordinarily used for Hell in the *other world*; yet it is only by way of allusion; the word being derived from the valley of Hinnom^b, in which was that *Tophet*, which was a type of Hell. See 2 Kings xxiii. 10. Isaiah xxx. 33. And here, I doubt not, our Saviour uses it in the *literal* sense. It is true, he *alludes* by it to Hell in the next world; and so he does in those *other* expressions, *the judgment*, *the council*: for it is not to be conceived that he speaks *strictly* of *temporal* punishments; the promises and threatenings of the *Gospel* relating almost wholly to a *future* state. And besides, the Jewish polity being *in a manner* dissolved when our Lord spoke these words; and being *quite* so, in a few years after; all pains and penalties inflicted by Jewish *authority* must soon cease, if they had not ceased already. By these three *gradations* therefore of *temporal* penalties under the *Law*, he *intimates* or *shadows out* (after the *prophetical* manner)

^a Derived either from רק *sput*; or ריק *vacuus*.

^b γέεννα from גֵּיאַ הַיָּמִין. See Buxtorf's Lexicon upon the word גֵּיאַ.

the *different degrees* of *eternal* ones threatened under the *Gospel*. By the *punishment* of the valley of Hinnom (for though it was at first appropriated to the detestable idolatry of human *sacrifices* offered to Moloch, it was afterwards used as a place for the *execution* of the worst *malefactors*) was meant either *burning alive*, the severest punishment inflicted by the Sanhedrim; or *lying unburied* for a time, and then being flung into the valley of Hinnom to be consumed to ashes; where there was always a fire burning for that purpose.

Ver. 25. *Agree with thine adversary, &c.*] *While thou art in the way with him*; i. e. while the controversy is depending. *Lest at any time, &c.* An elegant transition from *human tribunals* to the *divine*.

Ver. 29, 30. *And if thy right eye offend thee—cast into hell.*] *Offend thee*; i. e. draw thee, or be like to draw thee, into *sin*. The sense of the whole is, as if he should have said; “Perhaps these more strict and “exalted precepts [concerning the *adultery* of the “*eye, hand, and heart*] may seem very difficult to be “practised; like *plucking out the right eye*, or *cutting off the right hand*. But if any thing as dear to “you as your right eye, or right hand, be a cause “of making you sin; it is much better to part with “it, than suffer it to be the cause of your eternal “ruin.”

Ver. 31. *Whosoever shall put away his wife, &c.*] See note on chap. xix. 3. 7, 8. And for the *case of divorce*, see Grotius upon *this place*, and *that*; and the other Expositors *at large*; Bp. Cofin of Divorces; and other writers upon the same subject.

Ver. 33, 34, &c. *Ye have heard that it hath been said, &c. Thou shalt not forswear thyself, &c.—But I say unto you, Swear not at all, &c.*] For the *lawfulness* of *solemn swearing*, (to which this text is no way repugnant,) see the Commentators *at large*, especially

Grotius; Archbishop Tillotson's Sermon upon Heb. vi. 16. and many others.

Ver. 36. *Neither by thy head.*] A common form of swearing among the Heathen, as appears from Virgil, Ovid, Juvenal, and other ancient writers. *Because thou canst not make one hair white or black;* i. e. Because thou art not *master* of thy *head*, or of thy *life*: and when thou swearest by that, thou must be supposed to swear *indirectly* by its Master and Lord, who *only* can make its hair white, or black; i. e. *by God*. The whole force of the arguing against *indirect* swearing, in common conversation, as by *Heaven*, by *Jerusalem*, by one's *head*, &c. is this. Either it is ultimately referred to God, or it is not: the former is *profaneness*, the latter is *idolatry*: in the *former* sense, it is *profaneness* to swear in *common discourse*; in the *latter* sense, it is *idolatry to swear at all*.

Ver. 37. *But let your communication* (i. e. your common conversation: this plainly shews that *solemn oaths* are not here forbidden) *be, Yea, yea; Nay, nay;* i. e. *plain affirming*, and *denying*, without *swearing*.

Ver. 39. *But I say unto you, that ye resist not evil.*] i. e. I say unto you, *Do not resist*. It may be rendered *evil*, or the *evil person*. The sense is the same. It is plain the word *resist* cannot here be taken in its full extent; so that we should make *no* resistance upon *any* occasion; because that is contrary to common reason and equity. This will appear from what follows.

Ver. 39—41. *But whosoever shall smite thee, &c.—go with him twain.*] That these expressions are *proverbial* and *hyperbolical*, and not to be taken in their *strictest rigour*, is evident to common sense: which we must always take along with us, in interpreting the Scriptures, as well as other writings. Here is nothing intended but a prohibition of *revenge*, a *litigious temper*, and *strictly insisting upon our right*; when in *some cases* of *less moment* we ought for *peace sake*

sake to recede from it. Interpreters are divided in their opinions, whether the words, σοὶ κριθῆναι, which we translate, *sue thee at the law*, be meant of *going to law*, or *private contention*: it matters not *which*, since the prohibition above mentioned takes place as to *both*.

Ver. 24. *Give to him that asketh, &c.*] i. e. according to the measures of right reason, equity, prudence, and *real* charity. These limitations must ever be *understood*, though they are not *expressed*, in precepts, and aphorisms of this nature.

Ver. 47. *Salute.*] Rather, *embrace*, ἀσπάζεσθε.

Ver. 48. *Be ye therefore perfect, even as your Father which is in heaven is perfect.*] This, strictly speaking, is impossible. The meaning is; Endeavour at perfection, and come as near it as you can.

CHAP. VI.

VERSE 2. *They have their reward.*] i. e. They have what they wanted; viz. the *vain applause* of men; which is *all* the reward they are like to have. So Luke xvi. 25. *Thou in thy life time receivedst thy good things, &c.*

Ver. 3. *Let not thy left hand know what thy right hand doth.*] An expression proverbial and hyperbolic. “You must be so far from being ostentatious of your charity to *others*, that you must conceal it “(were such a thing possible) even from *yourself*.”

Ver. 7. *Vain repetitions.*] All repetitions in prayer are not here condemned, but only *vain* ones, and such as the Heathen used.

Ver. 9. *Which art in heaven.*] This is said, because *heaven* is the place of God’s more *peculiar* and *glorious* residence: not but that he is present in *all* places on earth, as well as in heaven: for as *heaven* is his
throne,

throne, so earth is his footstool. Isaiah lxvi. 1. Acts vii. 49. He is here applied to, as being in *heaven*; because that puts us in mind of his infinite *majesty, glory, and greatness*; not that he is limited to that place: for, *behold, the heaven and the heaven of heavens cannot contain him.* 1 Kings viii. 27.

Ibid. *Hallowed be thy name.*] *Hallowed*; i. e. *sanctified, or regarded as holy.* By God's name in Scripture is often meant his *essence or being, God himself.* Deut. xii. 11. *Cause his name to dwell there.* Deut. xxviii. 58. *This glorious and fearful name, the Lord thy God:* and so in many other places. To *hallow* him therefore as an act of *ours*, (for in *himself*, he is *immutably and essentially holy*) is to *reverence* him, *fear* him, *worship*, and *obey* him. If the word *name* be taken in its *common* signification, the meaning is plain to all who know the *third Commandment.*

Ver. 10. *Thy kingdom come.*] Is he not King *already*? *The Lord is King*—in many places of the Psalms, and *elsewhere*—Why then should we pray that his *kingdom* may *come*? ANSW. His *kingdom* is partly in *this* world; partly in the *next*. As to the former; the meaning is, that his *kingdom* may be *complete* by the *universal obedience* of his *subjects*. As to the latter; that the saints may *have their perfect consummation and bliss*, &c. as our Church expresses it.

Ibid. *Thy will be done.*] i. e. Let all the *good* thou *commandest* be *done*; and all the *evil* thou *inflictest* be *patiently suffered*. “Let thy will be done” by us, and in us.

Ibid. *In earth, as it is in heaven.*] This can relate only to what he *commands*, not to what he *inflicts*: for there is no *suffering* in heaven. But how *as in heaven*? ANSW. That particle here, as in many other places, denotes only *similitude, or likeness, not equality*. We cannot perform our duty in the same *perfection* as the *angels* do theirs; but we may upon
the

the same principle, viz. the love of God, with an alacrity, zeal, and constancy, &c. like theirs, though not equal to it.

Ver. 11. Give us this day our daily bread.] By bread is meant every thing necessary for us. As for those expressions, *This day—daily—day by day*, (Luke xi. 3.) let the learned reader see the Critics and Commentators^a. The substance is; our daily and sufficient sustenance, through the whole course of our lives.

Ver. 12. Our debts—our debtors.] Luke xi. 4. it is, *Our sins—Every one that is indebted to us.*—Sins are a kind of debts; the sinner owing satisfaction and punishment to the person he sins against. Compare Luke xiii. 2. ἀμαρτωλοῖ, with ver. 4. ὀφειλέται.

Ver. 13. Lead us not into temptation.] Temptation is sometimes taken for barely trying, and proving: in this sense we do not pray against it; nay, the Psalmist prays for it. Psal. cxxxix. 23. And St. James counts it joy, &c. James i. 3. And in this sense God himself tempted Abraham. Sometimes it means a vicious temptation to draw us into sin: and thus we are tempted only by the Devil, and our own lusts, &c. God never tempts us. James i. 13. Sometimes, nay very often, it is taken for being actually overcome, and falling into sin by the temptation. Thus Matth. xxvi. 41. 1 Cor. vii. 5. Gal. vi. 1. 1 Theff. iii. 5, &c. In these two latter senses, especially the last, we pray against temptation. OBJ. But God cannot lead us into such temptation: why therefore should we pray him not to lead us, &c. ANSW. By a Hebraism^b the meaning of lead us not into is, suffer us not to fall into.

Ibid. From evil, ἀπὸ τοῦ πονηροῦ.] Or from the evil One, i. e. the Devil: or both.

For thine is the kingdom, &c.—Amen.] This doxo-

^a Upon the word ἐπιστοίος.

^b In the use of the conjugation Hiphil. See the Critics.

logy is left out in St. Luke: from whence, as well as from other circumstances, it is plain our Saviour delivered this prayer *twice*, and with some *variation*.

Ver. 14. *For if ye forgive—your heavenly Father will forgive you.*] That is, provided you be not wanting to yourselves in *other respects*. For it is not to be supposed that this is the *only* condition.

Ver. 19. *Lay not up for yourselves treasures upon earth.*] i. e. Be not *anxious* and *solicitous* to lay them up. For the thing in itself is not simply sinful.

Ver. 20. *Treasures in heaven.*] i. e. heavenly treasures, the glories and joys of heaven, which we *lay up for ourselves* by doing *good works* on earth. See Matthew xix. 21.

Ver. 21. *For where your treasure is, there will your heart be also.*] Your *heart*; i. e. your love and affections. The argument stands thus: *Where your treasure is, there will your heart be*; but your heart ought to be in heaven, because there is your greatest good: therefore you ought by good works to lay up your treasure there. Or it is an *ellipsis*; i. e. an *imperfect speech*: to be supplied thus: “By good works on earth secure an interest in heaven. For so you ought to do, because heaven is your chief good; and if you *judge* it to be so, you will of course set your affections upon it.”

Ver. 22. *The light of the body is the eye, &c.*] The *connection* is this. He was before speaking of forming a *right judgment* about heavenly and earthly things. And now proceeds, by an *ellipsis* again, mentioning only the *simile*, but leaving out the *application*: thus: “As the *eye* is the light of the *body*, so the *judgment* is the light of the *soul*. It is therefore of the last importance that your *judgment* of things be *right*.”

Ibid. Single.] i. e. pure, simple, free from *ill humours*, which *misrepresent* and *discolour* the object.

Ver.

Ver. 23. *If therefore the light that is in thee be darkness; how great is that darkness!*] That is, if thy judgment, which is thy guide, be itself misguided; how great must be thy error!

Ver. 24. *No man can serve two masters.*] He returns to the *main tenor* of his discourse: as thus: “ You must set your affections *either* upon heaven, or upon earth. For it is impossible you should set them upon *both*; because they are *contrary* to one another; and *no man can serve two* [contrary] *masters.*”

Ibid. *For either he will hate the one, and love the other; or else he will hold to the one, and despise the other.*] The difficulty lies partly in the obscurity of the words *the one*, and *the other*, which will be cleared by substituting proper names; as Peter and John; partly in the doubt whether *love* and *hold to* (as our version renders it) on the one hand, and *hate* and *despise* on the other, are to be understood as *synonymous*; i. e. meaning the same, or not. It is plain therefore, 1st, if you take it thus: Either he will love John, and hate Peter; or love Peter, and hate John. 2dly, thus: Either he will love John, and hate Peter; or honour John, and despise Peter; and so on the reverse. For the word in the original, ἀντιζηταί, rendered *hold to*, may very well be rendered, be *respectful to*, or *honour*.

Ibid. *Mammon.*] It is a Syriac word, and signifies *money*, or worldly *lucre*. It may also be used *personally* for the Heathen *god of money*.

Ver. 25. *Therefore take no thought, &c.*] i. e. Since THEREFORE you cannot *love* and *serve both*, as above; make the right choice, set your affections upon heaven; and *take NO THOUGHT what ye shall eat, &c.* i. e. no *anxious, solicitous* thought; for so the word in the original, μεριμνᾶτε, signifies, and ought to have been translated in our version. It cannot be conceived that our Saviour should forbid us to take *any care* for the things of this life; which is contrary both to reason and other places of Scripture. But our
English

English translation of the Bible (though in the main a good one) is in some places intolerably faulty; even so as to *quite alter* the sense, and give us a meaning which never entered into the thoughts of the author.

[Ibid. *Is not the life more than meat, and the body than raiment?*] The sense is; It is *God* who gave us our *life* and our *body*, which are of the *greater value*, and gave them without any care or solicitude of ours: he must therefore be both able and willing to give us whatsoever is necessary for the *support* of them; which must be of *less value* than our life and body, for *the sake of which* it is given.

Ver. 27. *Which of you by taking thought can add one cubit to his stature?*] The word in the original, ἡλικία, may either be rendered *stature*, or *age*, i. e. *length*, or *term of life*. According to the former rendering, the sense of the passage may be this: It is *God* (for you cannot do it yourselves) that makes you grow in size and bulk of body; but this is of less consequence than furnishing you with the necessaries of life after you are grown up. Shall not he therefore, who provides for the *less*, provide for the *greater*? According to the latter rendering, it is thus: With all your care and anxiety you cannot prolong your lives for a day, or an hour, if it pleases *God* to take them away. Nor is it any objection that the word *cubit* is improperly applied to the measuring of *time*. Many instances of the like nature may be given both in Scripture and other writings. Nay this very instance, Psal. xxxix. 5. *Behold thou hast made my days as an hand-breadth.*

Ver. 33. *All these things; i. e. food and raiment, &c. shall be added unto you;*] i. e. so far as they are *necessary*, and *convenient*, and for your *real good*.

Ver. 34. *For the morrow shall take thought for the things of itself.*] *The morrow shall take, &c.* A figurative expression. i. e. *You to-morrow* shall have trouble enough to take care for the things of *that day*: and the same may be said of *this present*, and *all other days*.

We

We should not therefore make ourselves more miserable than we need be, by forestalling mischiefs, and adding the *future* to the *present*. The same sense is continued in the next words: *Sufficient unto the day is the evil thereof*.

CHAP. VII.

VERSE 1. *Judge not.*] i. e. judge not *other men*, in a *private capacity*, in a *ensorious, uncharitable* manner.

Ver. 3. *The mote—the beam, &c.*] It is a Jewish proverb. The meaning is; Why are you so sharp-sighted to the small faults of others, when you are blind to great ones of your own? *Mote*; i. e. a grain of sand, dust, chaff, a bit of straw, &c.

Ver. 6. *Give not that which is holy—rent you.*] Being upon the subject of *fraternal correction*, or admonishing our neighbours of their faults; he adds, that there are *some* persons, whom it is *not proper* to reprove or admonish: meaning the obstinate, incorrigible, profane scoffers, blasphemers, &c. It is prostituting holy and precious things to those who are not worthy of them; who will not only despise our advice, but be provoked to injure and insult us for offering it.

Ver. 7. *Ask, &c.*] He passes to *another* subject, viz. *Prayer*. *Ask, and ye shall receive*; i. e. If ye ask things lawful, in faith, with devout affections, and in all respects as ye ought to ask, ye shall have what you pray for, or something which is better. For we may be truly said to *receive*, whether our prayers be answered *in kind*, or not: if they are answered *in the main*, that is sufficient. God knows what is fit for us, better than we ourselves.

Ver. 9. *Or what man, &c.*] *Or* should have been left

left out. The word for it in the original, η , is redundant. So Matt. xvi. 26. and xx. 15. At least it implies not *disjunction*, but *transition*.

Ibid. *Ask bread—give him a stone, &c.*] Proverbial expressions again; and the meaning of them is plain. From the Jews they pass to other nations. Thus Plautus: *In one hand he carries bread, in the other a stone.*

Ver. 12. THEREFORE *all things whatsoever ye would, &c.*] The word $\epsilon\upsilon$, here rendered *therefore*, is sometimes *redundant*; sometimes it implies not *inference*, but *transition*; as John ix. 18. And so it does here. Our Saviour from the subject of *prayer* passes to that of *doing as we would be done by*.

Ver. 14. BECAUSE *strait is the gate, &c.*] This [$\sigma\tau\iota$] is wrong translated, and spoils the sense. It should have been rendered either *bow*, as it is in the margin of our Bibles; or else, by a Hebraism,^a *but*.

Ver. 16. *By their fruits.*] i. e. By their *lives* and *doctrines*: not by their *pretences* and outwardly *fair appearance*.

Ver. 23. *Knew you.*] i. e. *Owned* you, or *approved* of you. So Psalm i. 7. *The Lord knoweth the way of the righteous*: i. e. *approves of their behaviour*.

CHAP. VIII.

VERSE 4. *See thou tell no man; but go thy way, shew thyself to the priest, &c.*] He either bids him not tell it, *till* he has shewed himself to the priest; or *absolutely* forbids him to speak of it *at all*. As Matthew ix. 30. and xii. 16. and in other places. Of his thus *enjoining silence* to those whom he had miraculously cured, several reasons are given. As 1st,

^a η for $\epsilon\upsilon$ as Gen. xlv. 8. 2 Sam. xvi. 8, &c.

That he might not seem to seek his own glory.
 2. That the Pharisees, moved with envy, might not go about to kill him before his time. 3. Left the miracles being divulged by his own followers, there might be suspicion of their acting in concert, &c. See note on chap. ix. 30.

Ibid. *And offer the gift that Moses commanded, &c.* See Levit. xiii. 14. *For a testimony unto them:* i. e. to the Priests, the Pharisees, and other Jews: that this may obviate their calumnies against me, and be a *proof* or *evidence* to them; 1st, Of my keeping the Law of Moses. 2dly, Of my having wrought a true and undoubted miracle.

Ver. 5. *There came unto him a Centurion.*] This is not, as some think it is; a different history from that in Luke vii. 1, &c. but the same. And as for the *seeming* difference of circumstances; St. Luke giving a more *particular* account of the fact, St. Matthew must be explained by *him*, not *he* by St. Matthew. And they are very reconcileable with each other. St. Matthew, indeed, says the Centurion came *himself*; St. Luke, that he sent *messengers*. But it is a known maxim even in *law*, that what a man does by *another*, he does by *himself*. Of this way of speaking there are innumerable instances in all writings; particularly in the Scriptures, Exod. xviii. 6. 1 Kings v. 7. Mark x. 35. compared with Matt. xx. 20. And St. Luke himself uses the word λέγων, *saying*, as applied to the Centurion; reciting that which he said by *others*. And though it seems probable from those words, *Go thy way, &c.* ver. 13. that when Christ was near the house, the Centurion came in person to meet him; yet neither is this necessary: for when David sent *messengers* to Abigail, she answers as if he had been *present*. 1 Sam. xxv. 40, 41. OBJ. But in St. Luke, the messengers desire our Saviour to *come*: here the Centurion desires him *not to come*. ANSW. The messengers in St. Luke added that of *their own*:

for that the Centurion desired him *not* to come is plain from St. Luke himself, chap. vii. ver. 6, 7.

Ver. 9. *For I am a man under authority,—and he doth it.*] i. e. I am a *military inferior* officer, yet having *soldiers* under my command: and if my *subaltern* authority is thus obeyed; how much more will yours be, which is *supreme!* At a word of your mouth, your *ministring spirits* will come, and *diseases* fly, &c. It is an *ellipsis*.

Ver. 11, 12. *Many* [of the Heathen, as this Centurion was] *shall come—and sit down with Abraham, and Isaac, &c. in the kingdom of heaven;*] i. e. shall be received into the *church* of God here, and into *heaven* hereafter. *But the children of the kingdom* (i. e. the Jews, who were the ancient people and church of God) *shall be cast out into outer darkness;* i. e. shall cease to be God's people in this world; and [many of them] shall be cast into hell in the next. As heaven is light; so in the next world, after the day of judgment, whatever is *external*, or *outer* to heaven, is darkness.

Ver. 16. *Possessed with Devils.*] *Demoniacs*, or persons possessed with Devils, were more particularly frequent in our Saviour's time; partly upon account of the Devil's rage at the coming of the Messiah; partly by the permission of Providence, shewing that God sent his Son *to destroy the works of the Devil.* I say more *particularly frequent* in his time; for they were far from being unknown in other times, before and since; as appears from Josephus, a Jew; and from several Heathen writers. See Whitby on ver. 31, and on chap. xii. 27.

Ver. 17. *That it might be fulfilled—himself took our infirmities, &c.*] Isa. liii. 4. *Fulfilled*, i. e. *partly* fulfilled. As the *actions* of persons in the Old Testament were often *types* of our Saviour's; so some of *his own* actions were a kind of types to some *other* actions of *his own.* *Sins* are diseases of the *soul*; and his

his curing bodily distempers was a representation of his curing spiritual. His *passion upon the cross*, and his *taking away the sins of the world*, is the chief or ultimate meaning of that prophecy; but not the only one. It was fulfilled at different times. 1st, When Christ with fatigue and bodily pain, from the crowds thronging him, the nauseousness of the diseases, the number of the patients, &c. bore, or endured the infirmities of others; and likewise took them away from the persons afflicted. 2dly, When he suffered death upon the cross, and both bore and took away the sins of the whole world.

Ver. 20. *The foxes have holes — lay his head.*] i. e. “Consider well what you do. If you follow me upon temporal views, you are much mistaken. For foxes, &c.” But the Son of man, &c.

Ibid. *The Son of man.*] As our blessed Saviour in many places applies this expression to himself, it will be proper to explain it here, where he first uses it. It may seem strange that he, who was born of a virgin, and had no father according to the flesh, should call himself the Son of man; and that too emphatically, and by way of distinction. The answer is: the word man means not the male sex, but the human nature; as it commonly does in all languages. Besides; though he had no immediate human father, yet he was the Son of, i. e. descended from, David, Abraham, &c. and so up to Adam. And he uses this expression emphatically: 1st, To shew that he was really MAN not in appearance only; as by other arguments he is proved to be GOD. 2dly, To express his humility and condescension. Though he calls himself the Son of man, he is never called so in the Gospels, by his Apostles, Evangelists, or any other Disciples.

Ver. 22. *Let the dead bury their dead.*] Do thou follow me: and let those who, not following me, are spiritually dead [in trespasses and sins, Eph. ii. i.] bury their friends who are naturally dead.

Ver. 28.—*The country of the Gergesenes.*—] Mark v. i. Luke viii. 26. it is the country of the Gadarenes. And both very true. The country, or region, of the Gergesenes, or Gadarenes, was the same: it might be denominated from Gergesa, or Gadara, (which were neighbouring cities,) or from both.

Ibid. *Two possessed, &c.*] St. Mark and Luke mention but *one*. The reason is; though there were *two*, yet *one* of them was *much more* fierce, and distinguished by *more peculiar* circumstances, as breaking his chains, being *untameable*, being *unclothed*, *cutting himself with stones*, &c.

Ver. 29. *Before the time.*] i. e. Before the day of judgment.

Ver. 30. *Herd of swine.*] Gadara was partly a Heathen town; and the Heathens ate swine's flesh, though the Jews did not: or the Jews themselves might *have* swine for other uses, though not to *eat* them: or lastly, some might *transgress* the Law concerning swine's flesh.

Ver. 31. *Suffer us to go into the herd, &c.*] Why should they desire that? ANSW. Out of hatred to men, and for the sake of doing mischief.

Ver. 32. *Go.*] This is only a *permission*, not a *command*; as the imperative often is. The owners of the swine might (nay certainly did) deserve a greater punishment for their sins than this, *whoever* they were. But if they were Jews, transgressing the Law about swine's flesh, the case is yet plainer.

CHAP. IX.

VERSE 1. *His own city.*] Three cities might fitly be called his *own*. Bethlehem, where he was *born*; Nazareth, where he was *bred*; and Capernaum, where,

where, after his public ministry, he chiefly lived. The *last* is here intended. Mark ii. 1.

Ver. 5. *For whether is easier to say—Arise and walk?*] He means, *to say*, EFFECTUALLY, *thy sins*, &c. or *to say*, *Arise*, &c. that is; both are equally easy; for none but God can do either; *forgive sins*, or *work miracles*: and he who can do *one* by his own power, can do *both*. There is moreover this connection between God's healing a sick man, and forgiving him his sins; that as sickness is the consequence, and in some measure the punishment, of sin; a man's sins are in some sort forgiven, when he is recovered of a distemper; part of the punishment, the temporal punishment, being remitted. Compare ver. 2 and 6.

Ver. 6. *The Son of man* [being the Son of God likewise, and himself God] *hath power on earth* (he who was God, as well as man, conversing, visibly, on earth) *to forgive sins*, &c.

Ver. 8. *Unto men.*] i. e. to any man whatsoever. They did not know that he was God, as well as man; though his *forgiving sins* in his own person plainly implied it.

Ver. 9. *Matthew.*] He is called Levi, Mark ii. 14. Luke v. 27. That Matthew and Levi are the same person, is so plain from all the circumstances, that I wonder the most learned Grotius should be of a contrary opinion. See his arguments sufficiently confuted in Whitby on Luke v. 27.

Ver. 13. *I will have mercy, and not sacrifice.*] i. e. *Mercy* more than *sacrifice*: prefer mercy to sacrifice. It is a Hebraism. The very next words in Hof. viii. 6. are, *and the knowledge of God* MORE than *burnt offering*: which explain the other. But how does our Saviour apply this to his present purpose? Doubtless, it was *mercy* to *convert* finners; but was it *sacrifice* to *eat and drink* with them? ANSW. No; but the Pharisees deeming it to be a kind of *legal pollution*, like the *touching a dead body*, &c. forbidden

under the Law; and *sacrifice* being the **CHIEF positive institution**, rite, or ceremony, it is used in a wide sense, as including all the rest.

Ver. 15. *Can the children—with them?* [*Can they, i. e. they cannot:*] *But the days will come—then shall they fast.*] By the *children of the bridechamber* are meant the *friends and attendants of the bridegroom*, (see John iii. 29.) who alone were *admitted into the bridechamber*. That the relation between Christ and his Church is in Scripture frequently represented under the metaphor of a *marriage*, is well known. By the *bridegroom* therefore our Saviour here means *himself*; by the *children of the bridechamber* he means his *Disciples*; and says it is not fit that they should *mourn and fast*, while he, as *bridegroom*, is with them, and the *marriage-feast* (as it were) is not yet ended. But when he shall be taken from them by death, as he shortly shall be, they will have *mourning and fasting* enough; when nothing but *persecution, bonds, and afflictions*, shall abide them.

Ver. 16, 17. *No man, &c.—Neither do men, &c.* *No man putteth a piece of new cloth to an old garment: For [if so] that which is put in to fill it up, taketh from the garment; and the rent is made worse:* the new piece which is put in, being *strong*, draws to it, and tears off, the threads of that which is round about it, being old, and *weak*.

Neither do men put new wine into old bottles: [made of *skins*, as they still are in some parts of Europe:] *Else* (i. e. If they do) *the bottles break*, [by the *beat and fermentation of the new wine*,] *and the wine runneth out, and the bottles perish.* *But they put new wine into new bottles; and both are preserved.* “In like manner, “my young *weak Disciples*, taken not from the “schools, or academies, as perhaps those of John “and the Pharisees were, but from their fishing “trade, must not presently be put upon such severe “tasks, as frequent fastings, and mortifications, for
“ which

“ which they are not yet strong enough, lest they
 “ should be discouraged, and fall away from me.”

OBJ. But how could the Disciples be compared to *old* cloth, and *old* bottles; when, according to our own account, and the real truth of the fact, they were *young* Disciples, *newly* called? ANSW. Though they were so; yet, and for that very reason, they were prejudiced by their *old* customs, and way of living; therefore *weak* and *infirm*, as *old* things and persons are.

Ver. 23.—*Saw the minstrels.*—] Musical instruments were anciently used at funerals.—*The people making a noise*—i. e. *mourning* and *lamenting*.

Ver. 30. *See that no man know it.*] Though *here*, and in *other places*, our Saviour enjoins *silence* to those whom he had miraculously cured, (see chap. viii. 4.) yet he does not so *always*; nay sometimes, on the contrary, *commands* them to *tell* how great things God had done for them, as Mark v. 19. and in other places; the circumstances being different: particularly when the miracles were wrought upon Heathens, or those who lived among them, as the Syro-phœnician woman's daughter, and the Dæmoniac at Gadara; the Heathens not being *prejudiced* against him, as the Scribes, and Pharisees, and other Jews were.

Ver. 36. *They fainted, and were scattered abroad, as sheep having no shepherd.*] Their teachers, the Scribes and Pharisees, neglecting them, and taking no care of them.

Ver. 37. *The harvest* (i. e. the multitude well disposed to receive instruction) *truly is plenteous*; but *the labourers* (the teachers and instructors) are few.

CHAP. X.

VERSE 5. *Go not into the way of the Gentiles— and Samaritans—*] i. e. now at present, go not; &c. For afterwards, after his resurrection, he commands them to *teach all nations*; which they accordingly did.

Ver. 6. *But go rather to the lost sheep of the house of Israel.*] To whom this doctrine of salvation is *first* sent, and is to be *first* preached. Acts i. 8. iii. 26. xiii. 46. He calls all Israel sheep, (though they were not obedient to the voice of the shepherd,) as being all God's chosen people: he calls them *lost* sheep, because they *went astray like lost sheep*, Psalm cxix. 176. being misled, or at least suffered to err, by the ignorance and wickedness of their guides.

Ver. 8. *Heal the sick, cleanse the lepers, &c. Freely ye have received; freely give.*] This last clause can relate only to the *miraculous* gifts of *healing, cleansing, &c.* (of which alone he is *directly* speaking, and for the exercise of which they were to take no fee or reward,) not to the *ordinary* work of *teaching, and preaching*: because for *that* they were to be *maintained* by those to whom they preached; as appears from several texts of Scripture; particularly from this very chapter, ver. 10. (almost the next words to these,) *The workman is worthy of his meat.*

Ver. 10. *Neither shoes, nor yet staves.*] In the original it is, *neither shoes, nor a staff.* [Some copies indeed have it *slaves.*] How comes it then that, Mark vi. 8, 9. they are *allowed* the use of a *staff*, and to be *shod* with *sandals*? Whereas *here* they are forbidden the use of both. **ANSW.** They were allowed the *common staff*, they *then* had in their hands; but not to take a *new, stronger, travelling* staff. They were allowed their *usual sandals*, which were *thin and slight*;

not

not *travelling shoes*, which were *thicker* and *stronger*: those to whom they preached being to furnish them with all things necessary for their *journeys*.

Ver. 11.—*Who is worthy.*] i. e. *Teachable, well-disposed* to receive *instruction*.

Ibid, *There abide, till ye go thence.*] i. e. *Stay in that house, till ye go out of that city.*

Ver. 13. *Let your peace return to you.*] i. e. They shall not obtain the peace you wish them; yet you shall be rewarded for your good endeavours. Thus Psal. xxxv. 14. *My prayer returned to my bosom.*

Ver. 23. *Ye shall not have gone over the cities of Israel, till the Son of man be come.*] By our Saviour's coming is sometimes meant his coming to the last judgment; sometimes his coming in power and vengeance to the destruction of Jerusalem by the Roman armies. These are two chief significations of the word. But here neither can be meant. That the former cannot, is plain of itself. And as to the latter, most of the Apostles (if not all, except St. John) were dead, before the destruction of Jerusalem. By his coming therefore, in this place, seems to be meant his coming by the Holy Ghost at Pentecost. Thus John xiv. 18. *I will not leave you comfortless: I will come to you:* i. e. *by the Spirit* of whom he is speaking. See the two foregoing verses of that chapter.

Ver. 26. *Fear them not therefore,* [i. e. so as by them to be deterred from preaching the Gospel:] *FOR there is nothing covered, that shall not be revealed; and hid, that shall not be known.*] Either thus: You have no reason to despond, because the Gospel is now hidden, and obscure; FOR in due time it will shine out, and triumph over all opposition: and so the common proverb, *Time brings all things to light*, may well be applied here. Or thus: Fear not the calumnies with which they will load you; FOR time, and God's especial providence, will discover your innocence, and the excellence of your doctrine. Both these

these senses are very good, and probably both were intended.

Ver. 27. *What I tell you in darknes, [in parables, or in privacy, or both,] that speak ye in light; [clearly, plainly, openly:] and what ye hear in the ear, [as whispered, or in secret,] that preach ye upon the house-tops.]* The tops of houses in those countries were plain and level, and used as places for walking, and public conversation.

Ver. 29, 30, 31. *Are not two sparrows sold for a farthing?—more value than many sparrows.]* That is; God by his general providence observes the smallest and most inconsiderable things: how much more does he by an especial providence take care of the greatest things; particularly the interest of his faithful servants and ministers, sent by his own immediate commission and command!

Ver. 34, 35, 36. *Think not that I am come to send peace—I came not to send peace, but a sword, &c.—his own household.]* This relates not to our Saviour's design, (for that was to send peace,) nor to the natural tendency of his doctrine, which was to make peace; but only to the accidental effects of it, occasioned by the corruption of the world. Many, both Jews and Gentiles, would be converted to his religion; but many would not. And so variance and discord between the nearest relations must often ensue.

Ver. 38. *Taketh not his cross.]* i. e. is not ready and prepared to suffer any thing, even death itself, for the sake of Christ.

Ver. 39. *Findeth his life.]* Findeth, i. e. saveth. When a man is in the utmost danger of death, he seems to have in a manner lost his life; and so by escaping is said to find it. That by saving our lives we may lose our souls, and so on the contrary, is plain of itself.

Ver. 41, 42. *Receiveth a Prophet in the name of a Prophet—a Disciple in the name of a Disciple—]* i. e. receiveth

receiveth a Prophet, or Disciple, AS SUCH; OR BECAUSE he is so.

CHAP. XI.

VERSE 3. *Art thou he that should come? &c.]* i. e. the Messiah, the Christ, who was *prophefied* of as to come about *that time*. John cannot be supposed to ask this question for his *own satisfaction*, (he being *himself* the most *illustrious witness* that Jesus was the Christ,) but for the satisfaction of *his Disciples*, the *mefengers* whom he sent; who, being jealous of their *own master's* honour, were prejudiced against Jesus. See Matth. ix. 14. John iii. 26, &c.

Ver. 5. *The blind receive their sight—preached unto them:]* i. e. The *miracles* I work, and the *fulfilling of prophecies* in me, (particularly that of Isai. lxi. 1. that the *poor*, or *meek*, should have the Gospel preached to them,) are *proofs* that I am *he that should come*, and you are not to *look for another*.

Ver. 6. *Blessed is he that shall not be offended in me.]* i. e. *prejudiced* against me, so as to *disbelieve* me, or *fall off* from me. This, though true of all, is manifestly a reflection upon John's *Disciples* in particular. See above, ver. 3.

Ver. 7. *A reed shaken with the wind?] i. e.* When you went to see John in the wilderness, did you go to see a *fickle, unsteady* creature? Not so; but a man of *unshaken constancy*.

Ver. 8. *A man clothed in soft raiment?—kings houses.] i. e.* John was *clothed with camel's hair*, not with *purple and fine linen*, &c. as *courtiers* are: he lived in a *desert*, not in a *palace*.

Ver. 9. *More than a Prophet.] i. e.* than any Prophet of the Old Testament; he being the *immediate harbinger* of Christ, the *first publisher* of the Gospel,
(see

(see Mark i. 1, 2. Luke xvi. 16. and this very chapter, ver. 12, 13.) and being himself *prophefied of* by the Prophets, Ifaiah and Malachi, in a very particular manner.

Ver. 10. to ver. 15. *For this is he—let him bear.*] For what relates to John the Baptift in this chapter, and other places of Scripture, fee Discourse II. throughout.

Ver. 16. *Whereunto fhall I liken this generation? It is like unto children, &c.*] This expreffion, and others of the fame import, as *the kingdom of heaven is like unto, &c.* frequently occurring in our Saviour's parables, it will be proper to explain it once for all in this place, where we firft meet with it. The thing or perfon, to which another, in thefe parables, is faid to be like, is not *always* (nay feldom is) to be underftood as the *direct term* of the comparifon. Thus here, that *corrupt generation* of the Jews is not directly compared to the *children, &c.* (John and Chrift are compared to *them* :) but the fenfe is, *It is with* this generation, *as if* children fhould, &c. So *the kingdom of heaven* (meaning in thofe places, the *ftate of the Gofpel*) is like unto a *man that fowed—to a merchant—to a woman who bid—to a certain king—to a houfeholder, &c.* That is, *it is with* the kingdom of heaven, *as if* a merchant, a houfeholder, a king, &c. *fhould do this, or that.*

Ver. 16, 17. *Sitting in the markets, and calling—have not lamented.*] This alludes to a cuftom of *children's play* in thofe days.

Ver. 18, 19. *For John came neither eating nor drinking, (i. e. in the ordinary way, he being abftemious, eating locufes and wild honey,) and they fay, He hath a Devil; (i. e. hath an evil fpirit of morofity, and is melancholy-mad :) the Son of man came eating and drinking, (i. e. converfing familiarly, and fociably, as others do,) and they fay, Behold a glutton, and a wine-bibber, &c.*] The fenfe of the whole paffage, ver. 16, 17, 18, 19. is this.

this. As children of a wayward, perverse humour are complained of by their comrades of a different temper, that *nothing will please them*, that they will *comply* with nothing, whether *cheerful* or *serious*, *joyful* or *sad*; so you *perverse Jews* are justly complained of by John, and *myself*, that neither *his austere*, nor *my affable* behaviour can please you; but you give a *wrong turn* to, and maliciously calumniate, *both*.

Ver. 19. *But wisdom is justified of her children.*] That is, notwithstanding your *perverseness* and *injustice*; the *wise, true, and holy doctrine* I preach (which is *wisdom* itself) will ever be *justified, vindicated*, and made to *stand its ground*, by all true *sons of wisdom* against all *slanderers* and *opposers*.

Ver. 23. *And thou, Capernaum, who art exalted unto heaven, shalt be brought down to hell.*] i. e. Thou who enjoyest such *mighty privileges* by my *presence, miracles, and heavenly doctrine*, shalt, for thy *unbelief* and *disobedience*, be reduced to the *extremest misery*.

Ver. 25. *Jesus answered, &c.*] In the Scriptures both of the Old and New Testament, the word *answer*, as we render it, does not *always* refer to something said by another: *answering* often means no more than *speaking, or saying*. Things of this nature are to be accounted for only by the different idioms of languages. See Matth. xxi. 1. Mark ix. 38. xi. 14. Luke xiii. 14.

Ibid. *I thank thee—BECAUSE thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*] He does not thank God properly, **BECAUSE** he had hid them from the wise, &c. but the sense is, I thank thee that, **HAVING** hid them from *those*, thou hast revealed them to *these*. So Rom. vi. 17. *God be thanked that YE WERE the servants of sin; but now, &c. i. e. HAVING BEEN the servants of sin, ye have now obeyed, &c. The wise and prudent, i. e. in their own conceits, but really proud, obstinate fools. HID them from them, i. e. PERMITTED them to go*
on

on in their ignorance, as a *punishment* for their pride and perverseness. Many more expressions of this nature there are in both Testaments. See 2 Theff. ii. 11, 12. Ezek. iv. 9. *Unto babes*; i. e. the *meek, humble, and teachable*.

Ver. 28. *Come unto me, all ye that labour, &c.*] i. e. under the burthen of either the Jewish *ceremonies*, or of your *sins*, or of *both*.

Ver. 29. *My yoke.*] i. e. my *law*.

Ver. 30. *For my yoke is easy, and my burthen is light.*] Not *absolutely*, but *comparatively*. The law of Christ requires the *greatest strictness*; greater than any other. But still it is *easy*, and *light*, compared with the burthen of *sin* internally, and with the *ceremonial law* externally. And even whatever *uneasiness* we feel under it is owing not to the *law* itself, but to *our corruptions*.

CHAP. XII.

VERSE 2. *That which is not lawful on the sabbath.*] Meaning, not their *eating* at such a *time* of the day, and so breaking their fast *too soon*, as some interpret it; (for the time of the day is not *specified*;) but their *plucking* the ears, and *rubbing them in their hands*, Luke vi. 1. which the objectors looked upon as a kind of *reaping*, and *threshing* the corn, and so *doing work* on the sabbath day.

Ver. 3, 4—8. *Have ye not read what David did? — Lord also of the sabbath.*] The force of our Saviour's arguing in these six verses is this: "As David, " a *sacred* person, a *prophet*, *anointed* to be king of " God's people, and therefore having *extraordinary* pri- " vileges, was permitted, by the *authority* of the *Higb* " *Priest*, to eat the *shew-bread*, or *consecrated loaves*, " in

“ in case of *necessity*, and when he could procure no
 “ other food: so my Apostles and Disciples, set
 “ apart by me to attend me in my preaching the
 “ Gospel, and to preach it themselves, are by me
 “ permitted so far to relax the rigour of keeping the
 “ sabbath, as you see them do; because their attend-
 “ ance upon me, and the execution of their office,
 “ (hindering them from providing victuals, as they
 “ formerly did,) makes it necessary. And as the *Priests*
 “ in the Temple without blame *profane the sabbath*,
 “ i. e. do those things, as *killing beasts*, and *dress-
 “ ing* them, *making fires*, &c. (which in *others* would be profan-
 “ ing it,) so my Apostles, &c. And if you object,
 “ that what the *Priests* do is for the service of the
 “ Temple; I answer, that what *these* do is for the ser-
 “ vice of *me*, who am *greater than the Temple*, and
 “ *Lord of the sabbath*: i. e. I, as the Messiah, the
 “ greatest of all Prophets, have *authority to dispense*
 “ with the *rigorous* observation of the Law; still keep-
 “ ing within the *equity* of it: you yourselves allow-
 “ ing that *any* great Prophet [see the Commentators
 “ at large] has the same authority.” For those words,
I will have mercy, and not sacrifice, see the note on
 chap. ix. ver. 13.

Ver. 4. *Shew-bread.*] i. e. *bread*, [it should have been
 rendered *loaves*, τὰς ἀρτας,] which *always* stood in a
certain place to be *seen* by every body, and, as it were,
 to make a *shew*.

Ver. 9. *And when he was departed thence, he* [on
another sabbath day, Luke vi. 6.] *went into their syna-
 gogue*.

Ver. 12. *And they asked him, &c.*] Mark iii. 4.
 and Luke vi. 9. it is said HE *asked* THEM. Very con-
 sistent. *They ask him*, is it lawful to *heal* on the *sab-
 bath day*? *He asks them*, is it lawful to *do good* on the
sabbath day? Which is an excellent answer to their
 question. To *do good* on the *sabbath day* is lawful:
 But to *heal* is to *do good*: Therefore, &c. Nor was
 there

there any *work* in his healing, like that of a *physician*, or *surgeon*; it being done by *miracle*, by a *word* of his mouth.

Ver. 17. *That it might be fulfilled,*] i. e. by his gentle, patient, modest, beneficent behaviour upon this occasion, in *retiring* from his obstinate enemies, healing, and doing good, charging his followers *not to make him known*; [see the two foregoing verses;] *which was spoken by the Prophet Isaias.* (Chap. xlii. 1, &c.)

Ver. 19. *He shall not strive, nor cry; neither shall any man hear his voice in the streets.*] i. e. He shall not be *contentious*, or set forth himself with *noise*, *tumult*, or *ostentation* of his works.

Ver. 20. *A bruised reed shall he not break; and smoking flax shall he not quench.*] A reed ALREADY bruised he shall not QUITE break: a torch, or the wick of a candle made of flax, ALREADY going out, and so having more smoke than flame, he shall not QUITE extinguish: i. e. he shall be *merciful* and *tender* to the *weak* and *sinful*: so far from sinking them lower than they are already, that he shall raise them up, comfort, strengthen, and relieve them.

Ibid. *Until he send forth judgment unto victory.*] i. e. Till he make his *judgments*, *laws*, and *ordinances*, to prevail in the world, or (in other words) till the Gospel dispensation be fully planted.

Ver. 21. *And in his name shall the Gentiles trust.*] In Isaiah it is, *The isles shall wait for his law.* The *isles* in the Old Testament are often put for *nations* or *regions* at large. Isai. xlix. 1. li. 5. lx. 9. *To wait for*, or *expect*, often implies *hope*, *trust*, or *confidence*. The words *law* and *name* are used promiscuously, for reasons given by Grotius upon the place.

Ver. 27. *If I by Beelzebub cast out Devils, by whom do your children cast them out? Therefore they shall be your judges.*] There were certain *Exorcists* among the Jews in those days, (see Acts xix.) who pretended to cast out Devils in the name of Abraham, Isaac, and
Jacob :

Jacob: *pretended*, I say; for it was really *no more*; as we shall see presently. Our Saviour's argument therefore in this place is only *ad hominem*; i. e. an argument which the *objector*, according to *his own principles*, must grant: as thus: "You Pharisees say that *your sons* (i. e. your *disciples*) cast out Devils by the assistance of God; and I will, for *argument's sake*, suppose it to be true. Why then must I, who do the very *same thing*, be censured as doing it by the assistance of Beelzebub? So that these *children of yours* are *judges*, or *witnesses*, against you; to convict you of your *prejudice* and *partiality*."

Ver. 28. *But if I cast out Devils by the Spirit of God; then the kingdom of God is come unto you.*] This argument supposes that *he* was the *first* who really cast out Devils: otherwise, the Pharisees might have answered, How is *your* casting out Devils a proof of your having the *Spirit of God*, or of *God's kingdom* being *come*, any more than *our children's* casting them out? The truth is, what *they* performed by their *exorcisms* and *conjurations* was mere delusion; the Devil acting in confederacy with them; *seeming* to be cast out, though he *really* was *not* so, in order to delude the people, and countenance the *wicked doctrines* and *practices* of those deceivers and impostors. But our Saviour's argument *for himself* is unanswerable. If I, *really* casting out Devils, (as by the plain facts, *very different* from your *pretended* dispossessions, it is manifest I do,) and working many *other miracles*, prove that I act and speak by the Spirit of God; *then the kingdom of God is come unto you*; i. e. the *reign of the Messiah*, and the *dispensation of the Gospel* is begun.

Ver. 29. *Or else, how can—spoil his house.*] *Or else* is ill rendered in this place. It should be *besides*, or *moreover*. It is a *transition* to another argument ^a.

^a So the particle η sometimes denotes. See the Critics.

The force of which is this: "How can I *spoil* the "strong man, Satan, of his goods, i. e. the souls of men, "who are in slavery to him; unless I first *bind* him; "i. e. control his power? Which I do by my *miracles* "and *holy doctrine*: therefore I can be no confederate "with him; as you pretend I am."

Ver. 30. *He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.*] This is a censure of those who by a lazy neutrality desert the cause of God; and flatter themselves that they do nothing *against* him: whereas they do much prejudice *to* his cause, by not acting *for* it. *Gathereth not with me*; i. e. concurs not with me to *gather* converts: *scattereth abroad*; i. e. by setting so bad an example of coldness and indifference, deters people from becoming converts; and so, instead of *gathering* them into the Church, *scatters* and disperses them.

Ver. 31, 32. *All manner of sin and blasphemy—But the blasphemy against the Holy Ghost, &c.—in the world to come.*] Concerning the *sin* and *blasphemy* against the *Holy Ghost*; wherein it *consists*; and *why* it is pronounced *unpardonable*; see those who have written largely upon the subject.

Ver. 33. *Either make the tree—known by its fruit.] Either make—or—&c. i. e. If the tree be, &c. the fruit will be, &c.* The application is: According as your *inward dispositions* and *principles* are *good*, or *evil*; so will be your *words* and *actions*: and the former are proved and made known by the latter.

Ver. 36. *But—every idle word—day of judgment.]* Though learned Expositors have proved from Plato and Cicero, that by *idle words* are sometimes meant *very evil* and *wicked words*; according to which interpretation, the expression may here relate *directly* to the *blasphemy* against the *Holy Ghost*; yet I rather take it thus: An account shall be given of *all sinful words* proceeding from an *evil heart*; [see the

the two foregoing verses;] *much more* of such horrid blasphemy as this.

Ver. 37. *For by thy words—justified—condemned.*] i. e. Not by thy words *only*; but by thy words, *as well as* by thy thoughts and actions.

Ver. 38, 39.—*We would see a sign—No sign—but—the Prophet Jonas.*] In Luke xi. 16. it is a sign *from heaven*; meaning some *extraordinary appearance* in the *sky*. Though there had been a sign even of *this nature* given to them, viz. the Holy Ghost descending upon him in a visible shape, and a voice proclaiming, *Thou art my beloved Son, &c.* yet their perverseness was such, that they must needs have *another* of the *same sort*, notwithstanding our Saviour's *many miracles* of a *different nature*. This being a most *unreasonable demand*, (implying that he was obliged to be obedient to all their *fanciful* and *proud dictates*, when he had *already* given them *abundant evidence* of his being the *Son of God*, and the *true Messiah*;) he justly refuses to gratify them, treating them (as they deserved to be treated) with great sharpness, calling them *an evil and adulterous generation*. Then tells them, they shall have no such sign as they required; i. e. not one from *heaven*; (for he did many miracles of *another nature*, after this;) but they shall have one from *earth*; meaning his *death for three days only*, and his *resurrection* from the dead, (of which Jonas was a type,) which shall fully ratify and confirm all his other miracles. *No sign, BUT the sign of the Prophet Jonas*. The particle *but* here is not *exceptive*, but *discretive*^a: for it would not be sense to say, *no sign from heaven, or in the sky, EXCEPT a resurrection from the earth*.

Ver. 40.—*Three days and three nights.*] i. e. according to the Jewish computation, *one whole natural day*, (including *day and night*, or the space of twenty-

^a For the particle *εἰ μὴ*, see the Critics.

four hours,) and *part of two more*. This has been often explained at large in our Sermons upon our Saviour's Resurrection.

Ver. 43, 44, 45. *When the unclean Spirit is gone out —this wicked generation.]* Though what is contained in these three verses may well relate to *any* person, or number of persons, who were first in a bad state, then in a good one, and afterwards, *relapsing*, are in a bad one again; [see 2 Pet. ii. 20.] yet it appears from the *last words*, that they are *principally*, and more *directly*, to be understood of the Jewish nation. Our Saviour and his Disciples cast out Devils even from the *bodies* of some, and from the *souls* of more; many of them *embraced the Gospel*, and afterwards *apostatized*; so their *last state was worse than their first*. Or thus: The Jews for *some time*, both *under* and *after* the Babylonish captivity, were much reformed from their disobedience and rebellion: but in our Saviour's time they were more wicked than ever; adding to all their other crimes infidelity, *blasphemy* against the *Holy Ghost*, and *crucifying the Lord of life*; and so were consigned over to utter destruction. As to the particular expressions in this passage; they are *figurative* and *allegorical*. Through *dry places*; i. e. *desert*, and unpleasant ones; *all* (but the souls and bodies of men) being *wildernesses*, and places of *banishment* to evil spirits, or Devils. *Return to my house*; i. e. to *those men*, from whom I was driven. *Empty*; i. e. *not possessed* by any good spirit, by whom he might be excluded. *Swept and garnished*: To be *swept* and *garnished* strictly imply real *cleanliness* and *ornament*: but here the contrary: to the *DEVIL filth* is *cleanliness*; and *evil dispositions* are *ornaments*. *SEVEN other spirits*: the *certain* number *seven* is in Scripture, and other writings, often used for the *uncertain* MANY.

CHAP. XIII.

VERSE 3, 4, 5, &c. *A sower went out, &c.*] The parable of the *sower* is fully explained by our Saviour himself, ver. 19, 20, 21, &c. in words so plain, that they need no explanation.

Ver. 10, 11. *And the Disciples said—Why speakest thou unto them in parables? And he said—Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given.*] i. e. “It is given to you; because you are humble, teachable, and well disposed: not to them; because they are proud, obstinate, and malicious. They have already rejected my miracles, and plain doctrines delivered in my sermon on the Mount; and therefore are not worthy to have the *mysteries of the kingdom*, the *deep things* of the Gospel, plainly laid before them.” If it be asked; Since they were so unworthy, why were those mysteries laid before them *at all*, even by *parables*? I answer; In cases of this nature, the *vast majority* is commonly taken for the whole *number*: and it may well be so here; though there might be *some* among them, who being well disposed might afterwards desire our Saviour (as his Disciples did) to *explain* his parables in private: and even of *themselves* they might in *some measure* understand them.

Ver. 12. *For whosoever hath, &c.*] See note on chap. xxv. 29.

Ver. 13. *Seeing see not—hearing hear not—neither do they understand.*] i. e. Though they *see*, and *hear*; yet they *act*, and *behave*, as if they did neither. They *do not understand*; because they *will not*. They wilfully *close their eyes*, ver. 15. And it is a common proverb, *None so blind as those that will not see*.

Ver. 17. *Many Prophets, and righteous men, [and kings, Luke x. 24.] have desired to see those things which*

ye see, &c.] i. e. The ancient Patriarchs and Prophets, some of them kings, (as David and Solomon) longed to see the time of the Messiah; but could not.

Ver. 19. *The word of the kingdom.*] i. e. The Gospel.

Ver. 29. *Lest ye root up the wheat with them.*] Should the wicked be destroyed, or punished as they deserve, *in this world*; the world itself would be almost a hell upon earth; and the innocent must suffer by the sufferings of the guilty. For the rest of this parable; our Saviour himself has explained this likewise in words which need no explanation, ver. 37, 38, &c.

Ver. 31—33. *Like to a grain of mustard-seed—To leaven which a woman bid—*] These two parables denote the wonderful *propagation* or *spreading* of the Gospel and the Christian religion.

Ver. 35. *That it might be fulfilled—I will open my mouth in parables, &c.—*] This alludes to Psal. lxxviii. 2. The Psalmist probably had *himself* no view to our Saviour; but uses only *general* expressions. Yet he was by the Spirit of God directed to use *such* expressions; and they *were* predictive of our Saviour: because the Evangelist, *another inspired* writer, *tells us* they were so. And that he, and the other Evangelists and Apostles, *were* inspired writers, we have often proved by *other* arguments.

Ver. 41. *All things that offend.*] i. e. All men, who by their *scandalous* lives *give offence* to others, and cause them to *fall away*.

Ver. 44. *Like to a treasure hid in a field—buyeth that field.*] So whosoever is apprised of the blessedness promised in the Gospel, the *treasure in heaven*, renounces every thing here that may hinder him from the possession of it.

Ver. 45, 46.—*A merchant-man—who when he had found one pearl—bought it.*] This parable is of the same import with the former. But why should he buy it, when he had found it? ANSW. By *finding* it is meant,

meant, not *having* it in his possession; but only *discovering* where it lay.

Ver. 47.—*A net, which—gathered of every kind.]* The *visible Church*, or the Church in *this world*, has a *mixture* of members of *all kinds*; bad, as well as good: but they will be *severed* from each other at the day of judgment. Read the three next verses.

Ver. 52. *Therefore every scribe—new and old.]* The force of the particle **THEREFORE** seems to be this: *Since* you understand these things; I *therefore* add, that it is your duty, as *teachers*, to be *abundantly furnished* with divine knowledge, and *improve* in it more and more. The word *scribe* is here transferred from the Jewish Church and religion to the Christian. There are many such like instances in Scripture. *Instructed to the kingdom of heaven: i. e. qualified to instruct others*, and bring them to the kingdom of heaven: it is an ellipsis.—*His treasure, i. e. his store-houses—Things new and old; i. e. New and old wines, fruits, and other provisions, some of this year, and some of the last, &c.* So the Christian scribe, or teacher, must entertain his spiritual guests with great *variety* and *abundance*, from the *Old Testament* and from the *New*, &c.

Ver. 57. *A Prophet is not without honour, save—his own house.]* Because *familiarity breeds contempt*. Those among whom he was *bred up* are apt to *envy* him, and reflect upon his *person* or *family*; as here, *Is not this the Carpenter's son?* &c. But persons, and things, that come *from far*, are *therefore* the more regarded by unthinking people.

Ver. 58. *And he did not many mighty works there, because of their unbelief.]* Their unbelief not being for *want of evidence*, he having wrought many miracles *before*, and having even *now* wrought *some*, though not *many*; (see Mark vi. 5.) but proceeding from mere *perverse-ness*; it was not *fit* he should cast any more of such *pearls* before such *swine*.

CHAP. XIV.

VERSE 5. *And when he would have put him to death, &c.*] OBJ. How is this reconciled with Mark vi. 19. where it is said, that *Herodias would have put him to death*; but could not prevail with Herod to do so? ANSW. Herod was of *himself* willing enough to do it; but it is said here, and Mark vi. 20. that *he feared the people*; John being a *holy* person, and *counted as a Prophet*.

CHAP. XV.

VERSE 4. *For God said, Honour thy father and thy mother; and he that CURSETH, &c. the death.*] By *honouring* in Scripture is often meant *relieving* and *supporting*. See 1 Tim. v. 3 to 17. But the main question here is, How comes that clause, *he that CURSETH father, or mother, let him die*, to be here inserted? Our Saviour is reprehending those who do not *relieve* their parents; which they may be guilty of, without *curfing* them. ANSW. What we render *curfing* may, according to the import both of the Hebrew, ללך, and Greek word, κακολογείν, be rendered, *flighting, contemning, or setting light by*. And indeed ought to be so rendered in this place.

Ver. 5, 6. *But ye say, Whosoever shall say to his father, or mother, It is a gift, &c.—He shall be free.*] These last words, *he shall be free*, are not in the original; but added by the Translators to make out the sense. But is it not then a *strange imperfect sentence* in the original; such *necessary* words being omitted?

ANSW.

ANSW. Our Saviour refers to a doctrine of *their own*, which was *public* and *notorious*: and so it is, as if he should have said; You say, *Whosoever*, &c. you know your own doctrine; I need say no more. Expositors have produced parallel instances from other writers. But what is the meaning of those words, *It is a gift*, [corban St. Mark calls it, which is the same,] *by which thou mightest be profited by me?*

ANSW. Either thus; That which thou wouldest have me give to thee I have *vowed* and *devoted* to God, to be set apart for *religious uses*. Which, even if *true*, was *unjustifiable*: but it was really *not true*; but an *hypocritical pretence* to excuse him from relieving his parents. Or thus; I have by *vow* obliged myself *not to give* thee any thing; and I am as much *obliged* by that vow, *as if* I had dedicated to God that which thou askest of me. How *wicked* this was, we need not shew.

Ver. 7. *Ye hypocrites, well did Isaias prophesy of you.*] Isaias spoke *directly* of those in his *own time*; yet it might have a *farther view*, and was in fact true of those in *our Saviour's*.

Ver. 11. *Not that which goeth into the mouth*, [as food eaten with unwashen hands,] *but that which cometh out of the mouth, defileth the man.*] Why *out of the mouth?* Words indeed come out of the mouth; but *thoughts* and *actions* do not. Read ver. 17, 18, 19, 20. ANSW. It is that very usual figure, called *species pro genere*; or a *part* for the *whole*. *Thoughts* and *actions* are *implied*, though *words* only are *mentioned*. Therefore in Mark vii. 14. it is expressed otherwise; not *into*, and *out of*, the *mouth*; but *into*, and *out of*, the *man*.

Ver. 13. *Every plant*, [rather *plantation*, or *nursery* of plants, φυτεία,] *which my heavenly Father hath not planted, shall be rooted up.*] Meaning the *Pharisees themselves*, or their *doctrines*, or *both*.

Ver. 15. *Then answered Peter.*] Mark vii. 17. it
is

is *the Disciples*, i. e. *The Disciples in general*; but *Peter especially*; he speaking in the name of the rest.

Ver. 18. *But those things which proceed out of the mouth, come forth from the heart.*] See note on ver. 11.

Ver. 22. *A woman of Canaan.*] OBJ. It is said, Mark vii. 26. that she was a Greek, a Syrophœnician. ANSW. 1st, A Greek, i. e. as to *religion*; a Gentile. Jew and Greek in Scripture signify the same as Jew and Gentile; Gal. iii. 28. Rom. i. 16. and in many other places. 2dly, The same person who is called one of Canaan in the Hebrew, is in the Septuagint (the Greek translation) a Phœnician. Exod. vi. 15. Gen. xvi. 10. Exod. xvi. 35. Josh. v. 12. Now since Pliny informs us that Phœnicia is comprehended in Syria, (l. v. c. 12.) the Phœnician woman must be a Syrophœnician; and Phœnicia being also Canaan, she must be a Canaanite.

Ver. 23. *Send her away.*] i. e. By *granting her request*; as appears from our Saviour's answer.

Ver. 24. *I am not sent but to the lost sheep, &c.*] i. e. To them in the *first place*. And the same is said of his *Apostles*. See note on chap. x. 6. Not but that upon an *extraordinary occasion*, (as this was, considering the *great importunity* and *wonderful faith* of the woman,) he might *turn aside*, as it were, to a Gentile. And accordingly he does so here; though by this answer to his Disciples, and afterwards, ver. 26. by his answer to the *woman herself*, he seems *at first* to reject her petition.

Ver. 26. *It is not meet—cast it to dogs.*] Meaning by the *bread*, the *favours* and *benefits* sent from heaven in an *extraordinary* manner; by the *children*, the Jewish nation, God's *chosen* people: by *dogs*, the Heathen, or Gentiles; of whom this woman was one. In Mark vii. 27. it is said, *Let the children FIRST be filled; for it is not meet, &c.* Which more fully explains the note on ver. 24. See above.

Ver.

Ver. 27. *Yet the dogs eat of the crumbs.]* As if she should have said; It is true, Lord, the *children* ought to be chiefly taken care of: yet even now, at first, we *dogs* may be permitted to eat the *crumbs*, some fragments of thy mercy; as it were by chance, or by the bye: the children will have never the less for it, and be abundantly fed notwithstanding.

Ver. 39. *The coasts of Magdala.]* In Mark viii. 10. it is Dalmanutha. The same is to be said of Magdala and Dalmanutha here, as of Gergesa and Gadara in the note on chap. viii. 28. See that note.

CHAP. XVI.

VERSE 1. *Tempting him, desired him that he would shew them a sign.]* For this, and the 4th verse, see the note on chap. xii. 38, 39.

Ver. 2, 3. *When it is evening, It will be fair weather; for the sky is red.—In the morning, It will be foul—for the sky is red and lowering.]* A red sky in the evening is a sign of fair weather; in the morning, of foul. Besides, the word *lowering*, added to the latter, makes the distinction: a dull redness through the clouds; not a bright, serene one, without clouds; as in the former case.

Ver. 3. *Can ye not discern the signs of the times?]* i. e. Can ye not, from the predictions of the Prophets foretelling the time of the Messiah, by many signs, tokens, and circumstances, discern that the time of the Messiah is now come; and that I am he?

Ver. 6, 7. *Beware of the leaven of the Pharisees—It is because we have taken no bread.]* They imagined that our Saviour, knowing they had no bread, warned them not to buy bread (how much soever they wanted it) of the Pharisees and Sadducees; as being defiled and
unclean:

unclean: so soon had they forgot his doctrine in the foregoing chapter, concerning such *imaginary pollutions*.

Ver. 9, 10. *Do ye not understand, neither remember the five loaves—neither the seven loaves—and how many baskets, &c.]* i. e. Do ye not think that I, who fed so many thousands by miracle, could now feed you? Why therefore should you imagine I was solicitous about bread?

Ver. 12. *Not—the leaven of bread—but the doctrine—].* *Leaven*, for *doctrine*, is a very natural metaphor. The latter, like the former, *tinctures, impregnates, ferments, &c.* Good doctrine, the doctrine of the Gospel, is compared to *leaven*, Matth. xiii. 33. As is *bad* doctrine here, and 1 Cor. v. 6, 7. and in other places.

Ver. 14. *And they said—Prophets.]* Some say thou art John the Baptist, risen from the dead: some, Elias, come down from heaven: some, Jeremias, raised from the dead: or one [some one or other] of the [old] Prophets, raised from the dead.

Ver. 16. *And Simon Peter answered, &c.]* Though the rest of the Apostles assented to this, yet something *peculiarly eminent* and *extraordinary* must, no doubt, be ascribed to St. Peter, who *first*, at least, made this explicit confession. Accordingly our Saviour in his answer, though not excluding the rest, manifestly attributes something *peculiar* to him.

Ver. 17.—*Simon, Bar (i. e. son of) Jona;—Flesh and blood hath not—in heaven.]* *Flesh and blood*, i. e. no man, no human creature, hath revealed this to thee; but God only.

Ver. 18. *Thou art Peter, and upon this rock, &c.]* The word *Peter* signifies a *rock*; so that here is an allusion to the *name*; which is lost in our language^a.

Ibid. Will I build my Church.] Though the Church

^a Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρῃ, &c.

is built upon *all* the Apostles, Ephes. ii. 20. yet it is built upon St. Peter in an *eminent* manner; because he was certainly in *some respects* (though not of *authority*, or *jurisdiction*) the *prime*, or *chief* of the *twelve*; because of this *noble confession*; and because he *first* of them preached Christ both to Jews and Gentiles. See Acts ii. and x.

Ibid. *And the gates of Hell shall not prevail against it.*] Though it be very true that the *works of the Devil, heresies, vice, immorality, and infidelity* shall never *totally* over-run the Church; for then it would not continue to the *world's end*, contrary to our Saviour's promise: yet that cannot be the meaning of this passage; because the word here translated *Hell* [*Adns*, and Heb. שְׁאוֹל] signifies not *Hell*, as the place of the *Devil*, and the *damned*; but only the *grave* with reference to the *body*, or the intermediate *state of the dead* with reference to the *soul*. The sense therefore is, 1st, That, notwithstanding the state of *mortality*, the Church shall never be extinct, but continue in a *succession* of true members. 2dly, That those faithful members shall *triumph over death* by the *resurrection* to *immortal life*. As for that expression, the *gates of hell*, or of *death*, [*Hades*,] it is *very often* used both by *Heathen* writers, and in the *Scriptures of the Old Testament*. See the Commentators at large in Pool's Synopsis, but especially Whitby upon the place.

Ver. 19. *And I will give unto thee the keys—loosed in Heaven.*] *The keys of the kingdom of Heaven*; i. e. the authority of *admitting into*, or *excluding from*, the Church. *Binding and loosing*; i. e. *remitting* or *retaining sins*. John xx. 23. Concerning the *power of the keys*, of *binding* and *loosing*, consult the writings of learned Divines at large.

To them likewise I refer, for a full vindication of this whole passage, ver. 18, 19. from the absurd glosses of the *Papists*; endeavouring from it to prove
St.

St. Peter's, and (*consequently*, as they pretend) the Pope's supremacy.

Ver. 20. *Then charged he—that they should tell no man that he was the Christ.]* i. e. Till after his resurrection. In the mean time, he reserves that discovery to be made only by *himself*; as it shall be *proper* and *convenient*, with regard to the circumstances of *time* and *persons*.

Ver. 23. *Get thee behind me, Satan—of men.]* i. e. Get thee out of my sight; thou art my *adversary*, my *enemy*, (so the word *Satan* signifies,) a *devil*, a *tempter* to me. *Thou art an offence unto me*; i. e. layest a *stumbling-block* in my way, endeavouring to hinder me from doing that which I was sent into the world for. Thou *savour'est not, tastest, relishest not, the things that be of God*, the *counsels*, the *decrees* of God, the *salvation of souls*, which I came into the world to purchase by my *passion* and *death*: *but those that be of men*; those which are agreeable to *flesh and blood*; ease, worldly safety, the avoiding of sufferings and death.

Ver. 24. *Take up his cross.]* i. e. be always in a state of *suffering*, or *prepared* for it.

Ver. 25. *For whosoever—find it.]* See the note on chap. x. 39.

Ver. 27, 28. *For the Son of man shall come—Verily I say unto you, There be some standing here, &c.]* See Discourse III.

CHAP. XVII.

VERSE 1. *Six days.]* Luke ix. 28. it is *about eight days*. Very consistent. St. Matthew (and St. Mark likewise, ix. 2.) speaks *exclusively*; St. Luke, *inclusively*.

Ver. 2. *Transfigured before them.]* By the *transfiguration*,

ration, our Saviour was pleased to exhibit a specimen of his future glorified state to these three select Apostles.

Ver. 3. *Moses and Elias.*] Moses being the giver of the Law, and Elijah the greatest of the Prophets; THEIR waiting upon and discoursing with our Saviour, in this extraordinary manner, intimates that the Law and the Prophets were subservient to him, and fulfilled in him.

Ver. 4. *It is good for us to be here.*] He was so ravished and delighted with the glorious appearance.

Ibid. *Three tabernacles.*] Booths, or tents, to lodge in. He was desirous they should stay, and make their abode there, the place was so pleasant.

Ver. 9. *Tell the vision to no man, until—from the dead.*] Lest those who now believed in him should be scandalized at his sufferings, after so glorious a transfiguration.

Ver. 10, 11, 12, 13. *Why THEN say the Scribes—Elias—John the Baptist.*] The import of the word *then* is this: The Scribes and other Jews had a notion that Elias was to come, and anoint the Messiah, shew him publicly, &c. Our Saviour therefore, having upon this occasion of the transfiguration, enjoined secrecy to his Apostles; they say, “*If that be the case, if this appearance of Elias must be such a secret, the Scribes seem to be wrong in their notion. For if he will appear publicly, why should his private appearing now be so carefully concealed? Is therefore that notion of theirs true, or no?*” Though this question was not very proper; because, though Elias were to come publicly, there might be a reason why this private appearance should be concealed: yet our Saviour in his answer waves that, as not being material. *First come; i. e. before the departure of the Messiah at least; yet what our Saviour here says implies the contrary. They were not to speak of this appearance, till after his resurrection. Before that there-*

therefore, it seemed, Elias was not to come *publicly*, as the Scribes imagined he would: for if he were, why (thought the Disciples) should this *private* appearance be *concealed*, as above? Another difficulty here is this: Whereas our Saviour says, ver. 11. Elias SHALL come; how could he say, ver. 12. He *is* come? ANSW. The sense of the former is; "It is true, the *Prophets* did foretel that Elias shall, or "should come:" he speaks with reference to *their* times, not to *his own*. Thus Matth. xi. 14. speaking of John the Baptist, who was then *actually* come, he says, This is Elias that *shall* come, or *is to* come; for so it is in the original, ὁ μέλλων ἔρχεσθαι: though our translation rightly renders it, *was to come*, that being the *true*, though not the *literal*, sense. But how did this Elias, i. e. John the Baptist, [see Discourse II.] *restore all things*? ver. 12. ANSW. He *began* the restoration of all *things*, by *introducing* the *Gospel-dispensation*; and did *much* towards it, though he did not *complete* it. For the rest of these four verses, see Discourse II.

Ver. 17. *O faithless and perverse generation.*] Meaning either the Scribes and Pharisees, and other *unbelieving* Jews, who were *disputing* with the Apostles, [Mark ix. 14. 16.] and perhaps triumphing over *them*, (and their *Master* too,) because they could not cast out this Devil; or the *Apostles themselves*, whom he upbraids for their *want of faith*: [see ver. 20.] or, it may be, *both*.

Ver. 20. *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain—nothing shall be impossible unto you.*] This cannot be understood of *mere* faith, though never so *true* and *strong*; but of faith *in conjunction with the power of working miracles*; which the Apostles had: and yet *without faith* they could not *actually exert* that power. See the notes on Mark xi. 22; 23, 24. where the words are more full, and the difficulties greater.

Ver.

Ver. 21. *This kind goeth not out, but by prayer and fasting.*] This kind of creatures (viz. Devils) goeth not out but by, &c. i. e. This sort of working miracles, casting out Devils, is not performed even by those who have a *miraculous power* given them, unless to their *faith* (of which above) be added *prayer* and *fasting*. I cannot think our Saviour makes any comparison between the *several kinds* or *sorts* of Devils, as if some *could be* ejected without prayer, &c. and some *not*: though the place is commonly so interpreted.

Ver. 25, 26. *Of strangers.*—*Then are the children free.*] i. e. Of *strangers* ONLY: otherwise our Saviour's argument would not be good. And by *strangers* are meant all the *king's subjects*, except his *children*. The *tribute* here demanded (as learned Expositors have shewn) was for the service of *God* in the *Temple*: our Saviour's argument therefore turns upon *his* being the *Son of God*. This *tribute* is paid to *God*; and I am his *Son*; therefore I am free.

CHAP. XVIII.

VERSE 3. *Unless ye be converted—Kingdom of heaven.*] *Converted*, i. e. from this *emulation* and *ambition*, with which you are at present possessed. *Become as little children*; i. e. in *humility*, *innocence*, and *simplicity*.

Ver. 5. *Whofo shall receive—receiveth me.*] *Receive*, i. e. *entertain*, *encourage*, *be kind to.*—*One such little child*; i. e. one who is *like a child* in *humility*, &c. as above. *In my name*; i. e. *upon my account*; or *because he is my Disciple*.

Ver. 6. *Whofo shall offend one of these little ones, &c.*] The words *offend*, to be *offended*, *offence*, generally signify in Scripture, *leading into*, or *being led*

into sin; the occasions of sin; especially of apostasy, or falling away from the true religion. Here therefore—*shall offend one of these, &c.* i. e. shall discourage him by ill usage, or contempt, (see ver. 10.) making him dislike the religion to which he is newly converted. So in the next verse; *Because of offences*; i. e. occasions of sin, given and taken.

Ver. 7. *It must needs be that offences—but woe unto that man, &c.*] OBJ. If it be necessary, the man cannot help it; and if so, why is a woe denounced against him? ANSW. Necessary, not absolutely, or in the nature of things; much less by any decree of God; but necessary conditionally, upon supposition of the world's being so wicked as it is. As if it had been said, “Considering the corruption of mankind, *it must needs be,*” &c.

Ver. 8, 9. *If thine hand—If thine eye—Hell-fire.*] See note on chap. v. 29, 30. And observe here, that there is this difference between the two places: *that* relates only to the person himself; *this* both to himself and others, whom he may offend, or draw into sin. *If thy hand, &c. cut it off, &c.* i. e. However strongly thou art tempted to sin thyself, and to be an occasion of sin to others; endure any thing rather than comply with the temptation.

Ver. 10. *Their angels, &c.*] This text, with some others, is alleged to prove that every particular person has a particular guardian angel. Concerning which opinion see Bp. Bull's Sermon xi. vol. ii. This place may bear that interpretation, but does not require it: no more may be meant, but that the angels in general take care of the faithful in general: which is plain from other places of Scripture. As for the question about particular guardian angels; it is a controversy of curiosity, rather than of use; and we need not concern ourselves about it.

Ver. 11. *FOR the Son of man—was lost.*] The connection is this: “I am thus concerned to prevent
“scandal,

“scandal, or offence, or the loss of souls which are at present in a *hopeful way*; because to *save* is the very business for which I came into the world: the world itself *was lost*; and I came to *recover it*.”

Ver. 12, 13, 14, *How think ye? If a man have an hundred sheep—Even so it is not the will of your Father—that one of these—should perish.*] The connection again is this. To prevent a loss, and to rejoice at the recovery of what was lost, depending upon the same principle, viz. love of the thing or person: as a man who has lost a sheep rejoices at the recovery of it, more than, &c. so God rejoices at the recovery of a once lost sinner: and for the same reason, (viz. love to mankind,) it is his will that not one—who as yet is not lost, should perish by having scandal, or offence, or occasion of sin laid in his way.

Ver. 15. *Moreover, if thy brother trespass against thee, &c.*] The connection thus: “As God is desirous that none should perish; so ought men to be. If therefore thy brother trespass, &c. use all proper means to reclaim him. But if he will not be reclaimed, let him be unto thee,” &c. ver. 17.

Ver. 16. *Take with thee one or two—established.*] One or two more; yet in the very next words it is two or three witnesses: the injured or complaining person himself makes a second or a third. In the mouth; i. e. by the speech, testimony, verdict: for they were to be judges of the fault, as well as witnesses of the fact. Every word, or thing, or both, (for so the original word, *πῆμα*, signifies,) may be ESTABLISHED; i. e. the whole business may be DECIDED and DETERMINED.

Ver. 17. *Tell it to the Church.*] i. e. to the governors or representatives of the particular Church to which you belong.

Ibid. *But if he neglect to hear* [i. e. disobey the decisions of] *the Church, let him be—as a Heathen, &c.*] i. e. a person excommunicate, and no member of the Church.

Ver. 18. *Whatsoever ye shall bind, &c.*] See note on chap. xvi. ver. 19.

Ver. 19. *If two of you—in heaven.*] *Two of you*—In the next verse it is *two* or *three*: in both a *certain* number for an *uncertain*, (a common form of speech,) meaning a *few*, a *very few*. No occasion for a *general council* in these cases; nor *any great council* at all: *two* or *three authorized* persons are sufficient. *Touching any thing*—i. e. *any thing* in itself *good*, or at least *lawful*. *Shall ask*—How comes *prayer* to be brought in here, when the subject of the discourse is *ecclesiastical jurisdiction*? *ANSW.* The *judges* are *supposed* (as they always *should* do) to *pray* God for his guidance and direction in the judgment they are about to give. *It shall be done for them, &c.* i. e. God will *bear them*, and *guide* them, and *confirm* their sentence.

Ver. 20. *For where two—midst of them.*] *Gathered together*; i. e. either in *prayer*, or *council*, or *both*.—*In my name*. This supposes every thing to be *right*, both as to *matter* and *manner*.—*I am in the midst of them*; i. e. to *bear their prayers*; to *preside over them*; to *assist* and *direct* them.

Ver. 21. *How oft shall my brother sin against me, &c.*] This relates to ver. 15. (which gave occasion to all that follows between that and this verse) *If thy brother trespass against thee, &c.*

CHAP. XIX.

VERSE 3. *Is it lawful—for every cause?*] *Every*, i. e. *any cause*, reason, or pretence; by his mere *will* and *pleasure*: for so some of the Jewish doctors stated the case of *divorces*.

Ver. 4. *Made them male and female?*] This is mentioned, because the *difference of sexes* is the *foundation*

foundation of all the following doctrine; that the man should cleave to his wife, that they should be one flesh, &c.

Ver. 5. *And said, For this cause, &c.*] The words are here cited as spoken by God. Yet Gen. ii. 24. they seem to be spoken by Adam. The answer is; They may be understood as the words of Moses, the writer of the history, who wrote by inspiration; and so what he said God said. Or if they were Adam's, as it is pretty plain they were, he likewise spoke, as instructed by divine inspiration; and so there too the speech is ultimately referred to God.

Ver. 7. *They say unto him, Why did Moses, &c.*] Mark. x. 3. it is not, *They say unto him*; but, *He said unto them, WHAT did Moses, &c.* No inconsistency in this. Our Saviour might ask them, *WHAT did Moses command you?* They might answer, *Moses suffered, &c.* and then might proceed, and ask him, but *WHY did he, &c.* if, as you say, *divorces are unlawful?*

Ver. 7, 8. *Why did Moses COMMAND to give a writing—He saith, Moses because of the hardness of your hearts SUFFERED, &c.*] OBJ. Here and Mark x. 3, 4. *commanding*, and *suffering*, which are very different things, seem to be confounded with each other. ANSW. Divorce was only permitted; the writing a bill, and putting it into the woman's hand, Deut. iv. 1. in case of a divorce, was commanded. Which latter was a very material action; it took up time, and gave room for deliberation; hindered the woman from pretending to be divorced, when she really was not, &c. The purport therefore of God's ordinance is this: "If a man will put away his wife, which for the hardness of your hearts I PERMIT; let him write a bill, &c. which for the expediency of the thing I COMMAND." The law of divorces itself was barely a permissive law; but that circumstance of the bill was commanded.

Ver. 10. *If the case—not to marry.]* i. e. If a man be so tied to his wife, that he cannot part with her, but for *one* only reason, it is better not to marry at all; since there may be many *other* reasons, for which he would be willing to divorce her.

Ver. 11. *All cannot—to whom it is given.]* This saying—i. e. of yours, that *it is not good to marry.*—*Those to whom it is given;* i. e. Those who, having the gift of absolute continence, can live innocently without marriage. See the tenor of St. Paul's discourse, 1 Cor. vii. So again here in the next verse, *He that is able to receive it, let him receive it.* If he have not that gift, he must marry, notwithstanding the inconveniences here alleged; because the inconveniences and dangers on the *other* side are greater.

Ver. 12. *For there are some eunuchs—the kingdom of heaven's sake.]* The force of the reasoning is in the last clause, *There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake:* i. e. who, for the sake of living *more purely* and *perfectly*, have, by *their own* abstinence and mortification, assisted by the grace of God, obtained the gift of *absolute continence*, and so become a *kind of eunuchs*; eunuchs in a *moral* and *spiritual* sense, though not in a *natural* one. The other two clauses come in by the *bye*; as if it had been said, As there are some *born* eunuchs, some *made* eunuchs by *others*, both in a *literal* and *natural* sense; so there are some who *make themselves eunuchs* in a *moral*, &c. as before.

Ver. 13. *Pray.]* i. e. pray for *them*, and *bles*s them.

Ver. 17. *Why callest thou me good? There is none good but one, that is God.]* i. e. God *only* is good *perfectly*, *entirely*, *essentially*, *immutably*, &c. Though there are some *good men* improperly so called; yet their goodness is mixed with evil; and this is true even of the *best*. OBJ. But does not this text prove our Saviour *not to be God*? ANSW. Considering how many times he is in Scripture declared to be God in the *big best*

highest and strictest sense; this place must relate not to the *truth and reality* of things, but to the *notions and sentiments* of him who asked the question; who certainly did not *think* our Saviour was God; though he *was* so. For a further account of this, see my *Sermons on the Trinity*, p. 109, 110.

Ver. 21. *If thou wilt be perfect.*] i. e. a truly and thoroughly good man.

Ibid. Sell that thou hast, and give to the poor.] Mark x. 21. it is *whatsoever* thou hast; and Luke xviii. 22. *all* that thou hast. The meaning must be, as to this *young man*; either that our Saviour designed only to *try* him and *prove* him: or that in *those times of persecution* a man was always *in danger* of parting with *every thing of this world*, even with *life itself*, for the sake of *doing good*, and *promoting the honour* of the Gospel; consequently ought to be *actually ready* and *prepared* for it: not that *all Christians* in *all ages* are obliged to give all they have to the poor; which is contrary to *common sense* and *reason*, and to many places of Scripture itself. See 1 Tim. vi. 17, 18, 19. 2 Cor. viii. 13, 14.

Ver. 24. *A camel to go through the eye of a needle.*] A *camel*, or a *cable*: the word in the original signifies *both*. And though it be very true, that there is much more similitude between a *cable* and a *thread*, than between a *camel* and a *thread*, with regard to the *eye of a needle*; yet, after all, the common translation is not so absurd as some make it; there being mention, among the ancients, of an *elephant's* going through *the eye of a needle*, &c. That the expression *either way* is *proverbial*, and *very hyperbolic*, we need not observe.

Ver. 28. *Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*] Here is a different pointing of the words: some place the comma at *me*; some, at

regeneration. According to the *former*, take it either thus: “Ye, who have followed me, shall (in the *regeneration*, i. e. the *reformation*, or *new birth* in the “state of the Gospel, when I shall be glorified after “my resurrection, sitting on my throne as Messiah, “ye, I say, shall) *sit on twelve thrones, judging the “twelve tribes of Israel*; i. e. shall, as my Apostles, “and Governors of the Church under me, have spiritual authority and jurisdiction over *all*, but especially over the Jews; to whom the Gospel is *first* “to be preached.” Or thus; “In the *regeneration*, “i. e. at the *resurrection*, (which is a kind of being “born, born again, see Col. i. 18.) you shall *sit in “judgment* at the last day, on *twelve thrones*, as my “*assessors*, approving of, and concurring with my “judgment.” But it may be asked, Why the *twelve tribes of Israel* only? Will not *all the world* be then judged? I answer, Yes; and the *Saints shall judge the world*, 1 Cor. vi. 2: i. e. the *Apostles*, and perhaps other *chief Saints*, shall, for the *greater pomp, glory, and solemnity* of that awful judicature, *sit* as aforesaid: but still the *Apostles*, as Jews, shall more *especially*, and *particularly*, sit in judgment upon the Jews. According to the other pointing, *Ye that have followed me in the regeneration*; the word *regeneration* can signify *only* the *reformation*, or *new birth* in the Gospel. For the rest, the same in the main is to be said, as according to the former pointing.

Ver. 29. *And every one that forsaketh—shall receive an hundred fold; and shall inherit everlasting life.*] Here is a distinction between the rewards of this world, and of the next. *Receiving an hundred fold* relates to the former: that *everlasting life* belongs to the latter, is plain of itself. But how can a man’s *forsaking all he has* be recompensed *an hundred fold* in this world? *ANSW.* By the *love* and *assistance* of all good men, by *patience, contentment, calmness, and serenity* of mind, the *comforts of a good conscience*, and the *certain expectation* of

of eternal *glory* and *happiness* hereafter; which is not only an *hundred times*, but *ten thousand times* better than all this world can afford us. These blessings indeed are not *of* this world; but still they are *in* this world.

Ver. 30. *But many that are first shall be last, and the last shall be first.*] Though this may relate to *all* in common, as thus; They, who now seem to bid fairest for heaven, shall, many of them, fall away; and, on the contrary, many who are now in a bad state shall be in a good one: yet (as it appears from the next chapter) it is *chiefly* to be understood of the Jews and Gentiles. The Gospel was preached *first* to the former, and many did *not* receive it; or, after having received it, apostatized *from* it: preached *last* to the latter, and many *did* receive it, and finally persevered *in* it.

CHAP. XX.

VERSE 1, &c. *For the kingdom of heaven, &c.*] The scope of this parable cannot, I think, relate to the actual distribution of rewards in the *other world*; though most Expositors so interpret it. Because, though it be true that parables and similitudes are not obliged to agree with the thing, to which the comparison is made, in every *particular circumstance*; and so the objection from the *murmuring*, and *evil eye* against the *good man of the house* (which cannot be conceived of those who are at all *rewarded* in the *other world*) be by some thrown off this way; which, however, is very harsh: yet since it appears from several places of Scripture that there are *degrees* of happiness in *heaven*, and *here* the reward is made *equal*, just a *penny*, no more, nor less, to *all*; and even that

that again, according to this interpretation, would be *contradicted* by those words *first* and *last*, which plainly make an *inequality*: and because, according to the same interpretation, the labourers *all* finally *persevere*, and are *all* finally rewarded; whereas the *whole tenor* of the narration shews that as *some* persevere, so others *fall away*, and are *rejected*; and whereas there is no such thing as being *called* or *chosen*, *accepting* or *refusing*, *persevering* or *falling away*, AT, OR AFTER the *day of judgment*; for all these reasons the parable cannot be understood of the procedure at that great day. But how then *is* it to be understood? I answer, it relates to the *calling* of the Jews and Gentiles at *different times*; and to the *ill behaviour* of the former, because the latter were admitted to the *same present encouragement* and *honour in this world*, and the *same title to reward* in the *next*. Upon which, out of *pride*, and *envy* towards the Gentiles, proceeding from an opinion of *their own superior privileges*, many of the Jews, after they had *embraced* Christianity, *apostatized* from it. If it be objected, that those words, ver. 8. *When EVEN WAS COME, the lord of the vineyard said to his steward, &c.* must mean the *conferring of rewards* at the *END OF THE WORLD*; I answer, *ist*, This is indeed one of those mere *immaterial circumstances*; in which, *parables* (as I granted in arguing against the other interpretation) are not obliged to be *exact*. 2dly, and chiefly; In *my* account of this matter, as above, the *title even to the reward* at the *day of judgment* is *one*, and that the *main point*: this the Gospel *PROMISES equally* to Jews and Gentiles; (*equally*, I mean, *as* they are Jews and Gentiles; for with respect to their *greater* or *less improvement* in goodness, *both* are *unequally* rewarded, as I said before; though even in that respect, *as* Jews and Gentiles, they are *equal*;) and so it is *in effect* the same thing as if the reward were *ACTUALLY* conferred. This general idea of the parable being adjusted; our notes upon particular

particular clauses and expressions will be more easily dispatched.

Ver. 1, 2, 3, 4, 5. *The kingdom of heaven is like—did likewise.*] By the *householder* is meant *God*, or *Christ*; by the *vineyard* his *Church*; by the *labourers* who were *hired*, those who were *called by God* or *Christ*, and so entered into the Church. By those who were hired *early in the morning*, are to be understood *Abraham*, and *Isaac*, and the other *Patriarchs*; by those at the *third, sixth, and ninth* hours, *Moses*, and the *Prophets*, and the *Jews* who were *first* made converts by *Christ* and his *Apostles*: for to *them* the *Gospel* was *to be*, and *actually* was, *first* tendered; as we have often observed.

Ver. 6, 7. *And about the eleventh hour—that shall ye receive.*] The *eleventh* hour; i. e. an hour before sun-set. *Others standing idle.* This is meant of the *Gentiles*, or *Heathen*, who were called *last* of all. *No man hath hired us*: i. e. Nobody has yet offered to convert us.

Ver. 12. *Borne the burthen and heat of the day.*] OBJ. 1. How could the *Jews* be supposed to say this, when they looked upon their being *first called*, and their being *God's peculiar people*, as a great *privilege*, and were *proud* of it, and *gloried* in it? ANSW. Though it was an *honour*, yet it was a *burthensome* one; and they had been long *working* in the *service of God*, while the *Heathen* were *idle*. OBJ. 2. How comes a *whole people* for *many ages* to be confounded with *particular individual* persons of *one* certain age? These latter had *laboured never the longer*, upon the account of their *ancestors*. ANSW. Though a *people*, or *nation*, be a *flux body*; yet the *individuals* of *one* age affect those of another in point of *privilege*, and in other respects; and a *nation* is often, and upon many accounts, considered as *one single person*. The instances are so well known, that I need not mention any.

Ver.

Ver. 14. *I will give unto this last even as unto thee.]* These words do not signify that God *will give* the blessings of the Gospel to those *murmuring* Jews; the *kingdom of God being to be taken from them*; chap. xxi. 43. but only that they should be *offered* to both Jews and Gentiles equally.

Ver. 16. *So the last shall be first, and the first last; for many are called, but few chosen.]* i. e. The Gentiles, *last* called, believing in Christ, and thankfully receiving him, shall become his Church, and people; while the Jews, *first* called, murmuring, and falling off from him, because of this his kindness to the Gentiles, shall be excluded, and cast out of his kingdom: for though many be *called* by the preaching of the Gospel; yet few will *behave themselves* so, as to be *chosen* and *accepted* by God.

Ver. 20. *Then came to him—with her sons, &c.]* Salome, the wife of Zebedee, with *his* and *her own* sons, James and John.

Ver. 22. *Ye know not what ye ask.]* i. e. Ye are ignorant of the state of my kingdom, which is *not of this world*, and will rather call you to *temporal sufferings*, than *advantages*. This is confirmed by the next words.

Ibid. *Are ye able to drink—and to be baptized—that I am baptized with?] The cup*, i. e. the cup of *affliction*, and *persecution* even to *death*. The *baptism*—i. e. being *plunged* and *overwhelmed* in the *waters* of *affliction*; being *baptized* in *blood*, &c.

Ver. 23. *Ye shall drink indeed, &c.]* Accordingly, these two, like the rest of the Apostles, were persecuted; St. James beheaded, St. John boiled in oil, though miraculously escaping.

Ibid.—*Is not mine to give—prepared of my Father.]* “Christ speaks *as man*, in the state of *humiliation*; “referring all things of his kingdom (according to “his manner) to his Father, from whom he received “it.” Bp. Bull’s Serm. vol. i. p. 288.

Ver.

Ver. 24.—*The ten—were moved with indignation against the two brethren.*] Not that their request was granted, for it was *not* granted; but for their *ambition*, and *presumption* in making it.

Ver. 26, 27. *It shall not be so among you; but—be your servant.*] This cannot be supposed to forbid government and authority, either *civil* or *ecclesiastical*, among Christians; the necessity of *both* being plain from the nature of things, and both being recommended in Scripture. To omit many other places, see Rom. xiii. 1, 2, &c. Heb. xiii. 17. The meaning therefore is evidently no more than this: *It shall not be so among you; i. e. Ye shall not affect government and authority, so as the Heathen, or Gentiles, do, (ver. 25.) to gratify pride and ambition; but in governing ye shall look upon yourselves as ministers or servants to those you govern, by acting for their good, not for your own greatness. Which is the duty of all governors, both ecclesiastical and civil.*

Ver. 28. *A ransom for many.*] Christ, as is plain, from a multitude of other texts, died for *all mankind*. Here therefore (as in several other places) the word *many* has no *exclusive* sense, but means *all*. Thus Dan. xii. 2. *Many shall rise, &c. All the dead, we know, shall rise.* Rom. v. 15. *If by the offence of one many be dead, &c. All mankind fell in Adam.* When *many* is used in this sense, the meaning is, *all*, being *many*: for it may be otherwise; *all* may be but *few*.

Ver. 30. *Two blind men, &c.*] OBJ. In Mark x. 46. Luke xviii. 35. it is but *one*. ANSW. See second note on chap. viii. 28. And besides, they may perhaps be *different facts*.

CHAP. XXI.

VERSE 1. *Bethphage.*] OBJ. Mark xi. 1. and Luke xix. 29. it is *Bethphage and Bethany*. ANSW. They bordered upon each other; and whatever is done in the *common confines* of two places may be said to be done in *either*, or in *both*. See note on chap. viii. 28.

Ver. 5. and 7. *On an ass, and a colt, &c. The ass, and the colt, and put on them, &c.*] It appears from St. Mark, St. Luke, and St. John, that he rode upon the *colt*, or *foal*, only. Why then are the *ass* and the *colt* here mentioned, as if he rode upon both? ANSW. 1. The word *and* is sometimes used as *exegetical*, or *explanatory*. Thus Gen. xlix. 11. Ephes. i. 3. And then the sense is; an *ass*, i. e. a *young ass*, a *colt*, or *foal*, yet of such an age as to be ridden. 2. Since the old ass *accompanied* the young one, upon which our Saviour rode, and the Disciples had *clothed* them *both*, not knowing which he would ride upon, or perhaps thinking he would use them both; this way of expressing may well be allowed. After all, he might *really use* them both, without any inconsistency between the Evangelists: three of them indeed *mention* the *colt only*; but that does not *contradict* the fourth, who says there was the dam *likewise*.

Ver. 9. *Hosanna.*] The literal translation of the word is, *Save now*: it is one word made out of two; and used as a *noun substantive*:—*Hosanna to*, &c. like *Hail to*, &c. The sense therefore is the same, as *God save the king*, Messiah. *In the highest*; i. e. salvation from him *who dwells* IN THE HIGHEST *Heavens*.

Ver. 12. *The Temple of God.*] i. e. Here, *the outer court* of the Temple, or the *court of the Gentiles*, where the Gentile profelytes performed their devotions; and

and so it was looked upon as a part of the Temple. It being very wide and spacious, there was room for oxen, sheep, and doves, and other things sold for sacrifice; also for shops, tables, &c.

Ibid.—*Cast out all them that sold and bought in the Temple; and overthrew the tables, &c.*] QU. How could he do this? ANSW. Not by force certainly; but by the people's absolute submission to his authority; they were then acknowledging him as the Messiah, singing hosannas to him, &c. OBJ. This indeed will account for the transaction at this time; but what shall we say to John ii. 14, 15, 16. where he is recorded to have done the same thing, long before this his public entry, and these hosannas? ANSW. He had even then manifested forth his glory at Cana in Galilee, and probably done more miracles; was acting as a great Prophet, to whom the Jews allowed extraordinary powers, &c. And besides this, we may easily conceive that by an extraordinary providence (for, I think, we need not call it a miracle) something wonderful and divine in his eyes, and countenance, might strike such an awe into the beholders, as to cause this absolute submission.

Ver. 15, 16. *The children crying in the Temple, and saying, Hosanna,—perfected praise?*] *The children*; i. e. children, among others; imitating the men and women. Thus, if the word in the original, *παῖδες*, be rightly translated; as indeed it is not; it means the servants [of Jesus]; his followers, and attendants. What led our Translators to render it, as they have done, seems to be the answer which our Saviour makes, *Out of the mouths of babes and sucklings thou hast perfected praise.* But the sense of that is; God has chosen, for the praising of him, babes and sucklings in knowledge, not in age: for sucklings, that cannot speak, cannot perfect praise. See Miracles of Jesus vindicated, part ii. p. 13. As for that expression, *perfected praise*, and reconciling the Septuagint-Version

sion (which the Evangelist here follows) with the original Hebrew; I refer the learned to the Commentators at large, upon this verse, and upon Psal. viii. 2.

Ver. 19. 22.—*He saw a fig-tree—And said unto it, Let no fruit, &c.—ye shall receive.*] Concerning the *curfing of the fig-tree*, the *difficulties* and *objections* relating to it, and our Saviour's *discourse* upon that occasion, see the notes on Mark xi. 13, 14. 20, 21, 22, 23, 24. where the circumstances are more particular, and the difficulties greater.

Ver. 23. *By what authority—gave thee this authority?*] This question being manifestly captious, and unreasonable, after our Saviour had wrought so many *miracles*, and told them, that the *works he had done in his Father's name bore witness of him*, John v. 36. he vouchsafes not to answer it *directly*. However, his question is a *sufficient*, though indirect, *answer to theirs*.

Ver. 25. *The baptism of John—from Heaven, or of men?*] *The baptism of John*, i. e. his *commission to baptize*, and, as a great Prophet, to *teach and preach*. If John's *authority* was divine, so was our Saviour's, the former having *declared*, and *testified*, that the latter was the Messiah.

Ibid. *Why did ye not then believe him?*] Believe him *in general*; but *especially* in his assertion, that *Jesus was the Christ*.

Ver. 29, 30. *He said, I will not; but afterwards he repented, and went—Said, I go, Sir; and went not.*] By the first, are meant those, who being great sinners, *publicans, harlots*, (see the next verse,) *at first* both by *word and deed rejected* the Commandments of God, yet *afterwards repented* at the preaching of John and Christ: by the second, the Scribes and Pharisees, &c. who *professed* indeed the *exact observance* of the Law, yet in reality *did not obey it*, nor hearken to the doctrine either of John or Christ.

Ver.

Ver. 31.—*Go into the kingdom of God before you.*] i. e. *Lead the way to you*; so the word in the original, *προάγει*, signifies: for the *Chief Priests*, &c. did not go into the kingdom of heaven at all.

Ver. 32. *In the way of righteousness.*] i. e. being *righteous* himself; and preaching the *doctrine* of *righteousness* to others.

Ver. 33. *A certain householder, &c.*] The *householder*, God, or Christ. The *vineyard*, the people, and church of the Jews; see *Isaiah* v. 1, 2, &c. but especially ver. 7. The *husbandmen*, the Jewish governors, both civil and ecclesiastical. The *going into a far country*, God's ceasing to interpose for some time, and leaving the management of affairs wholly to them.

Ver. 34. —*His servants—the fruits—*] i. e. the *Prophets*, sent in several ages to receive *the fruits*; i. e. their obedience, and good works.

Ver. 35. *Took his servants—beat—killed—stoned—*] Chap. xxiii. 37. *O Jerusalem—thou that killest the Prophets, and stonest them that are sent unto thee.* *Jeremiah* was beaten, *Isaiah* sawn alunder, *Zecharias* stoned, &c. The word *kill* here is used like one in *Hebrew*, *הרג*; which most commonly signifies *killing with the sword*, or some such weapon. See *Lightfoot*.

Ver. 37. *Last—son.*] *Last of all*; i. e. in the *fulness of time*, the *last days*, the last dispensation. *His son*; i. e. our Saviour Christ. *Saying, they will reverence, &c.* This cannot be *strictly* applied to God, who, as *omniscient*, knew they would *not* reverence, &c. But the sense is, as if it had been said, *Sure they will, &c.* Or, if *this* will not do, *nothing will*.

Ver. 38. *This is the heir—inheritance.*] It appears from hence that the *chiefs* of the Jews (some of them at least) *knew*, and *acknowledged* in their *consciences*, that *Jesus* was the Christ; and yet murdered him. Others indeed did it, or consented to it, in ignorance. *Let us seize on his inheritance*; i. e. let us govern

vern in church and state, according to *our own* will, not God's; *lord it over his inheritance*, &c.

Ver. 39. *Cast him out of the vineyard.*] This alludes partly to our Saviour's being looked upon by the unbelieving Jews as a person *excommunicate*; partly to his being crucified *without the city* Jerufalem; (the vineyard in a *more especial manner*;) see Hebr. xiii. 11, 12, 13.

Ver. 41. *They say unto him, He will miserably destroy—in their seasons.*] OBJ. Mark xii. 9. and Luke xx. 16. these are *our Saviour's* words to the *Jews*; not *theirs* to *him*. ANSW. They are the words of *both*; only related as *theirs* in this place, as *his* in the other two. He asks *them* the question, *What will the lord of the vineyard do*, &c. They answer, *He will miserably destroy*, &c. He, repeating their answer, says, *He will* [indeed] *miserably destroy*, &c. and by the *tone of his voice*, his *action*, and *gestures*, gives them to understand that *they* are the husbandmen so to be destroyed. Upon which they say, *God forbid*. Luke xx. 16. In *general*, they could not *but* give the answer they here do; but could not endure the *particular application*.

Ver. 42, 43. *Did ye never read—The stone which the builders—head of the corner? &c. THEREFORE the kingdom of God shall be taken from you, &c.*] The sense and the connection thus: "I am that chief *corner-stone*, prophesied of by the Psalmist, which *you builders* have *rejected*: THEREFORE *you yourselves* shall be *rejected*, and the *kingdom of God* taken *from you*."

Ver. 44. *And whosoever shall fall on this stone shall be broken; but upon whomsoever it shall fall, it shall grind him to powder.*] *Whosoever shall fall on this stone*, i. e. shall *stumble* at this *corner-stone*, the true Messiah, as at a *rock of offence*, (see Rom. ix. 31, 32. 1 Pet. ii. 6.) though not *finally* falling away, shall be *broken*, i. e. *suffer*, and be *punished* for it. *But upon whomsoever*
it

it shall fall, &c. i. e. upon whomsoever, as being *final* unbelievers, or apostates, he (the Messiah) shall execute *final* vengeance, falling, like a mill-stone, with all its weight upon them; they shall be *utterly crushed*, utterly consumed, and destroyed.

CHAP. XXII.

VERSE 2. to ver. 7. *A certain King—burnt up their city.*] The *King* here mentioned is God; his *Son* our Saviour Christ, who is in Scripture often called the *Bridegroom*, and the Church his *Bride*. The word *γάμος*, here rendered *marriage*, and *wedding*, ought rather to be rendered *marriage-feast*, or *wedding-feast*; by which are meant the gifts of God's holy Spirit, the comforts of a good conscience, all the privileges and benefits of Christianity in this world, and eternal happiness in the next.—*Sent forth his servants*, i. e. the Prophets, John the Baptist, the Apostles, and other preachers of the Gospel;—*to call them that were bidden*, i. e. the nation of the Jews. The guests were called, bidden, or invited, twice, according to the custom of those times and countries; *first* indeterminately; *then* more particularly, the *day* and *hour* being specified. That the Jewish nation *would not come*, i. e. be converted to Christianity; that they *spitefully entreated* and *slew* God's servants, who were sent to invite them; *that he sent forth his armies*, (the Roman armies,) *and destroyed those murderers, and burnt up their city*, so that Jerusalem was utterly destroyed; are facts well known to the world.

Ver. 9. *Go ye therefore into the highways, &c.*] i. e. to the *Gentiles*, or *Heathen nations*.

Ver. 10. *Both bad, and good.*] See note on chap. xiii. 47.

Ver. 11. *A wedding garment.*] i. e. the *robe of righteousness*, the graces and virtues of God's holy Spirit, faith, repentance, and good works.

Ver. 14. *Many are called, &c.*] See note on chap. xx. 16. latter part.

Ver. 16. *Herodians.*] Herod's courtiers, or those who were of his party.

Ibid. *Master, we know that thou art true,—person of men.*] This they said only to *flatter* and *cajole* him, in order to draw him into a snare.

Ver. 17. *Is it lawful to give tribute to Cæsar, or not ?*] A very ensnaring question. Had he answered *directly* in the affirmative, and without giving an *unanswerable* reason for it, he had exposed himself to the hatred of the Jews, who abhorred the jurisdiction of the Romans. If in the negative, he had been obnoxious to the Roman government.

Ver. 20, 21. *Whose is this image, &c.—*] *Render therefore unto Cæsar, &c. and unto God, &c.*] The argument is this: to *acknowledge* and *use* the *coin* of any prince, as *current money*, (at least for any considerable time, and here it was during a succession of almost 100 years,) is to acknowledge his *government*, and *authority*: which was a received maxim among the Jews themselves. By *rendering to God, &c.* is meant either paying the *tribute* due to his *Temple*; (see note on chap. xvii. 25, 26.) or *obeying* God himself by *obeying* those *governors*, whom his *providence* had set over them.

Ver. 28. and 30. *In the resurrection.*] i. e. *In* [the state after] *the resurrection*. An elliptical expression.

Ver. 31, 32. *But as touching the resurrection—have ye not read? &c. dead, but of the living.*] I AM, not I WAS, the God of Abraham, Isaac, and Jacob: therefore their souls are still *in being*, and *alive*: for *God is not the God of the dead, &c.* OBJ. This indeed is an argument that the *soul exists*, and is *sensible*, and *conscious*,

in the *separate state* after death : but how is it an argument for the *resurrection of the body* ? which is the point our Saviour undertook to prove. ANSW. 1st, The word ἀνάστασις, here rendered *resurrection*, [of the *dead* ; for it is not said of the *body*,] may perhaps signify a *future state* in general ; and so the strength of our Saviour's argument is clear and evident. But 2dly, Though we understand the word strictly of the resurrection of the *body*, as, no doubt, our Saviour meant it ; the argument yet holds good. For since the Sadducees denied the resurrection of the body, *not* because they thought it *impossible* for the *body to be raised* ; but *only* because they thought the *soul perished* at death, and that there was *no future state* at all ; our Saviour, by proving *in general* the certainty of a *life to come*, takes away the *whole foundation* of their objection. 3dly, The *resurrection of the body* is *rightly inferred* from the *duration*, the *eternal duration*, of the soul ; as well as *vice versa*. This is proved by Bp. Bull, Serm. ii. vol. i. And I have more fully proved it elsewhere.

Ver. 36. *The great commandment.*] The *great* ; i. e. by a Hebraism, the *greatest* ; the *principal*, or *chief*.

Ver. 39.—*Love thy neighbour as thyself.*] *As* ; i. e. with the *same sort* or *kind* of love, not in the *same degree* : for the latter is *impossible*.

Ver. 40. *On these—hang all the Law and the Prophets.*] i. e. On them the *substance* of what is contained in the *Law*, and in the *writings* of the *Prophets*, hangs, or *depends*.

Ver. 43.—*David, in spirit, &c.*] i. e. David, being, as a Prophet, *inspired* by the Holy Ghost.

Ver. 44. *The Lord said unto my Lord.*] i. e. God the *Father* said unto God the *Son* ; who is *my Lord*, the *Messiah*.

Ver. 45. *If David then call him Lord, how is he his Son ?*] For sure the *Son* is not *Lord* of the *Father*. The answer is, though the Jews knew not how to make

it; He was David's Son, as to his *human nature*; his Lord, as to his *divine nature and Messiahship*.

CHAP. XXIII.

VERSE 2. *The Scribes and Pharisees sit in Moses' seat.*] i. e. As bad men as they are, they (i. e. some of them) are, by their *office and function*, teachers and *interpreters* of the Law; and ought by you to be regarded accordingly.

Ver. 3. *All therefore whatsoever they bid you—that observe, and do.*] All; i. e. except what is *plainly contrary* to the word of God; as many of *their doctrines* were. The most *general* words (it is a standing rule of interpretation) must be *restrained*, according to the *nature* of the *subject matter*, and the *equity and reasons* of things. Thus St. Paul commands children to obey their parents in *all things*; but sure not in things *unlawful*. In another place he says *all things are lawful*: which cannot be strictly true; for how many thousand things are *unlawful*! He means therefore *all such things* of which he was *then speaking*: i. e. *indifferent* things. Notwithstanding this exception, the instructions of those *Doctors* and learned *Scribes* might be of use to the people, in explaining *difficult points* of the Law, exhorting to *practise*, &c.

Ibid. *They say, and do not.*] Do not *practise* their *own doctrines*; i. e. such of their doctrines as were *sound and good*: for so many of them were.

Ver. 4. *Bind heavy burdens—their fingers.*] i. e. They impose upon others *severe, rigorous austerities*, purely of *their own inventing*; but themselves observe neither those *uncommanded* extraordinaries, nor the *laws of God* which are *necessary* to be observed. OBJ. But did not the Pharisees, &c. strictly, and even superstitiously,

perflitiously, observe their *own traditions*? ANSW. Some of them they certainly did; as *washing hands* before meals, *washing brazen vessels, and tables, &c.* which cost them *little trouble*. But they might not observe *others*, which were *grievous* and *burthensome*; and it appears from this place that they *did not*. What those others *were*, we are not told; nor was it necessary that we should.

Ver. 5.—*Make broad their phylacteries, and enlarge the borders of their garments.*] Their *phylacteries* (from *φυλάσσειν*, a word signifying to *keep* or *preserve*) were scrolls of parchment, in which some *sentences of the Law* were written, and sewed to the *borders* or *fringes* of their garments; see Numb. xv. 38, 39. These the Pharisees, &c. made *broader* and *larger* than others did, for a more than ordinary *ostentation* of their *keeping the Law*.

Ver. 7. *Rabbi.*] i. e. *Master*.

Ver. 8, 9, 10. *But be ye not called Rabbi; for one is your Master, even Christ—Call no man Father; for one is your Father—in heaven. Nor Master; for one is your Master, &c.*] It cannot be supposed, in *common reason* and *sense*, that our Saviour *at all* forbids *government* either in spiritual or temporal affairs; [see note on chap. xx. 26, 27.] nor even *absolutely* forbids the *titles* of governors here mentioned, which are often used in Scripture; but only forbids them in such a sense as the Pharisees, &c. (of whom he speaks) usurped them; i. e. so as to imply an *implicit* obedience to their dictates, *whatsoever* they were. In this sense, *one* only is our *Father*; viz. he who is in heaven: *one* only our *Master*; *even Christ*.

Ver. 13. *Ye shut up the kingdom of heaven against men, &c.*] i. e. You will not enter into it *yourselfes*: and by your *doctrines, authority, and example*, you hinder *others*.

Ver. 14. *Devour widows' houses.*] Insinuating themselves into the houses and families of *rich widows*,

silly women, as the Apostle speaks; and making a prey of them, by the presents and salaries they received from them.

Ver. 15. *Compass sea and land.*] i. e. Go into all places, use all endeavours, turn every stone.

Ibid. *To make one profelyte—hell than yourselves.*] It was the complaint of the Jewish nation, that their profelytes were the scabs of the Church, and hindered the coming of the Messiah, &c. And Justin Martyr informs us, *That they did not only disbelieve Christ's doctrine; but were twice more blasphemous against him, than the Jews themselves; endeavouring to torment the Christians, and cut them off, wherever they could; they being in this the instruments of the Scribes and Pharisees*^a.

Ver. 16, 17—22. *Whosoever shall swear by the Temple—by him that sitteth thereon.*] Concerning these indirect oaths, swearing by the Temple, by Heaven, by one's head, &c. see note on chap. v. 36. *He is a debtor*; (ver. 16.) i. e. he is obliged to perform his oath.

Ver. 18. *He is guilty*; i. e. if he do not perform his oath. It ought to have been rendered, *he is a debtor*; as ver. 16: for the original word is the same in both places. [ὀφείλει.] This was a strange humour in our Translators. Ver. 20. After all things thereon, we must supply these words, *and by him to whom they are offered*; for so the drift of our Saviour's argument requires. See the two next verses: and observe that these blind guides placed so much sacredness in the gold of the Temple, i. e. of the treasury there; and in the gifts upon the altar; because they brought gain to them. And the more holy those things were accounted, the more of them the people were like to give.

Ver. 23. *Judgment.*] i. e. justice.

Ver. 24. *Strain at a gnat, and swallow a camel.*] An expression proverbial and highly hyperbolic. The meaning of it; Ye stick at small sins, and make no

^a Dial. cum Tryph. p. 350. Edit. Par.

scruple of *great ones*, even the *greatest* and *grossest*. Instead of *strain at*, it might be rendered *strain out*, [διυλίζετε,] in allusion to the *percolating* or *straining* one's wine, before one drinks it.

Ver. 25. *Ye make clean the outside of the cup and platter—extortion and excess.*] i. e. As if a man should be very exact in cleaning the *outside* of his *cups*; and other *vessels*; but suffer the *inside* to be *foul* and *filthy*: so you are very careful in the observance of *outward* religious ceremonies; but your *hearts* and *secret actions* are wicked and impure.

Ver. 26. *Cleanse first that which is within—that the outside—may be clean also.*] *That which is within the cup and platter*; meaning the *motions* and *thoughts* of thy heart; *THAT THE outside of them*, meaning thy *outward actions*, *MAY BE clean also*: for so they *WILL BE of course*.

Ver. 27. *Like to whited sepulchres—and of all uncleanness.*] This verse, considered barely in *itself*, has no difficulty; the word *whited* being understood of *beautifying*, or *decoration*. But if it be compared with Luke xi. 44. a difficulty arises. *There* the words are these: *Ye are as graves, that appear not; and the men that walk over them are not aware of them.* This verse too, considered barely in *itself*, is plain enough; only with this observation, that to touch any part of a *grave* or *sepulchre* was, by the law of Moses, a *pollution*. See Numb. xix. 16. But how are these places to be *reconciled* with one another? I answer, 1st, They might very well be spoken by our Saviour at different *times*, in different *places*, and to different *persons*. (See Preface.) And though in both he alludes to *graves* or *sepulchres*, he might make *two different* similes or comparisons; both proper and expressive. Our English Translators plainly took it thus; because they make no marginal reference of these passages to each other. 2^{dly}, Supposing them both to refer to *one* and *the same* speech of our Saviour's; yet by *whited* may be meant not *beautified*

beautified or *adorned*, but *plastered over* with lime, to give notice and warning, that there was a grave; which was the custom among the Jews: and though that mark were worn out by time and weather; it was still called *whited*, because it had been so, and was intended to be always so: and then by *beautiful* will be meant overgrown with *herbs* and *flowers*, &c. But after all, admitting this *reconcilement* of the words, as to the main sense of them; yet why should these two Evangelists relate the same speech in words at least so very different? I therefore adhere to, and insist upon, my first answer, as by much the better.

Ver. 29, 30. *Because ye build the tombs—and garnish the sepulchres—And say, If we had been—we would not have, &c.*] He does not blame the action itself, building and adorning the tombs of the martyrs; but the *hypocrisy* and *false professions* attending it. “You pretend to abhor the cruelty of your fathers in murdering the Prophets; whereas, in truth, you equal, and even exceed them in such cruelty.” See ver. 34.

Ver. 31. *Wherefore ye be witnesses unto yourselves, that ye are the children, &c.*] As if he should have said, “All the truth you say, when you thus declare against those murderers your fathers, is, that they are your fathers; which makes against you; especially since you are their children in wickedness, as well as by blood.”

Ver. 32. *Fill ye up then the measure of your fathers.*] i. e. of the sins of your fathers. *Fill ye up, &c.* An ironical concession; “I know you will, and even do so: for you are wholly given up, and there is no hope of you.”

Ver. 35, 36. *That upon you may come—to the blood of Zacharias, son of Barachias—upon this generation.*] It appears from this passage compared with ver. 32. that there is a certain pitch, or period, degree, or quantity of wickedness, which ripens a nation for ruin and destruction.

destruction. See likewise Gen. xv. 16.—*Shall come upon this generation.* The meaning cannot be that the punishment was reserved for this age, as if none had been inflicted upon the *foregoing* ones; for they had all severely smarted for their transgressions; but that this age having made the sins of all preceding times their own, by imitating and even outdoing them, having now *filled up the measure* of their iniquities, and being *ripe for final destruction*; the whole mass of divine vengeance, which had been, as it were, hoarding and laying in for many ages, should now be discharged upon *their heads*, to the *utter ruin and extinction* of them, as a *people or nation*.

But who is the Zacharias, son of Barachias, here intended? ANSW. 1. Not the minor Prophet Zacharias: for, though he was son of Barachias, yet he was not *slain* at all; or if he had been, it could not be *between the Temple and the Altar*; because in *his* time there was *no Temple or Altar* standing. 2. Not Zacharias the father of John Baptist; because he was not *sent by God* to the Jews as a Prophet; nor does it appear that his father's name was Barachias; nor is there any *good evidence* from history, of his being slain *in the Temple*, or of his being slain *at all*. 3. Not Zacharias the son of Baruch, mentioned by Josephus^a, as *slain in the middle of the Temple*; because, this Zacharias was no *Prophet*, nor even a *believer*; nor could the Jews be said to *have slain* him, when our Saviour spoke these words; for he was not slain till many years after. It remains therefore, 4thly, that we here understand the Zacharias, of whom we read, 2 Chron. xxiv. 20, 21, 22. OBJ. 1. That Zachariah was son of Jehoiada, not of Barachiah. ANSW. The words Jehoiada and Barachiah signifying much the same, (*praising God*,) why might not that be translated in Greek, the son of Barachiah, which our Saviour spoke

^a Bell. Jud. l. iv. c. 19.

in Syriac, the son of Jehoiada? Besides, it was common among the Jews to *change* proper names; especially when they had any thing in them of the name *Jehovah*: which is the case here. Thus Jehoiakim and Eliakim, Judas and Thaddéus; and many more. OBJ. 2. Since our Saviour *begins* so high as Abel, why should he *end* with one slain before the destruction of the first Temple, and not with one who was nearest to the time in which he spoke? ANSW. 1. There was no Prophet slain by the Jews after this Zacharias: for if the tradition concerning Isaiah be true, he was slain not by consent of the Jews, (as this Zachariah was,) but only by the cruelty of Manasseh. 2dly, There could be no fitter instance than this was for our Saviour's *purpose*, whether we consider the *occasion* of this Prophet's death, the *manner* of it, or the *judgments* which ensued upon it. See the passage, 2 Chron. xxiv. above cited, and so on to the end of the chapter. See also Whitby upon this place more at large. But how *between the Temple and the Altar*? Was not the *Altar in the Temple*? ANSW. There was *one* Altar (viz. that of *Burnt-offerings*) in the *outward* court of the Temple, *without doors*: between which and the Temple itself this was done. It is said in 2 Chron. xxiv. that he was stoned in the *court of the Temple*.

Ver. 39. *Ye shall not see me henceforth—*] It should be, *after a little while, a few days*: [אַחַר אִשָּׁתַי:] for this was spoken just before the Passover, at which he suffered. After this, they did see him indeed, *arraigned* and *crucified*, but no otherwise.

Ibid. *Till ye shall say, Blessed is he that cometh in the name of the Lord.*] These words, by their connection with the foregoing ones, *Behold your house is left unto you desolate*, manifestly relate to the *destruction of the Jews*, and require this sense. “You who have with
“ such indignation heard me saluted with, *Blessed is*
“ *he that cometh in the name of the Lord*, chap. xxi.

“9. 15. shall after a little while *see* me no more; till
“you shall *see* me, though not *personally*, yet in the
“*effects* of my *vengeance*; when you shall *feel* such ca-
“lamities, that you yourselves will say, *Blessed is he*
“*that cometh*, &c. O where is our *Messiah*? O that
“he would come to deliver us!” Josephus informs
us, that when the Jews were nigh to destruction,
they earnestly expected their *Messiah*, as one coming
from God to deliver them.

For CHAP. XXIV.

See Discourse III. in which it is fully explained
throughout.

CHAP. XXV.

VERSE 1. *Then*] i. e. At Christ's coming in judg-
ment, both at the *destruction* of *Jerusalem*, and
at the *end of the world*. It is a direct *continuation* of
the discourse in the former chapter.

Ibid. *Likened unto ten virgins*, &c.] In the foregoing
chapter, from ver. 42. *Watch therefore, for you know*
not what hour your Lord doth come, to the end of the
chapter, our Saviour exhorts his auditors to be *ready*
and *prepared* for his *double coming*: and here by an
immediate connection he appositely subjoins the pa-
rable of the *ten virgins*. By them are meant, 1. The
Jews of those *early times*, who were *all* invited to
receive the Gospel, and pretended to expect the
Messiah. 2. All Christians in all ages, who make a
shew

show at least of attending upon him, and expecting his coming to judgment.

Ver. 2. Took their lamps—bridegroom.] It was the ancient custom of marriages, which were celebrated in the night, that those who were invited to them should meet, wait upon, and conduct the bridegroom, with the light of lamps and flambeaux. By the *bridegroom* is meant our Saviour.

Ibid. Five—wise—and five—foolish.] Thus some of the Jews embraced the Gospel; others rejected it: and thus in all ages some of those who profess themselves Christians are sincere and hearty; others not.

Ver. 3, 4. They that were foolish took no oil—But the wise took oil—] Oil here denotes faith and good works; the gifts and graces of the holy Spirit.

Ver. 5. While the bridegroom tarried, [delayed his coming, chap. xxiv. 48.] they all slumbered and slept.] All, even the wise as well as the foolish, the good as well as the bad, may not be, and are not obliged to be, always *actually* upon the watch in expectation of Christ's coming to judgment, either IN *this* world, or at the END of it. But here is the mighty difference between them; the former are always *habitually* prepared, and therefore can soon and with great ease be *actually* so; even though the summons should be sudden, and they waked from sleep by it. Their lamps are soon and easily trimmed, and they have oil enough at hand to replenish them. The case is quite otherwise with the latter; who are in no degree, in no sense, prepared at all. Observe here, 1st, as to *this* world. What is said concerning the preparation in those days for our Lord's coming at the destruction of Jerusalem, may be applied to the expectation of any great and grievous calamity, especially a public and national one, in any age whatsoever. By a holy life we ought always to be ready and prepared for such visitations, not knowing how soon they may come; and to consider that sin is the sting of afflictions, as well as of death.

Observe,

Observe, 2dly, as to the *next* world. The day of every particular person's *death* is to him or her, in effect, the day of *judgment*. And so what is here said concerning our Saviour's *last* coming is applicable not only to those who shall be *then* found alive, but to *all* in general.

Ver. 7. *A cry—Behold the bridegroom cometh, &c.*] OBJ. How is our Lord's coming in *judgment* and *vengeance*, which is matter of the utmost *terror*, represented by his coming as a *bridegroom* to a *marriage-feast*, which is matter of *rejoicing*? ANSW. 1st, *Parables* and *comparisons* are not obliged to answer in every *circumstance*: if they answer *in the main*, that is sufficient. This all *critics* allow. See note 1st, on chap. xx. 2dly, Our Saviour's coming at the *last* judgment is matter of the *greatest joy* to *some*, as of *terror* to *others*: [on the other hand, in this parable here is *grief* to those who are *shut out*, as there is *joy* to those who are *admitted*.] even at the destruction of Jerusalem, though *dreadful* was the fate of the *obstinate* unbelieving Jews, who *perished*; yet *joyous* was the *deliverance* of the Christians, who *providentially*, and *almost* miraculously, *escaped*. See Discourse III. on chap. xxiv.

Ver. 8. *Give us of your oil.*] This circumstance of the *parable* fails in the application. One may indeed borrow *oil*; but those must be more foolish than these foolish virgins, who can think it possible to borrow *grace* and *good works* of their neighbours. The meaning here, and in what follows, is no more than this; that as the foolish virgins being unfurnished with *oil*, and going to buy it, stayed till the *door was shut*, and afterwards could not prevail to have it *opened* for them: so those who defer their obedience, or repentance, till the day of *judgment*, or *death*, will find all after-endeavours *too late*.

Ver. 14. *A man travelling into a far country.*] i. e. our Lord Christ, going from earth to heaven.

Ver.

Ver. 15. *To one—five talents; to another two; to another one.*] The parable of the *talents* here, and that in Luke xix. are certainly *different*; nearly *related* to each other indeed, but not the *same*. [See note on chap. xxiii. 27. throughout.] This was spoken to the *Disciples only*; that both to *them*, and to all the *people*: this seems not to have *so particular* a view to the nation of the Jews; that is meant of them *chiefly*. And, besides other differences, there the sums of money distributed by the *nobleman* to his servants are said to be the same, *one pound* to each: whereas here the distribution is unequal; *five talents, two, and one*. The gifts of God are twofold; such as are *common*, and given alike to *all*; or such as are *peculiar*, and by which some are distinguished from others. Now these two parables put together include both; teaching us that God expects due returns as well for the ordinary advantages afforded to all, which are *common reason* and *grace*, the *preaching* of the *Gospel*, and the *necessary supports* of *life* and *godliness*; as for the extraordinary ones distributed only to a few; viz. *distinguishing excellence* of *understanding, learning, wealth, honour, power, &c.*

Ibid. *According to his several ability.*] OBJ. What can this mean? when by the several *talents themselves* are meant the several *abilities*, which God gives to several persons; so that it seems to run thus: *He gave them abilities according to their ability*: for all our faculties are given us by *him*; nor do his gifts *presuppose* any thing inherent in us, and *not* given by him, which may qualify us to receive and employ them. ANSW. Our Saviour here speaks *after the manner of men*, as it is usual upon such occasions; not that *he* distributes gifts upon such a *previous* supposition; but that *men* commonly do so, choosing to entrust their goods or money with others, more or less, in proportion to their substance, skill in trade, and the like. This clause of this parable therefore (as we have remarked
of

of others) signifies *nothing* with regard to the *application*, but only *fills up* the *narrative*.

Ver. 19. *After a long time the Lord cometh, and reckoneth with them.*] This denotes Christ's *coming to judgment* at the *last day*; and rewarding, or punishing, every person, according as he has *improved*, or *not improved*, the *talents of nature, grace, fortune, &c.* with which he was entrusted.

Ver. 24, 25, 26, 27. *I knew thee that thou art an hard man—And I was afraid; and hid thy talent—that is thine—mine own with usury.*] This excuse of the *slothful servant* is most foolish. Besides the strange inconsistency of blaming his lord for *reaping where he had not sown*, &c. when he himself had received a talent from him, and saw one of his fellow-servants receive *two*, and another *five*; where is the *connection* between this and the *next* sentence, or the *sense* of the sentence itself? *And I was afraid; and went, and hid thy talent.* Afraid of what? Afraid of doing his duty, and acting as his lord had commanded him? But such folly is well accounted for by the *confusion* which naturally attends *guilt*, and sometimes makes men talk very bad sense, or no sense at all: which therefore is elegantly represented in this parable by the *absurd answer* which the *wicked and slothful servant* is forced to make. But besides, because his master was a *covetous* man, did it follow that he would therefore be pleased with having *no use* made of his *money*? As he himself replies in the next words; *Thou knewest that I reap where I sowed not—Thou oughtest therefore to have put my money to the exchangers, &c.* Where we must observe that in those words, *Thou knewest, &c.* he *supposes*, not *grants*: as if he should have said, *It seems then you knew that I was a hard and covetous man: admitting I were so, as I really am not, for that very reason sure you should have improved my money.* And so *out of thine own mouth, &c.* as it is in Luke xix. *This part of the slothful ser-*

vant's excuse likewise cannot affect the *application* of the parable. It is not to be conceived that at the day of judgment any person can, or will, accuse God of the Egyptian cruelty of requiring his servants to make *brick without straw*: the consciences of *all* who have not done their duty must condemn *themselves*, and acquit *him*, who has furnished all his servants with means sufficient for the discharge of it. The only relation that this branch of the parable can have to *him*, is to shew, that he who has so furnished us will as *strictly insist* upon the *improvement* of our *talents*, to *his honour*, and *our own happiness*, as *worldly-minded* men do upon the *use* and *interest* of their money, to the increase of their estates, and other temporal advantages.

Ver. 29. *To every one that hath shall be given, &c.*] IN ONE sense this maxim is *too much* observed by the *men of the world*: but in the sense of *this place*, nothing can be more reasonable and just, than that they who *have* should THEREFORE *receive*: because in this case their very *having* is itself a *virtue*; the *improvement* of their *talents* is fitly rewarded by the addition of *more talents*; and they therefore *deserve* more, because they *have* more.

Ibid. *But from him that hath not shall be taken away even that which he hath.*] It will be asked, How can *any thing* be taken away from one that has *nothing*? Is not here a contradiction between *hath not* and *hath*? The answer commonly given is founded upon another expression, Luke viii. 18. *That which he seemeth to have.* But I think St. Matthew ought no more to be interpreted by St. Luke, than St. Luke by St. Matthew. For still the difficulty remains: if he *only seems* to have it in *every sense*, as these interpreters imagine those words to import, he *really has* it not. There is in truth no difference, and the expressions are equivalent. The right interpretation therefore must, I think, be this: from him that *hath*
not,

not, i. e. hath not any thing *additional*, or any *improvement*, shall be taken away even *that which he hath*; i. e. the *principal*, the sum which was originally committed to his charge. As to the expression in St. Luke, *that which he seemeth to have*; it is not meant that he *only seems* to have it in his *possession*, and *really has not*; but that he *only has* it in his *possession* without any original *right* to it: he *has* it, not as *his own*, but as *deposited* by another, who can justly take it from him, whenever he pleases. He *has* it therefore, as it is in his *possession*, and *only seems* to have it, or (which is all one) *really has it not*, as he has *no right* to it.

Ver. 31. *When the Son of man shall come in his glory, &c.*] After having declared that God will require an account of the improvement of *talents*, and decree rewards or punishments accordingly, at the *day of judgment*; he proceeds, by a *natural transition*, to describe the *awful circumstances* of the *judgment itself*.

Ver. 35. *For I was an hungry, and ye gave me meat, &c.*] Though we cannot infer from this passage, that *charity in shewing mercy to the poor* is the *only thing*; (the scheme of speech being undoubtedly a *synecdoche*, a trope by which a *part* is put for the *whole*, and the constant practice of *all other virtues* being absolutely necessary;) yet we reasonably conclude that such *charity* is *one* of the *chief things*, if not *the chief thing*, which will be regarded, when we stand at that dreadful tribunal.

CHAP. XXVI.

VERSE 5. *Not on the feast-day, lest there be an uproar among the people.*] It should be rendered, *on the feast*, ἐν τῇ ἑορτῇ. The feast of unleavened Bread, and of the Passover in a *wide sense*, lasted *seven days*, though the *Paschal Lamb* was eaten only on the *first*. They were afraid of an *uproar*, &c. because the *people* generally held *Jesus for a Prophet*; and afraid of it at *that time* especially, because of the *great concourse* to Jerusalem at the Passover. Yet, for some reason or other, probably Judas's application to them, they *altered their minds*, no doubt by an *especial providence*, that our Lord might suffer *so much the more publicly*, and that he might suffer at the time of the *Passover*, which was a *type* of him.

Ver. 6, 7. *Now when Jesus was in Bethany—Simon the leper—A woman having an alabaster-box, &c.*] This fact is not here by St. Matthew, nor afterwards by St. Mark, related in the order of *time*, (for it happened before our Lord's public entry into Jerusalem, see John xii.) but by way of *accommodation* and *connection* with what follows, relating partly to Judas's treachery, (for *he* being the person who *found fault* with the *waste* of the *ointment*, John xii. and being reproved by his Master for it, might for *those reasons* be inclined to *betray* him,) partly to our Saviour's *death* and *burial*; the particular *circumstances* of which the Evangelist is now going to relate. And all the three Evangelists agree that our Saviour said, *this anointing* was in order to his *burial*. As to St. Luke's narrative of *the woman—weeping—washing—anoointing*, chap. vii. 37, 38, &c. it is plainly a different fact.

fact. That woman was a *sinner*; this an *excellent* and *holy* person: *there* is no mention of any of the *Disciples* being *present*; no objection about the *waste* of the *ointment*; nothing of our Saviour's *burial*; upon which circumstances all *this* narration turns. That anointing was *long before* our Saviour's death; this but *six days* before it: that in Galilee, this at Bethany; that at Simon the Pharisee's house, this at Simon the Leper's. Which Simon was undoubtedly of the same family with, or nearly related to, Mary, Martha, and Lazarus: the entertainment was at Simon's house; Martha served, and Mary anointed, &c. See John xii. 1, 2, 3, &c. *The Leper*, i. e. he *had been* a leper, was *commonly* called so, and therefore is *still* called so, though now *cured*: there are many instances of the like nature in other histories. Cured he must be, otherwise nobody would converse with him, much less dine with him.

Ver. 7. *On his head.*] OBJ. *Here*, and in Mark, it is *his head*, without any mention of *his feet*: in John it is *his feet*, without any mention of *his head*. ANSW. The anointing of the *feet*, which was *more than usual*, supposes in course the anointing of the *head*, which *was usual*. At worst, here is no *inconsistency*: only, *this* writer relates one circumstance; *that*, another. From the *two* relations put *together*, it appears that she anointed *both* his head and his feet.

Ver. 8.—*His Disciples—had indignation, &c.*] In John xii. 4, 5. Judas is mentioned by name, and he *only*. But though he only *spoke*, and shewed the *greatest* indignation; yet it appears from this place, that *some* of the rest, *all* of them perhaps, by their *looks* and *gestures* assented to him. Their dislike indeed proceeded from very different principles: *his* from his *thievish covetousness*; *theirs* from *real* concern for the *poor*.

Ver. 12. *For my burial.*] It being the custom to *anoint* dead bodies at their burial, our Lord inter-

prets this as a *presage* or *prediction* of his *speedy* death and burial.

Ver. 25. *Thou hast said.*] i. e. [It is as] *thou hast said.* Ellipsis. See ver. 64. compared with Mark xiv. 62. where *Thou hast said* is rendered by *I am.* So Luke xxii. 70. *Ye say that I am*; i. e. It is as *ye say*; viz. that *I am.* The expression may seem strange to an English reader: but it was very plain to those who heard it; as appears from their behaviour. *Then the High Priest rent his clothes, &c.*

Ver. 26. *And as they were eating, Jesus took bread, &c.*] From this verse compared with Luke xxii. 20. *Likewise also the cup after supper,* it appears that our Saviour consecrated the bread *at* supper, and the wine *after* it. For the reason of this, depending upon ancient customs, see Grotius.

Ver. 26, 27, 28, 29. *And as they were—in my Father's kingdom.*] Compare this whole passage with Luke xxii. 16, 17, 18, 19, 20. And observe, 1st, That we must carefully distinguish between the *Paschal supper,* and our *Lord's supper.* The former is here *celebrated* by our Lord and his Apostles, as having *long obtained* in the Jewish Church: the latter is now *first instituted* by him, as to be for ever *hereafter* observed in the Christian Church. 2dly, That those words in Luke v. 17. *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves,* relate wholly to the *Paschal supper.* The institution of the Sacrament of the *Lord's supper* does not begin till ver. 19. and is contained in that, and the next verse. 3dly, That what our Saviour says concerning his *NO MORE eating, and drinking, &c. UNTIL, &c.* is in Luke to be understood entirely of the *Passover*; in Matthew, and Mark, of the *Lord's supper.* Therefore, 4thly, That he spoke those words *twice,* in the *main substance,* I mean; though with *some variation*; *first* as relating to the *Passover*; and *then* as relating to the *Lord's supper.*

Ver.

Ver. 27. *Took the cup.*] i. e. *After supper*, as above. St. Luke *expresses* that circumstance; St. Matthew and St. Mark *omit* it.

Ver. 29. *I will not drink henceforth—until I drink it new with you in my Father's kingdom.*] By his *Father's kingdom*, or (as it is in St. Mark and St. Luke) the *kingdom of God*, he means the *Gospel-state* established, the *kingdom of God*, and *Christ*, erected at his resurrection, (for it is *his kingdom*, as well as his *Father's*, he being king in *subordination* to his Father: see Psal. cx. 1. 1 Cor. xv. 24.) and confirmed when he *sate down at the right hand of power*, &c. To *drink this wine new*, is to drink it when that *blood of the new Covenant*, which was represented by the *wine*, is actually shed, and a *new feast* instituted in *commemoration* of it. If you still ask, *How*, and *when*, did Christ *drink* this wine *with them*? One answer is, He did it partly in a *figurative* sense, by giving them *power*, and *authority*, which they were *partakers* of *with him*, and *he with them*; fulfilling the promise made to them, Luke xxii. 29, 30. *I appoint to you a kingdom*, &c. and ye shall eat and drink WITH ME at my table, in my kingdom. In what sense soever *they* are said to *drink with him*, he must be said to *drink with them*. Nor is it strange, especially in *mystical* and *prophetical* sayings, that the same word, or expression, should be used both *literally*, and *metaphorically*, in the same sentence. Thus chap. viii. 22. *Let the dead bury their dead*. See the note there. And John xiii. 14. the *washing of feet* in the same sentence is used first *literally*, then *figuratively*. Another answer is; By *drinking* the wine *new* in his kingdom, is meant the *happiness of heaven*; which in Scripture is often represented by the metaphor of a *banquet*. The *different senses* of the word *wine*, the *literal* and the *figurative* one, have been just now taken notice of.

Ver. 31. *Ye shall be offended—It is written, I will*
N 4
smite

smite the shepherd, &c.] For the word *offended*, see note on chap. xi. 6. xviii. 6. As to the prophecy here quoted, it is from Zechar. xiii. 7. And there it is, *Smite the shepherd*; not *I will smite, &c.* How is this accounted for? ANSW. God, in the place referred to, speaks to his *sword*, and *bids* it *smite*; which is all one as if he had said, *I will smite*. It is usual with our Saviour and his Apostles to cite the Scriptures of the Old Testament, so as to express the *sense* and *substance* of them, but not in the *very same words*.

Ver. 32. *But after I am risen, I will go before you into Galilee.*] As if he should have said; “However, do not despair; I will rise again: and *after I am risen, I will go, &c.*” See chap. xxviii. 7. 10. 16.

Ver. 34. *Before the cock crow, thou shalt, &c.*] OBJ. St. Mark has it, *before the cock crow TWICE*; the other three Evangelists have not that word. ANSW. No inconsistency in this. Our Saviour, doubtless, used that word; otherwise St. Mark would not have inserted it. But it might very well be omitted by the other three, because the *SECOND cock-crowing* was always understood by *THE cock-crowing*, unless some word (as the *first*) were added to determine the contrary. For this customary way of speaking, among Gentiles, as well as Jews, see the Commentators at large. As St. Mark only has the word *twice* in our Saviour’s *speech*, so he only, in *relating* the *fact* afterwards, mentions the *cock’s crowing twice*, once after Peter’s *first* denial, and once after his *third*. But the same is of course to be *supposed* in the narrative given us by the other three Evangelists; though there was no need of their *expressing* it.

Ver. 45, 46. *Sleep on now—Rise, let us be going.*] How could he in the same breath bid them *sleep on*, and bid them *rise* and be *going*? ANSW. 1. The former clause may be rendered *interrogatively*, *Do ye yet*

yet sleep^a? Or, 2. It may be rendered, *Sleep hereafter, at another time*; [not now.] Or, 3. It must be understood *ironically*, and by way of rebuke.

Ver. 52. *All they that take the sword, shall perish with the sword.*] Either thus; “They who use the sword to resist the lawful magistrate, though acting unjustly, shall justly die by the sword of the magistrate:” or thus; “The Jews, for putting me to death by the sword of the Romans, shall themselves perish by the sword of that people.”

Ver. 60, 61. *False witnesses—said, I am able to destroy, &c.*] This was *false witnessing*. For John ii. 19. he said not, *the temple of God*, but *this temple*; meaning the temple of his *body*: he said not, *I am able to destroy, &c.* but [*do you*] *destroy, &c.*: he said not, *build it*; but, *raise it up*.

Ver. 68. *Prophecy who it is that smote thee.*] For being *blindfolded*, [Mark xiv. 65.] he could not see who it was.

Ver. 69, 70, &c. *Peter sate without in the hall; and a damsel came to him, &c.*] To reconcile some seeming *contrarieties* between the Evangelists in their relation of *Peter's denying Christ*, we must observe, 1st, That whereas St. Matthew says Peter sate, St. John says he stood; he might very well do *both*, sometimes sit, and sometimes stand. 2dly, Whereas it is *here* said, ver. 69. that he sate *without*, and yet, ver. 58. that he followed Christ into the High Priest's palace; both are true: he was *without* that *place*, that *room*, or *hall*, where our Saviour was examined by the Council; but *within* the walls of the palace. And he went out of it, ver. 75. 3dly, Whereas the damsel *here*, ver. 69. says to Peter, *Thou wast with Jesus*; but the person in John xviii. 25. *Art not thou one of his Disciples?* The *question* in St. John, according to the way of speaking in Hebrew, (and indeed in *all* languages),

^a Καθιδέετε τὸ λοιπὸν;

may be equivalent to an *affirmation*. Thus (to omit many other instances) that expression which frequently occurs in the Old Testament; *Are they not written in the book of the Chronicles?* i. e. they are written. Then for the other part of the objection, his *Disciples* (and they *only*) being with him, when he was apprehended; to be *then with him*, and to be *one of his Disciples*, must be the same thing. 4thly, Whereas it is said *here*, ver. 71. that *another maid* saw him, and Mark xiv. 69. that *THE maid saw him again*^a; (for so, some object, it ought to be rendered, not a maid, as it is in our version;) which means *the same maid* as before: it is true, the original words in St. Mark seem at *first sight*, and in the *most obvious* construction, to imply what the objection supposes. But still they *may be* rendered as they are in our version; and that is sufficient: St. Matthew's authority determines it to this sense. For the argument on the other side drawn from the import of the *article* prefixed, &c. see it fully answered by the Critics, Grotius especially. 5thly, Whereas the *second* person, by whom Peter was charged, is *here*, ver. 71. called *another maid* or *woman*, ἄλλη: and in Mark xiv. 69. a *damsel*: in Luke xxiv. 58. it is *another* in the *masculine* gender, ἕτερος: and Peter answers, *MAN, I am not*. A *close consideration* of the words will solve all these difficulties. A *damsel*, it is true, said the second time, *This man was with Jesus*; but then she said this not to Peter, but to *them that were there*, ver. 71. in this chapter: to *the standers by*, Mark xiv. 69. Comparing therefore Matthew and Mark on the one side, with Luke on the other, the whole account is this; The *MAID* said to the *company* round about her, *This man was*, &c. *ONE*, a *MAN*, of the company, taking up the words, turns them upon Peter himself, speaking directly to

^a ἡ παιδίσκη ἰδῶσα αὐτὸν πάλιν.

him : *Thou also* [as this MAID says] *art one of them : and Peter said, MAN, I am not.*

Ver. 70. *I know not what thou sayest.*] i. e. What thou meanest.

CHAP. XXVII.

VERSE 3. *Then Judas—when he saw that he was condemned, &c.]* When he found that Jesus was really *condemned*, and like to be *put to death*; which perhaps he thought he would *not* be.

Ver. 5.—*Went, and hanged himself.]* In Acts i. 18. it is, *fell headlong, and burst asunder, and all his bowels gushed out.* Either therefore he *hanged himself* in such a manner, that he *fell down*, and *burst*; or else *threw himself down some precipice*; and then the word, which we render *hanged himself*, must signify only in general *destroyed himself*. The first account is much the best ^a.

Ver. 7. *They took counsel, and bought with them* (i. e. with the thirty pieces of silver) *the potter's field.]* A field near Jerusalem, called by that name. But, OBJ. It is here said the *Chief Priests* bought it; Acts i. 18. that *Judas* bought it. ANSW. *Judas* bought it; i. e. *bargained* and *agreed for* it, at the price of the thirty pieces, for his *own use*; but he having *not paid* the money, but afterwards refunded it; the *Chief Priests* complete the purchase of the same field, and apply it to the *public use* here mentioned.

Ibid. *To bury strangers.]* i. e. *Aliens, Heathens*, who should die at Jerusalem, or near it; the Jews accounting it a *pollution* to have Gentiles buried promiscuously with *themselves*.

Ver. 8.—*Called the field of blood.]* Called; not by

^a ἀνήγατο is strictly, and properly, *hanged himself*.

the *Chief Priests* themselves, who purchased it, but by the *common voice* of the *people* in a *proverbial* way. "The field of blood;" i. e. *bought with the price of blood; innocent blood.*

Ver. 9. *By Jeremy the Prophet.*] OBJ. There are no such words in all Jeremy's Prophecy; they are in Zech. xi. 13. ANSW. 1st, In some *very ancient* copies it is, *by the Prophet*, without the name of Jeremy. St. Augustine says there were such copies in his time. And the Syriac and Perfic versions have not that word. 2^{dly}, There were *Apocryphal* books of Jeremiah, (St. Jerom says he saw one, in which *this very passage* was,) which, though not received into the Canon, contained many excellent things. And the writers of the New Testament, in several places, refer to such uncanonical books: as St. Jude to the Prophecy of Enoch, and the Assumption of Moses; and that of St. Paul, Ephes. v. 14. *Awake thou that sleepest*, &c. is said to be taken from Jeremiah's Apocrypha. The names of Jannes and Jambres, mentioned by the same Apostle, are not in the Old Testament, but taken from an Apocryphal writing; and the author of the Epistle to the Hebrews, chap. xi. 35, &c. plainly refers to the history of the Maccabees. 3^{dly}, There is something even in Jeremiah's Prophecy *nearly related* to that of Zechariah xi. 13. See Jer. xxxii. ver. 7, 8, 9. to ver. 14. *put them in an earthen vessel*, or a *potter's vessel*, &c. and so in this quotation made by St. Matthew, there is a *coalition* of *two* prophecies; and Jeremiah being the *superior* Prophet, he only is mentioned. Of this kind there are many other instances ^a. After all, this matter may be well enough accounted for, by a mere error of the transcribers, writing Jeremiah for Zechariah; as the words were anciently *abbreviated* ^b. See the Critics.

^a See them cited by Glassius in loc. apud Pol. Synopf. p. 662.

^b $\text{I}\bar{\epsilon}$ for $\text{Z}\bar{\epsilon}$, or $\text{I}\rho\bar{\epsilon}$ for $\text{Z}\epsilon\bar{\upsilon}$.

Ver. 28. *A scarlet robe.*] In *mockery* of his pretended *kingship*. But here, OBJ. Mark and John say it was a *purple robe*. ANSW. *Purple, scarlet, and crimson*, though different colours, resemble each other, and are often used promiscuously^a, especially when applied to *rich and royal robes*.

Ver. 32. *Him they compelled to bear his cross.*] i. e. *part of the way*: for at first he bore it *himself*. John xix. 17.

Ver. 34. *Vinegar mingled with gall.*] OBJ. In Mark xv. 23. it is *wine mingled with myrrh*. ANSW. *Vinegar is sour wine*; and the word *χολή*, here rendered *gall*, and the Hebrew word, *שן*, Psal. lxix. 22. might be rendered *something bitter*; as *myrrh* is.

Ver. 44. *The thieves also which were crucified—cast the same in his teeth.*] OBJ. Luke (chap. xxiv. 39.) says it was but *one* of them; the other was *penitent*. ANSW. 1st, They might *both* upbraid him *at first*; yet, *afterwards*, *one* of them, seeing the *miracles*, and our Saviour's *meekness*, and *patience*, &c. might *believe* in him; and so *rebuke* his companion. 2dly, It is very common both in the Scriptures, and other writings, when *one*, out of *two* or *more*, does or says a thing, it being *indefinite* or *undetermined* WHO, or WHICH of them it was, to express it not in the *singular*, but in the *plural* number. See chap. xxvi. 8. compared with John xii. 4, 5. Heb. xi. 37. Matth. xxi. 2. compared with Mark xi. 2.

Ver. 45. *Now from the sixth hour—to the ninth hour.*] The sixth hour, according to us, *noon*, or *twelve o'clock*. The ninth; *three* in the afternoon. Take in here Mark xv. 25. *And it was the third hour; and they crucified him*: with John xix. 14. *About the sixth hour,—he [Pilate] saith unto the Jews, Behold your king*. OBJ. According to these two, Mark and John, put together, Christ was *condemned* by Pilate

^a See Hor. Serm. 2. vi. 102, 103. collat. cum v. 106.

about three hours *after* he was crucified. ANSW. The matter may be well enough accommodated according to the Jewish computation *only*; as learned Commentators have shewn: [see them upon the place.] But I choose the following account as the *easiest* and best. St. Mark says the third *hour*, according to the Jewish reckoning; i. e. *our nine* o'clock in the morning. But St. John, writing after the destruction of Jerusalem, and of the Jewish polity, computes in the Roman way, and so the *sixth hour* signifies (as it does with us) *six o'clock*. By which observation these two places are fully reconciled. Upon the whole therefore, according to this verse of St. Matthew; and those of St. Mark and St. John, joined together, Pilate delivered up our Saviour to the Jews about *six* in the morning; they crucified him about *nine*; the preternatural darkness began at *twelve*, and continued till *three*; soon after which our Saviour expired.

Ibid. *Darkness over all the land.*] Or, as it may well be rendered, *over all the earth*. The former can mean only the land of Judæa; the latter must mean all parts of the world, where the sun was not below the horizon. Many passages in history of good credit determine it to the latter.

Ver. 48. *A sponge—and put it upon a reed.*] John xix. 29. it is, —*filled a sponge, and put it upon hyssop*. The long stem of the hyssop might itself be a kind of reed; or (which I rather choose) the *hyssop* was put upon a reed, and the *sponge* upon the *hyssop*.

Ver. 51. *The veil of the Temple, &c.*] In Solomon's Temple the *partition* between the *Sanctuary* and the *Holy of Holies* was a *wall* of a cubit thick. In this last Temple it was a *veil*, i. e. a *curtain*, a piece of *hangings*, or *tapestry*. There was likewise another veil between the *Sanctuary* and the *outer Temple*. Which of them is here meant, or whether both are meant, is uncertain.

Ver.

Ver. 54. *When the Centurion, and they that were with him—saw the earthquake—they feared greatly, saying, Truly this was the Son of God.*] In Luke xxiii.

47. the Centurion *only* is mentioned; who said, *Certainly this was a righteous man.* But here is no inconsistency. The Centurion said, *This was a righteous man*; others, who were with him, said, *This was the Son of God.* And very likely the Centurion himself, and the standers by, might say *both*.

Ver. 64. *Be made sure.*] i. e. *Be sealed, watched, guarded; every way secured.*

Ibid. *The last error shall be worse than the first.*] i. e. The people shall be deceived more than ever.

Ver. 65. *A watch.*] i. e. *A guard of soldiers.*

CHAP. XXVIII.

VERSE 2, 3, 4, 5, 6.—*The angel of the Lord descended—He is not here; for he is risen.*] Concerning these facts, as severally related by the four Evangelists, (compare this place with Mark xvi. 1, 2, &c. Luke xxiv. 1, 2, &c. John xx. 1. 11, 12, &c.) OBJ. 1. Matthew and Mark mention but *one* angel; Luke and John mention *two*. ANSW. 1. *Two* there certainly were: otherwise Luke and John would not have said so: but that is not *contradicted* by those who name *only one* of them. 2. Though there were *two*, yet *one of them* was more especially to be taken notice of, as being the more eminent, the *only one* who spoke, &c. Upon such occasions the *singular* and *plural* numbers are sometimes *mixed* and *confounded* with each other. See Gen. xviii. 1, 2, 3, 4. See also my second note on the 28th ver. of the viiiith chapter of this Gospel. And whereas it is said in Luke and John, that **THEY** said, &c. as if they *both* spoke; to
account

account for this, see note on chap. xxvii. 44. and the other places there referred to. OBJ. 2. In Matthew the angel who spoke is said to have *sate upon the stone*, which he had rolled away from the sepulchre: in Mark and John, he is said to be *sitting in the sepulchre*. ANSW. Both very true. He might *first* sit upon the stone; *afterwards* go into the sepulchre, and sit there. OBJ. 3. Luke represents the two angels as *standing*; the other three represent the angel, or angels, as *sitting*. ANSW. 1. The words in the original of St. Luke, ἐπίσησαν αὐταῖς, ought to be rendered not *stood by them*, but, were *suddenly present with them*. (Let the learned reader see Luke ii. 9. Acts xii. 7. xxiii. 11.) So that the *posture* of *standing* is not there implied. Or if it were, yet, 2. They might (as I answered, in effect, to the foregoing objection) stand *at first*, and sit *afterwards*.

Ver. 14. *We will persuade him, and secure you.*] i. e. We will by our *interest* in him, or *money* given to him, *prevail with him* to take no notice of your *supposed negligence*, and so you will be *secure* from punishment.

Ver. 15. *And this saying is commonly reported among the Jews unto this day.*] The meaning is, either, 1st, That this *story* of the *body's being stolen* was industriously *spread abroad* among the people by the *Sanhedrim*: or, 2dly, That this *confederacy* between *them* and the *soldiers* to make this *senseless lie*, could not be kept so *secret*, but that it *took air*, and was ridiculed in *common discourse*: I say *senseless lie*; for it *confutes itself*. If they were *asleep*, how could they know *who* stole him away? or that he was stolen away *at all*?

THE END OF THE FIRST PART.

EXPLANATORY NOTES

UPON THE

FOUR GOSPELS,

IN A NEW METHOD.

For the use of all, but especially the unlearned English Reader.

PART II.

Containing all the difficult Passages in the Gospels
according to St. MARK, St. LUKE,
and St. JOHN.

UNIVERSITY OF TORONTO

LIBRARY

130 St. George Street
Toronto, Ontario

1967

EXPLANATORY NOTES

UPON THE

GOSPEL ACCORDING TO ST. MARK.

CHAP. I.

VERSE 12. *The Spirit driveth him, &c.]* i. e. The Holy Ghost by a *strong impulse* moveth him.

CHAP. II.

VERSE 4. *They uncovered the roof;—and when they had broken it up, they let down the bed, &c.]* See note on Matth. x. 27. Besides that the roofs of their houses were *flat*, there was a *door* level with the roof, and a part of it. By *uncovering* the roof therefore is meant opening this door; by *breaking it up*, opening it with *force*, and *violence*; and perhaps making some *breach* in it. But how did they *get up* to the roof, without *entering* the house? **ANSW.** There were *stairs*, or a fixed *ladder*, on the *outside*. See Mark xiii. 15. See also, for a *full account* of the whole matter, *Miracles of Jesus vindicated*, part iv. p. 26, 27, &c. In Luke v. 19. it is, *let him down through the tiling*; i. e. through the roof, which, except the door, was paved with *tiles*. See *Miracles*, &c. as before.

Ver. 26. *In the days of Abiathar, &c.]*

OBJ. I. How *Abiathar*, when it appears from

1 Sam. xxi. that *Abimelech* was then High-Priest, and it was *he* who gave the shew-bread to David? ANSW.

1. *Abiathar* was *Abimelech's* son, and perhaps was called so from his father, who might have *both* those names. 2. It should be rendered *about*, rather than *in*, the days of *Abiathar*; who was High-Priest *soon after*. For the use of the particle *ἐν*, in that sense, see Dr. Hammond upon the place.

OBJ. 2. But still why is *Abiathar* named rather than *Abimelech*? ANSW. Because he was the more eminent person; High-Priest for *many years* under King David, with great dignity and lustre.

Ver. 27, 28. *The sabbath was made for man, &c. Therefore, the Son of man is Lord also of the sabbath.*] The latter of these two verses is explained in the note on Matth. xii. 8. and, considered *by itself*, has little difficulty in it. But the former verse, which is omitted by St. Matthew, casts some obscurity upon this. *The sabbath was made for man, and not man for the sabbath. For man*; i. e. for *the sake of man*. Now that, which was instituted for the sake of another, must yield to the *good* of that for *whose sake* it was instituted. Then he proceeds: THEREFORE *the Son of man is Lord also of the sabbath*. As if he should have said; "SINCE the case between *man* and the *sabbath* is as I stated it, there must be somewhere a *power of relaxing* the law, and dispensing with the *observation of it*; and that power is, above all men, *eminently in me*, who am *Lord of the sabbath*, as being the *Messiah*." That interpretation is not to be endured, which makes the *Son of man*, in this place, signify no more than *any man*; it being an expression every where else (almost an hundred times) *appropriated* by our Saviour to *himself*. Nor does the connection between *man* in the former verse, and *Son of man* in the latter, require any such exposition; as appears from what has been said.

OBJ. But was it not *lawful* for *any one* to do *some work*

work on the sabbath in cases of charity, or necessity? And does not our Saviour himself intimate as much, when he says, Matth. xii. 11. *What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will not lay hold on it, and lift it out?* ANSW. Yes: but sure every man is not therefore *Lord of the sabbath*. This expression implies not only the *lawfulness*, &c. but a *paramount power*, and *authority of dispensing*, both as to *himself* and *others*: which cannot be said of any *private person* whatsoever.

CHAP. III.

VERSE 4. *Is it lawful to do good on the sabbath-days, or to do evil; to save life, or to kill?]*

OBJ. 1. It is *unlawful to do evil*, and to *kill*, upon *all days*, as well as the *sabbath*; and as *lawful to do good* on the *sabbath-day*, as on *any other*. How then come the questions to be put in this manner? ANSW. Reduce the *questions* to *propositions*, and that will make it plain. It is *lawful to do good* on the *sabbath-day*; and *not to do good*, when one has an opportunity for it, is, in effect, to *do evil*; which is certainly *unlawful*: it is *lawful to save life* on the *sabbath-day*; and *not to save life*, when one *can*, is, in effect, to *kill*; which is *unlawful*.

OBJ. 2. But still why could not this cure have been deferred till the *next day*? That makes very little difference. ANSW. 1. That is more than any body knows: the man might have been dead before the next day. 2. The thing itself was *good* even on the *sabbath-day*; therefore why should it be deferred *at all*? 3. To suffer a man to be in misery even for a day, when one may prevent it, *partakes of*, in some measure,

measure, and is *reducible to*, the sin of *killing*. For the rest, see the last note in the foregoing chapter, and that on Matth. xii. 12.

Ver. 17. *Sons of thunder.*] Because of their *zeal*, and *fervent, powerful* preaching. For the word *Boanerges*, let the learned consult the Critics.

Ver. 21. *His friends—went to lay hold on him : for they said, He is beside himself.*] The word $\epsilon\tilde{\xi}\epsilon\sigma\eta$ may be rendered, *is fainting*, or *swooning*; suppose, through *fatigue*, and *want of food*. See ver. 20. And then their *laying hold* on him must mean *supporting* him, &c. But the better rendering is, *beside himself*, or *distracted*; and then *laying hold on him* is plain. *His brethren did not believe in him*. John vii. 5. QU. But what *ground* was there for this suspicion of *madness*? ANSW. His *excess of zeal*, neglecting *his food*, taking (as they thought) so much *fruitless pains*, &c.

CHAP. IV.

VERSE 10. *When he was alone, they that were about him, &c.*] OBJ. If there was *company* about him, how could he be *alone*? ANSW. *Alone*, with respect to the *multitude* from which he was *retired*; not *wholly* so. *Alone* often means the same as *in private*. It is often said, “*Now WE are alone,*” &c.

Ver. 11. *To you it is given—But to them that are without, &c.*] See note on Matth. xiii. 11, 12, 13, &c. The Jews usually called the Heathen *those that are without*: our Saviour therefore here applying that name to the Jews themselves, seems to intimate that they shall speedily be *rejected*, and the *kingdom of God* be taken from them; as he elsewhere speaks.

Ver. 13. *Know ye not this parable? How then will ye know all parables?*] i. e. If ye understand not so *easy* a para-

a parable as this, how will ye understand *all*, even the *most difficult* ones ?

Ver. 14. *The word.*] i. e. The word of God.

Ver. 15. *These are they by the way-side, &c.*] That is, says Dr. Whitby, *These are they who are represented by the seed sown, &c.* But sure the *persons* are not represented by the *seed* sown; but by the *earth, ground, or land*, on which it is sown. The same is to be said at ver. 16. 18. 20. More of this in the next note.

Ver. 20. *These are they which are sown on good ground, &c.*] The words, σπρέντες, and σπειρόμενοι, rendered *sown* in this parable here, and Matth. xiii. do not signify *sown* in the sense of *seed*, but in the sense of *ground*, that is *sown*; *men* being compared not to the *seed*, but to the *ground*. Therefore the words here ought not to be rendered, *They that are sown upon good ground*; but, *They that are sown* (i. e. *receive the seed*) *in a good soil*; themselves *being that soil*.

Ver. 21. *And he said unto them, Is a candle—under a bushel, &c.*] See note on Matth. v. 14, 15. Here the *different application* of the words is only to be observed. He had *explained* the parable of the sower, and then immediately adds, *Is a candle brought to be put under a bushel, &c.* As if he had said; “As a candle ought not to be hid—but set in a candle-stick, &c.—so you, whom I have instructed and enlightened, by *explaining* this parable, and many other ways, ought to enlighten the world, to instruct, and convert, &c.”

Ver. 22. *For there is nothing hid—come abroad.*] See note on Matth. x. 26, 27. Here again the *application* of the words is somewhat *different* from what it is *there*. He had said, that as he enlightened *them*, they ought to enlighten *others*. Then adds, *for there is nothing hid, &c.* i. e. “Though it be fit *at present* to conceal *some things* from the multitude, because of their prejudices and incapacity; yet in a *little time all* these things must be *published* to the world.”

Ver. 24. *Take heed what you hear.*] In Luke viii. 18. it is, *how you hear*. In that place the Greek word, βλέπετε, is rightly rendered, *take heed*: here it should be rendered, *consider*, or *attend to*. “*Take heed how you hear*; i. e. *with what temper or disposition*: but *attend to*, and *consider*, *WHAT you hear*; i. e. *from me*; the doctrines which I teach.”

Ibid. *With what measure ye mete, &c.*] Here likewise the *application* of the words is *different* from what it is in another place. In Matth. vii. 2. the meaning of them is; “*As we judge others, so shall we be judged ourselves.*” Here the sense and connection is this: “*Attend to*, and *practise*, what I teach. “*For in proportion as you improve, and make good use of, your present advantages, so will God afford you greater grace and assistance.*” Therefore it follows in the very next words; *and unto you that HEAR* (i. e. both *hear*, and *obey*, or *practise*, as the word is often used) *shall more be given.*

Ver. 25. *For he that bath, to him shall be given, &c.*] See the note on Matth. xxv. 29.

Ver. 26, 27, 28, 29. *So is the kingdom of God, as if a man should cast seed, &c.—putteth in the sickle, because the harvest is come.*] This parable, which is recited by none but St. Mark, seems to relate only to the *good ground*: for that alone brought forth fruit to *perfection*. Thus therefore: As a man having sown seed; it springs up, increases, and ripens, he *knowing not how*, and taking *no care*, or *thought*, about it; so the seed of God’s word sown in a good heart, grows, and brings forth fruit, though we *know not how* his grace operates within us. And as the husbandman reaps his corn when it is ripe; so Christ, at the end of the world, sends forth his angels, and gathers his good seed, i. e. good Christians, into his heavenly mansions. See Matth. xiii. 30. 38.

OBJ. 1. Here, and in Matth. xiii. 30. 38. by the *seed*, or *corn*, are meant *men*; not (as elsewhere) the *word*,

word, and grace of God. See note on ver. 15. 20. ANSW. 1. It is true, the application of the similitude is so varied. But the *first* parable of the sower, that of the *tares*, and this *second* of the sower, are not the *same*, but three *different* parables. However, it must be owned that in this last, *itself*, the application is so varied. Therefore, 2. The good seed is *properly* the word, and grace, of God; but by a *metonymy* the *persons* are called so who *have that seed* sown in them, and *by it grow up*, as *seed* does, to perfection, and life eternal.

OBJ. 2. Our Saviour being here meant by the sower; can it be said that he *sleeps*, and that the seed of his word, and grace, *groweth up* he *knoweth not how*?

ANSW. This, though not applicable to *him*, yet is spoken *as if it were*; it is spoken *after the manner of men*: the case is so *among us*; and that is sufficient in a *parable*; which is not obliged to answer in *all circumstances*. See notes on Matth. xx. 1, &c. xxv. 15. The meaning is; it *groweth up gradually*, and *insensibly*.

Ver. 27.—*Sleep, and rise, night and day.*] i. e. *sleep by night*; and *rise, and wake, by day*.

Ver. 29. *Is brought forth.*] It should be rendered, *is ripe*^a: as it is in the margin of our version.

Ver. 33. *He spake, &c. as they were able to bear it.*] i. e. He spake *obscurely*; by *little and little* discovering the truth, as they were capable of bearing it: not (as some interpret it) in the most *easy* and *intelligible* manner; for that is inconsistent with ver. 11, 12.

Ver. 36. *They took him, even as he was in the ship.*] *Took him*; i. e. *set sail*, and *carried him away*. *Even as he was in the ship*: i. e. in the *same* ship, out of which he had been preaching.

^a Παράδω. For that word see the Critics.

CHAP. V.

VERSE 39. *The damsel is not dead, but sleepeth.*] i. e. Though she be *really* and *naturally* dead; yet she will be dead for so *little* a time, that her death will *seem* to be no more than a *sleep*; from which I will immediately raise her.

CHAP. VI.

VERSE 13.—*Anointed with oil many that were sick, and healed them.*] The *anointing* was a mere *ceremony*; for that could not *cure* the diseases. The healing was *miraculous*, and without *human* means.

Ver. 20. *Observed him.*] It may be rendered *preserved*, or *kept* him, [συντηρήσει,] i. e. from the malice of Herodias.

CHAP. VII.

VERSE 19. *Purging all meats.*] i. e. *Carrying off* the *dregs*, and *gross*, *unclean* parts of them; what *remains* in the *body* being turned into *nourishment*.

Ver. 34. *He sighed.*] Or *groaned*, as it should rather be rendered. [ἐστενάξε.] QU. But *why* did he *sigh*, or *groan*, upon this occasion? ANSW. In pity to the *infirmities* and *miseries* of mankind.

CHAP. IX.

VERSE 12. *And how it is written of the Son of man, that he must, &c.*] An elliptical sentence; to be supplied thus. *And [he moreover told them] how it is written, &c.*

Ver. 13.—*Elias is come, and they have done to him, &c.—as it is written of him.*] The last words, *as it is written, &c.* relate to *Elias is come*; the words between, *and they have done, &c.* being, as it were, in a parenthesis. Of this transposition of words there are many instances in Scripture. See Whitby, and the *Synopsis Critic.* upon the place.

Ver. 15. *All the people, when they beheld him, were greatly amazed.*] **Q**U. *Amazed at what?* **A**NSW. At some remainder of the glory of his *transfiguration*, which was yet visible in his countenance.

Ver. 24. *I believe; help thou my unbelief.*] *My unbelief; i. e. my weak and imperfect faith.*

Ver. 30. *Passed through Galilee; and would not that any man should know it.*] *i. e. He went as secretly as possible, that he might not be hindered by company from being at Jerusalem at the time he designed; and that he might, in the way thither, converse privately with his Disciples.*

Ver. 31. *For he taught his Disciples, &c.*] The import of the particle *for* is explained by the last clause of the foregoing note.

Ver. 35. *If any man desire to be first, the same shall be last of all, and servant of all.*] *i. e. He shall be most highly honoured, who, for the sake of doing good, submits to the lowest offices.—Shall be last; i. e. let him be last. Or thus; which amounts to the same sense: If any man be ambitious of the first place, he shall for that very reason have the last.*

Ver. 37.—*Not me, but him that sent me.*] *i. e. Not me*

me only, but, &c. The word *only* is often *understood*, not expressed.

Ver. 38, 39. *And John answered—We saw one casting out devils in thy name;—and we forbid him, &c. But Jesus said, Forbid him not—lightly speak evil of me.] Casting out devils; i. e. really, and truly; not like the Exorcists: see note on Matth. xii. 27, 28. The man here spoken of was probably one of John's Disciples; well affected to our Saviour, though not as yet one of his followers. Followeth not us; i. e. joineth not himself with us, who follow you; is not one either of the twelve Apostles, or of the seventy select Disciples. In Luke ix. 49. it is, followeth not [thee] WITH us.—There is no man which shall do a miracle in my name, that can lightly, &c. Lightly; in the original it is soon, [ταχὺ,] i. e. easily. “It cannot well be that a man, who “works a miracle in my name, should speak evil of “that name by which he works it.” Here is more intimated than is expressed; viz. that such a one already believes, and will shortly make an open profession of his faith.*

Ver. 40. *For he that is not against us is on our part.] “And much more is he on our part, who has “not only done nothing against us, but something “for us, as he seems to have done, who worked a miracle in my name.” Qv. But how is this reconciled with what he says, Matth. xii. 30. He that is not with me is against me? ANSW. Proverbial sayings and aphorisms are sometimes used both affirmatively and negatively; and both true, in different senses, and in different respects. Thus that of the Pythagoreans; Go in the public road; Go not in the public road^a. Meaning, I suppose, “In some cases conform to the “common customs; in others not.” And that of Solomon, Prov. xxvi. 4, 5. Answer a fool according*

^a Δεωφόρω βαδιζειν. Δεωφόρω μὴ βαδιζειν.

to his folly—*Answer not a fool according to his folly*; both very proper upon *different occasions*, for the *reasons* there given. Thus here: “He who, upon *principle*, and in the *fixed purpose* of his *mind*, is not *with me*, is, in effect, *against me*. (See the reasons in note on Matth. xii. 30.) But a man, who *in fact* has *as yet* done nothing for us, may however be *well inclined* to us; and we ought to *treat him as if he were* so: unless we knew the contrary; which is not the case here. For the man has done nothing *against us*: nay, *seems to be on our side*.”

Ver. 41. FOR *whosoever shall give you a cup of water—shall not lose his reward*.] The *connection* thus: “The man we are speaking of is to be looked upon as *one favouring our cause*, [and to be in some measure *rewardable for it*:] FOR *whosoever* does us *any service*, though no more than *giving a cup of water—shall not lose*, &c. Much less shall a man, who casts *out devils in my name*.”

Ver. 42. *And [on the contrary] whosoever shall offend—cast into the sea*.] The *connection* thus: As, on the one hand, *whosoever in the least* contributes to the *spreading* of Christianity, shall not *lose his reward*; so, on the other, *whosoever* does any thing to *binder* it, or *discourage* the *meanest* of its professors, shall be *severely punished*. For the rest, see note on Matth. xviii. 6.

Ver. 43, 44—48. *And if thine hand offend thee, &c.*] See note on Matth. xviii. 8, 9.—*The worm dieth not*; i. e. the *gnawing worm* of a guilty conscience.

Ver. 49, 50. *For every one shall be salted with fire; and every sacrifice shall be salted with salt. Salt is good; but if the salt hath lost its saltness, wherewith will ye season it? Have salt in yourselves; and have peace one with another*.] To be *salted with fire* may seem a strange expression; and yet to be *fired with salt* is often read in the Talmudical writings: [see Lightfoot upon the place in *Hor. Sacr.*] and *as salt as fire*, is a vulgar saying
in

our own language. After *salted with fire*, the word *and* should be rather *as*: for so the original participle, *καὶ*, is sometimes rendered. See *Synop. Crit.* p. 789. This being premised, take the whole passage thus: “ You will perhaps object, that the cutting off the “ *hand, foot, &c.* is very painful: but this is of no “ force. For pain you *must* endure, one way or “ other; either by resisting, and even cutting off, “ your corrupt affections here; or by being punished “ eternally hereafter. Every Christian, (who should “ *offer himself a sacrifice* to God, Rom. xii. 1.) that “ he may be acceptable, must be *salted with fire*, “ (the fire of *tribulation*, and *suffering*, *mortification*, “ and *self-denial*, and the *grace of God’s Spirit*, who “ is often *compared to fire*,) as *every sacrifice* [according “ to the Law. See Levit. ii. 13.] is to be *salted with “ salt*. *This salt*, this patient suffering, this grace of “ God, &c. must needs be *good*: but if by keeping “ the *offending members*, i. e. your vicious inclinations, “ you corrupt yourselves, [who are the *salt of the “ earth*, Matth. v. 13. see the note there,] how can “ you be recovered? Retain therefore this your *salt*, “ and *property of seasoning*, and *have peace, &c.*” It is ordinarily said [see Dr. Hammond upon the place] that *salt* is ^a a *symbol of friendship and peace*.

Others give a very different account of this *difficult passage*; [see it in Whitby, Hammond, and the *Synopsis* :] but it is liable to considerable objections; and I choose this, as by far the better interpretation.

^a Σύμβολον φιλίας καὶ εἰρήνης.

CHAP. X.

VERSE 12. *And if a woman shall put away her husband, &c.*] How comes this case to be put? The Law indeed permitted a *man* to divorce his *wife*; but not a *woman* to divorce her *husband*. ANSW. 1. A woman *leaving* her husband, *renouncing* him, &c. (as many have done,) may be said in a less proper sense to *put him away*, or to do something *like divorcing* him. 2. One Salome (as Josephus relates) had actually the insolence and impudence to send her husband a *bill of divorce*, contrary to the Law; and was imitated in it by Herodias.

Ver. 19. *Defraud not.*] QU. 1. What is the difference between this and the eighth Commandment, *Do not steal*; which is recited in this same verse? ANSW. It is certainly *reducible* to that: yet there are many kinds of *fraud*, which are not *direct* stealing. Since our Saviour therefore here recites the *other* Commandments of the second Table, i.e. those relating to our neighbours; he seems under these words to comprehend the *tenth*. As thus: “Be not *covetous* of what belongs to another; so as to use *any indirect* means of over-reaching him; though *you do not steal* from him, or *rob* him; as the *words are commonly and strictly used.*” QU. 2. Why should our Saviour here (and the same may be said of St. Paul, Rom. xiii. 8, 9. and of St. James, in his Epistle, chap. ii. 8. 11.) mention only the duties of the *second* Table, relating to our *neighbours*; not one of the *first*, relating to God? ANSW. 1. The *latter* are *understood* or *implied* in the *former*, by an argument from the *less* to the *greater*; since every man is much more *obliged* to God than to his *neighbour*. 2. The love of our neighbour is a certain *proof* that we love God; according to St. John’s doctrine in
many

many places of his first Epistle. 3. *Other* places of the New Testament must be taken in conjunction with *this*; and then both Tables are included. See particularly Matth. xxii. 37, 38, 39, 40. *Thou shalt love the Lord thy God, &c. and thy neighbour, &c. On these two commandments hang all, &c.* See likewise the note there.

Ver. 23, 24.—*HAVE riches—TRUST IN riches.*] The latter must explain the former. It is not a sin to *be rich*; but it is a sin to *trust in* riches. And even to *have* them is a *strong temptation to trust in* them.

Ver. 32. *Jesus went before them—And they were amazed; and as they followed, they were afraid. And again—he began to tell them, what things should happen unto him.*] He went *before* them, as a commander puts himself *at the head* of his troops in time of *danger*. They were *amazed*, and *afraid*; i. e. of his going to Jerusalem at that time, when persecution and death attended him. Which he was here so far from *dissenting*, that he *again began to tell them what things should happen to him*.

Ver. 35. *James and John, &c.*] With their *mother*, who *first* speaks in their behalf, Matth. xx. 20, 21. though it was the *joint* request of them *all*. And accordingly our Saviour, even in St. Matthew, answers them in the plural number; *YE know not, &c.* And *they* [James and John] *say, We are able*. But here, *Qu.* Is it not strange that they should have such *ambitious* thoughts about *dignity* and *precedency*, when they were in *amazement* and *fear*, and their Master had just before been discoursing of his *sufferings* and *death*? *ANSW.* Though he had been so discoursing, yet his *last* words were, that he would *rise again*. From whence they imagined that he would have a glorious *temporal kingdom*; and they hoped to have the *first preferment* in it.

Ver. 46. *And as he went out of Jericho, blind Bartimæus,*

mæus, &c.] As to this *one* blind man, and the *two* blind men, Matth. xx. 30. see the note upon that place. But,

OBJ. Here, and Matth. xx. 29. it is said, *As he WENT OUT of Jericho*; in Luke xviii. 35. *As he CAME NEAR to Jericho*. ANSW. The word in the original, ἐγγιζειν, does not always signify *coming near to*; but sometimes *being near to*. See the Critics. And he might be *near* the place, *going from* it, as well as *coming to* it. There is another very good answer in *Synopsis Critic.* on Matth. xx. 30. To which I refer the learned reader.

CHAP. XI.

VERSE 13, 14. 20, 21. *And seeing a fig-tree afar off—The time of figs was not yet.—No man eat fruit of thee hereafter.—The fig-tree—withered away.*

OBJ. 1. If the *time of figs was not yet*, why should he expect to find them upon *this*, or any *other* tree? And besides, it is certain in *fact* that *one* sort of figs *was* ripe at that time of the year, *viz.* at the *Passover*. [See the Commentators at large; and *Miracles of Jesus vindicated*, part iii.] ANSW. Though there was *one* sort of figs ripe at that time of the year, and so a man might *reasonably* hope to find *some*; yet there were but *few* of *that kind*, and so he was the *less likely* to find *any*; those which were more *common*, and in much *greater numbers*, being not ripe till autumn. The *latter* season therefore, being much *more plentiful* and *common* than this *early* one, was properly the *time of figs*; and of *this* it was true that *then* (at the *Passover*) it *was not yet come*. Our Saviour therefore thought [or rather, (for he *knew all things*,) in order to what was to follow, *acted as if he thought*] that this tree was of the *early* kind; but either found it to be

of the *later*; or found it indeed to be of the early kind, but *barren*. Here, I am sensible, it may be farther objected; if the *former* were the case, why should the tree be *curfed*, and *destroyed*, for not bearing fruit five or six months *before its time*? If the *latter*; the *time* of *that* tree's figs *was* come; and to say the time of the *other* sort was *not* come, is nothing to the purpose. To the *former* it may be replied, that our Saviour's design in this whole action being *typical*, and *parabolical*, he might at any time cause a tree without fruit to wither, (though it were no defect in the tree, but only on account of the season, that it had then no fruit,) to represent the fate of the fruitless Jews. For similitudes are not to be carried on beyond the *main thing* intended; nor obliged to answer in *all circumstances*, as we have often had occasion to observe. To the *latter*, we may take it thus: He found no fruit on *this* tree, though it was of the *earlier* kind, because it was *barren*; nor on *any other* in the way, because it was not as yet the *season* for *their* fruit. But though this may well enough solve the difficulty; yet, after all, 2dly, Dr. Hammond's answer seems to be more *easy* and *natural*. It was not a *seasonable year*, a *good season*, for that *early* fruit: for so the words of the original, $\kappa\alpha\iota\ \rho\acute{o}\varsigma\ \sigma\acute{\upsilon}\kappa\kappa\omicron\nu$, may well be rendered. And I wonder he did not add, that it is not said, *the time of figs was not YET*; there being no *yet* in the original. Had that been the meaning, another Greek particle, not ϵ , but $\epsilon\pi\omega$, should have been made use of.

OBJ. 2. Why should he be *angry* with a *tree* for not bearing fruit, or for any thing else? *Inanimate* things are not the objects of *anger*. ANSW. It is not to be conceived that any *wise man*, much less *our Saviour*, would be so *ridiculously angry*; nor is there, in the whole narration, the least hint of any such thing. But the *curse*, and *destruction* of the tree, was (as we before intimated,) purely *typical*, and *parabolical*; to repre-

represent the *barren state* of the Jewish nation, and the *punishment* due to them, and *speedily* to be inflicted upon them, for not bringing forth the *fruit of good works*. See Luke xiii. 6, 7, 8, &c. He spake also *this parable*. *A certain man had a fig-tree,—and he came, and sought fruit thereon, and found none. Then said he to the dresser of his vineyard—cut it down; why cumbereth it the ground? And he answering said, Lord, let it alone till I shall dig about it—and if it bear fruit, well: and if not, then after that thou shalt cut it down.*

OBJ. 3. What *right* had our Saviour to the fruit of this tree, if there had been any? ANSW. A very *legal* one. Deut. xxiii. 24, 25. *When thou comest into thy neighbour's vineyard, thou mayest eat grapes to thy fill, &c. And when thou comest into the standing corn of thy neighbour's, thou mayest pluck the ears, &c.* And there is the *same reason* for figs, and all other eatable fruits, as for *grapes*, and *corn*: and so the Jewish Doctors understood it. See Bp. Patrick upon that place, and *Miracles of Jesus vindicated*, part iii.

OBJ. 4. Our Saviour, in working miracles, generally does *good*, but here he does *hurt*; and besides, what *right* had he to destroy this fig-tree? ANSW. 1st, It is true, by his miracles he generally did acts of *beneficence*; but sure he might *sometimes* inflict *punishment* by them. [See the note on Matth. viii. 30, 31, 32.] And as the *greatest Prophet*, as the *Messiah*, he had an undoubted *right* to do so. 2dly, The owner of this tree, though never so good a man, must needs for his sins *deserve* a much severer punishment than this. 3dly, The whole Jewish nation was then devoted to destruction; which was shortly to be inflicted by our Saviour. Well therefore might *this fig-tree* be destroyed before the *universal ruin*; of which too this was a *type*. For the rest, see *Miracles vindicated*, as above.

Ver. 15. *And they came to Jerusalem; and Jesus went into the Temple, and began to cast out them that sold and*

bought, &c.] OBJ. St. Matthew, chap. xxi. places this fact BEFORE his *curfing the fig-tree*; St. Mark AFTER it. ANSW. Either he turned out thefe people two days together, or one of the Evangelifts neglected the *exaét circumftance of time*, as of no confequence; as indeed it is not. Other writers (mere human ones) often do the fame. See note on Matth. iv. 8. [p. 93. *The objection is this, &c.*] and on ver. 12.

Ver. 17. *My houfe fhall be called OF all nations the houfe of prayer.*] It fhould be,—*houfe of prayer TO, or FOR, all nations*^a. And fo it is in Ifa. lvi. 7. That part of the Temple, which thefe buyers and fellers profaned, was the *court of the Gentiles*; where profelytes of *all nations* were admitted to perform their devotions. See note on Matth. xxi. 12. The Jews, always *valuing themfelves* upon their own *peculiar privileges*, thought that becaufe this part of the Temple belonged to the Gentiles, whom they *defpifed*, it was *no profanation* to make the ufe of it they did: but our Saviour taught them otherwife.

Ver. 20, 21. *And in the morning—they faw the fig-tree dried up—And Peter calling to remembrance—behold the fig-tree which thou curfedft, &c.*] OBJ. 1. The deftruction of the fig-tree, and our Saviour's difcourfe to his Difciples confequent upon it, are *related differently* by St. Matthew, and St. Mark. The former represents *all* as done, and faid, at the *ſame time*; the latter, as upon *two ſeveral days*; the turning the buyers and fellers out of the Temple intervening between the two parts of this narration. ANSW. The relations are indeed *different*, as they very well may be, but not *inconfiſtent*. St. Mark's account is the more *particular* as to *time*, and other circumſtances; St. Matthew's more *general*, and *ſummary*. Nor was it required that both ſhould be *precife* as to *time*, &c. See the note on ver. 15. What St.

^a Οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

Mark says is certainly *true* in every circumstance, otherwise he would not have said it. And St. Matthew says nothing *contrary* to it: only it was not necessary that he should be so *particular* as the other. OBJ. 2. But St. Matthew says, the fig-tree withered away *presently*. According to St. Mark, the Disciples took no notice of it, till the *next morning*. And is not this *inconsistent*? ANSW. No. The word *presently* does not necessarily mean *instantly*, or that *same minute*: it often signifies no more than *very soon*; and *some hours* after is *very soon* for a thing of that nature. Besides, the tree might *begin* to wither *immediately* upon the pronouncing the words; and yet the Disciples, having no thought of such an event, and being in haste to pursue their journey, cannot be conceived *then* to take any notice of it: especially since the withering might *at first* be very *little*, and not so much as *visible*.

Ver. 22, 23. *Have faith in God. For—Whosoever shall say unto this mountain, Be thou removed—and SHALL NOT DOUBT in his heart, but shall BELIEVE that those things which he saith shall come to pass, he shall have whatsoever he saith.*] See note on Matth. xvii. 20. This cannot be understood of any *mere faith*, however *great*, but of faith in *conjunction* with the power of *working miracles*, which was conferred upon the Apostles, to whom our Saviour here speaks. *Whosoever* (i. e. *among you*, or who is *impowered*, as you are) *shall say unto this mountain, &c. he shall have, &c.* Nor can it be reasonably alleged, that this seems *superfluous*; since as those who have never so found a faith *cannot* do such works, *unless* they have the gift of miracles; so those who *have* that gift *can* do them, *whether* they have such a faith, *or no*. For that the latter is not true, appears from Matth. xvii. In which, after the relation of our Saviour's casting out a Devil, it follows, ver. 19, 20. *Then the Disciples—said, Why could*

could not we cast him out? And Jesus said unto them, *Because of your unbelief.* And then adds in almost the same words with these we are now considering; *If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.* Though they were endowed with the gift of working miracles, yet *faith*, and *stirring up the gift that was in them*, (as St. Paul speaks upon a not much different occasion, 1 Tim. iv. 14.) they could not *actually exert* that power, nor reduce it into practice.

And here it will be requisite to clear another difficulty. Can a faith, so *small* as a *grain of mustard-seed*, remove mountains? What can the *greatest* faith do more? I answer; Such a performance (as was said before) is not ascribed to *faith only*, whether it be *small*, or *great*; but to *faith in conjunction* with the *power* of working *miracles*; which those had, whom our Saviour there reproves. Nor did he mean (according to the strictest rigour of the words) that they had no faith bigger than a *grain of mustard-seed*; i. e. in effect, *none at all*; but that they had not *so much* of it as they *ought* to have had; which should have been *exceeding great*, considering the extraordinary advantages which they enjoyed. And therefore such a measure of it, which in *others* would have been *considerable*, in *them* was *next to nothing*. The phrase, *as a grain of mustard-seed*, is *proverbial* and *hyperbolic*: and the sense is, as if he should have said, according to the *common way* of speaking, *If you had any faith in you*; really meaning *as much as they ought* to have had, though the *diminishing* expression, uttered with *indignation*, seems to imply the contrary; *If you had any faith in you*; (for that which you have is a mere nothing, scarce so much as a *grain of mustard-seed*, considering your *privileges* and *advantages*;) that faith, joined with the gift of working miracles,

racles, which I have conferred upon you, would enable you to *remove mountains*. Which is strictly and literally true.

Ver. 24. *Therefore—What things soever ye desire when ye pray; BELIEVE that ye receive them, [shall receive them,] and ye shall have them.*] It is not to be imagined, from these words, that every *confident, groundless*, or, it may be, *enthusiastical* persuasion, that we shall certainly *have* what we *pray for*, will *actually* procure it. Because this is contrary to common sense and reason, as well as to other places of Scripture. But it must be a faith *well-grounded, rational, lively*, and *productive* of good works. And even then we are not to think ourselves *sure* of having our prayers answered *in kind*, or of obtaining every *particular* thing we pray for: because sometimes it may not be proper, and convenient for us. But only *in general* that such a faith is *absolutely necessary* in order to render our prayers effectual, and that by it we shall certainly *have* what we *ask*; or something which is *better* for us. This interpretation is confirmed by that of Matth. xxi. 22. in which our Saviour's words are recited with some variation: *All things whatsoever ye ask in prayer, BELIEVING, ye shall receive.* He does not say, *believing* ye shall receive those *very things*; but *believing* indefinitely. As for those words, *all things whatsoever*; they are explained before—provided they be good for us. See moreover note on Matth. vii. 7. For the *peculiar* and *distinguishing efficacy* of *faith* in *prayer*, see James i. 5, 6, 7.

Ver. 25. *When ye STAND praying.*] The Jews, as we do, sometimes prayed *standing*, sometimes *kneeling*. The word here does not relate to the *posture*, but to the *action*, or *thing* itself. The word *stand*, especially when joined to a participle, sometimes signifies to *be*, or *continue* to be, in such, or such an *action, state*, or *condition*. *STAND praying* therefore is the same as *ARE praying*.

CHAP. XII.

VERSE 8. *They killed him, and cast him out of the vineyard.]* In Matth. xxi. 39. it is, *they cast him out of the vineyard, and slew him.* But such transpositions (by the figure called *hysteron proteron*) are usual. However, I rather take this, with Grotius, for a Hebraism; they *killed him, AND cast him out, for they killed him BEING cast out*^a.

Ver. 44. *All her living.]* i. e. as much as she lived upon for a day.

CHAP. XIII.

VERSE 9. *You shall be beaten, and brought before rulers* — *FOR A TESTIMONY AGAINST THEM.]* It should be, *for a testimony UNTO them*^b. i. e. By this [your patient suffering, and preaching] you shall bear testimony to them of the truth of the Gospel. Were the other translation right, the sense would be; “that you may be *witnesses against* them, of their infidelity, and cruelty towards you.”

Ver. 18.—*That your flight be not in the winter.]* Because the days being short, and the roads bad, travelling is then inconvenient. In Matth. xxiv. 20. it follows, *nor on the Sabbath-day.* He speaks according to the opinion with which the Jews were then possessed, that it was *unlawful* to take a journey upon that day, though to *save one's life*: and the generality, at least, of the first Jewish converts to Christianity were of that opinion. Therefore if those who, judging better, thought otherwise, should fly upon that day, they would give great offence to the weak bre-

^a More Hebræo, καὶ ἐξέβαλον, pro ἐκβληθέντα.

^b Εἰς μαρτύριον αὐτοῖς.

thren, and likewise expose themselves to the *hatred* of the Jews.

Ver. 20. *Except the Lord HAD shortened—He HATH shortened, &c.*] In Matth. xxvi. it is, *Except those days SHOULD be shortened—SHALL be shortened.* The sense is the same. What God HATH *determined* to be done SHALL be done.

Ver. 32. *But of that day, and hour, knoweth no man; nor the angels; nor the SON; but the FATHER.*] In Matth. xxiv. 36. it is, *my Father ONLY.* OBJ. Is not *ignorance* of an event here plainly ascribed to the *Son*? How then can he be *God*? ANSW. 1st, Our Saviour is *man*, as well as *God*: and he speaks this in his *human capacity*. It is not said, the *Son of God* knew not the day; but the *Son*; i. e. the *Son of man*, as appears from the contexts in both the Evangelists; in this chapter, ver. 26; in Matth. xxiv. ver. 37. 39. If it be said, the word *only*, however, appropriates this knowledge to the *Person* of the *Father*, so as to exclude all other *Persons* from it; ANSW. 2dly, The word *only* cannot be so strictly interpreted, as to exclude what *essentially* belongs to the *Father*, and may be *reckoned* to him, as *included* in him, his *word*, and *spirit*. Nor do we beg the question by *here supposing* that they are so *essential*, and *included*; because there are *very many* other texts of Scripture, which prove them *both* to be *God*, in the *highest* and *strictest* sense. Therefore such passages as *these* must be thus *reconciled*, and *accommodated* with those; as they *very well* may be. See my Sermons on the *Trinity*, p. 114. In them likewise it is proved, that the *Father* is often mentioned as *God absolutely*; he being the head and fountain of the Deity; he alone being *unoriginated*; and the other two *Persons* being *referred* to him, as *included* in him. It is there likewise shewn that the word *only*, and other *exclusive terms*, are in Scripture sometimes applied to *any one* of the *three Persons* singly; even with respect to the *essential* attributes,

or

or those which belong to God *absolutely* considered. See p. 111, 112. 114.

Ver. 35. *Cock-crowing, or the morning.*] See note on Matth. xxvi. 34. The *first* cock-crowing, about *midnight*; the *second*, at the *dawning* of the day. The *morning* is full, clear *day-light*.

CHAP. XIV.

VERSE 51. *A certain young man, having a linen cloth, &c.*] Why this should be St. John, as some tell us, I cannot understand. There is no hint of any such thing. It is not said *who* he was; nor is it at all material.

Ver. 55. *Sought false witnesses; and found none.*] i. e. *none* to answer *their purpose*. For they did *not agree together*, ver. 56. i. e. contradicted each other.

CHAP. XV.

VERSE 35. *Behold, he calleth Elias.*] Because of the similitude between the *sounds Eli, or Eloi*, (which are the same in sense, *My God*,) and *Elias*.

Ver. 43. *Waited for the kingdom of God.*] i. e. was inclined and prepared to become a *convert* to the Gospel.

Ver. 44. *Pilate marvelled if he were* [that he was] *already dead.*] From hence, and from John xix. 31, 32, 33. [see there,] it appears that our Saviour expired before the two who were crucified with him; and sooner than it was usual for any crucified person. It may easily be conceived that his dispatch upon the cross was the more speedy, by reason of the exquisite *agony* he had endured before.

CHAP. XVI.

VERSE 3, 4. *And they said, Who shall roll us away the stone?—And when they looked, they saw the stone was rolled away; for it was very great.*] The words, *for it was very great*, must certainly relate to *who shall roll us* [i. e. *for us*] *away*, &c. not to *they saw the stone*, &c. And though those words, *when they looked, they saw the stone rolled away*, are generally supposed to be in a *parenthesis*, and such transpositions are sometimes found; [see note on chap. ix. 13.] yet this being harsh, I would rather suppose a few words to be *understood*; as thus: *They saw the stone rolled away*, [and were glad of it,] *for it was very great*. In a very ancient manuscript which Beza had, and is now at Cambridge, the words are placed in their natural order: *They said, Who shall roll away the stone? For it was very great. And when they looked, they saw*, &c.

Ver. 7. *Go, tell his Disciples, and Peter*] OBJ. 1. As if Peter were not one of the Disciples. ANSW. The meaning is, Tell *all* the Disciples, but ESPECIALLY Peter. For which manner of speaking, i. e. the use of the particle *καὶ* for *especially*, there are many authorities in the best writers. See the Critics, particularly Grotius. OBJ. 2. But why Peter especially? ANSW. To *comfort* and *revive* him, after his *foul lapse* in denying his Master. Tell them all; but especially poor Peter, afflicted, penitent Peter.

Ver. 12. *In another form.*] i. e. in another *habit* or *dress*, suppose in a *travelling* one. For it was in the journey to Emmaus, Luke xxii. Or perhaps in a more *august* and *glorified* appearance.

Ver. 16. *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*] *Believeth*, i. e. *believeth effectually*; *with a faith lively*,
and

and *productive of good works*. The words *faith*, and *believing*, are generally so understood in the New Testament; including the *whole* of Christianity, both *faith* and *practice*. For the *reasons* of which see the writings of Divines; especially Bishop Bull's *Harmonia Apostolica, Examen Censuræ, &c.* Though it be said, *He that believeth not shall be damned*; it is not said, *He that is not baptized shall be damned*; because *faith* is *absolutely necessary*; *baptism* is so, only if it can be *had*; as sometimes it *cannot*. But Q^U. Why then is it said, *He that believeth, and is baptized, shall be saved*; as if they were *equally necessary* to salvation? ANSW. It is no consequence that, because they are *joined together*, therefore they are *equally necessary*. He that *believeth, and is baptized, shall certainly be saved*; and yet he that *believeth, and would be baptized, if he could, but cannot, may be saved too*. It must be observed likewise even as to *faith*, that a man is not *damned, i. e. eternally miserable*, for want of it, if he has not the *means* of it, and is *invincibly ignorant*; but only if he *wilfully disbelieves* when he *has* the evidence laid before him. If he be *invincibly ignorant*, he is no otherwise *damned*, than as he has no *right* to the salvation of the *Gospel-covenant*, in which he is not included; but will be rewarded or punished according to his works, in proportion to his knowledge. This is agreeable both to reason and Scripture. See Rom. ii. 14, 15.

EXPLANATORY NOTES

UPON THE

GOSPEL ACCORDING TO ST. LUKE.

CHAP. I.

VERSE 1. *Forasmuch as many have taken in hand,* &c.] See Part I. p. 73. *Many have written Gospels,* &c. to the end of the paragraph.

Ibid. Most surely believed.] It might well have been added, and *most certainly done or performed.* For the word in the original, *πεπληροφορημένων*, signifies *both.*

Ver. 2. *Even as they delivered—of the word.*] The words in our translation are placed wrong. They should run thus; *Even as they, who from the beginning were eye-witnesses [of the facts], and ministers of the word,* (meaning the Apostles,) *delivered them unto us.*

Ver. 3. *Most excellent Theophilus.*] Or *most noble*: so the same word, *καράτισσι*, is rendered Acts xxvi. 25. xxiv. 3. This Theophilus, it is plain, was a person of *quality*, probably in *power* and *authority*. He is said by the ancients to have been of Antioch, as was St. Luke himself.

Ver. 5. *Of the course of Abia.*] i. e. of the eighth of the twenty-four courses of the Priests who ministered in the Temple by their weeks. For these courses, see 1 Chron. xxiv. and for Abijah, or Abia, in particular, see ver. 10. of that chapter.

Ver.

Ver. 9. *When he went into the Temple.*] i. e. the inward Temple, or the Sanctuary, into which the Priests and Levites only entered.

Ver. 10. *Were praying without.*] i. e. in the outward Temple, where the people performed their devotions.

Ver. 13. *Thy prayer is heard.*] Notwithstanding the next words, *thy wife shall bear thee a son*, the prayer here meant is not his praying for a son; (for it cannot be supposed that, himself and his wife being so old, he could have any such thought, or expectation;) but his prayer, or prayers, in general. "Thou art accepted by God, and (which thou little think-est of) thou shalt have a son." Or perhaps it may relate to his having formerly prayed for a son; though not of late.

Ver. 15. *He shall drink neither wine, nor strong drink.*] i. e. shall live an abstemious, ascetic life; be a Nazarene, &c.

Ibid. *Be filled with the Holy Ghost, even from his mother's womb.*] i. e. as soon, after his birth, as he is capable of it. There are many other expressions in Scripture of the same kind. Thus Psal. lviii. 3. *The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.* In strictness, they could not speak lies, before they could speak at all.

Ver. 17. *In the spirit and power of Elias—prepared for the Lord.*] See Ditt. II.

Ver. 20. *Thou shalt be dumb.*] He at once gives him a sign, and punishes his incredulity. For he had sufficient evidence before, by the appearance of an angel speaking to him. It is probable from ver. 62. *They made signs*, &c. that he was struck deaf, as well as dumb. And the original word^a, ver. 22. signifies both.

Ver. 24. *Had herself five months.*] It is probable she

^a κωφός. So likewise the Hebrew, שָׁרָף.

did not *absolutely* hide herself, so as to see no *company*; but only lived *very retired*. But QU. Why should she hide herself *at all*? ANSW. For the exercises of *piety* and *devotion*, and *thanksgiving* for so great a blessing. Or perhaps the meaning is no more, than that she *concealed her pregnancy*, i. e. determined to *say nothing* of it, till at the end of five months the signs of it should be *plain*, and *visible*, so that she should not be suspected of flattering herself with what was not *real*.

Ver. 25. *To take away my reproach.*] That for a woman to be *barren* was among the Jews a great *reproach*, or *disgrace*, is plain from many places of the Old Testament; which are so well known, that we need not cite them.

Ver. 32. *The Lord God shall give unto him the throne of his father David.*] i. e. in a *spiritual*, not a *temporal*, sense. Passages of this kind are numerous, both in the Old and New Testament. David's *temporal* kingdom was a *type* of Christ's *spiritual* one.

Ver. 33. *Over the house of Jacob.*] i. e. over the Jews *ESPECIALLY*, because they were his *peculiar* people: though over *all* his *Church*, gathered both from Jews and Gentiles.

Ver. 34. *How shall this be, seeing I know not a man?*] OBJ. How could she ask this question? The angel had not as yet told her she should have a child, being a *Virgin*; and so, one would think, she should naturally suppose him to mean no more, than that she should have one by her *husband*, to whom she was *espoused*, and was shortly to be *married*. ANSW. The description, which the angel gave her of the person to be born, made it plain that he was to be the *Messiah*, generally *expected* about *that time*: and she knew from the Scriptures (perhaps explained to her by *divine revelation*) that the *Messiah* was to be born of a *Virgin*. Upon the angel's word therefore she did not doubt of the *thing itself*, viz. that she, being a
Virgin,

Virgin, should bear the child ; but only, with a *pious curiosity*, enquires concerning the *means* and *manner* of it ; or rather enquires what *she* should do in order to it. She thought perhaps it might be by some particular *diet*, by eating some certain *herb*, or *fruit* ; attended with certain *prayers*, and other acts of *piety* ; of which she might think the angel would inform her. He answers, that [without her using such *means* as she imagined] *the Holy Ghost should come upon her ; and the power of the Highest overshadow her, &c.* Upon which, with the greatest *faith*, *piety*, and *humble submission*, she makes this reply ; *Behold the handmaid of the Lord : be it unto me according to thy word.*

Ver. 39, 40. to 45. *And Mary arose—and went into the hill-country—told her from the Lord.*] See Disc. II.

Ver. 44.—*Leaped in my womb for joy.*] Some refer this joy to the *mother*, not to the *babe* ; because the latter was not *capable* of rejoicing : “ *My joy*, says “ *the mother*, made *him* leap.” But I think the much more elegant sense is, “ *He* rejoiced *even in the womb* ; i. e. God so ordering it, he leaped *as it were* for joy, *as sensible* of the honour done to me “ *and him.*”

Ver. 60. *And his mother answered—he shall be called John.*] As we should not recur to a divine power, when there is no occasion for it, I do not think, with some Expositors, that she spoke this by *revelation* from God ; when her husband, though he could not *speak*, might by *writing* have long since informed her, that the *angel* had told him the child’s name should be *John*.

Ver. 63. *He asked.*] i. e. by making *signs*.

Ver. 69. *A horn of salvation.*] i. e. a *mighty*, an *excellent* salvation. The word *horn*, in the Old Testament, especially in the Psalms, often signifies *strength*, *power*, *excellence*, *honour*, &c. I need not cite the particular places.

Ver. 70. *Since the world began.*] The first prediction,

tion concerning our Saviour was *immediately* after the fall of man; that *the seed of the woman should bruise the serpent's head*, Gen. iii.

Ver. 73. *The oath which he swore, &c.*] Gen. xxii. 16, 17. *By myself have I sworn, &c.*

Ver. 74. *Being delivered—serve him without fear.*] *Without fear* must certainly be referred to *serve him*; not (as some would have it) to *delivered*. To be *delivered without fear* is scarce sense.

Ver. 78. *The Day-spring from on high.*] i. e. Christ, the *rising Sun*, who came down from heaven; the *Sun of righteousness*, who *arose with healing*, &c. Malachi iv. 2. Zechar. iii. 8. Some translate it the *Branch*. And it is true, our Saviour is so called in several prophecies of the Old Testament, and as true that the word both in the Greek [*ἀνατολή*] and Hebrew [*צמח*] signifies *Branch*, as well as the *rising of the Sun*. But I prefer this latter, because of the very next words, ver. 79. *To give light unto them, &c.* A branch does not *give light*.

Ver. 80. *His shewing to Israel.*] i. e. Shewing himself, quitting his retirement in the desert, and entering upon his ministry.

CHAP. II.

VERSE I. *Cæsar Augustus.*] The greatest, most powerful, and most fortunate of all the Roman Emperors. He reigned forty-four years with the utmost glory, and had at *this time* so *settled* his affairs, that there was *peace* over all the world. At this juncture, the *Prince of peace*, the *Saviour* of mankind, the long expected *Messiah*, was born.

Ibid. All the world.] i. e. all the Roman empire; frequently called *the world* both by Greek and Latin writers.

Ibid. *Taxed.*] i. e. That there should be a general survey made of all manner of persons; that their names should be registered, or enrolled, and an account taken of their estates and possessions; in order to their being taxed in another sense; i. e. to their paying tribute, whenever there should be occasion for it.

Ver. 2. *And this taxing was first made when Cyrenius was governor of Syria.*] OBJ. Josephus and Tertullian say, that at this time Sentius Saturninus was governor of Syria. ANSW. 1st, St. Luke (supposing him to be no more than a common historian) lived nearer the time, and was likely to give a truer account than Josephus; who is moreover inaccurate in many other instances as to chronology. And Tertullian, who was likewise no very exact writer, might be misled by Josephus; not considering what St. Luke had said. But 2dly, Admitting what Josephus and Tertullian say to be true, St. Luke may very well be reconciled with them. For, 3dly, Sentius Saturninus might be governor or procurator of Syria, strictly speaking, or in the highest sense; and yet Cyrenius [Quirinius, according to the Roman spelling] might be appointed by the Emperor to preside in the management of that affair, the taxation or enrollment, and be so far, or in that respect, governor of Syria. That the original word^a, rendered governor in our translation, will very well bear this sense, learned Critics have shewn. See them upon the place. 4thly, The tax, as an enrolment only, might be made when Saturninus was governor; but, as a tax for raising money, it might be first executed when Cyrenius was so: and this Dean Prideaux tells us was the case. See him at large, *Connection*, Part II. book ix. towards the end. 5thly, The words may very properly be rendered, *This taxing was made BEFORE that which was made when Cyrenius was gover-*

^a Ἡγεμονεύων.

nor^a, &c. So that the first might be under Saturninus; the second under Cyrenius: which latter was much the more *famous*, as it occasioned a great deal of confusion and bloodshed; the Jews refusing to pay the tax imposed upon them. The Evangelist therefore may be supposed to say, “I do not mean that *famous* taxing under Cyrenius, but *another* before it, viz. that under Saturninus.” 6thly, That Cyrenius, or Quirinius, was prefect of Syria when that tax was imposed, against which the Jews rebelled as before, which was about twelve years after our Saviour’s birth, is certain, and agreed by all: but why might he not be *twice* in that office? This tax might be *begun* when he was *first* in it; but suspended (as some learned authors say it probably was; see them in *Synops. Criticorum*, p. 888.) upon the revolt of some provinces on account of those exactions; and afterwards finished by Saturninus when those troubles were composed; which was at the time of our Saviour’s birth. Considering that profane history leaves us in the dark as to this matter, any one of these answers, and much more all of them together, are abundantly sufficient to solve this difficulty.

Let it be here observed, that though Judæa, at the time we are now speaking of, was by the Romans reckoned a part of Syria in a *wide sense*; yet it was not *then* a part of it as a *province* to the empire, but as a *kingdom*, though a *tributary* one. It was not reduced into the *form of a province*, and had no Roman procurator to govern it, till after the death of Herod the Great, and the banishment of his son Archelaus. However, while those tributary kings subsisted, their kingdoms were included in the *taxations* as *enrolments*; though the people paid *tribute* only to the

^a Πρώτη ἡγεμονεύοντος Κυρηνίου. So πρώτος μω, Joh. i. 15. 30. and in other places.

king; and the king himself to the Romans. Afterwards, viz. when such kings were no more, and the countries they had governed were reduced into provinces under Roman procurators, such as Pontius Pilate, Felix, and Festus, the people *paid tribute to Cæsar*, as we find they did in our Saviour's time, though not at his *birth*.

Ver. 4, 5. And Joseph also went up—from Nazareth—to—Bethlehem—to be taxed—with Mary—being great with child.] The Messiah, according to the Prophets, was to be born at Bethlehem; and so Mary, though living at Nazareth, is, by a *singular Providence*, upon the occasion of this *tax*, brought to Bethlehem, to be *delivered* there.

Ver. 7. *There was no room for them in the inn.*] They being *poor* must give place to those who could *pay better*. And the *concourse* of the people upon this *taxation* must needs be very great.

Ver. 22. *And when the days of her purification—they brought him to Jerusalem.*] OBJ. 1. Joseph and the Virgin Mary were at Bethlehem, when the *wise men* came with their offerings, which we said [note on Matth. ii. 16.] was about a year after the birth of Jesus: here it is said, that *when the days of her purification* (i. e. thirty-three days, Levitic. xii. 4.) *were accomplished*, they brought him to *Jerusalem*, to *present him to the Lord*. They must therefore *return* to Bethlehem after this *presentation*: for *there*, according to St. Matthew, the *wise men* found them, and left them. And yet, 1st, They had no *habitation*, and *nothing to do* there. 2dly, There is no *mention* made of such a *return* by this Evangelist, or any other. ANSW. 1st, That they had no *habitation*, and *nothing to do*, at Bethlehem, is SAID without *proof*; and it is more likely that they DID *lodge* or *sojourn* there for some time after the birth of Jesus. His parents might very well think it proper that, as he was *born* at Bethlehem, so he should have some part at least of his *education* there,
by

by reason of his relation to the house of David, whose city Bethlehem was. 2dly, The *silence* of an historian, as to *some particular fact or circumstance*, proves nothing. That they *did return* to Bethlehem is plain, because they were *there* after they went *from it*. But what occasion had any Evangelist to give us an express account of their *return*? If we find a man in a place which we know he went from, we may be *sure* he *returned* to it, without being *told* so. OBJ. 2. Well; but, besides this *silence* concerning such their *return*, we have positive evidence *against* it in this very chapter, ver. 39. *And when they had performed all things according to the law of the Lord, they returned* [not to Bethlehem, but] *into Galilee, to their own city Nazareth*. ANSW. 1st, It is said indeed, that *after* the presentation they returned to Nazareth; but not that this was the *very next* thing they did; they might go some whither else, before they went thither. If it be urged, that the *first* and *plainest* sense of the words, *WHEN they had performed*, &c. *They returned*, &c. is, that, *as soon* as they did the one, they *forthwith* did the other; I grant it. But then I say, 1st, There are innumerable instances in *all* writers, as well as the *sacred*, of words *not* to be taken in their *first* and *plainest* sense: and they *ought not* to be so taken, if, upon comparing the *authors* with *themselves*, there appears good reason that they *should not*. 2dly, They might *immediately* and *directly* go to Nazareth, continue there some considerable time too, and yet be at Bethlehem when the *wise men* arrived. And so this text stands not the least in our way; even if it be taken in its *first* and *plainest* sense; which, however, I have shewn, there is no necessity that it should be. It is here to be observed, that (according to this account) the time of our Saviour's *flight* into Egypt must be long after the *purification*, &c. But, after all, it is not certain (though much more probable) that our Saviour was a year old, and

something more, when the *wise men* arrived: Herod indeed *thought* the *star* appeared at the time of his *birth*; but he might be *mistaken*: it might be about the time of his *conception*; and so the *wise men* might arrive just when he was *born*. If so, all the above-mentioned objections vanish at once. As for the difficulty about the *public testimony* of Simeon and Anna, see note on ver. 27, 28.

Ver. 25. *The consolation of Israel.*] i. e. The coming of the Messiah, or Christ.

Ver. 27, 28.] *And he came by the spirit into the Temple—took him up in his arms, and said, &c.*] OBJ. How happened it that these declarations, of Simeon here, and of Anna, ver. 38. did not come to Herod's ear, and so endanger the child's life? ANSW. 1st, Neither of them declares him to be the Christ in *express* terms: Simeon indeed strongly intimates it; but it is in prophetic phrases; which the common people may be easily conceived not to have understood, when they were *first* uttered. 2dly, and chiefly, The presentation of the child, and Simeon's and Anna's speeches, may well be supposed to have been in a retired apartment of the Temple, where Joseph and Mary only, or perhaps one or two more of their *relations*, were present. As to what is said, ver. 38. that *Anna—spake of him to ALL them that looked for, &c.* it may very properly be understood of *all* [the few] *THEN present*; and of *all* [her friends and acquaintance] as she happened to meet, and privately converse with them, *AFTERWARDS*.

Ver. 34, 35.—*Said unto Mary his mother, Behold this child is set—spoken against. (Yea a sword shall pierce—also) that the thoughts—may be revealed.*] Simeon, being divinely inspired, speaks to the *mother only*, though Joseph was present; knowing that the child had no human father.—*Is set for the fall and rising again of many in Israel.* i. e. Though the *design* of his coming was to save *all*; yet to *many*, by reason
of

of their wilful infidelity, he would prove a *stumbling-stone*, or *rock of offence*, Rom. ix. 33. as well as be the author of salvation to many, who would believe in him. Instead of *rising again*, it should be rendered, *rising up*, or *rising*, without any particle. *Rising*, i. e. from *sin*; being saved. *A sign*, i. e. a distinguished person, set up as a *banner*, or *ensign*—*That shall be spoken against*; i. e. *shall endure the contradiction of sinners*, Heb. xii. 3. Or thus; He shall be set up as a *mark*, or *butt*, to be shot at by the *blasphemies* and *calumnies* of his enemies. Those words, *Yea a sword shall pierce through thy own soul also*, are in a parenthesis, and so printed both in the original, and in translations: the next words, *that the thoughts*, &c. cannot relate to *her*; for a sword piercing *her* could not discover the thoughts of *others*. They relate to those mentioned *before*, who should *fall*, or *rise*; whose *inward thoughts* would be *revealed*, or made manifest, by their *outward actions*. The meaning of those words, *A sword shall pierce*, &c. is, “Nay, you yourself shall endure much *grief*, *trouble*, and *affliction*, upon the account of his sufferings.” I cannot understand it, as some do, of *her own martyrdom*: for that she *was* martyred, is said by nobody that I know of, but by Epiphanius in the fourth century; whom I apprehend to have been no very accurate writer. And it is to me improbable that God should suffer a person so *highly honoured*, the most so of any *mere creature*, (the highest archangel not excepted), to be burnt, torn, or mangled, by rude profane ruffians. If it be said, her *holy son*, and *Lord* himself, God as well as man, was so treated; I answer, that was *necessary* for the *salvation* of mankind: which cannot be said in this case.

Ver. 37. *Departed not from the Temple.*] i. e. *Constantly attended* there at the *hours of prayer*. It is not to be supposed she was *always* there. Expressions of this nature are common: thus in vulgar discourse,

“He is NEVER out of his company,” &c. And Levitic. x. 7. Aaron and his sons are commanded *not to go out of the door of the Tabernacle*, i. e. during the time of their ministry.

Ver. 43. *The child Jesus tarried behind—and Joseph and his mother knew not of it.*] OBJ. How came they to go away *without* him? And how was it possible they should *not miss* him? ANSW. The passage is somewhat obscure, for want of our being acquainted with the manner and circumstances of people’s travelling upon those occasions. It is certain they went in vast *companies*, or *caravans*, as they are now called in the eastern countries. And some say, the men and women travelled separately, till they came to their inns at night. So that Mary might suppose him to be with Joseph, and Joseph might suppose him to be with Mary.

Ver. 44. *In the company.*] The *caravan* aforesaid.

Ibid. *Went a day’s journey.*] Continued their journey *homewards*, for a day.

Ver. 49. *Wist ye [knew ye] not that I must be about my Father’s business?*] Or, *in my Father’s house*: ^a as the words of the original may be rendered.

CHAP. III.

VERSE 1. *Pontius Pilate being governor of Judæa; and Herod being tetrarch—Lisanius tetrarch of Abilene.*] A *tetrarch* is a governor of a *fourth division* of any region, or country. Upon the death of Herod the Great, his kingdom was divided into *four parts*: three of them called *tetrarchies*, as here mentioned: the *fourth* division was that of Judæa, which, after the deposition of Archelaus, was made a province of

^a Ἐν τοῖς τῷ πατρὶς μου. See the Critics.

the Roman empire, and governed by a Roman procurator, or deputy: as Pontius Pilate, Felix, Festus. This governor was not called a *tetrarch*, like the other three, because *his* jurisdiction was of another kind. He was a *mere lieutenant*, having a *commission* only for a *certain time*, or *during pleasure*. They were a sort of *kings*, had their authority *for life*, &c. Accordingly, Herod (i. e. Herod Antipas) is called both *tetrarch*, and *king*, in the same chapter. Matth. xiv.

Ver. 2. *Annas and Caiaphas being the High Priests.*]

Qu. 1. How could there be *two* High Priests at the same time? ANSW. We have mention in Josephus of Jonathan and Ananias, Ananus and Jesus, as High Priests at the same time. There were probably *many* who bore that *name*, even all who *had borne* that *office*, which, by the corruption of the times, and the subjection of the Jews to a foreign power, was, from being *hereditary*, and *for life*, now become *annual*. Since therefore there were so *many* called High Priests; Qu. 2. Why does St. Luke mention only these *two*? Mr. Selden answers, As in the first verse he had given an account of their *external* government by *tetrarchs*, and *procurators*; so in this he gives an account of that *civil* and *sacred* government, which was left to be managed *by themselves*, by the *Sanhedrim*, and *High Priest*. And because Annas was then their *Nasi*, or prince of the Sanhedrim, whence he is called the *Ruler of the people*, Acts xxiii. 5. and Caiaphas was *High Priest* that year; therefore they only are here named, as having the chief authority, sacred and civil, in their hands.

Ver. 4, 5. *As it is written—Prepare ye the way—Every valley—shall be made smooth.*] See Disc. II.

Ver. 11. *He that hath two coats—that hath meat, let him do likewise.*] For these *proverbial* expressions, which are not to be taken *literally*, and *strictly*, see note on Matth. v. 39—41. The meaning *here* is: “ Be libe-
“ *ral*,

“*ral*, according to your abilities, in giving *raiment* and *food* to those who *want* them.”

Ver. 12. *Publicans.*] *Custom-house collectors*, or *tax-gatherers*.

Ver. 13. *Exact no more than that which is appointed you.*] i. e. Do not make people *pay*, more than is *levied* upon them *by law*; do not *extort* money from them to your *own private* use.

Ver. 14. *Your wages.*] Your *pay*.

Ver. 23. *And Jesus himself began to be about thirty years of age; being (as was supposed) the son of Joseph, which was the son of Heli.*] The first clause should be rendered thus: ^a *And Jesus himself was about thirty years of age, when he began* [his ministry], or entered upon his office. In the latter clause, according to many very learned men, Gomarus, Spanheim, Uther, Lightfoot, Gerrh. Joh. Vossius, a late learned French writer, Mr. Archdeacon Yardley, ^b and, I think, others, with whom I entirely agree, the *words* are all right, as St. Luke wrote them; but the *parenthesis* is wrong placed by modern transcribers and publishers, there being no parentheses in ancient manuscripts. That Joseph was the son of Heli, i. e. his *son-in-law*, is very true; and it is no unusual thing to give a *son-in-law* the name of *son*. But it does not therefore follow, that St. Luke **HERE** affirms this of him. Here is no occasion for inserting Joseph in the genealogy of Mary: and though he be *named* in this verse, yet it need not be conceived that he here supplies the place of one *generation*, or comes in as a *member* of the *genealogy*. Thus then. According to the printed copies of the New Testament, and most translations, *ours* in particular, the order of the words is this: “Jesus—

^a Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα, ἀρχόμενος.

^b Some of these *expressly assert*, that the parenthesis is wrong: the rest *imply* it, by saying that *which was the son* should suppose *vids*, not *vids* of which hereafter.

“being

“ being (as was supposed) the son of Joseph, which
 “ was the son of Heli.” The words, *which was the
 son*, are not in the Greek, and therefore in our English
 Bibles are printed in *italic*. According to which,
 the Evangelist says Jesus was supposed to be the son
 of Joseph; which Joseph was the son of Heli. This
 conjoins Joseph and Heli, as *son* and *father*. But it
 seems better to distinguish the text thus: “ Jesus—
 “ *being* (as was supposed, the son of Joseph) of Heli:”
 or in other words; “ Jesus (who was supposed to be
 “ the son of Joseph) was the son of Heli.” There-
 fore as the word *son*, which is *expressed* in the former
 part of this sentence, relates to Jesus; so the word *son*,
 which is *supplied* in the latter part to complete the
 sense, relates likewise to *him*, as the *son*, i. e. the
 grandson of Heli: grandson of Heli, by being son of
 Mary; [see note on Matth. i. 16. p. 81.] who
 [Mary] is not *here* named, because it was not the
 custom of the Jews to deduce the genealogies of
women: and that *she* was our Saviour’s *mother*, we
 are sufficiently informed by the Evangelists in *other*
 places. If this then be fact, those who insert *son*
 in the *genitive*, instead of *son* in the *nominative*^a, and
 make the inserted word *son* to be put in apposition
 with Joseph; and likewise those versions which read,
which was the son of Heli, making Joseph to be here
 mentioned, as the son of Heli; have mistaken the
 meaning of the Evangelist. The proofs of the main
 point are these: 1st, It is beyond question, and al-
 lowed by all, that the word *supposed* relates only to
 Joseph, as a supposed father; why then, according
 to the rules of orthography, is not the parenthesis
 placed so as to include Joseph, to whom *alone*, as the
supposed father of Jesus, that word particularly be-
 longs? 2dly, The common reading, by means of
 the situation of the parenthesis, makes Joseph the

^a *viü* instead of *viö*.

son of Heli ; Heli the son of Matthat ; and so of the rest ; and supposes that the business of the Evangelist is to trace the genealogy of Joseph up to Adam. But is this to be conceived by any one who attentively regards the chapter ? At ver. 21, 22. he tells us, that, after Jesus was baptized, *the heaven was opened—the Holy Ghost descended—a voice came from heaven, which said, Thou art my beloved son, &c.* And doth it seem in the least probable, that St. Luke, whose thoughts were full of this glorious manifestation, and proclamation from heaven, testifying that Jesus was the *son of God*, should instantly turn his pen, and fill fifteen or sixteen verses with the genealogy of Joseph ? Would not this have been a very unskilful, ill-timed, and ill-placed *digression* ? Was it not more proper for him to *go on* in shewing that THIS JESUS, who was thus gloriously declared the *son of God*, was *indeed* the *son of God* ; and was with equal truth the *son of man* ; being, according to the flesh, truly descended from Heli, and so on up to Adam ? Upon the whole, it appears plainly that St. Luke's mention of Joseph is only *by the bye*, and ought by a parenthesis to be distinguished, and cut off from the rest of the chapter ; in which there seems not to be one word more relating to him. 3dly, It is agreed on all hands, that it is necessary to supply the sense with the word *son* between each of the degrees in the genealogy ; but whether in the *nominative* or *genitive*, *vis* or *vis*, is the question. The common opinion is for the latter, and so makes each person in the pedigree the son of him who is named immediately after him : it makes Jesus the supposed son of Joseph ; Joseph the son of Heli ; Heli the son of Matthat ; and at length Seth the son of Adam ; and Adam the son of God. But this is so far from *particularly distinguishing* and *characterizing* THAT JESUS, whose history the Evangelist writes, that the same argument will prove *every one* of the *sons of Adam* to be the

the *son of God*. We are indeed *all of us sons of God* in an *improper* sense, as we are his *creatures*. But St. Luke's design (as appears from what we above observed) was to shew that Jesus was *properly* the son of God, in a *super eminent* and *incommunicable* manner, so as no other man ever was, is, or can be; and moreover to shew that he was *really and truly man*, as being descended from Adam. Whereas, if, according to the other interpretation, the sense be supplied with the word *son* in the *genitive*, Jesus is here said to be the *son of God*, only as the other persons in the genealogy are so; or at least only as Adam, who was *immediately* created by God, was thereby entitled to be called his son. Which cannot be; because (as we have seen) in the words *immediately before* the genealogy, we have the history of his being declared the son of God in an infinitely higher sense; and from a multitude of *other texts* he is proved to be the *son of God* in such a sense, and to be *himself God*. From what has been said it appears, that, to complete the sense, the word *son* in the *nominative* ought to be *understood*, and *repeated* before *every member* of this genealogy; and must be taken to refer to, and be put in apposition with, Jesus, whose genealogy this is. Thus then: St. Luke asserts that Jesus was the son of Heli—That Jesus was the son of Matthat, &c. That Jesus was the son of David—That Jesus was the son of Jesse, &c.—That Jesus was the son of Seth—That Jesus was the son of Adam, and so *truly and naturally* the *son of man*—And that Jesus likewise was the *son of God*. And that this is no *arbitrary* exposition, appears from Gen. xxxvi. where ver. 2. Aholibamah, one of Esau's wives, is said to be the daughter of Anah, the daughter of Zibeon the Hivite. Now Anah appears from the following part of the chapter to have been a *man*, and the son of Zibeon, ver. 24. And therefore the word *daughter*, in both members, is applied to

to Aholibamah; and the construction is this: Aholibamah the daughter of Anah, Aholibamah the daughter of Zibeon; Anah being the father, and Zibeon the grandfather, of Aholibamah. That *son* and *daughter* in the Scriptures, and in other writings too, often signify no more than a *descendant* from such or such a person, not an *immediate* son or daughter, is well known, and we need say no more of it. Note here, by the way; this does not contradict what we have elsewhere said, that *women* do not bear a part in genealogies. Because, 1st, This short account of Aholibamah deserves not the name of a *formal, professed genealogy*. Or if it did, yet, 2dly, What we said relates to the Jewish genealogies, not to those of the Hivites, or any other *heathen* nation. And if it be farther objected, that in Matth. i. Tamar, Rahab, Ruth, and Bathshebah are named; I answer, They are only named *incidentally*, or by the *bye*; not as *branches*, or *members* of the *genealogy*: as the Virgin Mary must have been, had *she* been mentioned, because her son had *no human father*.

Ver. 24. *Which was the son of Matthat, which was the son of Levi.*] That these two names are to be retained in the genealogy, not to be left out, as some would have it, see sufficiently proved by Mr. Archdeacon Yardley: [*Genealogies of Jesus Christ*, Part II. sect. 6.] from whose very learned, judicious, and accurate work, far the greatest part of the notes upon the foregoing verse is transcribed in his own words. I recommend the whole treatise to the reader, as one of the most curious and useful pieces of criticism I ever saw.

Ver. 36. *Which was the son of Cainan, which was the son of Arphaxad.*] For the famous dispute about the second Cainan, I refer to the same learned author; who has *very lately considered*, and, I think, *exhausted*, the subject. *Geneal.* Part II. sect. 2.

Ver. 38. *Which was the son of Adam, which was the son*

son of God.] See the notes on ver. 23. St. Luke concludes the genealogy, by declaring the *two natures* in Christ; the *human*, by which he was the son of Adam, and the *seed of the woman*, which was *promised* to Adam: the *divine*, by which he was the *son of God*, as *proclaimed by a voice from heaven*, ver. 22. It is observable, that Matthew, writing to the Jews, deduced the genealogy in such a manner, as to shew that Jesus was heir of Abraham and David, and so THEIR Messiah; in whom the covenant made with Abraham was fulfilled. But Luke, who wrote to the Greeks, and other Gentiles, traced up the pedigree to the very *original of mankind*; signifying thereby, that THIS was HE, who, being born for the *common good of mankind*, should confer upon *all*, who believed in him, the *right of being God's children* in a *spiritual sense*, which Adam and his descendants had lost; and who should be the Saviour not only of the Jews, but of *all* descended from Adam.

CHAP. IV.

VERSE 13. *The Devil—departed from him for a season.*] For he assaulted him *again* at his *passion*. See Luke xxii. 53.

Ver. 16. *Stood up for to read.*] To read, and to expound, the Scriptures.

Ver. 17. *There was delivered to him, &c.*] i. e. by the *minister* or *officer* of the *synagogue*. See ver. 20.

Ver. 19. *The acceptable year of the Lord.*] The year (i. e. the *time*) of *release*, and *deliverance* from *sin*, under the Gospel; like the *joyful year of jubilee* under the *Law*.

Ver. 22. *Is not this Joseph's son?*] They wondered that one of so *mean a condition* and *education* should speak so *powerfully*.

Ver. 23. *Physician heal thyself—do also here in thy*
own

own country.] QU. How is this proverb applied, since he supposes them to speak not of *himself*, but of his *countrymen*? ANSW. The sense is *in effect* the same. One's own *relations* and *countrymen* are *next to one's self*. "Since you have worked such *miracles* at Capernaum, why do you not the same here at Nazareth, which is your own *native place*?" For so they *thought* it: and it was *indeed* the place of his *abode*, though not of his *birth*.

Ver. 24. *No prophet is accepted in his own country.*] As if he should have said: "Since you are so *per-*
" *versely* prejudiced against me, upon the account of
" *my mean parentage*, which is so well known to you
" *among whom* I have lived; you are not *worthy* to
" *have so many miracles* wrought among you, as
" *others have had.*" See notes on Matth. xiii. 57, 58. I say *so many* miracles; for he did work *some* even among *these* people, as appears from the passage in St. Matthew now referred to.

Ver. 25. *The heaven was shut up three years and six months.*] OBJ. It appears from 1 Kings xviii. 1. compared with the narrative following, that the drought ended *in the third year*: how then is it true that *the heaven was shut up* (i. e. there was no rain) for three years and a half? ANSW. In *that* place cannot be meant the third year of the *drought*; (because it was said, chap. xvii. 1. *There shall be no rain for these years*, i. e. *three years AT LEAST*, the word in the Hebrew being *plural*, not *dual*;) but rather of Elijah's stay at Sarepta, or Zarephath. He dwelt at the brook Cherith a year; for the brook is said to be dried up at the *end of days*, [Heb.] i. e. *a year*, as the word *days* is often taken. And he might stay at Sarepta above two years; and after *many days* (1 Kings xviii. 1.) shew himself to Ahab. And sure those *many days* MIGHT make up *half a year*; and our Saviour may be allowed to have known that they DID so.

Ver.

Ver. 25, 26, 27. *Many widows were in Israel—but to none of them was Elias sent, save to Sarepta, &c. And many lepers—but none of them—save Naaman the Syrian.*] The sense is, “As, in the days of Elijah and “Elishah, the Jews, though God’s own people, were “for their wickedness *neglected*, and some Gentiles “for their good dispositions *encouraged* by him; so “it shall be now in the dispensation of the Gospel.” The particle rendered *save*, twice used in this passage, is not *exceptive*, but *discretive*: for it would not be sense to say, *no Jews, EXCEPT Gentiles*. See note on Matth. xii. 38, 39.

Ver. 28. *Filled with wrath.*] For his *reflections* upon their *unworthiness*, and his seeming to prefer the Gentiles before the Jews.

Ver. 30. *Passing through the midst of them, &c.*] Becoming *invisible*, or *otherwise* escaping by *miracle*.

Ver. 33. *Cried out.*] i. e. *The Devil*, through his organs, cried out.

Ver. 34. *Let us alone; what have we, &c.*] It is common for a *single* person to speak thus in the *plural*, including others with himself. *We*, i. e. *I*, and the *rest* of us—*we Devils*.

Ver. 41. *And Devils also came out of many; crying out, and saying, Thou art Christ, the Son of God: And he, rebuking them, suffered them not to speak; for they knew that he was Christ.*] Q^U. Why should he rebuke them, and not suffer them to speak; when they declared that he was Christ, and the Son of God? Is not the testimony of an enemy the best evidence? ANSW. *Suffered them not to speak*; i. e. not to speak *any more*; for they had *spoke*, and *testified* of him; and he had *permitted* it. He only rebukes them, and silences them *afterwards*, to shew his *authority* and *power* over them; and to intimate that their bearing witness of him was not out of good will to him; but that this confession was *extorted* from them by the

over-ruling providence of God. Notwithstanding this rebuke, their testimony was in full force.

CHAP. V.

VERSE 3. *Thrust out a little from the land.] Push [the ship, or fishing-boat] a little from the shore.*

Ver. 8. *Depart from me; for I am a sinful man, O Lord.] i. e. The sense of my sins awes and confounds me, as unworthy of so holy a presence.*

Ver. 10. *Thou shalt catch men.] Men, instead of fish. Catch them; i. e. bring them into the church; which is compared to a net. Matth. xiii. 47. In Matth. iv. 19. he speaks in the plural; I will make you fishers of men. He said this to all, but to Peter more especially.*

Ver. 17. *The power of the Lord was present to heal them.] Them; i. e. those who came to be healed of their infirmities, ver. 15. It does not relate to the Pharisees and Doctors mentioned in this verse. There are several instances of such constructions both in the sacred and other authors. See note on chap. ix. 13. and Whitby upon this very verse.*

Ver. 30. *THEIR Scribes and Pharisees.] i. e. The Scribes and Pharisees of THAT PLACE.*

Ver. 39. *No man also, having drunk old wine, straight-way desireth new; for he saith, the old is better.] “ Even “ so my raw Disciples must not be presently engaged in “ these austerities of life, which may at first be offensive to them; they liking their old way best: but “ must by degrees be brought to observe them.” For the rest, from ver. 34. to this verse, see the notes on Matth. ix. 15, 16, 17.*

CHAP. VI.

VERSE 1. *The second sabbath after the first.*] This may seem a strange expression. Is not every second after a first? It is answered; it ought to be rendered, *on the second prime, or chief, sabbath*^a. For there were *three prime, or chief, sabbaths*. 1. When the chief day of the *Passover*; 2. When the feast of *Pentecost*; 3. When the chief day of the feast of *Tabernacles*; fell on a sabbath. *Pentecost* therefore is here meant; as Grotius and Dr. Hammond have shewn: though some understand it of the sabbath after the *second day of the Passover*: see Whitby; whose only reason against the other account is certainly very weak. He supposes that at *Pentecost* there could be no *corn standing* for the Disciples to pluck; because *Pentecost* was likewise called the *feast of Harvest*, and consequently all the corn was then in the barns. As if there could be no *harvest-time*, till *harvest is over*. The contrary, one would think, should be the better consequence.

Ver. 12. *In prayer to God.*] If the word here rendered *prayer* be *rightly* so rendered, the expression in the original is very singular: literally thus; [He continued] *in the prayer* (or *in prayer*) of God^b. But as the word often signifies an *oratory*, or *place to pray in*, it were better translated, “He continued all night “in an *oratory of God*, or *an house of prayer*.”

Ver. 13. *When—he named apostles.*] The word *apostle* signifies *messenger, ambassador*, a person *dispatched* upon some *special business*, &c.

^a Ἐν σαββάτῳ δευτεροπρώτῳ. That δευτεροπρωτον should be the same with δευτερον πρωτον, according to analogy, may be accounted for. See Grotius and Hammond upon the place.

^b Ἐν τῇ προσευχῇ τῷ Θεῷ.

Ver. 20. *Blessed be ye poor, &c.*] For some parts of the *sermon* on the *Mount*, repeated here, and chap. xi. xii. see note on Matth. v. 2. *Ye poor*: i. e. either *poor in spirit*, as Matth. v. or *poor in fortune*, and bearing your *poverty* with a *Christian* temper; or *both*.

Ver. 21. *Blessed are ye that hunger, &c.*] Either *hunger after righteousness*, as in St. Matthew; or *want necessary food*, and bear it *patiently*; or *both*.

Ibid. *Weep—laugh.*] See note on Matth. v. 4.

Ver. 24. *Woe unto you that are rich.*] i. e. *Are rich*, and live *as rich men usually do*, trusting in riches, and forgetting God; being *covetous*, or *luxurious*, &c. That this is the sense, appears from the next words, *For you have received your consolation*. Compare this with chap. xvi. 25. It is not a *sin to be rich*, merely *in itself*, or upon its *own account*.

Ver. 25. *Woe unto you that are full—that laugh, &c.—*] i. e. *Are full*, and make an *ill use* of that fullness, as above. *Laugh*; i. e. *rejoice*, and that again *immoderately, sinfully*, in *carnal security*, &c.

Ver. 26. *Woe unto you, when all men shall speak well of you.*] In all the ancient copies of the original the word *all* is not found; but it is added in the Syriac and Arabic versions. It should be rendered therefore, *When men shall speak well of you*. Men; i. e. the *generality*: and the *generality* being corrupt and vicious, it is an ill character to be well spoken of by them. Not that this holds *universally*, as aphorisms of this nature seldom do: it is so for the *most part*; and that is sufficient to warrant such maxims.

Ver. 30. *Give to every one—and of him that taketh away—ask not again.*] For the former, see the note on Matth. v. 42. For the latter, see the foregoing note in the same chapter, ver. 39—41. “*Suffer wrong, rather than go to law, if the loss be not considerable.*”

Ver. 32. *For if ye love, &c.*] This *for* relates to ver.

ver. 27, 28. the three next verses being, as it were, in a parenthesis. There are several instances of this construction, as I have more than once observed.

Ver. 33. *If ye do good to them who do good to you.*] i. e. to them only. So again,

Ver. 34. *If ye lend to them [only] of whom ye hope to receive.*

Ver. 35. *Lend, hoping for nothing again.*] i. e. Do so to those who are *in want*.

Ver. 38. *Shall men give, &c.*] It should be rendered, *shall be given*^a. There is no *men* in the original. It *may be given by men*; but *certainly will be given by God*.

Ver. 39. *And he spake a parable to them; Can the blind, &c.*] Interpreters have, I think, given themselves a needless trouble in endeavouring to find out the *connection* between these and the foregoing words: and so again at ver. 40. *The disciple is not above his master*: and at ver. 41. *And why beholdest thou the mote, &c.* And the same may be said of a passage above, ver. 27. *BUT I say—love your enemies*. In these, and other instances, there is *no connection* at all: and what then? Why might not our Saviour *sometimes* drop his divine sayings, as Solomon does his *proverbs*, unconnected, and independent of one another? *Very often* indeed there *is* a connection, *not perceivable at first sight*; and *then* it is necessary for an Expositor to *explain* it.

Ver. 40. *Every one [of the Disciples] that is perfect, shall be [rather will be] as his master.*] i. e. The Disciple that *perfectly understands* the rules, *sees the example* of his Master, and *sincerely desires* to imitate him, will tread in his steps, *do and suffer* as his Master did; and so will be *like* him.

^a Δόσωσι for δόθησεται. Hebraism.

CHAP. VII.

VERSE 29. *Justified God.*] i. e. *approved, applauded, gave thanks for, his wisdom and goodness, in calling them to repentance by the preaching of John the Baptist.*

Ver. 30. *The Pharisees and Lawyers rejected the counsel of God AGAINST themselves.*] It should be rendered, *TOWARDS themselves, εἰς ἑαυτούς.* “They rejected the “gracious *design and purpose of God towards them:*” which was, that they should be *saved by the preaching and baptism of John and of Christ.*

Ver. 21. *And the Lord said.*] These words are not in many of the best and most ancient manuscripts. If they are admitted, the two foregoing verses must be the words of the *historian, St. Luke:* if not, they must be the words of our Saviour. The sense of them is very good either way.

Ver. 40. *Simon.*] That was the name of the Pharisee, the master of the house.

Ver. 47. *Her sins, which are many, are forgiven; FOR she loved much.*] Rather, *THEREFORE* “*she loved, and continues to love, much; and has given these testimonies of it.*” That the *particle* should be so rendered, appears not only from the plain import of the foregoing parable; in which he that had the greater debt forgiven is *therefore* supposed to have greater love to the creditor; not to be therefore forgiven, *because* he had that love; but also from the signification of the Hebrew and Greek particles ^a.

Ibid. But to whom little is forgiven, the same loveth little.] Take the sense of the whole verse in these words, extracted by Dr. Clarke from Grotius, Mede,

^a The Hebrew ׀ promiscuously taken for the Greek εἰς, and διότι, and those two for each other. See Hammond and Mede upon the place.

and others; with a little variation, which I shall make.
 “ So far is this woman from being unworthy to *touch*
 “ *me* by reason of her sins, which are indeed, as you
 “ suppose, great and many; that, on the contrary,
 “ God having forgiven her those many and great
 “ sins upon her sincere repentance, the sense of that
 “ mercy has filled her heart with such ardent love
 “ and gratitude, as expresses itself in far more extra-
 “ ordinary instances of humble and devout thank-
 “ fulness, than *you*, who *think* you have but *little* for-
 “ given you, do, or can express; or than *she herself*,
 “ if she had *less* forgiven her, would have *testified*.
 “ And this makes her more worthy of my company,
 “ than those who think themselves so holy as to need
 “ *little or no* forgiveness.”

Ver. 48. *Thy sins are forgiven.*] This is only a *fresh* declaration, *renewal*, or *confirmation* of the pardon; her sins were forgiven *before*, ver. 47.

Ver. 49. WITHIN *themselves.*] Or [whispering] AMONG *themselves*, ἐν ἑαυτοῖς.

CHAP. VIII.

VERSE 12, 13, 14, 15. *Those by the way-side are—They on the rock are—That which fell among thorns are—That on the good ground are they, which in an honest, &c.]* The reader is desired to peruse, and consider attentively, the notes on Mark iv. ver. 15. 20. 26, 27, 28, 29. Much has been there said of the *expressions* in this parable, as related by St. Matthew and St. Mark, concerning the *seed*, and *those who receive* it. But here, as it is related by St. Luke, are fresh difficulties. For the clearing of which, I observe, first, that by the *seed* is certainly meant the *word of God*: for so our Saviour expressly says, Mark iv. 14. and here in this chapter,

ver. 11. Secondly, That in St. Matthew and St. Mark the *seed*, and *those who receive it*, are clearly distinguished from each other in *all the four divisions*. [See Matth. xiii. 19, 20, 21, 22, 23. Mark iv. 15, 16, 17, 18, 19, 20.] Therefore St. Luke's expression, which is *obscure*, ought to be interpreted by *theirs*, which is *plain*. For, thirdly, here, in St. Luke, is an *unusual* manner of speech, ver. 14, 15. THAT *which fell among thorns* are THEY—THAT *on the good ground* are THEY—I can account for it no way but this; that in the word *that* the *seed*, by a *metonymy* of the *adjunct*, is put for *those who receive it*; as elsewhere, on the contrary, [see note on Mark iv. 26, 27, &c.] *those who receive it* are put for the *seed*. As to the two first verses of this passage, the 12th and 13th, *Those by the way-side—They on the rock*; (and the same is to be said of the same expressions in the other two Evangelists;) it is an *ellipsis*, to be filled up thus: *Those* [who are represented by the ground] *by the way-side*: *Those* [who are represented by the ground] *on the rock*. So Matth. xiii. 19. *This is he* [who is represented by the ground] *which received seed by the way-side*. Mark iv. 15. *These are they* [who are represented by the ground] *by the way-side*. And so of the rest.

Ver. 14. *Go forth*.] i. e. *Go abroad into the world*, and are involved in the *business* and *cares* of it.

Ver. 16, 17. *No man, when he hath lighted, &c.—For nothing is secret, &c.*] See note on Mark iv. 21, 22.

Ver. 53. *Laughed him to scorn*.] So it is translated here, and in the two foregoing Evangelists. But in the original it is only, they *laughed at him*, or *derided him*, κειλεύμενον αὐτῶν. Which may imply no more than a *smile* joined with somewhat of a *contemptuous pity*—“Alas! he knows nothing of the matter: he “is thoroughly dead.” But *laughing him to scorn* gives an idea of a *loud, rude* laughter; of *booting* and *exploding*

ploding him. Which is too gross in itself, and not hinted in the original.

CHAP. IX.

VERSE 4. *There abide, and thence depart.*] The sense is, “Stay in that house as long as you stay in that city.” Which they must do, if they left that house, and that city, at the same time. See note on Matth. x. 11.

Ver. 9. *John have I beheaded; but who is this?*] OBJ. Here he is doubtful, and asks a question: in Matth. xiv. 2. he is positive, and asserts that this is John the Baptist, risen from the dead. ANSW. 1. He may very well be supposed to have spoken upon this subject at different times; to have been doubtful at one time, and confident at another. Or, 2. He might very well speak both these things at the same time, be both doubtful and positive in the same speech. As thus: “Who is this extraordinary man? Sure it cannot be John the Baptist; for him I have beheaded: though some of you say, (ver. 7.) he is risen from the dead. And indeed, upon further thoughts, I am persuaded that is the real truth.”

Ver. 32. *Peter, and they—were heavy with sleep.*] The transfiguration was probably in the night.

Ver. 33. *Not knowing what he said.*] He spoke as in a dream, or between sleeping and waking.

Ver. 44. *Let these sayings sink down, &c.*] i. e. Let what I am going to say make a deep impression upon you. For [notwithstanding this admiration, and these applauses of the people, upon the account of my miracles and good works] the Son of man shall be delivered, &c.

Ver. 51. *When the time was come that he should be received*

received up.] Received up, i. e. into heaven; and consequently die at Jerusalem, which was to be before the other.

Ibid. *He stedfastly set his face to go, &c.*] i. e. He firmly purposed and resolved to go to Jerusalem, and actually set about it, by passing from Galilee through Samaria.

Ver. 53. *They did not receive him, because his face was as though he would go to Jerusalem.*] Not that they refused to entertain all Jews who were going to Jerusalem; but they could not endure that so great a Prophet as Jesus should go to Jerusalem upon a religious account, viz. to worship at the feast: which was determining the controversy about the place of worship (see John iv. 20.) against them.

Ver. 55. *Ye know not what manner of spirit ye are of.*] Either, "You do not know your own hearts: you think this proceeds from pure zeal for me; whereas there is in it a great mixture of inordinate passion, and private revenge, &c." Or, "You know not the spirit, nature, and temper of the Christian religion, the spirit of the Gospel, which is very different from that of the Law." This agrees best with the next words; FOR the Son of man, &c.

Ver. 62. *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*] The proverb is easy. He who lays his hand to the plough (undertakes any work) must look forwards, not backwards. "If you are banking after your family and relations; and, before you follow me, must needs see them, who probably will divert you from your resolution; you are not well disposed^a to embrace the Gospel."

^a So εὐθετος should be rendered.

CHAP. X.

VERSE 1. *Other seventy—he himself would come.]*
 i. e. Besides the *twelve Apostles*, chap. vi. 13. ix. 1. he ordained *seventy other select Disciples*, of an inferior order to the Apostles; and sent them to be his *harbingers*, by preaching the Gospel in such places as he himself intended to visit.

Ver. 2. *The harvest truly—labourers into his harvest.]* These words are spoken upon a *different occasion*, and to *different persons*, Matth. ix. 37, 38. See *Preface*, p. ix. And so again in this chapter, ver. 3, 4.—to ver. 12. Part of the same speech is spoken to the *seventy*, which in Matth. x. and even in the foregoing chapter of this very Gospel, is spoken to the *twelve*. And the words at ver. 13, 14, 15. *Woe unto thee, Chorazin—thrust down to hell*, in Matth. xi. 21, 22, 23. are spoken neither to the *twelve*, nor to the *seventy*, but to the *people*. That the *sermon* upon the *Mount* in St. Matthew is broken into several pieces, and uttered upon several occasions, in St. Luke, chap. vi. xi. xii. I have before observed. And what is said to the *multitudes*, Matth. xxiii. concerning the *hypocrisy* and other wickedness of the Scribes and Pharisees, &c. and the *woes* denounced against them, is said in Luke xi. to a *small company* at a *private entertainment*. Many more instances might be given, particularly from the 12th and 13th chapters of this Gospel: but these are enough.

Ver. 4. *Salute no man by the way.]* i. e. so as to *lose time*. Salutations in the *eastern* countries were *long* and ceremonious.

Ver. 6. *The son of peace.]* i. e. A pious and well-disposed person. For this, and the whole verse, see note on Matth. x. 11. 13.

Ver. 7. *And in the same—Go not from house to house.]*
 See

See note on chap. ix. 4. "Change not your lodgings for the sake of better entertainment."

Ver. 18. *I beheld Satan as lightning fall from heaven.*] As if he should have said; "No wonder the Devils (ver. 17.) are subject to you through my name: for I have long foreseen, or foreknown, the fall of Satan's kingdom by the power of my Gospel." So the Prophet concerning the king of Babylon: *How art thou fallen from heaven, O Lucifer!* Isaiah xiv. 12. Perhaps too this is an allusion to the real fall of Satan from heaven, when he was expelled out of it for his rebellion.

Ver. 20. *Notwithstanding, in this rejoice not—written in heaven.*] i. e. Rejoice not so much in your power of casting out Devils, which even a wicked man may have, as in your spiritual graces, and your being ordained to eternal life.

Ver. 29. *He, willing to justify himself, said—Who is my neighbour?*] *To justify himself*; i. e. to set himself out as a just person. He took it for certain, and for granted, that he loved God, and performed his duty to him, by strictly observing the ceremonial law. But because it might be doubtful how far the word neighbour extended, he asked the question, *Who is my neighbour?* Had he been answered, according to the received opinion among the Jews, that only those of their own nation were their neighbours, he would have thought himself perfect in that respect also.

Ver. 36, 37. *Which now—was neighbour unto him, &c.—He that shewed mercy on him—Go, and do thou likewise.*] To the Lawyer's question therefore, *Who is my neighbour?* the answer is, *Whoever does you good*, even though he be not your countryman; nay, though he be one of an enemy's country. "As therefore you own a Samaritan was neighbour to a Jew, by doing him good; so do you, being a Jew, shew yourself neighbour to a Samaritan, by doing him good as occasion shall offer."

CHAP. XI.

VERSE 5, 6, 7, 8. *And he said unto them, Which of you shall have a friend—as many as he needeth.]* Being upon the subject of prayer, and having just given them a form of it; he adds this, to recommend earnestness, fervency, and importunate perseverance in prayer.

Ver. 14.—*A Devil, and it was dumb.]* i. e. made the man dumb, who was possessed. Thus in other places—*dumb, and deaf Devil.* It is a metonymy.

Ver. 29. *He began to say, &c.]* In answer to those who sought of him a sign from heaven, ver. 16. See note on Matth. xii. 38, 39.

Ver. 33. *No man, when he hath lighted a candle—under a bushel, &c.]* The connection of these words is plain in Matth. v. 15. Somewhat obscure, though easy enough to be explained, in Mark iv. 21. and Luke viii. 16. See note on the former. But here I can perceive no connection at all: nor is it necessary there should be any. See note on chap. vi. 39. How forced and unnatural are the expositions of those who labour to connect them, the learned reader may judge, in perusing the Commentators.

Ver. 36. *If thy whole body be full of light—the whole shall be full of light.]* OBJ. This seems to be tautology, and proving a thing by itself. ANSW. The latter whole does not relate to the word body, but to the course and tenor of the man's actions. “If thine eye “ (ver. 34.) be single, i. e. thy judgment be right, thy “ whole body will be full of light; i. e. all the powers “ and faculties of thy soul, or mind, will be right like- “ wise. And if so, the whole tenor of thy actions “ will be right of course.” See note on Matth. vi. 22, 23.

Ver. 41. *Give alms—and all things are clean unto you.]* Almsgiving, by a synecdoche, is put for all moral good-

goodness. See note on Matth. xxv. 35. And it was proper, especially in a discourse to the Pharisees, who were *covetous* and *uncharitable*.

Ver. 45. *One of the Lawyers—us also.*] *Scribes* and *Lawyers* were nearly *related* in their office and function. The former were expounders of the *Mosaic* written law; the latter, of the *oral* law, or *traditions*. So Dr. Lightfoot.

Ver. 48. *Truly ye bear witness THAT ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.*] It should be rendered, *bear witness* AND *allow*^a, &c. though the sense amounts to the *same* either way. OBJ. But how does this argument proceed? How did they shew their approbation of the deeds of their fathers, BY building the sepulchres of those whom they had murdered; though they did it *hypocritically*; since the action in itself *seemed* to shew respect and honour for those martyrs? They expressed such approbation indeed by *other* actions, by their *own* persecution of God's messengers: but how did they so by building these sepulchres? ANSW. As there are several sentences in Matth. xxiii. 29, 30, 31. [see the notes there,] which are not inserted in this place; our Saviour speaking at different times, and to different persons; and the speech being, though *in the main*, yet not *quite*, the same; [see note on Matth. v. 2.] here must needs be a *different turn* given to that action of building the sepulchres. They *falsely pretended* to honour the martyrs; but our Saviour, who *knew their hearts*, knew they did it to raise a kind of *trophy* to the cruelty of their fathers.

Ver. 49. *Therefore said the wisdom of God.*] This is not (as it may *seem* to be) a *quotation* from Scripture. The sense is, God in his wisdom *said* he would send, &c. or *decreed* to send, &c.

Ver. 52. *Ye have taken away the key of knowledge.*]

^a It is *καὶ*, not *ὅτι*.

i. e. have hindered the people from all useful knowledge, and instruction.

CHAP. XII.

VERSE 1. *The leaven of the Pharisees.*] See notes on Matth. xvi. 6, 7. 12.

Ver. 2, 3. *For there is nothing covered—shall not be known.—Whatsoever ye have spoken in darkness—house-tops.*] See note on Mark iv. 22. and on Matth. x. 26, 27. Here the words have another new sense. *Beware of—hypocrisy.* “For your *hypocrisy* will be discovered “at last; very likely in this world; but certainly in “the next.”

Ver. 21. *Rich towards God.*] Rich in treasure laid up in heaven. See notes on Matth. vi. 20.

Ver. 32. *Fear not, little flock; it is—to give you the kingdom.*] “Ye few, who are my faithful followers; “God will give you the *kingdom of heaven*; much “more will provide for you all things necessary on “*earth.*”

Ver. 33. *Sell that ye have, and give to the poor.*] See note on Matth. xix. 21.

Ver. 35. *Let your loins be girded about, and your lights burning.*] i. e. Be always ready and prepared to meet your Lord, when he comes. Read the next five verses, compared with the parable of the ten virgins, Matth. xxv.

Ver. 37. *He shall gird himself—and serve them.*] i. e. do them the greatest honours; as he girt himself, waited upon his Disciples, and washed their feet, John xiii.

Ver. 41. *Unto us, or even unto all ?*] i. e. to us *Apostles*, and *Disciples*; or to all the multitude here present?

Ver. 42. *Who then is that faithful and wise steward, &c.*]

&c.] He does not answer Peter's question *directly*; but *intimates* that what he had said was meant of *all*; though especially of *pastors* and *teachers*. *Who then* [whether he be *laic* or *ecclesiastic*, but especially the *latter*] is that *faithful*, &c.

Ver. 49, 50. *I am come to send fire on the earth; and what will I, IF it be already kindled? But* [rather and) *I have a baptism to be baptized with; and how am I straitened till it be accomplished?*] The particle *ei*, here rendered *IF*, frequently signifies, *Oh that!* The clause therefore, in which it is, may well be *pointed* and *rendered* thus: *What will I? Oh! that it were already*, &c. So the sense of the whole passage is this: "I come to deliver a doctrine, which, through the corruptions of the world, will *kindle a fire upon earth*, raise *persecution* against me and my followers, and cause me to be *baptized* in my own *blood*. [See note on Matth. xx. 22.] Yet I am so far from being terrified at the prospect, that I wish the doctrine were thoroughly preached; and labour, like a woman in travail, till my sufferings are completed."

Ver. 51, 52, 53. *Suppose ye that I am come to give peace, &c.—against her mother-in-law.*] See note on Matth. x. 34, 35, 36.

Ver. 54, 55, 56. *When ye see a cloud—discern this time.*] See note on Matth. xvi. 2, 3.

Ver. 57. *Yea, and why even of yourselves judge ye not what is right?*] The words in the original, ἀφ' ἑαυτῶν, may be rendered, *OF yourselves*, or, *FROM yourselves*. The former thus: "Why do ye not even *of yourselves*, *by your own powers* and *faculties*, by the true use of the *reason* which God hath given you, *judge*, &c." The latter (with reference to the following words to the end of the chapter) thus: "Take an example *from yourselves*: you are not wont to neglect the *means* by which you may be preserved from that *prison here*, from which *you* cannot escape till your *whole debt* be paid: why then neglect you that *re-*
" *penitance*

“*penitance towards God, and faith in the Messiah,*
 “*which alone can prevent your being cast into the*
 “*prison of hell?*”

CHAP. XIII.

VERSE 1. *The Galileans, whose blood Pilate had mingled with their sacrifices.]* Certain Galileans, who had rebelled against Cæsar, by refusing to pay him *tribute*; and were by Pilate, his deputy, slain as they were *sacrificing* in the Temple.

Ver. 6, 7, 8, 9. *A certain man had a fig-tree—cut it down.]* See note on Mark xi. 13, 14, &c. Obj. 2.

Ver. 16. *Whom Satan hath bound, &c.]* Satan is said to inflict diseases by the permission of God, Job ii. and 2 Cor. xii. 7. St. Paul’s *thorn in the flesh* (some *bodily distemper*, no doubt; see Bp. Bull’s Serm. vol. i. §. 5.) is called a messenger of Satan.

Ver. 18. *Then said he; Unto what is the kingdom of God, &c.]* Here again is no *connection*. See note on chap. vi. 39.

Ver. 23, 24.—*Are there few that be saved?—Strive to enter in—shalt not be able.]* Our Saviour never gives *direct* answers to questions of curiosity; but turns them off to something useful and edifying. See John xxi. 21, 22. Acts i. 6, 7. As if he should have said; “*Lay aside these curious, fruitless enquiries; and do your duty: whatever becomes of other things, or persons, do you your duty, and look to yourselves.*” But, *Qu.* What is the meaning of that clause, *Many will seek to enter in, and shall not be able?* According to this, their being excluded seems to be their *misfortune*, not their *fault*: they are not *able*, &c. *ANSW.* 1. Not *able*; for no reason but because not

TRULY willing. 2. Seek, and desire it, when it is too late. Thus in the very next words: *When once the master of the house—hath shut to the door—whence ye are.* The gate indeed is now shut; but the whole passage implies that it had stood open long enough; and it was their own fault that they did not come sooner.

Ver. 32, 33. *Tell that fox; Behold I cast out—the third day—be perfected—out of Jerusalem.*] That fox; because Herod was a crafty and cruel tyrant. “Tell him, I am executing my office, in working miracles, and doing good; and will continue to do so, notwithstanding his menaces.” To-day, and to-morrow, and the third day, and the day following, are not here to be understood strictly, but as intimating a short, undetermined space of time: a certain number for an uncertain, is a figure frequently used even in common discourse. *Nevertheless*; i. e. however; or, *be that as it may*: it might well enough be rendered *but*. [πλην.] I must walk; i. e. (say some) continue in the execution of my office; walking, in Scripture, being often used for a course of living or acting. But then it should have been a different word^a in the original. As it is, it should be rendered not walk, but go: and the sense is, I must, and will, pursue my journey to Jerusalem, as I intended, [see ver. 22.] in order to suffer and die there; and Herod, notwithstanding his threats, cannot hinder me. This is confirmed by the next words; *For it cannot be that a Prophet perish out of Jerusalem*: i. e. any where, but at Jerusalem. And what is the meaning of that? ANSW. Either, 1. So many Prophets have been, and will be, murdered at Jerusalem, that one would think it had engrossed all such murders to itself. Or, 2. The Sanhedrim sitting there, a man could be condemned there only: even at that time, of which our Saviour speaks, (as appears from the history of his own trial,

^a Not πορεύεσθαι, but περιπατεῖν.

condemnation, and crucifixion,) though they could not put a man to death; yet they found him guilty, and delivered him to the Roman governor that he might be executed.

Ver. 35. *Ye shall not see me, until, &c.*] This is another instance of our Saviour's saying the same thing at different times: here he speaks this *before* his last public entry into Jerusalem; in Matth. xxiii. 39. *after* it. See the note there. In this place therefore the sentence must be supplied thus: "After my arrival at Jerusalem, which will be very soon, ye shall not see me, but for a little while, until, &c." If it be said, this is *arbitrary*, and *adding* to our Saviour's words; I answer, he is *his own interpreter*. In St. Matthew he says, *after a while*; which must therefore be *understood* here, though it be not *expressed*. And the only difference is, here he means *a little* time; there, a *very little* time.

CHAP. XIV.

VERSE 12, 13. *Call not thy friends—nor thy rich neighbours—but call the poor, the maimed, &c.*] i. e. Do the latter *rather* than the former; *prefer* the latter to the former. See note on Matth. ix. 13. There are many more instances of this way of speaking in both Testaments, and in other writings. It is not conceivable that our Saviour *forbids* us to entertain our friends, relations, equals, or superiors; this being contrary to common reason, and even to his own practice: for he was often at such entertainments; which he would not have countenanced, had they been *unlawful*. He only *prefers* charity to the poor before hospitality to the rich. Nor can it be his meaning that *beggars* and *cripples* should be invited to *sit down with us* at our *own tables*; nor in-

deed do *his words* imply any such thing: but only that they should eat and drink in our houses; or that we should send food, or money, to support them at home.

Ver. 15. *Blessed is he that shall eat bread in the kingdom of God.*] i. e. shall partake the pleasures and enjoyments of the kingdom of the Messiah.

Ver. 16. *Then said he to him, A certain, &c.*] The *connection*, as if he should have said; “It is indeed, as you say, a great blessing to enjoy the “privileges of Messiah’s kingdom: and yet you “Jews, through your prejudices and perverseness, “will *reject* them. Which I illustrate by this parable.”

Ver. 16, 17—24. *A certain man made a great supper—shall taste of my supper.*] This parable is, in effect, the same with that of Matth. xxii. 1, 2—14. To the notes upon which I refer.

Ver. 21. *Go out—into the streets and lanes of the city; and bring in the poor, and maimed, &c.*] This *division* is not in the parable, Matth. xxii. It seems to mean the *dispersed* Jews, who were at a distance from Judæa.

Ver. 23. *Compel them to come in.*] Not by direct force, or *compulsion* properly so called; (that would be a strange way of *inviting*, either to a *feast*, or to the *embracing* of any religion;) but by *vehement, importunate persuasion*. The word *compel* is often thus used in Scripture, in other writings, and in common discourse. See particularly Mark vi. 45. Luke xxiv. 29. Acts xvi. 15. 1 Sam. xxviii. 23. The *greatest evidence* likewise is commonly said to *compel*, or *force* our assent. This was the case of the *miracles* wrought by the Apostles among the *heathen*. I say *heathen*; for they are meant in this *division*. See note on Matth. xxii. 9.

Ver. 26. *Hate not his father and mother,—and his own life also, &c.*] To *hate* here, and in other places of

of Scripture, signifies no more, than to *love* in a *less* degree. See particularly Gen. xxix. 31. 33. Leah certainly was not *bated* by Jacob, who had so many children by her; but only *loved less* than Rachel. It being *impious* to hate *father*, or *mother*, *wife*, or *children*; and *impossible* to hate our *own lives*, or *ourselves*; the meaning of the passage can be no more than this: "If a man *love not* his father, &c. and his own life itself, *less* than me, and my religion, *he cannot be my Disciple.*"

Ver. 28. FOR *which of you*, &c.] The particle *for* should have been left out in the translation, there being no *causal* connection between these and the foregoing words. The particle in the original^a is sometimes purely *interrogative*.

Ver. 28—32. *Which of you intending to build a tower—Or what king going to make war*, &c.] These two comparisons, or allusions, (like many others, as we have often observed,) do not *answer* in *all* respects. The man who intends to build a tower, and the king who intends to make war, *may*, in consideration of the difficulties, *desist* from his enterprise; and *ought* to desist, if he thinks them unfurmountable. But we *must* engage in the Christian life: it is absolutely *necessary*, be the *difficulties* never so *great*: nor *can* they be unfurmountable, if we are not wanting to ourselves. All therefore here meant is, that we must *before-hand* weigh the difficulties, dangers, and discouragements; resolutely encounter them; and then, by the assistance of God's grace, (which never fails us, if we do our own part,) we shall certainly overcome them. But if we do *not* thus consider *before-hand*, and *arm ourselves* with *resolution*, we are in great danger of being foiled in our attempt.

Ver. 33. *So likewise*, &c.] This is an *ellipsis*, or im-

^a Γάρ. See the larger Lexicons.

perfect sentence, to be filled up thus : “ So he that
 “ forsaketh not all that he hath, [which he cannot do,
 “ unless he foresee, and well consider, the difficulties he
 “ is to encounter,] cannot be my Disciple.”

Ver. 34. *Salt is good, &c.*] See note on Matth. v. 13. and on Mark ix. 49, 50.

Ver. 35. *It is neither fit for the land, nor yet for the dungbill; but men cast it out.*] i. e. It is neither fit (as *dung* is) to *manure* land; nor to *make* dung itself : being mixed with dung, it will not (as other putrified matter does) turn into that substance; but does more hurt than good. Therefore it is not so much as cast upon a *dungbill*; but upon some piece of ground which is already *barren*, and *designed* to *continue* so. See Dr. Hammond, who comments largely and excellently upon this passage.

CHAP. XV.

VERSE 7. *Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*] No repentance; i. e. no change of life, and manners, as to the main: for the *best* need *some* repentance. *In heaven*; i. e. before God, and the angels, ver. 10. For the rest; I wonder learned men should make so much difficulty about *the one sinner that repenteth, more than ninety and nine, &c.* when it is plain to common sense, at first reading. To be sure, the *one penitent* is not in *himself* more VALUABLE than the *ninety-nine just persons*; no, nor than any *one* of them; no, nor *so* valuable as any one of them; (for *innocence* is certainly better than *repentance*;) yet he alone is REJOICED OVER more than all they; because he was *lost*, and is *found*; whereas they were *never lost* at all. The *tenor* of the
 three

three parables here recited, viz. of the *lost sheep*, the *lost piece of money*, and the *prodigal son*, makes this evident beyond question.

Ver. 11, 12, 13—32. *And he said, A certain man had two sons, &c.—lost, and is found.*] This beautiful parable needs little explication. It plainly sets forth the *folly* and *madness*, the *misery* and *slavery* of a *sinful, extravagant, dissolute* life; the absolute necessity of *reforming* it; and *God's readiness* to embrace all sincere penitents. Though it may be very well understood, and is very true, of all wicked and penitent persons in all ages; yet it has manifestly a more *especial* view to the time in which our Saviour spoke; to the Jews and Gentiles, as compared with each other; the former murmuring that the latter should partake of the same privileges with themselves; they, especially the Scribes and Pharisees, imagining themselves to be *all perfection*. By the man who had two sons, therefore, is meant *God*; by the elder son, in the *general* view, every *good liver*; by the younger, every *great sinner*: in the *particular* view, by the elder son are meant the Jews, God's chosen people; by the younger, the Heathens, Publicans, &c. But because *no* really *good Christian* can be supposed to *murmur* that the greatest of sinners are forgiven, and received into God's favour upon repentance, the *last part* of the parable, concerning the *elder brother's being angry*, &c. can relate to the Jews only. And here too, *Qu.* How could our Saviour *acknowledge* them to be so *good* and *perfect*, as he seems to do, ver. 29. 31. [read those verses;] when they were some of the *worst men* living? *ANSW.* He only argues upon *their own principles*; *supposing*, not *granting*. Were they as perfect as they *imagined*, they would have no reason to *complain* that a great sinner was pardoned upon his true repentance. *That* could not hurt them, &c.

Ver. 31. *All that I have is thine*] i. e. all in a manner;

manner ; the *main bulk* of my estate. The word *all* is frequently used thus, even in common discourse.

CHAP. XVI.

VERSE 1. *Had a steward.*] Whatever we have of this world's goods, we are not strictly *owners*, or *proprietors* ; but *God's stewards* : and to him we must *give an account* : not in this world indeed, as a steward to any other *man* must do ; but at the day of judgment.

Ver. 2. *Thou mayest be no longer steward.*] God may be supposed to speak thus to any man, when he *admonishes him of his death*, by *sickness*, or some other *warning*.

Ver. 3. *I cannot dig.*]—“ Nor get my living by “ any other servile labour : I am *too delicately bred* for “ that.”

Ver. 4. *They may receive me, &c.*] *They* : i. e. his *Lord's debtors* ; as appears from the next words, ver. 5. *He called every one, &c.*

Ver. 6, 7. *Take thy bill—and write fifty—four-score.*] So he *cheated his master*, to *ingratiate himself* with his *debtors*, or *tenants*.

Ver. 8. *The lord commended the unjust steward, because he had done wisely.*] He could not, and did not, commend him *for being a knave* ; but *since he was one*, he commended him for acting, *in his way*, with so much *forecast and prudence*.

Ibid. *For the children of this world are, in their generation, wiser than the children of light.*] The *children of this world* are they who place their happiness in the *enjoyment of this world* : the *children of light* are they who place their happiness in *heaven*. Now, though the former propose a *wrong end* ; yet they
gene-

generally pursue it with great *industry*, and use the *proper means* conducive to it. The latter, though they propose a right, *the only* right end, are generally deficient in using the means. The former therefore are the *wiser* in respect of the *means*, though not of the *end*: for still they are wise only *in their generation*, in *their way*, upon *their principles*; which being all wrong, *they* are fools too.

Ver. 9. *Make to yourselves friends of the Mammon of unrighteousness.*] Imitate the fraudulent dealers of this world *so far*, as to secure an eternal interest by the good use of riches; as they do a temporal one by the ill use of them. Imitate them *so far*, as to be wise in *your* generation, as they are in *theirs*.—OF *the Mammon*, &c. It should be rendered, *by*, or *from*:—the *Mammon*, i. e. *riches*:—*of unrighteousness*; i. e. either, which are generally, though not always, gotten by *unrighteous means*; or rather *false, fallacious*^a riches, in opposition to *true, real* treasure, treasure *in heaven*. This is confirmed by ver. 11. where the *unrighteous Mammon* is opposed to *true riches*.

Ibid. *That, when ye fail, they may receive you into everlasting habitations.*] *Fail*, i. e. *die*, and are *put out* of your stewardship. *They* may receive you, &c. i. e. either, the *poor*, to whom you have been helpful, may be the *occasion of your being* received, &c. Or, *they* is used *impersonally*, as it often is: [let the learned reader see Luke vi. 38. xii. 20. in the original:] and the sense is, *That ye may be received*, &c.

Ver. 10. *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.*] These propositions are not laid down as *certain*, and *universally* true; (few moral maxims and proverbs are so;) but as *probable*, and *generally* true. By *the least* our Saviour means

^a For so the word ἀδικος is often used.

temporal goods, of which he was before speaking ; by *much*, *spiritual* ones, the graces of the Gospel, the gifts of the holy Spirit, &c. And it is intimated that *he* is like to make an ill use of the latter, *who* has already made an ill use of the former. This is plain from the next words, ver. 11.

Ver. 12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own ?*] It should be rendered, *another's*, ἐν τῷ ἀλλοτρίῳ, not *another MAN's*. For the *best* sense of it is, “That which is God's, who is the *proprietor* : we “are only *stewards*.” It may indeed relate to the *poor*, and *others*, who have a *right* to a considerable part of what we call *ours*—*Your own* ; i. e. *the happiness of heaven*, which will be *strictly* our own, and *last for ever*.

Ver. 13. *No servant can serve two masters—God and Mammon.*] This is explained in note on Matth. vi. 24. How properly it comes in here, is plain of itself.

Ver. 14, 15, 16, 17, 18, 19. *And the Pharisees—derided him. And he said, Ye are they, &c.—The Law and the Prophets were until John, &c.—And it is easier for heaven and earth, &c.—Whosoever putteth away his wife, &c.—There was a certain rich man, &c.*] The connection thus : The parable of the *unjust steward*, with the application of it, from the beginning of the chapter to the 14th verse, is designed to warn against *covetousness*, and recommend *charity* towards the poor. Then after those words, *Ye cannot serve God and Mammon*, it follows : *And the Pharisees also, who were* [rich, for so they were, and] *covetous, heard all these things ; and they derided him. And he said unto them, Ye are they who justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed amongst men is abomination in the sight of God.* As if he should have said ; “You value yourselves “extremely upon your outward legal ceremonies
“ and

“ and observances, without true piety, nay, joined
 “ with covetousness, extortion, and pride; and upon
 “ your traditions, which are contrary to Scrip-
 “ ture. But though all these make a great shew be-
 “ fore men; yet God regards them with quite a
 “ different eye. Your traditions are detestable; and
 “ even your Mosaic rites are just now going to be
 “ abolished. And the religion which I introduce
 “ requires a far greater degree of inward piety, holi-
 “ nels, and charity, than you are willing to admit.”

The Law and the Prophets (continues he) *were until John: since that the kingdom of God is preached, &c.* i. e. This new dispensation, the Gospel, which requires greater perfection, not only than the *Pharisees* admitted, but even than the *Law* required, began, or commenced, with the preaching of John the Baptist. See Disc. II. p. 33. He proceeds: *And it is easier for heaven and earth to pass, than for one tittle of the Law to fail:* [see note on Matth. v. 18.] i. e. He by his Gospel, of which he is speaking, did not *destroy the Law*, but *fulfil* and perfect it, as he shews at large Matth. v. In the next words, *Whosoever putteth away his wife, &c.* he gives one instance in particular of what he had before affirmed in general, viz. that the Gospel requires greater perfection than the Law. Then *still pursuing his argument*, the *guilt and punishment* of those who make an *ill use of riches*, and are *uncharitable* to the poor, (those other clauses being incidental, and coming in only by the bye,) he adds, *There was a certain rich man, &c.* and so on with this parable to the end of the chapter. I say, a *parable*, for so it certainly is, not a *history* of a real fact, as some imagine. This will appear from several *circumstances*, which shall be taken notice of in their proper places.

Ver. 22, 23.—*Carried—into Abraham's bosom—in Hell he lift up his eyes.*] The one did not go to the place of his *full* reward, nor the other to that of his
full

full punishment: because it is most evident from the holy Scriptures that ^a there is a *middle state*, both of happiness and misery, between the death of every particular person, and the final consummation of all things. The word *Hades*, which is here rendered *Hell*, means not the place in which the damned will everlastingly be punished. As applied to the *body*, it signifies the *grave*; as applied to the *soul*, it signifies the *intermediate* separate state of departed *spirits*, both good and bad. See third note on Matth. xvi. 18. Lazarus went to *Hades*, as well as Dives; though the one was in happiness there, the other in misery. And had not this word been, in our English translation of the Bible, *generally*, if not *always* rendered *Hell*, a great deal of trouble, error, and false doctrine had been prevented. If it be objected, that the *Hades*, or *Hell*, to which the latter went, is by *him* called *this place of torment*, ver. 28. and that he says more expressly and particularly, *I am tormented in this flame*, ver. 24. I answer; to the first; We grant, and suppose him to be in exquisite torment, from the punishment he already endures; and from the dreadful and certain expectation of far greater. To the second; Those words, *in this flame*, must be *metaphorical*. They cannot be understood *literally*; because his soul is separated from his body: and a mere spirit cannot be sensible of pain from fire, or any other corporeal infliction. It is said, that he *lift up his eyes* in this *Hades*, or *Hell*: and yet we all know an unembodied spirit has *no eyes* to lift up. Thus bodily parts are *allegorically* ascribed to *other* spirits; to angels, and to God himself. These expressions therefore *must* be taken figuratively; and by the *flame* he mentions must be understood the vexation, the rage, the horror of conscience, which *torments*, and (as it

^a See Bp. Bull's Serm. III. vol. i. and my Disc. on the Parable of Dives and Lazarus, p. 249, 250, &c.

were) *burns* the soul, as fire does the body. To account for this way of speaking, Grotius gives us several quotations from ancient writers; to which I refer the learned reader.

As to that expression, *Abraham's bosom*, it is a Jewish phrase. "The ancients" (says Grotius) "generally thought that *Abraham's bosom* signifies the region allotted to pious souls, which the Hebrews call *Eden*, or *Paradise*; the Greeks, the *Elysian Fields*." But those are certainly in the right, who take it, not for the *region* or *mansion* itself, but for the *highest* and *most honourable* place in it; which must be near so illustrious and eminent a saint as Abraham. It is a manner of speaking, taken either from *little children*, whom their parents *fondly love*, and carry in their *bosoms*; or rather, from the custom and manner of *sitting at table*. To be carried into *Abraham's bosom*, is to be admitted to *sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*; as our Saviour elsewhere speaks, Matth. viii. 11. Where, according to the then received usage, he represents the joys of heaven under the image of a *feast* or *banquet*. Now at banquets it was usual for those, who are the most favoured and honoured by the master of the feast, to *lean upon his bosom*, as St. John (for instance) did upon our Saviour's. So the Son of God himself is said to be *in the bosom of his Father*: an expression plainly equivalent to that of *sitting at his right hand*, which is more frequently used. Here therefore Lazarus is represented, not only as a *good*, but as an *eminent* and *excellent* man in the *eye of God*, however contemptible in the esteem of men.

Ver. 23. *And seeth Abraham afar off, and Lazarus in his bosom.*] How did he *know* them? may perhaps be a question asked by some: Abraham he had never seen before; and even Lazarus surely must be quite altered from what he was in this world. They may as well ask, How could he *see so far*, as from his *place*

of

of torment to Paradise? with other queries of equal weight. This shews the narrative to be *paraboli- cal*, not a *real history*.

Ver. 24. *And he cried—send Lazarus that he may dip the tip of his finger—tormented in this flame.*] For the last clause, see note on ver. 22, 23. For the rest, it may be asked, why should he request so in- considerable a thing, such a mere nothing, as a *drop of water*? And what would that signify, if applied to the *tongue* of one burning in a furnace? The answer, I think, may very well be, he really desired much more, and must be so understood; but speaks mo- destly, even to the extremest hyperbole of modesty; being conscious of his own wickedness, and the inhu- man treatment which Lazarus had received from him. It is a common way of speaking, *give me a little*, but meaning *much*: he doubtless desires to be eased of *all* his torments; though in the style of the most hum- ble supplicants, especially to those they have injured, he *seems* to beg no more than what is, in truth, a mere nothing.

Ver. 25. *Son, remember—thou art tormented.*] *THY good things*. The pronoun is emphatical, and re- markable: i. e. such things as *he made* his chief, nay his *only good*; those in which he *put his trust*, and *placed his happiness*. It is not said, in the opposite part of the sentence, *and likewise Lazarus HIS evil things*: for nobody would desire poverty and affliction, at least for its own sake. But I say, the addition of that word, as referred to the rich man, implies that he put his confidence and happiness in his wealth, worldly plea- sures, and honours. See note on Matth. vi. 2.

Ver. 26. *And besides all this, there is a great gulf— come from thence.*] *Gulf*; i. e. a *chasm*, or *empty space*, say some; a *chaos*, or rude indigested heap, say others. It matters not which, though the word *χάσμα* in the original plainly enough determines it to the first. This again is manifestly a *paraboli- cal* scheme of speech:

for

for *spirits* cannot be hindered from passing to and fro, either by the interposition of bodies, or by a vacuum, or space empty of all bodies. The sense is no more than this; that, by the will and designation of God, the mansions of the righteous, and of the wicked, during the interval between death and the resurrection, are separated and disjoined; so that they can have no intercourse or communication with each other. Some Expositors indeed tell us, that it implies the *immutability* of both those *states*. That they are immutable, is certain: but how it is *inferred* from *this* portion of Scripture, I see not: for all *communication* between the blessed and the damned may be entirely cut off, *while they are* in those states; and yet the *states themselves* may be *changed*; though it is evident from *other* places of Scripture that they never will be.

Ver. 27, 28. *I pray thee therefore, father—I have five brethren—lest they also come into this place of torment.*] QU. How could this reprobate and damned spirit be supposed to have any concern for his brethren? Is there any *charity*, or even *natural affection*, in *Hell*? ANSW. Not in *Hell*, *strictly speaking*; or in the place of the reprobate, after the day of judgment. But in the *middle state* perhaps there may; at least a *little time*, or *immediately after* the separation of the soul from the body, there may be some *small remains* of *merely human* goodness. Or perhaps he may be supposed to have made this request, not for *their* sakes, but *his own*. They might be wicked by *his example*; and so he might think, and very reasonably too, that his torments would be increased by theirs.

Ver. 31. *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.*] Hear them not; i. e. *believe* them, *obey* them not. The word is often so used. But, OBJ. Does it follow that because a man yields not his assent upon the *report* of miracles, therefore he would not
upon

upon the *sight* of them? Nay, is it not more probable that he would, than that he would not? ANSW. Aphorisms, or maxims of this kind, (as I have more than once had occasion to observe,) are not only in the Scriptures, but in other writings, often laid down indefinitely, without restriction or limitation; which yet they may admit of in certain cases and circumstances. If some would *certainly* not be thus persuaded, and others *probably* would not, though some *perhaps* would; that is enough to warrant the proposition expressed in these indefinite terms. If a man be *thoroughly* and to the *last degree* prejudiced, *nothing* will *convince* him, or rather make him *own that he is* convinced, though he *really* is. For this latter is *often* the case; and it is the worst sort of infidelity. Those who lived in the days of Christ and his Apostles, when the miracles were wrought, (one of which, by the way, was that of *one sent to them from the dead*, and he a Lazarus too, not as an *apparition*, but, which is much more convincing, *restored to life*, and raised from the grave, John xi.)—I say, those who *lived when* these miracles were wrought, and were *themselves eye-witnesses* of them, and *owned the truth* of the facts, were not all converted: some believed, and some believed not. See more at large in Discourse on the Parable of Dives and Lazarus, from p. 333 to 339.—From what has been said, I think we may conclude, that this is a *parable*, not a *history*. As for those who conceive it to be a *mixture of both*; like tragedies, or epic poems, which are founded partly upon real fact, partly upon fiction: this opinion seems the most absurd of all. For the fictitious circumstances which I have mentioned being taken away, nothing remains, but that there was a certain rich wicked man, and a certain poor good man; that the former was uncharitable and cruel to the latter; that they both died; and the one went to hell, the other to heaven. Which is a very inconsiderable piece of
true

true history; not worthy of such an historian as our Saviour.

CHAP. XVII.

VERSE 1, 2. *Offences will come—One of these little ones.*] See note on Matth. xviii. 6, 7.

Ver. 3. *If thy brother trespass against thee, &c.*] That you may not offend the weak, be particularly careful to be gentle and courteous, ready to forgive, &c.

Ver. 5. *The Apostles said unto the Lord, Increase our faith.*] This has no connection with what goes before; but is said upon another occasion; probably upon occasion of their failing in some attempt to work a miracle. See Matth. xvii. 16. 19. Mark ix. 18. 28. It appears likewise from the next words in this place.

Ver. 6. *And the Lord said, If ye had faith as a grain &c.*] OBJ. This may seem a strange answer to their request. They desire him to increase their faith; and he upbraids them for having so little faith. ANSW. It was their own fault that they had so little; therefore he justly upbraids them. He had already given them the greatest advantages, opportunities, and means of being strong in faith; but they neglected to improve it, by exerting their own powers and faculties. The answer therefore is, as if he had said, “Why do you desire me to increase your faith? I have done my part already: you may increase it yourselves, if you will; and it is your own fault that ye do not.” And if ye had faith as a grain of mustard-seed—say unto this sycamine-tree—it should obey you. For the explication of which, see note on Mark xi. 22, 23. compared with Matth. xvii. 20. xxi. 19, 20, 21, &c.

Ver. 7, 8, 9, 10. *But which of you, having a servant—duty to do.*] The connection seems to be thus. But

[whatever good and great works you shall perform, for the glory of God, and the benefit of mankind, do not value yourselves upon them: for] *which of you, &c. unprofitable servants; we have done [no more than] that which was our, &c.*

Ver. 14. *Shew yourselves to the priests.*] Here is much more implied than is expressed. "Well; you are healed: Go therefore, and shew yourselves, &c." Those to whom he spoke, knowing that by the law of Moses their shewing themselves to the priests was a consequence of their being healed, very well understood his meaning: and the conciseness of the speech is strong and beautiful. For the rest, see note on Matth. viii. 4.

Ver. 18. *This stranger.*] The Samaritans were looked upon by the Jews as aliens. See John iv. 9.

Ver. 20, 21, 22. *And when he was demanded—when the kingdom of God should come—Neither shall they say, Lo here—one of the days of the son of man, &c.*] See Discourse III. p. 58, 59.

Ver. 23, 24.—*See here, or see there; go not after them—For as the lightning, &c.*] See Discourse III. p. 47, 48.

Ver. 26, 27—30. *As it was in the days of Noe—in the days of Lot—Even thus shall it be, &c.*] See Discourse III. p. 55.

Ver. 32. *Remember Lot's wife.*] Who, for looking back, was turned into a pillar of salt. Gen. xix. 26.

Ver. 34, 35, 36.—*The one shall be taken, and the other left.*] See Disc. III. p. 55.

Ver. 37.—*Where, Lord? And he said, Wheresoever the body is, there will the eagles, &c.*] See Disc. III. p. 49. 59.

CHAP. XVIII.

VERSE 3. *Avenge me of mine adversary.*] To be rendered rather, *Do me justice against, &c.*

Ver. 7. *Shall not God avenge his own—though he bear long with them?*] With *them*, say some, i. e. with *their enemies*. But this is a *licentious* way of interpreting, not to be suffered. What then is the meaning of *bearing with his faithful servants*, whom he intends shortly to *revenge*? ANSW. Instead of, *though he bear long with them*, it should be rendered, according to some of the best and most ancient manuscripts^a, *and is he slack towards them?* Or, *is he slow with regard to them?* i. e. *slack or slow to do them justice?* That the original words will very well bear this sense, and that the *interrogation* is proper, let the learned reader see sufficiently proved by Dr. Hammond and Grotius upon the place.

Ver. 8. *He will avenge them speedily*] This is *clear and plain*, according to our interpretation of the former verse; otherwise, hard to be *reconciled* with it.

Ver. 14. *Justified.*] Approved of by God, pardoned, accepted, &c.

Ver. 15. *Rebuked them.*] This *them* relates not to the *infants*, (who could not be *rebuked*,) but to those who *brought* them. *They brought unto him also, &c.* at the beginning of the verse. In Matth. x. 13. it is more plain.

Ver. 16. CALLED *them unto him.*] This likewise relates to those *who brought* the infants.

Ver. 34. *They understood none of these things.*] QU. Why so? The words are as plain as any words can be. ANSW. They were so strongly prejudiced by

^a Καὶ μακροθυμῶν ἐπ' αὐτοῖς;

their notion of the Messiah's flourishing *temporal kingdom*, that they thought the words *could not be literally* understood; consequently must have some *allegorical or mystical* meaning; and what *that* should be, they could not imagine.

Ver. 35.—*Nigh unto Jericho.*] See note on Mark x. 46.

CHAP. XIX.

VERSE 1. *Jesus said unto him.*] It should be rendered, *of him, or concerning him*. So the particle ^α in the original is sometimes used; and must be here, as appears from the following words: *He also is, &c. not Thou art, &c.*

Ibid. He also is the son of Abraham.] See note on Matth. iii. 9. Though Zaccheus might be originally a Jew, as Grotius makes it probable; yet *all Publicans in general* were by the Jews regarded as *Gentiles*, on account of their *odious office*, and *wicked lives*.

Ver. 10. *FOR the Son of man, &c.*] *This day is salvation come to this house, &c.* [by my means] *FOR I am come to save that which was lost.*

Ver. 11. *He spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*] i. e. *Because he was nigh to Jerusalem*, where his followers thought he would immediately take upon him his *kingdom*, which they imagined would be a *temporal* one, and expected great things from it. He spoke the following parable of the *Nobleman* who was made a *King*, and gave *ten pounds* to his servants, &c. intimating, that the nation of the Jews would not sub-

^a Πρός. So likewise εἰς. See Synopf. Critic. in loc.

mit to him, but resist and oppose his kingdom ; and that all, who would be his faithful subjects, must not expect *immediate* glory and greatness, but with *labour* and *patience*, and a diligent improvement of themselves in all virtues, *wait* for their reward in God's due time.

Ver. 12. *A certain Nobleman went into a far country to receive for himself a kingdom, and to return.*] This seems to be taken from the custom of those, who were to be kings over certain provinces, as Herod, or Archelaus, over Judæa, going to Rome for the confirmation of their kingdom, and then returning.

Ver. 13, 14—27. *And he called his ten servants, and delivered them ten pounds—bring hither, and slay them before me.*] See notes on the parable of the talents, Matth. xxv.

Ver. 13. *Occupy.*] i. e. Employ my money in trade.

Ver. 14. *His citizens.*] By them he means the Jews especially, they being his own countrymen.

Ver. 25. *And they said unto him, Lord, we hath ten pounds.*] A learned Commentator says, this verse is not found in very ancient copies. And indeed it seems to be scarce sense in itself, and breaks the connection between the foregoing and following verses.

Ver. 27. *But those mine enemies—slay them before me.*] This relates to the Jewish nation especially, in this world, and to *all* Christ's rebellious subjects in the next.

Ver. 28. *Went before* [them.] See note on Mark x. 32.

Ver. 38. *Peace in heaven.*] i. e. Let the *peace* and prosperity of Messiah's kingdom be procured *in heaven*.

Ibid. *Glory in the highest.*] *Glory* be to God, who dwelleth in the *highest* heavens.

Ver. 40. *The stones would immediately cry out.*] A proverbial speech; meaning, it is impossible but that the Messiah's kingdom should be acknowledged and celebrated by *some*, since God has absolutely decreed it: therefore he would sooner change *stones* into *men*, (as Matth. iii. 9.) than suffer that decree to be frustrated.

Ver. 42. *If thou hadst known, even thou—the things which belong unto thy peace! But now they are hid, &c.*] Some interpret it, *O that thou hadst known, &c.* for so the Greek particle^a sometimes signifies, as we have elsewhere observed. But I think an *ellipsis*, or imperfect sentence, is much more elegant and pathetic. There are numberless instances of this, both in writing and in common discourse. *Hadst thou done so—But now, &c.* Meaning, *Hadst thou done so, all would have been well.—At least in this thy day; i. e. now at least, in this last, great dispensation, this last offer of grace.* So ver. 44. *The time of thy visitation: i. e. the time of my visiting thee with overtures of grace and pardon.—Hid from thine eyes: i. e. either hid, because thou wilt not see, but shuttest thine eyes through obstinacy and prejudice; or, now it is too late, thou shalt never see them.*

Ver. 44. *Knewest not.*] *Wouldst not know, wouldst not consider.*

CHAP. XX.

VERSE 15, 16. *What therefore shall the Lord—God forbid.*] See note on Matth. xxi. 41.

Ver. 19.—*Sought to lay hands on him; and [it should be but] they feared the people: for they perceived*

^a Et. See note on chap. xii. 49.

—against them.] Those words, *but they feared the people*, should be in a parenthesis. The following ones, *For they perceived—against them*, relating to *fought—hands on him*. They fought to kill him, because he spoke against them; but durst not attempt it, because they feared the people.

Ver. 35, 36. *They which shall be accounted worthy to obtain that world*, [i. e. the future state of happiness,] *and the [glorious] resurrection from the dead, neither marry, &c.—being the children of the [glorious] resurrection.*] The words I have inserted are not *arbitrarily* inserted. For though all the dead shall rise, the *bad* as well as the *good*, yet that our Saviour *here* speaks only of the *latter*, is plain from those words, *shall be accounted worthy*; and from those, *equal unto the angels, and are the children of God*. But Q^U. *Why should he mean only them?* Are not the *wicked*, as well as the *righteous*, incapable of *marriage* in the *other world*? ANSW. Yes; and the one is so easily inferred from the other, that there was no occasion of mentioning both. And he refers only to *good men* in the *other world*, upon a *charitable supposition*, that those spoken of in the objection were *such*; since nothing appears to the *contrary*, their *names* not being mentioned.

CHAP. XXI.

VERSE 7, 8, 9—33. *When shall these things be? and what sign, &c.—but my words shall not pass away.*] This, in the main, falls in with Matth. xxiv. upon which see Discourse III. from p. 45. to p. 59.

Ver. 13. *And it shall turn to you for a testimony.*] i. e. of your *innocence, faith, and constancy*.

Ver. 18. *There shall not an hair of your head perish.*]

Qu. How so? when some of them were to be *put to death*, ver. 16. as *all the Apostles*, except one, actually were. ANSW. They were upon the whole not sufferers, but great gainers; i. e. taking the *next world* into the account.

Ver. 19. *In your patience possess ye your souls.*] i. e. Either, by patience *save your lives here^a*, at least your souls *hereafter*; or, by *patience*, and the *government of all your passions*, be *masters of yourselves*.

Ver. 21. *Let not them that are in the countries enter thereinto.*] i. e. Let those of the Jews, who at that time happen to be in *other countries*, continue in those countries, and not return to *their own*.

Ver. 24. *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*] This being a prophecy of a great and extraordinary event, no wonder it should be *obscure*: and perhaps, like other *such* prophecies, it will not be thoroughly *understood*, till it is *come to pass*. The best sense of the words seems to be this; “*Jerusalem shall be demolished by the Gentiles, and continue to be so, till the glorious conversion of the Gentiles, upon the coming in of the Jews, who shall then return to Jerusalem, rebuild it, and inhabit it.*” See Rom. xi. throughout. See also Whitby upon the place.

Ver. 25, 26. *And there shall be signs in the sun, and in the moon, &c.*] See Discourse III. p. 58.

Ver. 28. *Your redemption draweth nigh.*] As this relates to the *day of judgment*, it is to be understood of *all good Christians*: as it relates to the *destruction of Jerusalem*, it is to be understood of the *Jewish converts to Christianity*, who were to be *redeemed*, or *delivered*, as the *unbelieving Jews* were to be *destroyed*.

Ver. 35. *As a snare.*] i. e. *suddenly, surprisngly*.

^a See Grotius.

CHAP. XXII.

VERSE 6. *In the absence of the multitude.] It should rather be rendered, without tumult, ἀστυχλῆς.*

Ver. 15. *With desire I have desired.] So desiring I have desired: i. e. I have earnestly desired. It is the Hebrew idiom.*

Ver. 18. *I will not drink, &c.] i. e. I will not after this time. So St. Matthew and St. Mark.*

Ver. 24. *There was also a strife—which of them should be accounted the greatest.] Though what I have said on Mark x. 35. (see the note there) may well enough account for their strife about superiority at that time; yet it seems prodigious that they should so strive at this sad time, when their Lord had just told them he was to be taken from them, by a painful and shameful death, in two or three days; and that too without saying any thing of his resurrection, which they had never well understood, and may be supposed now to have forgotten: for these reasons I incline to Grotius's opinion, that the words should be rendered, there HAD BEEN [not, there was] a strife among them, &c. Our Saviour had formerly, more than once, observed them so striving; and now just before his death, to make the greater impression upon them, he repeats what he had before said, to warn them effectually against so dangerous and pernicious an error.*

Ver. 25, 26. *The kings of the Gentiles—called benefactors. But ye shall not be so.] See note on Matth. xx. 26, 27. Here is nothing new to be taken notice of, but the word benefactors. That title was partly assumed by arbitrary princes, partly given them by their flatterers, [see the Commentators at large,] when they had no manner of right to it, but the direct contrary. Our Saviour's meaning therefore seems*

seems to be, They are called benefactors, but are tyrants; or at least study their own greatness, more than the good of their subjects. *But ye shall not be so, &c.*

Ver. 28. *In my temptations.*] i. e. in my hardships, sufferings, and distresses. The word *temptation* is generally so used in Scripture.

Ver. 29, 30. *And I appoint unto you a kingdom—twelve tribes of Israel.*] As if he should have said, “Though ye shall not be like the kings of the earth, (ver. 26.) yet since ye are they which have continued with me, &c. (ver. 28.) I will give you a kingdom, though of a different kind.” For the nature of that kingdom, and the full explication of these two verses, see note on Matth. xix. 28. and xxvi. 29.

Ver. 31. *Simon—Satan hath desired to—sift you as wheat.*] This is spoken of all the Apostles in general; but more especially of Simon Peter, to whom the words are directed: because he was not only tempted, but foiled by the temptation.—*Sift you as wheat*, is a figurative expression for trying, or proving: as by sifting, or winnowing, it appears how much grain, and how much chaff, and what sort of grain it is; so temptation shews what we are.

Ver. 32. *That thy faith fail not.*] i. e. fail not finally: for it did fail for a time.

Ver. 36. *But now, he that hath a purse,—and he that hath no sword, let him sell his garment, and buy one.*] This is all figurative and allegorical, not literal. Which appears from his reproving Peter for using a sword. He speaks of spiritual, not of secular arms. He knew they would not understand him, when he spoke the words; but intended that they should, after they were further instructed and enlightened. See more on v. 38.

Ver. 37.—*Have an end.*] i. e. are accomplished, or fulfilled.

Ver. 38.—*Here are two swords—It is enough.*] Not that

that *two swords* were *enough* to resist the multitude of his enemies ; for *that*, two hundred perhaps (had there been so many men to use them) would not have been sufficient ; nor did he intend to make *any* resistance at all. The meaning is ; *So much for that* ; “ Say no more of it ; I perceive you do not understand what I said about *swords* : but ye *shall* understand it, when the Holy Ghost is come upon you.”

Ver. 45.—*Sleeping for sorrow.*] OBJ. One would think, *sorrow* should rather have kept them *awake*, than inclined them to *sleep*. ANSW. It may very well have *both* effects upon *different* persons ; according to the *different tempers*, both of their *bodies* and *minds*.

Ver. 51.—*Suffer ye thus far.*] He speaks this to the *soldiers* and others who came to seize him. “ *Take no notice* of what my rash disciple has *thus far* done amiss ; for I am going to repair the injury :” or perhaps in this sense, which is very good too ; “ Suffer me to be *so far* at *liberty*, as to heal this man’s ear.”

Ver. 52.—*Captains of the temple.*] Some learned Commentators are of opinion, that by the *Captains of the temple*, and (as it is elsewhere, Acts iv. 1. v. 24.) *the Captain*, i. e. the *chief* Captain of the temple, are meant the Roman military officers or commanders in the castle of Antonia ; which was a garrison near the temple, and, in a wide sense, deemed a *part* of it ; appointed to curb the seditions of the Jews. Others think, they were Jewish officers commanding in the temple itself. See Whitby on the place. The latter opinion seems the more probable ; because the Romans did not trouble themselves with *religious disputes* between the Jews and Christians, as equally hating and despising them *both* ; whereas the *Captain of the temple*, Acts iv. 1. and v. 24. appears to be *zealous* in that controversy, and is ranked with the *Priests*,
High

High Priests, Chief Priests, and Sadducees. Besides, it no where else appears, that the Romans at all concerned themselves with *taking* and *seizing* our Saviour; or had any thing to do with him, till he was by the Jews delivered up to Pilate.

Ver. 53. *This is your hour, and the power of darkness.*] i. e. “*When I was with you in the temple, &c. God did not permit you to lay hands on me; because my hour was not come. But now my hour is come, and so is yours too, though in a very different sense. This is your hour, and the power of darkness: i. e. the devil, and you his instruments, are now permitted to compass my death.*”

Ver. 68. *Ask you.*] Any questions whatsoever.

Ibid. Answer me.] To any *purpose*, or with any *truth*: because you are *determined* to destroy me.

CHAP. XXIII.

VERSE 2. *Forbidding to give tribute to Cæsar.*] This accusation is directly *false*; as appears from Matth. xxii. 20, 21. and the parallel places in Mark and Luke.

Ibid. Saying, that he himself is Christ a king.] This indeed was true; but he *claimed* to be a *king* no otherwise than as *Christ*; (which did not interfere with Cæsar’s title;) though he was *really* the rightful heir to the crown.

Ver. 4. *I find no fault in this man.*] OBJ. How could Pilate say so of him, when he had asserted himself to be *King of the Jews*? ver. 3. Was this *no fault* against Cæsar? ANSW. It appears from John xviii. 33, 34—38. that he said this to Pilate alone in the *judgment-hall*, and explained himself by saying, *My kingdom is not of this world, &c.* Upon which

which Pilate went out to the Jews, and said, *I find no fault in him at all.*

Ver. 15. *Nothing worthy of death is done unto him.]* i. e. *Nothing is done unto him, as if he were worthy of death.*

Ver. 16. *I will therefore chastise him, and release him.]* *Chastise, i. e. scourge*^a. Though scourging, among the Romans, was usually previous to crucifixion, and other capital punishments; yet it was often inflicted, when no capital punishment followed. Pilate's meaning therefore is: "Though I do not think he deserves to die; yet very likely he may deserve to be punished in a less degree: and, to oblige you, I will take it for granted that he does. I will therefore," &c. This plainly appears from John xix. He scourged him, ver. 1, yet afterwards earnestly insisted, and laboured, that he might not be crucified.

Ver. 31. *If they do these things in a green tree, what shall be done in the dry?*] A Jewish proverb; meaning, "If an innocent person thus suffer, what will become of the guilty?" Thus Ezek. xx. 47. *It shall devour every green tree, and every dry tree.* Which is explained in the next chapter, ver. 3, 4. *I will cut off the righteous and the wicked.*

Ver. 33. *Calvary*^b.] The same with *Golgotha*; a place of skulls; i. e. covered with bones of executed malefactors.

Ver. 34. *They know not what they do.]* i. e. many, perhaps most of them: not all: for some sinned against the Holy Ghost.

Ver. 47. *Glorified God, saying, Certainly this was a righteous man.]* *Glorified God, i. e.* for the eminent graces and virtues which shone in Jesus.

Ver. 54. *The preparation.]* i. e. to the Sabbath, the day before the Sabbath; our Friday.

^a See Synopf. Critic.

^b Gr. κρανιον.

CHAP. XXIV.

VERSE 16. *But their eyes were holden, that they should not know him.*] i. e. by his *divine power* he so disposed their eye-sight, that they should not, &c. He concealed himself from them *at first*, that they might speak *freely*, and without reserve, as of him, and not *to* him; that when he *afterwards* discovered himself, ver. 31. he might the more fully answer all they could say.

Ver. 21, &c.] *And beside all this, to-day is the third day, &c.*] The import of those words, *beside all this*, seems to be their referring to the promise of his *resurrection* upon that day, which was the *most material* point of all; though, through the *perturbation* of mind, under which they labour, they do not mention it. As if they should have said, “And, which *is more than all the rest*, he declared he would *rise* this day; and we hoped he would have shewed himself to us before this time, for it is now almost evening, ver. 29. It is true indeed (ver. 22, 23, 24.) *certain women of our company made us astonished—saying, they had seen a vision of angels, which said that he was alive. And certain of them which were with us—but him they saw not.* So that, upon the whole, *we know not what to think.*”

Ver. 31. *He vanished out of their sight.*] This is wrong translated; the word *vanish* gives an English reader the idea of a *spirit*, or *apparition*. It should be rendered, *He became invisible*^a, (which by his *divine power* he might do, without *vanishing*,) and *suddenly withdrew from them*.

Ver. 34. *Saying, the Lord is risen indeed, and hath appeared to Simon.*] The word *saying* is the accusa-

^a Ἀφαντος ἀπ' αὐτῶν ἐγένετο.

tive case, not the *nominative*^a, relating to *the eleven gathered together*; not to the *two*, who made their report of what happened in their walk to Emmaus. THEY do not speak till the next verse; *And they told them what things were done in the way, &c.* When they entered the room, they found the *eleven* discoursing among themselves, and saying, *the Lord is risen, &c.* But here OBJ. It is said, Mark xvi. 13. that after the *two* disciples had made their report, the *eleven* did not believe them; how then is Mark reconciled with Luke, who says they *believed* before? ANSW. They might very well believe the *main point*, that Christ was risen, upon his *appearing to Peter*, and other evidence; and yet disbelieve the *circumstances* of *this report* made by the *two* in their walk to Emmaus; particularly their Lord's being *unknown* to them at first, and *known* to them afterwards: then his *sudden disappearing* might *unsettle* the faith which they had *before*, and make them think it was a *spirit, &c.*

Ver. 41. *And while they yet believed not for joy, and wondered, &c.*] This does not contradict what was said above of their *believing*: they *still* believed, nay *more* now than ever; their Lord being *present* with them, and they having *handled* and *felt* him. The meaning here (which all, who *understand human nature*, must know to be a good one) is no more than this, that though their *minds* or *judgments* gave a full assent, while they *attended* to the *evidence*; yet the perturbation of the *passions*, *joy*, and *wonder*, with a mixture of *fear*, lest it should not be true, was so great, that by *turns* and *fits* it *suspended* their assent, and made them *almost disbelieve* their *own senses*. He must be an ill observer of what passes within him, whose *own experience* will not make this very easy to be apprehended.

^a Δίγοντας, not λείγοντες.

EXPLANATORY NOTES

UPON THE

GOSPEL ACCORDING TO ST. JOHN.

CHAP. I.

VERSE 1. *In the beginning was the WORD.] In the beginning, i. e. when things began to be made, he was; consequently, he was before things were made; consequently, from eternity. That by the WORD is meant the eternal Son of God, our blessed Lord and Saviour Jesus Christ, is plain from ver. 14. The WORD was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. And Rev. xix. 13. His name is called THE WORD OF GOD. St. John, when he called our Saviour by this name, spoke a language well understood by those to whom he wrote. It is often used by the Jewish writers, particularly the Chaldee Paraphrast and Philo, to express a divine person in the Godhead, distinct from another, who is the head and fountain of the Deity. When Gen. iii. 22. we read, *The Lord said, Behold the man, &c.* the Targum has it, *The WORD of the Lord God said, Behold Adam, &c.* So Gen. ii. 7. *The WORD of the Lord created Adam.* Isai. i. 14. Instead of, *my soul hateth,* the Targum has it, *my WORD hateth.* And chap. xlv. 17. *Israel is delivered, or saved, by the Lord; Targ. The WORD of the Lord.* Jer. i. 8. *I am with thee.*
Targ.*

Targ. *My WORD is with thee.* And Pſal. cx. (a very remarkable paſſage indeed,) *The Lord ſaid unto my Lord, Sit thou on my right hand, &c.* Targ. *The LORD ſaid to HIS WORD, Sit thou on my right hand.* And to Abraham, Gen. xv. 1. *I am thy ſhield—My WORD is thy ſhield.* This name is uſed in the ſame ſenſe even by Heathens, and in the Alcoran. See Dr. Hammond on Luke i. 2. and Grotius on this place. Of the *grounds* and *reaſons* of this expreſſion we can give *ſome* account, though a very *imperfect* one, the ſubject being an ineffable *mystery*. The term in the original, *Λόγος*, ſignifies much more than is rendered in our language; not only *Word*, but alſo *Reason*; not only the *external* word in *ſpeech*; but the *internal* word of the *mind*, which is *thought*. Now both theſe ſenſes are very applicable to the *Son of God* with reference to the *Father*: *WORD*; for as words *expresſe* the mind, ſo the Son *expresſes* the Father; being *the brightneſs of his glory, and the expreſs image of his perſon*, Heb. i. 3. *REASON*; becauſe the Son has *ſuch relation* to the Father, as reaſon has to the mind; being *diſtinct* from it, yet *eſſentially included* and involved in it.

Ibid. *And the Word was with God.*] i. e. God the Son was with God the *Father*; which latter is called God *absolutely*, or by way of *eminency*, becauſe he is the head or fountain, the other two Perſons being emanations or ſtreams from him, in the ſame one Deity.

Ibid. *And the Word was God.*] This ſure is plain enough. The *monſtrous* interpretation which the Socinians put upon this verſe, and other paſſages in this *chapter*, is well known to the learned; to the unlearned the recital of it would be uſeleſs.

Ver. 2. *The ſame was in the beginning with God.*] This, though the ſenſe of it was expreſſed before, in that clauſe, *the word was with God*, is by no means a *vain tautology*, but a *ſtrong* and *emphatical repetition*.

He is said to be *himself God*, and *again* said to be *with God*; to shew his *real Godhead*, and yet his *distinct personality* from the Father: the one overthrowing the heresies of the Ebionites, Cerinthians, &c. down to the Arians, &c. who *denied* our Lord's *Divinity*; the other overthrowing the heresy of the Sabellians, who *confounded the Persons* of the Father and the Son, making but one Person in the Deity.

Ver. 3. *All things were made by him; and without him was not any thing made that was made.*] The last clause is very properly added; because *some things* are not *made at all*. Himself, and the other two Persons of the Trinity are *not made*: sin, and evil of all kinds are not *made*, properly speaking, i. e. *created*; they are the *creatures of creatures*, not of *God*; who made nothing but what is *good*.

Ver. 4. *In him was life; and the life [in him] was the light of men.*] i. e. *In him* was not only *life*, but the *fountain of life to men*; he has it in *himself*, and gives to his *creatures* life, 1. *Natural*; 2. *Spiritual*; 3. *Eternal*. As for the word *light*, it is very frequently used for *life*, and joined with it, in the Greek and Latin writers, and also in the language of the Old Testament; particularly in Psal. xxxvi. 9. a place parallel to this: *With thee is the fountain of life; and in thy light shall we see light*. The sense therefore is the same, as if it had been said; *In him was life; and the life [in him] was the life of men*; i. e. the spring and fountain of it. See John v. 26. 1 John v. 12.

Ver. 5. *The light shineth in darkness; and the darkness comprehended it not.*] i. e. *apprehended, admitted, received it not*. OBJ. But how is it possible, that light should *not enlighten* darkness? ANSW. He speaks of *moral, voluntary* agents; of *men* in the darkness of *ignorance* and *sin*; who might either *admit* or *reject* the light of the Gospel. See chap. iii. 19. *Most* of them at first rejected it; for *all* did not. So ver.

10, 11. *The world knew him not.—His own received him not* : i. e. the generality of them did not ; for some did, ver. 12. *As many as received him, &c.*

Ver. 6. *John.*] The Baptist.

Ver. 7. *To bear witness of the light.*] i. e. of Christ, and his Gospel.

Ver. 8. *He was not THAT light, &c.*] i. e. THE great light of all ; Christ was THAT ; ver. 9. *That was THE true light, &c.* John indeed was a light, a burning, and a shining one, chap. v. 35. but much inferior to him, whose harbinger he was.

Ver. 9. *Which lighteth every man that cometh into the world.*] Or rather, *which, coming into the world, lighteth every man.* For that I take to be the better version ; referring the original word for *coming*, ἐρχόμενον, as the nominative neuter to that for *light*, φῶς ; not as the accusative masculine to that for *man*, ἀνθρώπων. The situation of the words, I confess, seems to favour the other translation ; but then, according to this which I choose, the construction is very easy and grammatical and the sense much better. It seems but low and jejune to say, *every man*, and then to add, *that cometh into the world* ; there being no occasion for those words : but it is particular and emphatical to say, *that light, which, coming into the world, enlighteneth, &c.* he *that cometh*, or that *should come*, ὁ ἐρχόμενος, being the *known and distinguishing character* of the Messiah, in many places of the New Testament. And that of this very Evangelist, chap. xii. 46. I AM COME A LIGHT *into the world*, is directly parallel to this place, according to the version I choose.

Ver. 10, 11.—*Knew him not—Received him not.*] See note on ver. 5. *His own* ; i. e. the world in general ; which was *his own*, because he made it ; and the Jews in particular, because they were more especially *his own*, his peculiar people.

Ver. 12. *Received him—believed on his name.*] The latter

latter is explanatory of the former. By *receiving* him is meant *believing* in him.

Ibid.—*Power to become, &c.*] i. e. the *privilege*, ἐξουσίαν, of becoming, &c.

Ver. 13. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God.*] *Which*; i. e. those who become *the sons of God*, just before mentioned. *Born*; i. e. to the *inheritance* as sons of God; *not of blood*; i. e. not by *circumcision*, which was a *bloody sacrament*; *nor of the will of the flesh*; i. e. not by *carnal descent*, as from their *natural parents*;—*nor of the will of man*; i. e. not by *human adoption*;—*but of God*: i. e. of God *receiving* them for his *children*, through *faith in Christ*: Gal. iii. 26. and by his *Spirit sanctifying* them; *for as many as are led by the Spirit of God, they are the sons of God*. Rom. viii. 14. This, I say, seems to be the meaning of the passage. We Christians are *born the sons of God*; not by the *blood* of *circumcision*, by which the Jews entered into covenant with him: nor by that *carnal generation* which makes us children of our natural parents, so that we should have a right to *this sonship* by being born into *such*, or *such* a particular family: nor by *the will of man*, *adopting* another to be his *son* and *heir*, for want of natural issue: but this sonship arises from the *good pleasure of God*, receiving us, &c. as above.

Ver. 14. *The word was made flesh.*] i. e. The second Person of the blessed Trinity took our nature upon him.

Ibid. *Dwelt among us.*] Literally, *tabernacled* or *pitched his tent* among us, ἐσκήνωσεν ἐν ἡμῖν: to denote a *temporary* and *short stay*, or abode in this world.

Ibid. *We beheld his glory—as of the only begotten of the Father.*] The *divine glory* of his *miracles*, his *transfiguration*, his *resurrection*, his *ascension* into heaven.

Ibid. *Full of grace and truth.*] Of *grace*, to procure that *pardon of sin*, *justification*, or *act of grace*, which the

the law of Moses could not give. Of *truth*, in opposition to the *types* and *shadows*, under the law, of spiritual blessings, and *good things to come*, (Heb. x. 1.) of which Christ exhibited the substance, reality, and *truth*. Thus ver. 17. *For the law was given by Moses; but grace and truth came by Jesus Christ.*

Ver. 15. *He was before me.*] i. e. in his *divine* nature.

Ver. 16. *And of his fulness we have all received, and grace for grace.*] i. e. We have in *some measure* partaken of his *fulness*, and *perfection*, by the spiritual gifts communicated to us. The last clause should rather be rendered, *grace UPON^a grace*; i. e. *grace added to grace*.

Ver. 17. *FOR the law was given by Moses; but grace—by Jesus Christ.*] i. e. The *law* indeed came from God, as being given by Moses his minister; but it could not confer pardon, spiritual grace, &c. For the rest, see the last note on ver. 14.

Ver. 18. *No man hath seen God—the only begotten Son—hath declared him.*] i. e. Since God is *invisible* to men; and his *nature*, and even his *will*, can no otherwise be known to them than by *revelation* from him; it was necessary there should be *some* revealer, &c. And *none* could be so well *qualified* for that office, as *the only begotten Son, who is in the bosom of the Father*: and *he hath declared him* accordingly.

Ver. 19. *The record of John.*] i. e. The *testimony* which he *bore*, or *the account which he gave*, both of *Christ*, and of *himself*.

Ver. 21. *Art thou Elias? &c.*] See Discourse II. p. 27.

Ibid. That prophet?] Who, as the Jews expected, was to be raised from the dead about that time: supposed to be Jeremiah. See Matth. xvi. 14.

^a For the particle *ἀνω*, see the Critics and Grammarians.

Ver. 23. *I am the voice of one crying, &c.*] See note on Matth. iii. 3.

Ver. 25. *Why baptizest thou then? &c.*] i. e. In this *new* and *extraordinary* manner; profelyting people into a religion *never before* heard of? For baptizing *itself* was a *usual* thing, at the admission of profelytes to Judaism.

Ver. 31. *And I knew him not: but that he should be made manifest—baptizing with water.*] i. e. At first I only knew *in general*, that *the Messiah* was coming; I did not know *who* he was. But I came baptizing, that I might *afterwards* be informed who he was, and point him out to the people. Compare ver. 33. and see note on Matth. iii. 14. See also Disc. II. p. 34, 35.

Ver. 40. *One of the two—was Andrew.*] The other probably was St. John, the *author* of this Gospel; who, though often speaking of *himself*, never mentions his *own name*.

Ver. 42. *Cephas—a stone.*] *Cephas* in Syriac (the language our Saviour spoke) is the same with *Peter* in Greek; signifying a *rock*: for so it should be rendered, not *a stone*. See Matth. xvi. 18.

Ver. 45. *Nathanael.*] He is supposed to be the same with Bartholomew. See Nelson's Festivals, on St. Bartholomew's day.

bid. *The son of Joseph.*] For so he was *supposed* and *reputed* to be, though he really was *not*.

Ver. 46. *Can there any good thing come out of Nazareth?*] The Jews were greatly prejudiced against Galilee, and especially against Nazareth; particularly they were confident, that the Messiah could not be born there; which was very true. And, accordingly, our Saviour was born at Bethlehem, though they did not know it. See chap. vii. 41, 42, 52.

Ver. 51. *Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.*]

man.] Instead of *hereafter*, it should be, *shortly, in a little time*, ἀπ' ἄρτι. For the rest, here are two senses; the one *figurative*, the other *literal*: both very good. The *first*, "You shall see so many *miracles* of mine, "that it shall *look as if* you saw the heavens opened, "and the angels ascending and descending, to obey "my orders." The *second*, "You shall see the "heavens opened, to receive me up thither; and the "angels ascending and descending, to attend me." Here is undoubtedly an allusion to Jacob's *ladder*, Gen. xxviii. 12, 13. As to that expression, UPON *the Son of man*, the particle ἐνι should be rather rendered, *over*, or *above*; hovering over, or above, *his head*.

CHAP. II.

VERSE 1. *The third day.*] i. e. The third day after what is related in the foregoing chapter: most probably, the testimony which John gave of Christ. See ver. 34, 35, 43. of that chapter.

Ibid. Marriage.] Rather, *marriage-feast*. See note on Matth. xxii. 1.

Ver. 3. *They have no wine.*] She meant much more than she said; as appears from the next verse; (and, no doubt, she expressed it by her looks and gestures;) viz. her desire that he would by miracle supply that want.

Ver. 4. *Woman, what have I to do with thee?*] This is no *undutiful* or *disrespectful* expression to his mother, as a mere English reader may imagine. The word *woman*, among the ancients, was used to persons of quality, and others, for whom the speakers had much reverence. And the words translated, *What have I to do with thee*, are not so harsh in the original; τί ἔμοι καὶ σοὶ, γυναι; They are indeed a *rebuke*

(and she well knew, that, by the dignity of his person and office, he had authority to rebuke her, though she was his mother) for her intermeddling in the execution of his function.

Ibid. *Mine hour is not yet come,*] *Mine hour*; i. e. the *time* and *season* for my entering upon my ministry, and *publicly* working of miracles. But Qu. Why then *did* he work the miracle desired, at this very time? ANSW. He did it *privately*, not *publicly*: the *servants* only knew it, *when it was done*; though *afterwards* indeed it became known to all.

Ver. 5. *His mother saith unto the servants, Whatsoever he saith unto you, do it.*] For though he had not in *words* granted her request; yet even in *words* he had not denied it: and by his *looks*, and *manner* of speaking, he gave her to understand, that he *would* do what she desired. This is *natural*, and *easy* to be *supposed*, from the *fact* which followed. And it is *elegancy* in an historian to omit such little circumstances, rather than to mention them.

Ver. 6. *Six water-pots—after the manner of the purifying of the Jews.*] Their *purifying*; i. e. their *washing their hands, cups, pots, &c.* at meals, according to their superstitious traditions. See Mark vii. 3, 4. These *water-pots* were set there for that purpose.

Ibid. *Two or three firkins.*] *Two, or three*; i. e. either, *some* two, and *some* three; or all *between* two and three *firkins*. What is the *measure* intended by the original word, μετρητής, is unknown to us. Some say a *gallon*; some, not above a *pint*. But suppose it to be what we call a *firkin*; there must then indeed be a *great quantity* of wine made: but we are to consider, that *wedding-feasts* among the Jews lasted *seven days*: and though some, viz. near relations, and friends, were *invited*; yet many *came* who were *not* invited. Besides; our Saviour may well be supposed to have made much more wine than was wanted during this *whole* feast, as a *gift* to the persons by whom

whom *he* was entertained; which was to continue in their family for a considerable time after the feast was over.

Ver. 10. *Well drunk.*] i. e. *cheerfully*, not to excess, or *intemperately*. The original word^a is often so used. See this whole narrative fully cleared, and vindicated from the profane illiterate cavils of infidels, in *Miracles of Jesus vindicated*, Part III. p. 22, 23, &c.

Ver. 15. *A scourge of small cords.*] It is not to be supposed, that he *drove* them out *with* this scourge, or that they were at all *afraid* of being *hurt* by it. The scourge was only a *symbol* of God's *anger*; and of his *own zeal* and *authority*. For the rest, see 2d note on Matth. xxi. 12.

Ver. 17. *His Disciples remembered—eaten me up.*] Psa. lxxix. 10. That David was in several respects a type of Christ, is plain from many places of Scripture. And though the Disciples at this time might not know that he was, the application they made was, however, very proper.

Ver. 18. *What sign?*] i. e. of thy *commission* and *authority*?

Ver. 19. *Destroy this temple.*] He probably *pointed* to his *body*, to shew he meant *that*, not the *real temple*; though the Jews either did not *observe* it, or, through perverseness, *would not understand it*.

Ver. 23, 24, 25. *Many believed—knew what was in man.*] They *believed*; but their *faith* was not *heartly*, their *affections* not closing with it; as appears from the next verses: *But Jesus did not commit himself unto them*; i. e. did not *trust* them; *because* their *hearts* were not *right*: For *he knew—what was in man*: i. e. was thoroughly *acquainted* with *human nature* in general, and *knew the thoughts* of every person in particular.

^a *Μεθύειν*. See the Commentators.

CHAP. III.

VERSE I. *A ruler of the Jews.*] A member of their *Sankhedrim*, or great council. Chap. vii.

50.

Ver. 3. *Jesus answered—Except a man be born again, he cannot see the kingdom of God.*] QU. How is this an answer to what Nicodemus said in the foregoing verse?

ANSW. Thus: “You own indeed, upon the evidence of my *miracles*, that I am a *teacher come from God*; but that, though *necessary*, is not *sufficient*: “you must likewise be *regenerate*, or *born again* in a *spiritual sense*; i. e. make such an entire change in “your principles and practice, as to become a *new man*.”

Ver. 5. *Born of water, and of the Spirit.*] i. e. *regenerated* by *water-baptism*, and the influence of the *Holy Ghost*.

Ver. 6. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*] i. e. “Were “it possible a man could be *born again* in the gross “sense you speak of, ver. 4. this would not qualify “him for the kingdom of God. *A natural* birth can “give him no title to any life, but this *mortal* one. “But if he be *renewed in the spirit of his mind*, &c. “he is indeed a *spiritual man*, and entitled to *immortality*.”

Ver. 8. *The wind bloweth where it listeth—canst not tell whence it cometh—so is [i. e. it is with] every one that is born of the Spirit.*] *It listeth*. The wind has no *will*, properly speaking; it is a *metaphor*, meaning, it blows *freely*, as it *seems* to us; though it is *really* under the command of God. And as we know it blows, by its *sound*, and the *effects* of it, yet are ignorant of many circumstances relating to it; so the Spirit of God operates in us, though we know not the *manner* of

of

of his operation. But QU. How is it true, that we know not *whence the wind comes, and whither it goes?* Do we not certainly know, that a *South-wind*, for example, *comes from the South, and goes to the North?* ANSW. Yes; but we know not *how far* it came from the South, nor *how far* it will go to the North; *where it began, nor where it will stop.*

Ver. 10. *Art thou a master of Israel, and knowest not these things?*] i. e. “What I have said may be understood by an ordinary Jew, much more by a man of your learning and authority. Why should you wonder at my doctrine of *regeneration?* Do not you yourselves make *profelytes* by *baptizing* them, and then esteem them *new-born* persons? And as for that *inward holiness* and *purity* I speak of, have not the *Prophets* foretold, that God will plentifully communicate his Spirit in the days of the *Messiah*, for that purpose?”

Ver. 11. *We speak that we do know, and testify that we have seen.*] *We speak, &c.* i. e. *I speak, &c.* The plural is frequently used for the singular. *That we do know—have seen:* i. e. I deliver to you nothing but what I certainly know to be true.

Ibid. *Ye receive not our witness.*] i. e. *Most* of you do not; *very few* do. Instead of *witness*, it should be rendered *testimony*, τὴν μαρτυρίαν.

Ver. 12. *Earthly things—heavenly things?*] *Earthly things* are not *here* taken in an *ill* sense, (as they often are in Scripture, particularly Philip. iii. 19.) but only in an *inferior* sense. And the meaning of the whole verse is this: “If you believe not those things which I have represented to you by *sensible objects* here on earth, as by the *blowing of the wind*, &c. how will you believe the *sublime mysteries* of *heaven*, the *Trinity*, and *incarnation*, &c.?” of which he speaks in the next verse.

Ver. 13. *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man*

man which is in heaven.] No person, but the *Son of man*, who is likewise the *Son of God*, has revealed these *sublime mysteries*. See note on chap. i. ver. 18. —But QU. 1. How had our Saviour *ascended into heaven*, when he spake these words? As God indeed he was *always in heaven*; but that cannot be called *ASCENDING thither*. ANSW. 1. The sense, without any force or strain, may very well be this. “No man ever yet hath, nor (till after the day of judgment) ever will ascend into heaven; but I, the *Son of man*, and of *God*, SHALL, in a very short time, about three years hence, ascend bodily into heaven.” [OBJ. But did not Enoch and Elijah ascend into heaven? ANSW. 1. Suppose they did; those *only two extraordinary cases* do not set aside the general rule, and ordinary course of things. 2. Most probably they did *not* ascend into *heaven*, the highest heaven of which our Saviour here speaks, but into *paradise*. See note on Luke xvi. 22, 23.] ANSW. 2. Our Saviour’s human nature may be said to have *ascended into heaven* at his *conception*, it being then *personally united* to the *divine* nature, which is always in heaven.—QU. 2. How did our Saviour *come down* from heaven? ANSW. 1. As to his *divine* nature, which was *personally united* to the human, and, *as such*, conversed upon earth. 2. Even his *human* nature, though its *production* was upon earth, may be said to *come from heaven*; as the *manner* of its *production* was *miraculous* and *divine*.—QU. 3. How could he *be still in heaven*, when he was *come down from it*? ANSW. *All* the three Persons, as *God*, are in *heaven*, and on *earth*, and *every where*, at the same time.

Ver. 14. *And as Moses lifted up the [brazen] serpent in the wilderness, even so must the Son of man be lifted up.*] He proceeds to tell the *manner* and *means*, by which he was to effect the redemption of mankind. The *brazen serpent’s* being *lifted up* on a *pole*

pole (Numb. xxi. 9.) was a *type* of Christ's being *lifted up* on the *cross*; and as the former was salutary to the people bitten with serpents, so was the latter to souls wounded with sin.

Ver. 21. *Doeth the truth.*] i. e. *Believes* and *acts* according to the truth.

Ibid. *Wrought in God.*] i. e. Done according to the *will* and *pleasure* of God; by the *grace* of God, &c.

Ver. 22.—*Came Jesus, and his disciples, &c. and there he tarried with them, and baptized.*] *Baptized*, i. e. by *them*: for he *himself* did not baptize. Chap. iv. 2.

Ver. 25. *Then there arose a question between some of John's disciples and the Jews, about purifying.*] A *question*; i. e. a *controversy*, or *dispute*.—*The Jews*; i. e. *some* certain *Jews*; probably such as believed in *Jesus*, and were ready to profess themselves his *disciples*.—*About purifying*; i. e. most probably, about *John's* and *Jesus's baptism*, which of them *purified* most, what that *purification* was, and whither it tended, &c. This appears from the next words. Read ver. 26. and see Discourse II. p. 36. *And they came unto John, and said, &c. They*, i. e. *John's* disciples.

Ver. 27. *A man can receive nothing, except it be given him from heaven.*] *Nothing*, i. e. of *power*, and *authority*. *Receive*; better rendered *assume*^a, *take* [to himself.] The sense is, as if he should have added, “*And my commission or authority from heaven extends not so far, as that I should equal myself with Jesus.*”

Ver. 29. *He that hath the bride is the bridegroom; but the friend—which standeth and beareth him, rejoiceth, &c.—My joy therefore is fulfilled.*] See note on

^a λαμβάνειν. See Heb. v. 4.

Matth. ix. 15. *The friend of the bridegroom, which standeth, and heareth him; i. e. standeth in the bride-chamber, and heareth him converse with his bride, &c.*
 “ Thus all that I have done has been to prepare the
 “ nation of the Jews for the reception of the Mes-
 “ siah, who is their true head, and the husband of
 “ his spouse the Church. Upon his appearance, I
 “ pretend to no authority, but deliver you over to
 “ him, with great joy, &c.”

Ver. 30. *He must increase, but I must decrease.*] i. e. in honour and authority.

Ver. 31. *He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*] For the words *earth* and *earthly*, see note on ver. 12. The sense of the verse before us is well explained by this paraphrase. “ And it is reasonable to own him
 “ superior to me, and all other Prophets which ever
 “ were in the world, even Moses himself; because
 “ *he that cometh from above* (not only by his mission
 “ from God, as I and they did, but by his original,
 “ as he only did, ver. 13.) *is above all*, that are de-
 “ scended from earthly parents only: and *he that is*
 “ *thus of the earth, is earthly* as to his rise, and *speak-*
 “ *eth of the earth*; i. e. speaketh things which *com-*
 “ *paratively* are earthly; Moses of carnal ordi-
 “ nances, I of water-baptism, the Prophets of obe-
 “ dience to the law of Moses: *But he that cometh*
 “ *from heaven is above all*, not only in the excellency
 “ of his person, but in the spiritual and heavenly
 “ nature of his doctrine and promises.” The last
 clause, *He that cometh from heaven is above all*, is not
 properly a *tautology* with the first, *He that cometh from*
above is above all, but an *epanalepsis*, as the *rhetori-*
cians call it; a *repetition* at the close; which is em-
 phatical, and often used by the best authors. But
 Qu. Are not those words, *He that is of the earth is*
 of

of the earth, (for so it is in the original^a) a plain tautology? ANSW. No; only an ellipsis, to be filled up thus: *He that is of the earth as to his original, is of the earth as to his nature, his knowledge, &c.*

Ver. 32. *And what he hath seen—that he testifieth; and no man receiveth, &c.] No man; i. e. next to none.* See notes on ver. 11. But QU. How is this reconciled with ver. 26. *all men, i. e. very many, come unto him?* ANSW. Very many might come to him, and yet very few truly believe in him. See note on chap. ii. 23. &c.

Ver. 33. *He that hath received his testimony hath set to his seal that God is true.] i. e. His miracles and the nature of his doctrine are such evidence of his divine authority, that to believe him is the same as to believe God, and consent to this proposition, (as it were by sealing it,) God is true.*

Ver. 34. *He whom God hath sent, &c.] Sent, i. e. from heaven.*

Ibid. *Not by measure.] i. e. Without measure, superabundantly, so as to no other Prophet.* In all others the gifts of the Spirit were limited; in him unlimited.

CHAP. IV,

VERSE 1, 2, 3. *When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more—He left Judæa &c.] i. e. To avoid the envy and malice of the Pharisees, who were enraged that so many resorted to him, he left those parts, &c.*

Ver. 6. *Sat thus on the well.] Thus, say some; i. e. weary and thirsty, as he was: and they produce*

^a Ὁ ὢν ἐν τῆς γῆς ἐν τῆς γῆς ἐστίν.

parallel instances. Thus, say others^a; i. e. *carelessly, negligently, upon the ground, &c.*

Ver. 10. *Living water.*] i. e. *Spiritual water*; the doctrine of the Gospel; the grace of God; which refreshes the *thirsty soul*, and gives *eternal life*.

Ver. 11. *The woman saith—Thou hast nothing to draw with, and the well is deep, &c.*] *The woman* [not understanding his *figurative, spiritual meaning*] *saith, &c.*

Ver. 12. *Art thou greater than our father Jacob, who gave us the well; and drank thereof himself, &c.*] i. e. “But if you mean, that you could direct me to *some other well*, which affords *better water* than *this*; I suppose you are not greater than Jacob, *who gave—and drank, &c.*”

Ver. 18. *Thou hast had five husbands.*] From some of whom it is probable that she was *divorced*: for it is not likely she should *outlive* so many.

Ibid. *He whom thou now hast is not thy husband.*] i. e. He with whom thou now cohabitest, *as* with a husband, is not *really* and *lawfully* such.

Ver. 20. *Our fathers worshipped in this mountain; [mount Gerizim;] but ye say, &c.*] See note on Luke ix. 53.

Ver. 21, 22. *The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship—Salvation is of the Jews.*] As if he should have said; “The *dispute* you mention is *needless*; for in a very *little time*, both the Samaritan and Jewish *worship* will be *abolished*. However, *at present* you *are* in the *wrong*. When your ancestors came first *into* this land, they were *heathen idolaters*, 2 Kings xvii. 24, 25, 26, &c. And though by your *neighbourhood* to the Jews you have now *better information* than they had; you are yet very *ignorant*. *But* the Jews, by *Prophets* raised up among them;

^a See Whitby. See Hammond.

“ &c. have all along had abundant means of know-
 “ ing both *whom* they worship, and *how* to worship
 “ him. And to *them* were the promises made, that
 “ the *Saviour of the world* should be of their nation.”

Ibid.—*worship the Father*] Both Jews and Sama-
 ritans called God their *Father*, both in their *dis-*
courses, and in their *prayers*.

Ver. 24.—*worship—in spirit and in truth.*] i. e. With the *mind* and *soul*; without *sacrifices*, and other burthenfome *rites* and *ceremonies*.

Ver. 34. *My meat is to do the will—and to finish his work.*] What a man takes his *greatest delight* in, is often expressed by his *meat* and *drink*, both in Scripture, and in other writings, and in common discourse. Our Saviour, when he spoke these words, and those before, ver. 32. probably saw a multitude of the Samaritans coming towards him, (see ver. 39, 40.) and refused to *eat*, that he might *have time to instruct them*.

Ver. 35. *Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*] i. e. “ You know it is commonly said, that
 “ the *sower* is encouraged in his labour, upon this
 “ consideration, that in *four months* he will be abun-
 “ dantly rewarded by the *harvest*. But *you* have
 “ much *better* fortune: Behold” [pointing to the Sa-
 maritans who were coming towards them.] “ *your har-*
 “ *vest* is *already ripe*, a multitude of *well-disposed* peo-
 “ ple coming to be *converted*.” See note on Matth. ix. 37.

Ver. 36. *And he that reapeth, receiveth wages—rejoice together.*] i. e. “ *The lord of the harvest* [God]
 “ will *reward* you for *gathering men* into the kingdom
 “ of heaven: so that you, and those who have been
 “ before you in *sowing* what you are now going to
 “ *reap*, may for ever rejoice in the good you shall
 “ have done.” Observe here; the Apostles *them-*

elves were afterwards both to sow and reap very much; but with regard to many, who were now very speedily to be converted, particularly the Samaritans, of whom our Lord here *directly* speaks, they had sown nothing; i. e. not preached to them; but were only to confirm and receive them. See the next note.

Ver. 37, 38. *And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.]* i. e. The Prophets, John the Baptist, and myself, have prepared and disposed many men to receive the Gospel; so that, with regard to them, the work is in a manner done to your hands. You have nothing to do, but to reap what others have sown and cultivated.—*I sent you, &c.* It should rather be rendered, *I have sent you.*

Ver. 43, 44.—*Went into Galilee: for Jesus himself testified, that a prophet hath no honour in his own country.]* OBJ. Was not Galilee his own country? Does he not speak those words of Nazareth, Luke iv. 24. compared with ver. 16? And was not Nazareth in Galilee? ANSW. The word *Galilee* is not here to be taken indefinitely; but in a limited sense, for those parts of Galilee in which Nazareth was not included. This appears from that parallel place, Matth. iv. 12, 13. *He departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum.* And in this verse what we translate, *in his own country*, the Syriac and Arabic versions render, *in his own city.* The meaning therefore is, he went into Galilee indeed, which was his country in a wide signification; but not to Nazareth, which was strictly his *own country*, or *city*: for he said, *a prophet hath no honour, &c.*

Ver. 48. *Except ye see signs and wonders, ye will not believe.]* OBJ. I. Why should they believe, unless miracles were wrought to convince them? ANSW. He does not absolutely blame the nobleman, and the other Jews, for requiring miracles: he worked many, and great ones; and

and resolved to work even this which was now desired. He only intimates, that the Jews, having the Prophets, the testimony of John the Baptist, and his own divine preaching, might reasonably have believed, without the evidence of miracles; as the Samaritans had just before done; ver. 42. OBJ. 2. The nobleman did not make his request, as a *trial* of Jesus's power, (he *believed* that before; otherwise, he would not have desired him to *exert* it,) but out of *love to his son*, who was sick. ANSW. There might very well be a *mixture* of *both*. He already believed in *some measure*, but not *thoroughly*. At ver. 50. he believed *more*; at ver. 53. *yet more* than ever, even *fully*, and *entirely*. Read those two verses.

CHAP. V.

VERSE 1. *A feast of the Jews.*] Either *Pentecost*, or the *Passover*; most probably the latter.

Ver. 2. *Sheep-market.*] Rather, *sheep-gate*^a.

Ibid. *A pool.*] A *bath*, literally a *swimming place*,
 κολυμβήθρα.

Ibid. *Bethesda.*] It signifies *house of mercy*.

Ibid. *Porches.*] Little *porticos*, or *niches*; in which the diseased persons *waited*, *undressed*, &c.

Ver. 4. *For an angel went down—*] I wonder Dr. Whitby should in his paraphrase insert the word *visibly*; when the angel, if there were *any*, was *undoubtedly* not *visible*, and very likely there was *no angel* at all. The Evangelist may well mean no more, than that the waters were *preternaturally* agitated, stirred, or troubled; upon sight of which, the people were informed, that the healing virtue was now commu-

^a Either ἀγορᾶ or πύλη is understood as agreeing with προσατικῆ. Rather the latter. See Nehem. iii. 1. xii. 39.

nicated to them, and ascribe this to an *angel*, by a known Jewish way of speaking; great and extraordinary works being in Scripture *often* said to be done by *angels*, who are God's *ministering spirits*.

Ibid. *At a certain season.*] It should be rendered *at the season*, κατὰ καιρὸν, i. e. (probably) of the *Passover*. It does not appear that this miracle was ever wrought *before*, or *after*, the *Passover* here mentioned. Probably indeed it might be a year or two before, as a kind of introduction to the appearance of the *Messiah*, and his *miracles*.

Ibid. *Whosoever—first stepped in, was made whole, &c.*] OBJ. Why nobody else? ANSW. 1. *God knoweth*; and that (if there were no other) is answer sufficient. *He* best knows how to dispense *his own gifts*. But, 2. This *particular circumstance* made the miracle more *plain* and *conspicuous*. For a full account of this whole matter (the pool of Bethesda) see *Miracles of Jesus vindicated*, Part iv.

Ver. 11. *He that made me whole, the same said unto me, Take up thy bed, &c.*] “And he, proving himself “by this *miracle* to be an extraordinary *Prophet*, “had, I thought, *sufficient authority* to dispense with “me, &c.” See note on Matth. xii. 3, 4.

Ver. 17. *My Father worketh hitherto, and I work.*] i. e. “As God the *Father* has, from the beginning of “the world to this time, worked, and done good, “still does, and always will, on the *sabbath-day*, as “well as *any other*; so do I his *Son*.” God is not subjected to the law of the *sabbath*, though men are; and even they may be dispensed with, as we have often shewn.

Ver. 19. *The Son can do nothing of himself.*] The *Son*, though *as God*, equal to the *Father*, is, *as Son*, subordinate to him: *as Man*, inferior to him. As *Prophet*, and *Messiah*, he received his authority and commission from him.

Ibid. *What things soever he doeth, these also doeth the*
the

the Son likewise.] i. e. He *imitates* the Father in his works, as well as *acts* by his *commission*.

Ver. 20. *Sheweth him all things that himself doeth.]* *Sheweth him*; i. e. *teacheth* him, &c. It is doubtful whether the word, *himself*, αὐτὸς, relates to the Father, or to the Son: the sense is very *good*, and in effect the *same*, either way.

Ibid. *Greater works—marvel.]* *Greater works*; i. e. than he had *yet* performed, as healing the impotent man, &c. *That ye may marvel.* “For that will be *all*; ye will *wonder* indeed, but will not be *convinced*; at least will not *own* you are.”

Ver. 21. *For as the Father raiseth up the dead,—even so the Son, &c.]* i. e. “For instance; to *raise the dead* is a *greater work* than any I have done *yet*. “And as the Father (by his Prophets, Elijah and Elisha) raised the dead; so will I by myself.” He speaks not *here* of the *general* resurrection, (though he does ver. 28: see the note there,) but of *particular persons*, as Jairus’s daughter, and Lazarus.—*Quickeneth*; i. e. *restoreth* to life, both temporal and eternal.

Ver. 22. *For the Father judgeth no man; but hath committed all judgment to the Son.]* i. e. “FOR I have *power* to *give life*, and to *reward*, and also to *punish*; the Father judging none, but committing *all judgment* to the Son.” i. e. not the Father *only*; but he judging *with* and *by* the Son. The places of Scripture, in which *judgment* is ascribed *especially* and more *peculiarly* to the Son, are so numerous, that we need not mention any.

Ver. 24.—*Is passed from death unto life.]* *Is passed*; i. e. *shall certainly pass* (these transpositions of tenses are frequent in all authors) from the *death of sin* to the *life of righteousness*; from *temporal* death to *eternal* life.

Ver. 25. *The hour is coming, and now is, when the dead—shall live.]* Neither does this relate to the *general* resurrection; as the expression, *now is*, plainly shews; but to *particular* persons. See note on ver.

21. Perhaps those *saints* who *rose*, Matth. xxvii. 52, 53. are here likewise intended. Perhaps too the *spiritual* resurrection is intimated, as well as the *corporeal*; the resurrection from *sin* to life eternal.

Ver. 26. *For as the Father hath life in himself; so hath he given to the Son to have life in himself.*] *Life in himself*; i. e. (see note on chap. i. 4.) *the fountain of life*; and the *power of giving it to others*. The Father gives this to the Son; 1st, as the Son is God by eternal generation. 2dly, as he is *Mediator* and *God-man*; so that in that respect likewise he *gives life* to whom he pleases, ver. 21.

Ver. 27. *Given him authority to execute judgment also; because he is the Son of man.*] He is not only *of himself* judge, as he is God; but it is *given him* to be judge, even in his *human* nature joined with the *divine*. He, in his *mediatorial* capacity, is made *judge*, and exalted to other honours, as a reward for his sufferings in his *human* nature. This seems to be the sense of *BECAUSE he is the Son of man*. Here is indeed an ellipsis,—*Because he is the Son of man*; [and does and suffers so great things, as such.] It is moreover fit, and congruous, that as all at the last day are to be judged in their bodies; he, as the *Son of man*, having a body, should judge them; that he should be a *visible judge*, *visibly* act, and speak, &c.

Ver. 28, 29. *Marvel not at this; for the hour is coming, in which all that are in the graves—Resurrection of life—Resurrection of damnation.*] *The hour is coming*; though at ever so great a *distance*. Whatsoever is *certainly future* is *always coming*, till it is actually *present*. Here he plainly speaks of the *general resurrection*, and the *last judgment*. “Do not wonder, that I said I would raise *some* dead persons, ver. 21. 25. and that I ascribed to myself the power of *judging*, ver. 22. 27. For a time will come, when I shall raise all the dead, and judge the *whole world*.”

Ver. 30. *I can of mine own self do nothing—the will of the Father, &c.*] See notes on ver. 19, 20. *As I bear*;

hear; i. e. from the Father: as he dictates and prescribes. *I judge*; i. e. *I now judge*, and *shall judge* at the last day.

Ver. 31. *If I bear witness of myself—is not true.*]—*Is not true*, i. e. (agreeably both to the Greek and Hebrew) is of no force or validity. A man, though witnessing in his *own cause*, may say nothing but what is *true in itself*; yet it is of no force to convince others.

Ver. 32. *There is another that beareth witness of me, &c.*] viz. *John*; as in the next verse. There is likewise another, viz. *the Father*; ver. 36, 37.

Ver. 34. *But I receive not testimony from man; but these things I say, that ye might be saved.*] i. e. “It is
“not upon John’s or any human testimony, that I
“need depend for the proof of my authority: only,
“because you put me upon it, I am willing to ar-
“gue in *your own way*; that I may by *any means*
“forward your *salvation*.”

Ver. 37. *The Father—hath borne witness of me. Ye have neither heard his voice—nor seen his shape.*] i. e. “Nor are you to expect, that the Father should
“testify of me otherwise than by his *word*, (as he
“often does in the Old Testament; see ver. 39.)
“and by his *works*, the works which I do in his
“name: for that which was granted to your an-
“cestors belongs not to you; viz. to *see his glory*,
“and *hear his voice out of the midst of the fire*. Deut.
“v. 24.” Properly speaking, God has no *shape*;
the word here means some glorious appearance, signifying his more immediate presence.

Ver. 38. *Ye have not his word abiding in you.*] i. e. Ye do not *consider*, *remember*, and *inwardly digest* his word, as ye ought to do.

Ver. 39. *Search the Scriptures.*] Or, ye *do* search the Scriptures. The original word, ἐρευνᾶτε, is both imperative and indicative. The sense is very good either way.

Ver. 41. *I receive not honour from men.*] i. e. “ I do nothing for popular applause, but all things for the honour of God, and the good of mankind.”

Ver. 43. *In his own name.*] i. e. Only giving his *own word* for it, that he is this, or that, without evidence, or proof by *miracles*, or any thing else. This was the case of several *false Christs*.

Ver. 44. *How can ye believe, which receive honour—God only ?*] One of the greatest bars to the reception of the Gospel, is *pride*, or *vain-glory*. See chap. xii. 42, 43.

Ver. 46. *Had ye believed Moses, &c.*] OBJ. Why; did they not believe Moses? ANSW. They *professed* indeed to believe him; and were, even to superstition, zealous for his law. Yet they did not *piously* and *practically* believe him.

Ibid. *He wrote of me.*] He did so, Gen. iii. 15. Deut. xviii. 18. And besides, the tenor of the ceremonial law is a continued type of Christ.

Ver. 47. *If ye believe not—my words ?*] “ *If ye believe not his writings*, for which ye profess so much zeal and veneration, *how shall ye believe my words*, which ye so hate and despise, and against which ye are so inveterately prejudiced?” *His words were really preferable to Moses’s writings*; but they did not think so. The argument therefore was good to them.

CHAP. VI.

VERSE 15. *Make him a King.*] Being convinced that he was *that Prophet that should come*, &c. (v. 14.) i. e. the *Messiah*, who (as they thought) was to be a *temporal King*; they were ready to *take him by force*, and *proclaim him*, *crowm him*, &c.

Ver. 17. *Towards Capernaum.*] Into the land of Gennesaret, Matth. xiv. 34. They went over *towards Bethsaida*,

Bethsaida, πρὸς Βηθσαϊδάν, Mark vi. 45. The desert of Bethsaida lying on the side of the sea of Galilee opposite to the city; they first crossed over that sea towards the city; and then sailed on along that sea to Capernaum, which was in the region of Genesareth. See Dr. Lightfoot's Map. Whitby.

Ver. 19. See above, ver. 10.—*About five and twenty, or thirty, &c.*] There are other such expressions as this in the Scriptures, which is no objection against the *divine inspiration* of them. Though a writer ever so well *knows* these *inconsiderable* circumstances, he *elegantly neglects* them in his *history*, as does every body of any judgment, who *tells a story* in *common conversation*. Or if the inspired writer was really *ignorant* of these *immaterial* circumstances, even that is no objection: there was no occasion that the Spirit of God should reveal such trivial things; nay, it is absurd to suppose he should. If the *writer himself* should not take notice of them, much less should the *Holy Ghost*.

Ver. 21. *They willingly received him, &c.*] It should be, *they were willing, or desirous, to receive him*^a. And they *did* so, though not *immediately*; for Peter first walked to him upon the sea, then they both came into the ship, Matth. iv. 30—32, and *then* (as it is *here* said) *immediately the ship was at the land*.

Ver. 22, 23, 24, 25. *The day following, when the people which stood on the other side, &c.—Rabbi, when camest thou hither?*] *Saw*, rather *knew*, ἰδὼν, that [last night] *there was none other boat, &c.—There came other boats* [afterwards] *from Tiberias* [which in the morning they found] *nigh unto the place where, &c.* This 23d verse is in a parenthesis.—ver. 24. *When the people therefore saw that Jesus, &c.* The sentence is somewhat perplexed; but the sense is

^a Ἡθελον λαβῆν αὐτόν.

plainly this: "I SAY, *when the people which stood, &c.* " ver. 23. *saw that Jesus was not there, &c. they also* " *took shipping, &c.*"

Ver. 26. *Ye seek me, not because ye saw the miracles; but because ye did eat of the loaves, and were filled.*] Our Saviour does not *answer* their impertinent question; (see note on Luke xiii. 23, 24.) but *takes occasion* from it to enter into a discourse of the utmost importance. *Not because ye saw the miracles; i. e. as miracles; so as to be convinced and converted by them.*

Ver. 27. *Labour not for the meat which perisheth; but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.*] *Labour not;* i. e. Labour not *so much* for the former, as for the latter: for we *must* labour in *some measure* for the former too; we cannot live without it. See note on Matth. ix. 13. and on Matth. vi. 19. 25.

Ibid. For him hath God the Father sealed.] i. e. God the Father, by bearing testimony to him, in his miracles, (especially this last of *feeding the five thousand,*) has *set his seal* to his *commission and authority.*

For the better understanding of our Saviour's discourse in this chapter, concerning his *flesh to be eaten*, his *blood to be drank*, his being the *bread of life*, that *bread* being his *flesh*, with other expressions relating to *food and nourishment*, depending upon an *allegory* between *spiritual food* and *temporal*; it is to be noted, 1st, That his *feeding the five thousand* with the miraculous *loaves and fishes*, gave *rise* to this whole dispute between him and the Jews. See the notes on ver. 26, 27. 2dly, That, speaking in this manner, he uses a *metaphor*, very familiar to the Eastern nations, and frequent in the Jewish writings; [see many quotations to this purpose in Whitby on ver. 27, and 31, 32.] so that he was well understood by those to whom he spoke. 3dly, That their comparing *his feeding them* with the *loaves and fishes*, to *Moses's feeding their fathers*

thers with *manna*, ver. 31. (for that is plainly their meaning, as we shall see in its place,) gave farther occasion to his making use of the *allegory* aforesaid.

As to the difficulties about the *meaning* of his being the *bread*, &c. of our *eating his flesh*, and *drinking his blood*; whether he means his *own person*, with his *merits* and *satisfaction*; or *faith in him*, and in his *doctrine*; or his *doctrine* itself; whether he *at all* refers to the *sacrament* of the Eucharist; and, if at all, *how far*, &c. I cannot give the reader a better account of this matter, than in the words of the late most learned and excellent Dr. Waterland, who had thoroughly weighed all that the commentators have said upon it, and has cleared the point with his usual acuteness and accuracy of judgment. In his *Review of the Doctrine of the Eucharist*, chap. vi. entitled, *Of Spiritual Eating and Drinking, as taught in John vi.* he writes thus:

“ The discourse, which our Lord had at Capernaum, about the *eating his flesh*, and *drinking his blood*, is very remarkable, and deserves our closest attention. His strong way of expressing himself, and his emphatical repeating the same thing, in the same, or in different phrases, are alone sufficient to persuade us, that some very *important* mystery, some very *significant* lesson of instruction, is contained in what he said in that chapter from ver. 27. to ver. 63. inclusive.—From ver. 63. as well as from the nature of the thing, we may learn that this discourse is mostly *mysterious*, and ought to be *spiritually*, not *literally*, understood. *It is the spirit that quickeneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit, and they are life.* I am aware that this text has been variously interpreted, and that it is not very easy to ascertain the construction, so as not to leave room even for reasonable doubt. I choose that interpretation which appears most natural, and
“ which

“ which has good countenance from *antiquity*, and
 “ many judicious interpreters. But the *reason* of
 “ the *thing* is sufficient to satisfy us, that a great part
 “ of this discourse of our Lord’s cannot be *literally*
 “ interpreted, but must admit of some *figurative* or
 “ *mystical* construction.

“ A surer mark for interpreting our Lord’s mean-
 “ ing in this chapter, is the *universality* of the ex-
 “ pressions which he made use of, both in the *affir-*
 “ *mative* and *negative* way. *If any man* (whosoever)
 “ *eat of this bread, he shall live for ever*, ver. 51.
 “ *Who so eateth my flesh, and drinketh my blood, hath*
 “ *eternal life*, ver. 54.—*dwelleth in me, and I in him*,
 “ ver. 56. So far in the affirmative or positive
 “ way. The like may be observed in the *negative*
 “ way. *Except ye eat the flesh of the Son of man, and*
 “ *drink his blood, ye have no life in you*, ver. 53. The
 “ sum is: *All* that feed upon what is here mentioned
 “ have life; and *all* that do not feed thereupon
 “ have no life. Hence arises an argument against in-
 “ terpreting the words of *sacramental feeding* in the
 “ Eucharist. For it is not *true*, that all who re-
 “ ceive the communion *have life*; unless we put in
 “ the restriction of *worthy*, and *so far*: much less
 “ can it be true that all, who never have, or never
 “ shall receive, *have not life*; unless we make several
 “ more restrictions, confining the proposition to per-
 “ sons living *since* the time of the *institution*, to per-
 “ sons *capable*, and *not destitute of opportunity*; making
 “ exceptions for good men of *old*, and for *infants*;
 “ and for many who have been, or may be, *invincibly*
 “ *ignorant*; or might never have it in their *power* to
 “ receive the communion. Now an interpretation
 “ which must be clogged with a multitude of restric-
 “ tions to make it bear, if at all, is such as one
 “ would not choose (other circumstances being equal)
 “ in preference to another, which is clogged with
 “ *fewer*, or with *none*.

“ Should we interpret the words of *faith in Christ*,
 “ there

“ there must be restrictions in that case also, viz. to
 “ those who have *heard* of Christ, who not only be-
 “ lieve in him, but *live* according to his laws. And ex-
 “ ceptions must be made for many good men of old,
 “ who either knew nothing of Christ, or very obscure-
 “ ly; as likewise for infants, and idiots, &c. So that
 “ this construction comes not fully up to the *univer-*
 “ *sality* of the expressions made use of by our Lord.

“ But if neither of these can answer in that re-
 “ spect, is there any other that will? or what is it?
 “ Yes; there is one, which will completely answer in
 “ point of *universality*; and it is this: *All* that
 “ shall finally *share* in the death, passion, and atone-
 “ ment of Christ, are *safe*; and *all* that have not a
 “ part therein are *lost*. All that are *saved* owe their
 “ salvation to the *salutary* passion of Christ; and
 “ their *partaking* thereof (which is *feeding* upon his
 “ *flesh* and *blood*) is their life. On the other hand,
 “ as many as are excluded from *sharing* therein, and
 “ therefore feed not upon the atonement, have no
 “ life in them. Those who are blessed with capacity,
 “ and opportunities, must have *faith*, must have *sa-*
 “ *craments*, must be in *covenant*, must receive and
 “ obey the Gospel, in order to have the *expiation* of
 “ the death of Christ applied to them. But our
 “ Lord’s *general* doctrine, in this chapter, seems to
 “ *abstract* from all particularities, and to resolve into
 “ this; that whether with *faith*, or without; whe-
 “ ther in the *sacraments*, or out of the *sacraments*;
 “ whether *before* Christ, or *since*; whether in *covenant*,
 “ or out of *covenant*; whether *here*, or *hereafter*; no
 “ man ever was, is, or will be *accepted*, but in and
 “ through the *grand propitiation* made by the *flesh*
 “ and *blood* of Christ. This I take to be the main
 “ doctrine taught by our Lord in that chapter, which
 “ he delivers so earnestly, and inculcates so strongly.
 “ — *Eating*, and *drinking*, by a very easy, common
 “ figure, mean *receiving*: and here what is the thing
 “ to

“ to be received? Christ himself in his whole per-
 “ son : *I am the bread of life*, ver. 35, 48, 51. *He*
 “ *that eateth me, even he shall live by me*, ver. 57. But
 “ *more particularly* he is to be considered as giving
 “ his *body* to be broken, and his *blood* to be shed, for
 “ an *atonement* : and so the *fruits* of his *death* are what
 “ we are to *receive*, as our spiritual food : *His flesh*
 “ *is meat indeed, and his blood is drink indeed*, ver. 55.
 “ His *passion* is our *redemption* ; and by his *death* we
 “ live. This food is administered to us by the *hand*
 “ of God ; while *ordinarily* we take it by the *hand* of
 “ *faith*, and in the use of the *sacraments* : but God may
 “ *extraordinarily* administer the same food ; i. e. may
 “ *apply* the same *benefits* of Christ’s death, and *virtue*
 “ of his *atonement* to subjects *capable*, without any
 “ *action* of theirs, as to *infants*, *idiots*, the *invincibly*
 “ *ignorant* of the Gospel, but living well, according
 “ to the best of their knowledge ; who are merely
 “ *passive* in the receiving it, but at the same time of-
 “ fer no *obstacle* to it.

“ Some learned men, having observed, that our
 “ Lord, in this chapter, attributes much to a man’s
 “ *believing in him*, or *coming to him*, as the means to
 “ *everlasting life*, have conceived that *faith*, or *doc-*
 “ *trine*, is what he precisely meant by the *bread of*
 “ *life* ; and that *believing in Christ* is the same with
 “ the *eating and drinking* here spoken of. But the
 “ *thing* to be received is very different from the *hand*
 “ *receiving* ; therefore *faith* is not the *meat*, but the
 “ *mean*. Belief in Christ is the *condition* required,
 “ the *duty* commanded ; but the *bread of life* is the
 “ *reward* consequent. *Believing* is not *eating* or
 “ *drinking* the fruits of Christ’s passion ; but is *pre-*
 “ *paratory* to it, as the *means* to the *end*. In short,
 “ *faith*, ordinarily, is a *qualification* ; but the *body*
 “ and *blood* is the *gift* itself. The *doctrine* of Christ,
 “ lodged in the *soul*, is what gives the soul its proper
 “ temperature, and fitness to receive the heavenly
 “ food :

“ food : but the heavenly food is *Christ himself*, as
 “ once *crucified*, and since *glorified*. It may be true,
 “ that *eating* and *drinking* wisdom is the same with
 “ *receiving* wisdom : and it is no less true, that *eat-*
 “ *ing* and *drinking* flesh and blood is *receiving* flesh
 “ and blood ; for eating means receiving. But
 “ where does *flesh* and *blood* stand for *wisdom*, or for
 “ *doctrine*, or for *faith* ? What rules of *symbolical*
 “ language are there that require it, or can ever
 “ admit of it ? There lies the stress of the whole
 “ thing. *Flesh* in *symbolical* language may signify
 “ *riches*, *goods*, *possessions* ; and *blood* may signify *life* :
 “ but Scripture never uses either as a symbol of *doc-*
 “ *trine*, or of *faith*. To conclude then, *eating* wis-
 “ dom is *receiving* wisdom ; but *eating* Christ’s *flesh*,
 “ and *drinking* his *blood*, is receiving *life* and *happi-*
 “ *ness* THROUGH his flesh and blood ; and, in one
 “ word, receiving *him* ; and that not merely as the
 “ object of our *faith*, but as the fountain of our *sal-*
 “ *vation*, and our *sovereign good*, by means of his
 “ death and passion.

“ Then again as to the *sacrament*, we ought to
 “ distinguish between *interpreting* and *applying*. It
 “ is right to *apply* the *general doctrine* of John vi.
 “ to the *particular case* of the *Eucharist*, considered
 “ as *worthily* received ; because the *spiritual* feeding
 “ there mentioned is the *thing signified* in the Eu-
 “ charist, yea and performed likewise. After we
 “ have sufficiently *proved*, from *other* Scriptures, that
 “ in and by the *Eucharist*, ordinarily, such *spiritual*
 “ *food* is conveyed ; it is then right to *apply* all that our
 “ Lord, by St. John, says in the *general*, to that *par-*
 “ *ticular case*. But such *application* does not amount
 “ to *interpreting* that chapter of the *Eucharist*. For
 “ example ; the words, *except ye eat the flesh of Christ*,
 “ &c. *ye have no life in you*, do not mean directly,
 “ that *you have no life without the Eucharist* ; but that
 “ you have no life without *participating of our Lord’s*
 “ *passion*.

“*passion*. Nevertheless, since the Eucharist is *one way of participating of the passion*, and a very *considerable* one; it is very pertinent and proper to *urge the doctrine* of this chapter, both for the clearer understanding the *beneficial* nature of the Eucharist, and for the exciting Christians to a frequent and devout reception of it. Such was the use which some early fathers made of John vi. as our Church also does at this day, and that very justly.”

In this extract from our incomparable author's treatise, I have added a few words, and made a few other small alterations, in order to make two or three sentences more full and explicit. And the *general scope* and tenor of our Saviour's *whole discourse* being thus accounted for, our notes upon the remaining *particular verses* will be the sooner and the more easily dispatched.

Ver. 28. *What shall we do, that we might work the works of God?*] *The works of God*; i. e. the works which *God requires us to do*. “And we (say they) have already the law of Moses, and know what God requires by that law: what farther duties, or what more pleasing to him, can *you* instruct us to perform?”

Ver. 30, 31. *What sign shewest thou—bread from heaven to eat.*] i. e. “What sign do you shew, or what work do you do, *greater* than Moses shewed and did? You fed us indeed *one day* in a desert; but *our fathers did eat manna in the wilderness*, through which Moses led them, *forty years*; and that too was *heavenly food*. Psal. lxxviii. 25. It came from *heaven*, as *yours did not*.”

Ver. 32. *Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*] i. e. “Do you magnify Moses in opposition to me, for giving your fathers *bread from heaven*? I tell you, the *manna* which Moses, under God,

“as

“ as *his minister*, and by *his power*, caused to fall
 “ from the *clouds*, to sustain your fathers in this
 “ *short and mortal life*, is by no means to be com-
 “ pared with that *heavenly bread*, which God *himself*
 “ now sends you, truly and properly, and in the
 “ most excellent sense, from the *highest heavens*, to
 “ sustain and nourish your souls unto *everlasting*
 “ *life.*” THAT *Bread*; i. e. THE *Bread*, which I
 exhort you to *labour for*, and of which *manna* was
 only a *type*.

Ver. 33. *The bread of God is HE which cometh down, &c.*] It should be THAT *which cometh down*, meaning the *bread*^a. This appears, both because the Jews still understood Jesus to speak literally of *material and natural bread*, ver. 34. and because it is upon occasion of their so misunderstanding him, that he begins to explain the figure, and apply it to *himself*, ver. 35.

Ver. 35. *I am the bread of life, &c.*] See above in the quotation from Dr. Waterland.

Ver. 36. *But I said unto you, that ye also have seen me, and believe not.*] See note on ver. 26.

Ver. 37. *All that the Father giveth me shall come to me.*] *Come to me*, i. e. *believe in me*. See chap. v. ver. 38. compared with ver. 40. and ver. 45. of this chapter. As to the former part of the sentence, *All that the Father giveth me*, compare ver. 65.—*Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father*; referring to ver. 44. *except the Father draw him*. The Father *draws* any one, or *gives to him*, or *gives him to Christ*; i. e. (say Grotius and most of the other learned expositors) so that he may *thoroughly believe in Christ*: which is *given to none but those, who are ductile, modest, and desirous of instruction*. Or it may be taken thus, as it sometimes is; *Giving the thing*

^a ἄρτος ὁ καταβαίνων.

includes its being *accepted* by those to whom it is given^a. Our Saviour then tells them, that *faith is the gift of God*; by which he is so far from *excusing* them, that his design is to *reproach* them for *rejecting* it when it was *offered* them. They had in them therefore *an evil heart of unbelief, to depart from the living God*, Heb. iii. 12. i. e. a *corrupt, vicious* heart, inclining them to *unbelief*; which was the *real cause* of their *apostasy*, ver. 66. though they made use of that *foolish pretence*, the *hard saying*, ver. 60. *They went out from us*, (says St. John upon a like occasion, 1 Epist. ii. 19.) but *they were not of us*; (i. e. heartily and sincerely :) *For if they had been of us, no doubt they would have continued with us*. Compare ver. 64. of this chapter. *But there are some of you that believe not*. This is plainly said by way of *blame*, or *reproof*, and therefore must reflect upon the *perverseness* of their *wills*, as their *fault*; not upon the *weakness* of their *understandings*, which could be only their *misfortune*. As if he should have said; "I do not wonder that these things are taken *perversely* by you, because there are not a few among you who do not *believe* in me; and that *because of their pride and obstinacy*." *For Jesus knew from the beginning* (continues the Evangelist) *who they were that believed not, and who should betray him*. These unbelievers, we see, are mentioned together with Judas the traitor; and that he was a wicked man, and is here mentioned as such, we need not say. From hence it appears, that to be *given of the Father* cannot here signify to be *absolutely chosen* by him to *eternal life*; for then the Jews could not be reasonably *accused* for *not coming* to Christ, or *not believing* in him; since upon this supposition, that only they whom God had absolutely

^a Jurisconsulti notant sæpe datum id intelligi, quod et acceptatum sit. Grotius in ver. 65.

chosen to eternal life could come to him, it was impossible they should believe who were *not* thus elected; and so it could not be imputed as their crime that they did not. Whereas our Saviour represents their *unbelief* as their *great sin*.—*Of sin; because they believe not in me*, chap. xvi. 9. And chap. xv. 22. *If I had not, &c. they had not had sin; but now they have no cloak for their sin*. And again, ver. 24. of that chapter. But what better *excuse* could have been made for them than this; that they *could* not come to him, as not being *elect*ed?

Ver. 38. *Not to do mine own will—that sent me.*] See note on chap. v. 19, 20. 30.

Ver. 39. *That of all which he hath given me I should lose nothing.*] *Lose nothing*, i. e. suffer none to perish for want of sufficient supplies of grace and assistance.

Ver. 40. *Which seeth the Son.*] It should be, *considereth, discerneth*, θεωρεῖν; i. e. considers and discerns him as the Son of God, as the Messiah.

Ver. 41.—*Murmured—because he said, I am the bread which came down from heaven.*] They murmured, not so much at his calling himself *the bread*, as at his saying that he *came down from heaven*. Read the next verse 42.

Ver. 44.—*Draw him.*] i. e. not by *force*, but by his *powerful*, though resistible, *grace*; which is given only to the *teachable* and *well-disposed*; not to the *perversely prejudiced*. See note on ver. 37.

Ver. 45. *It is written in the Prophets, And they shall all be taught of God. Every man THEREFORE that hath heard, and hath learned of the Father, cometh unto me.*] It is so written in the very words, Isai. liv. 13. and the same sense, Jer. xxxi. 33, 34. Mich. iv. 2. and in other places. The import of the word *therefore* is; God has now *fulfilled* that prophecy; all are *taught of God*, who are willing to *learn*, &c.

Ver. 46. *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*]

i. e. "By the words, *heard and learned of the Father*,
 "I do not mean *directly and immediately*; for no
 "mere man hath *seen him, or thoroughly known him*,
 "but by the *intervention of me, who am one with*
 "*him*; being *God, as well as Man.*"

Ver. 49, 50. *Your fathers did eat manna—and are dead. This is the bread—not die.*] *This*; i. e. the bread which *I am speaking of*, i. e. *myself*, is, &c. But here OBJ. Even *this* food does not exempt from *temporal* death: how then comes our Saviour to make an opposition between the Jews of old, who *ate manna*, yet *died*, and those who *eat his flesh*, &c. yet *die too*, in the *same sense* as the former did, though not in *another sense*? ANSW. Doubtless the *opposition* is not *direct* in all its parts, the word *die* being taken in different significations. Yet the sense of the whole is very good, and plain enough; as thus: "The manna sustained your fathers only for the *short term of a temporal life*: but the *food I speak of*, though it will not give *immortality in this world*, any more than the manna did, will give *eternal life and happiness in the world to come*; which the manna did not."

The same is to be said of ver. 58.

Ver. 51. *I am the living bread—life of the world.*] See above in the quotation from Dr. Waterland.

Ver. 52. *The Jews therefore strove—his flesh to eat?* This was a most senseless and perverse misunderstanding of his words; those *figurative expressions* being very frequent among the Jews; our Saviour, in the foregoing discourse, having given them *sufficient hints* to understand them by; and *they themselves* having given *him occasion* to make use of the figure, by upbraiding him with Moses's giving their fathers bread, &c.

Ver. 53, 54—58. *Except ye eat the flesh of the Son of man—he that eateth of this bread shall live for ever.*] See above in the quotation, &c.

Ver.

Ver. 55. *My flesh is meat indeed, and my blood is drink indeed.*]—Indeed; i. e. really and truly; not literally and naturally; really and truly, but in a spiritual sense. Thus our Church in her Catechism:—“*Verily and indeed taken;*” but still in a spiritual, not a natural sense.

Ver. 61, 62. *Doth this offend you? What, and if ye shall see the Son of man ascend up where he was before?*] i. e. Are ye so disturbed at my saying, *I am the bread which came down from heaven?* What would ye say, if ye should see me return into heaven? As many actually did.—*Where he was before;* not as *Son of man* indeed, but as *God*: but the *divine* and *human* natures being united in the *one person* of Christ, the properties of the former are in Scripture sometimes attributed to the latter, and so on the reverse. See my *Sermons on the Trinity*, p. 157, 158.

Ver. 63. *It is the Spirit—they are life.*] See above from Waterland.

Ver. 64. *There are some of you that believe not.—betray him.*] See note on ver. 37.

Ver. 65. *Therefore said I unto you—of my Father.*] See note on ver. 37.

Ver. 66. *Many of his disciples went back, &c.*] i. e. his *half-disciples*; not true and hearty believers. See note on ver. 37. and on chap. ii. 23, 24, 25.

Ver. 70. *Have not I chosen you twelve;—is a devil?*] i. e. “Not only these of my common followers, who have now deserted me, are vicious and corrupt; but even among you twelve Apostles, whom I have especially chosen, one is a devil; i. e. a diabolical person.”

CHAP. VII.

VERSE 1. *In Jewry.*] i. e. in *Judca*, ver. 3.

Ver. 3. *That thy disciples also may see the works that thou doest.*] Either, that thy disciples in *Judea* may see the same works that thou doest here in *Galilee*; or, that thy disciples in *Galilee*, going up to the feast, and seeing thee do the same works before the *Sanhedrim*, who can best judge of them, may be the more confirmed in their faith.

Ver. 4. *There is no man that doeth—AND he himself seeketh, &c.*] No man WHO seeketh to be known openly, doeth any thing in secret. This they said, because *Galilee* was a private corner, in comparison of *Judea* and *Jerusalem*. Yet this calumny of his brethren was unreasonable and unjust; for he had before, at another feast, worked miracles at *Jerusalem*. See chap. iv. 45.

Ver. 6, 7. *My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth; because I testify of it, that the works thereof are evil.*] i. e. It is not yet a proper time for me to go to *Jerusalem*; my life would be in danger there. As for you, all times are alike; whenever you go thither, you are very safe; because you are like the rest of the world, &c.

Ver. 10.—*Not openly, but as it were in secret.*] i. e. as privately as he could.

Ver. 13. *No man spake openly of him.*] Meaning, in his favour; as appears from the next words, *for fear of the Jews.*

Ver. 15. *Letters.*] i. e. Learning.

Ver. 16.—*My doctrine is not mine, but his that sent me.*] i. e. “Though I was not (as you truly say) “educated in human learning; yet my doctrine is “most excellent, as being divine.” For the rest, see note on chap. v. 19.

Ver.

Ver. 17. *If any man will do his will, he shall know of the doctrine, &c.*] Nothing blinds the judgment, especially in divine matters, so much as the prejudices of vice.

Ver. 19. *Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?*] i. e. “Ye pretend to have a mighty veneration for the law of Moses, and yet continually break it; as you do now, in going about to murder me, which is contrary to the sixth commandment.”

Ver. 21. *I have done one work; and ye all marvel.*] The work he refers to is healing the impotent man at the pool of Bethesda, chap. v.—*Marvel*, i. e. with anger and dislike. You wonder I should do so wicked a thing, as to heal on the *Sabbath-day*.

Ver. 22. *Moses* THEREFORE *gave unto you—circumcise a man.*] *Therefore*; literally, *for this*, διὰ τῆτο. Some say it should be connected to the word *marvel*, and be placed at the end of the foregoing verse^a: others say, it means no more than a transition. In this, and the next verse, our Saviour argues, that if *circumcision* were (as it was) a work to be done even on the *Sabbath-day*, if that happened to be the *eighth day* from the child's birth, it could not be unlawful, on the *same day*, to do such a work as *restoring a man to his health*. Those words in the parenthesis, *not because it is of Moses, but of the Fathers*, are added; because *circumcision* was *first* commanded to Abraham, and practised by him and the Patriarchs, long before Moses, who only *reinforced* that law.

Ver. 23. *That the law of Moses should not be broken.*] This may relate, either to the *Sabbath*; and then the sense is (as in the margin of our Bibles) *without breaking the law of Moses*: or to *circumcision*; and then it must mean, *lest the law of circumcision* (which

^a Θαυμάζετε διὰ τῆτο.

commands it to be done on the *eighth day*) *should be broken*. I choose the latter.

Ver. 27. *Howbeit, we know*——*no man knoweth whence he is.*] *Howbeit*; i. e. *notwithstanding* what we have said, seemingly in his favour; we know his extraction, his parents, and family: (see chap. vi. 42.) but when *Christ* comes, *no man knoweth*, &c. This they grounded, either upon *Scripture*, which says he should be *born of a Virgin*, and *who shall declare his generation?* or upon a *tradition* of their own. Concerning which, see Whitby.

Ver. 28. *Ye both know me, and ye know whence I am.*] How, *ye know*, &c. can be put for *ye should*, or *ought* to know, or *ye might* know, *if ye would*, (as some very learned Expositors would have it,) I can by no means understand. I take it to be spoken either *ironically*, or (which I much rather choose) *interrogatively*; the only difference being in the *pointing*. *Do ye know* &c? i. e. *Ye do not*. And so indeed the text is cited by Tertullian.

Ver. 28, 29.—*Whom ye know not. But I know him; for I am from him, and he hath sent me.*] i. e. “Him you do not *so* know, as to be competent *judges* what is his *will*, &c. But I, who come *with this commission* from him, *do* thus know *him*.”

Ver. 33.—*Said Jesus unto them, Yet a little while am I with you—sent me.*] *Unto THEM*; i. e. to the *people*, among whom were the *officers* sent to *apprehend* him. *Yet a little*, &c. i. e. “I shall be but a *little while* *with you*, according to my *Father’s* and my own *intention*: but that *little while* I *will* be with you, *notwithstanding* your present attempt to *take me*, *and all your other designs* against me.”

Ver. 34. *Ye shall seek me*——*cannot come.*] Some take the former part thus: “Ye shall seek me in *your distress*; but I will not *succour* you.” Others: “Ye shall not be able to *persecute* me
“ any

“any longer.” But as he applies both this and the latter part, *where I am, &c.* to his Apostles themselves, chap. xiii. 33. I take the whole to mean no more than his *going out of the world, and returning to the Father.* But QU. *Could not his Apostles follow him into heaven?* and *did they not actually so follow him?* ANSW. They did not *presently* follow him into heaven, in *any* sense of that word: he did not take them *along with him* at his ascension; but they lived in this world several years after it. And even when they *died*, they went not into the *highest heaven*, as *he* did; but only into *paradise*. See note on Luke xvi. 22, 23.

Ver. 35.—*Will he go unto the dispersed among the Gentiles, and teach the Gentiles?*] Literally;—*to the dispersion of the Greeks, and teach the Greeks?* Though Greeks and Gentiles in Scripture often signify the same; yet here by Greeks seem to be meant, either the Hellenistical Jews, who lived among the Greeks, and spoke their language; or those of the Greeks and any other Heathen nations, who were profelytes to Judaism. For it seems strange to call the *Gentiles at large* a *dispersion* or *dispersed*, when they lived in *their own several countries*, prosperous and flourishing; and were, in a manner, the *whole world*; nay, *quite the whole world*, one nation only excepted.

Ver. 37, 38. *In the last day—Jesus stood and cried—If any man thirst—rivers of living water.*] Upon the *last day* of the feast, which was the *greatest*, it was customary for the people to fetch *water* from *Siloam*; some of which they *drank* with loud acclamations, and some of which they brought as a *drink-offering* to God, &c. Upon *which occasion*, our Saviour, standing in a convenient place, and *alluding* to that rite, cried aloud, and said, *If any man thirst, let him come unto me, and drink, &c.—rivers of living water.* Those words, *as the Scripture hath said*, may relate either to what goes before—He that believeth on me,

me, as the *Scripture hath said*; i. e. as the *Scripture teaches and commands*, Deut. xviii. 15. 18. Isai. xxviii. 16. and the same in the main tenor of the types and prophecies concerning the Messiah: or to what follows—*Out of his—shall flow, &c. as the Scripture hath said*, Isai. xliv. 3. lviii. 11. Zech. xiv. 8. not in the same words indeed, but to the same sense. See note on Matth. ii. 23. xiii. 53.—*Out of his BELLY*, in this place, being an ungraceful expression, the words of the original^a should rather be rendered, *from within him*, or *from his inward parts*. That the faculties and operations of the *mind* or *soul* are often *metaphorically* expressed by the parts of the *body*, is sufficiently known. It is likewise to be observed, that the words *belly* and *bowels* are in the Old Testament sometimes put for *heart*. Job xv. 35. Psal. xl. 8. Hab. iii. 16. It may be added too, that the word here rendered *belly*, κοιλία, sometimes signifies a *conduit-pipe*, or a *channel* for the conveyance of *water*. And how exactly this answers the purpose, I need not say.—*Shall flow rivers, &c.* This expresses the *ABUNDANT effusion* of the *Holy Spirit*; for that is meant, as the Evangelist assures us in the next words, ver. 39. Compare chap. iv. 14.

Ver. 39. *The Holy Ghost was not yet given; because that Jesus was not yet glorified.*] The Holy Ghost was not to be poured out upon the Apostles themselves, till after our Lord's *ascension*; before which he was not *fully glorified*.

Ver. 40. *THE Prophet.*] OR THAT Prophet. See note on chap. i. 21.

Ver. 41, 42.—*Come out of Galilee?—where David was?*] See note on chap. i. 46.

Ver. 51. *Before IT hear him—know what he doeth?*] *It*—The *law*, for the *judges*, and those who *execute* the law. These *metonymies* are frequent in all

^a Ἐκ τῆς κοιλίας αὐτοῦ.

writers. *What he doeth*; i. e. whether he doeth any thing worthy of *censure*, or *punishment*.

Ver. 52. *Art thou also of Galilee?*] i. e. of the *Galilean party*, or *faction*.

CHAP. VIII.

VERSE 5. *Moses commanded us that such should be stoned.*] OBJ. It is commanded indeed, Levit. xx. 10. Deut. xxii. 22. that they should be *put to death*; but neither there, nor any where else, that they should be *stoned*. ANSW. 1. They might be *put to death* that way, as well as *any other*; and the *custom* was to *stone* them. The sense therefore is; “Moses commanded that they should be *put to death*; and that death, according to custom, is “by *stoning*.” 2. This woman, very likely, was only *betrothed*, or *espoused*, not actually married; and if *such* were adulteresses, it was commanded that they should be *stoned*. Deut. xxii. 23, 24.

Ibid. *But what sayest thou?*] i. e. “*Thou who givest new interpretations of the law, makest alterations and additions, &c?*”

Ver. 6. *This they said, tempting him, that they might have to accuse him.*] *Accuse him*, either to the Romans, who had taken away the power of *life and death* from the Jews; or to the *people*, as if he were an enemy to the *law of Moses*, and their *liberties*. The former, if he should answer that they *ought to stone* her; the latter, if the *contrary*.

Ibid. *Stooped down, and with his finger wrote on the ground.*] He probably *wrote nothing*, but only *seemed to write*; intimating to them, that he did not *mind* what they said, as having nothing to do with it.

Ver. 7. *He that is without sin among you, let him first cast a stone at her.*] By this answer he avoids the

snare

snare laid for him; neither acquitting nor condemning her. But, OBJ. Does not this destroy all judicial proceedings against criminals? For what *executioner*, or *magistrate*, is free from *sin*? ANSW. He does not forbid sinners to *do their duty* in *punishing* the crimes of others; but only warns against *forwardness* in accusing, *unmercifulness*, and *uncharitableness*; upon this consideration, that we are *all* sinners, and *many* of us *very great* ones.

Ver. 9. [*Jesus was left alone, and the woman standing in the midst.*] *Alone*; i. e. with respect to the *accusers*, who were all gone away. For the *people*, who were his auditors, were still there; and the *woman standing in the midst* of them.

Ver. 11. [*Neither do I condemn thee.*] Though our Saviour severely condemned *adultery*; yet he would not condemn this *adulteress* to be stoned; because, being no *magistrate*, he had not *authority to do it*. See Luke xii. 14.

Ver. 14. [*Though I bear record of myself; yet my record is true.*] How is this reconcileable with what he says, chap. v. ver. 31. *If I bear witness of myself, my witness is not true?* ANSW. 1st, There he speaks of himself, as *man*; here, as *God*; who can neither be deceived, nor deceive; and consequently is a proper witness even in his own cause. 2dly, Though *ordinarily* and *generally* speaking a man's testimony for himself is not to be admitted; yet in some *certain cases* it may, and ought to be: as in those which are of a *secret* nature, when there is and can be no other witness, but the person himself; when his character is unexceptionable, &c. This was the case here. Our Saviour affirms himself to be the *light of the world*, to be delegated by God the Father, &c. This could be known to none but the Father and himself, &c. And his holy doctrine and miracles added sufficient authority to his testimony.

Ibid.

Ibid. *For I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*] i. e. “ My testimony, though in my own cause, “ is true; FOR I know I came from God the Father, “ and return to him: and you, from my doctrine “ and miracles, might know the same, if you “ would: but you are blinded by your vices and “ prejudices against me.”

Ver. 15. *Ye judge after the flesh; I judge no man.*] i. e. *Ye judge [me] according to my mean outward appearance, and your own carnal affections.* For my part, I judge nobody at all. But, QU. How is this consistent with chap. v. ver. 22. *The Father hath committed all judgment to the Son?* ANSW. That relates to the *last day*; this to the time in which he lived upon earth. See chap. xii. 47.

Ver. 19. *Ye neither know me, nor my Father: If ye had known me, ye should [would] have known my Father also.*] i. e. “ Ye will neither understand who I “ am, nor who my Father is; though I have often “ and sufficiently explained myself; so that you “ have not wanted means and opportunities of “ knowing, but are only blinded with wilful and “ obstinate prejudice. If you had been willing to “ learn who I am, by the holy doctrine I have delivered, and the miracles I have wrought, you “ would also have understood who it is that I mean “ by *my Father*, who sent me into the world to “ make known this doctrine to you. But so long “ as ye cannot endure to believe, that the doctrine “ which I preach is God’s message to you; neither “ can ye endure to hear who my Father is, whose “ messenger I am to reveal it.”

Ver. 20.—*No man laid hands on him; for his hour was not yet come.*] Notwithstanding their malice against him, God’s over-ruling providence permitted them not to *lay hands on him*; because the *time*, which

which the divine wisdom had appointed for his last sufferings and death, *was not yet come.*

Ver. 21.—*I go my way—seek me—cannot come.*] See note on chap. vii. ver. 34.

Ver. 22.—*Will he kill himself? Because he saith—ye cannot come.*] This saying of the Jews is *purely malicious*, and scarce *sense*. He might get out of their reach by many ways besides *killing himself*.

Ver. 24.—*Believe not that I am he.*] The word *he* is not in the original; but *understood*, though not expressed. *He*; i. e. the *Messiah*, the *Son of God*, &c.

Ver. 25.—*The same that I said unto you from the beginning.*] i. e. “What from the first I told you I was, I tell you I am still; viz. the *light of the world*, the *Messiah*, &c. And if you ask me ever so often, I can say no more.”

Ver. 26. *I have many things to say, and to judge of you: BUT he that sent me is true;—heard of him.*] i. e. “I could charge you with many things, which you would not care to hear of: BUT”—Here is an ellipsis; either thus: “But [you will not believe me; though] *He that sent me is true*,” &c. Or thus: “But [I pass them by at present, only leaving this with you] *He that sent me*,” &c.

Ver. 28.—*When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself—speak these things.*] *Lifted him up*; i. e. upon the *cross*. See chap. iii. 14. xii. 32, 33. “After that, ye shall, by my *resurrection*, *ascension*, and *mission of the Holy Ghost*, the *miracles* wrought by my *Apostles*, and the wonderful *destruction of Jerusalem*, be fully assured that I am the *Messiah*, the *Son of God*; and that I have not gone about to deceive you by *pretending an authority* which I have not; but have faithfully delivered the doctrine which I received from my Father.”

Ver.

Ver. 31.—*If ye continue—Disciples indeed.*] “Ye shall be truly and thoroughly my Disciples, if ye persevere to the end; otherwise, not.”

Ver. 32. *And ye shall know the truth.*] Know it; i. e. know it farther; for they knew it in some measure already: otherwise they could not have believed on him; as they did, ver. 30.

Ver. 33. *They answered him, We be Abraham's seed; and never were in bondage to any man.*] THEY; i. e. either the new raw converts, or the standers-by of the unbelieving Jews, or both.—*Abraham's seed;* i. e. by Sarah the free-woman, not by Hagar the bond-woman.—But how could these Jews say, they were never in bondage? Were they not formerly in bondage to the Egyptians, the Chaldeans, &c. and now to the Romans? ANSW. They did not mean political, or national, but domestic bondage; they were not sold as slaves to private masters.

Ver. 34. *Whosoever committeth sin is the servant of sin.*] He shews, that he spoke not of temporal, but of spiritual bondage.

Ver. 35, 36. *And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.*] i. e. “And since you are servants, as above, ver. 34. you are far from having any right to continue in God's family: the right to continue in a family belongs only to the children of it, not to the slaves. In the common account of the world, a servant is so far from having any right to the inheritance of the family, that he is at the mercy of the son, (the eldest son, the heir,) when he comes to the father's estate, and may by him be cast out of the family. And unless the son make him free, he cannot be free, nor consequently so much as capable of being adopted. This is the case of all such as you, i. e. of every great sinner. Christ, the Son of God, the heir of all things, must loose
“ him

“ him from his *spiritual bondage*, that of his *sins*; then “ he is *free indeed*: otherwise, he is a slave for ever.” Here is indeed a *change* made in the similitude, or *metaphor*; from a servant, or slave of sin, to a servant, or slave of a family. So (says Grotius) in Rom. vii. from the death of a *husband* there is a transition to the death of *one*, who is, as it were, *bound to the law*. And many like instances occur in this way (i. e. the *allegorical* way) of writing and speaking.

Ver. 37. *I know that ye are Abraham's seed.*] i. e. *naturally*, or according to the *flesh*.

Ibid. *BUT ye seek to kill me.*] i. e. “ **THOUGH** ye “ are Abraham's children in *that* sense; **YET**, being “ not so in *another*, (see note on ver. 39.) *ye seek to “ kill me.*”

Ver. 39.—*If ye were Abraham's children—*] i. e. *morally*, or according to the *Spirit*.

Ver. 40.—*Ye seek to kill me—This did not Abraham.*] i. e. “ Abraham, *when* he was living, would “ not kill *any* innocent man; and therefore, were “ he *now* living, would not kill me.”

Ver. 41.—*We be not born of fornication: we have one Father, even God.*] *Idolatry* is, in the Old Testament, very often meant by *fornication*, *adultery*, *going a whoring*, &c. Now the Jews in our Saviour's time, and long before, even ever since the Babylonish captivity, were not guilty of idolatry, but utterly abhorred it, however wicked in other respects. Here therefore they say, “ We are not born of an “ *adulterous* or *idolatrous* race, but of parents that “ worshipped God, and him only; nor do we our- “ selves serve any other besides him. Therefore, as “ *Abraham* is our *earthly* Father; so God, and he “ only, is our *heavenly* Father.”

Ver. 43.—*Why do ye not understand my speech?* Even *because ye cannot bear my word.*] *Speech*, λαλιὰ, relates to what he is *just now* speaking: *Word*, λόγος, to his *doctrine* in general.—*Cannot bear*; i. e.

“ While

“ While ye are under the *dominion* of your *vices*, and “ *inveterate prejudices* against me, ye cannot endure “ *to bear,*” &c. See note on chap. vii. 17.

Ver. 44.—*A murderer from the beginning—a liar, and the father of it.*] *The beginning*; i. e. *the beginning of the world.*—He was a murderer *from the creation*; i. e. as soon as *man* was created. *For through the envy of the Devil came death into the world.* Wisd. ii. 24.—*Abode not in the truth*; BECAUSE *there is no truth in him*; i. e. *because* there is *now* no truth in him. It appears that he *apostatized* from it; for he was *created pure.*—*A liar, and the father of IT*; i. e. of *lying*, which is virtually included in the word *liar.* Of this way of speaking, in authors both sacred and profane, see many instances in *Synops. Critic.* upon the place.

Ver. 48.—*A Samaritan.*] The hatred of the Jews against the Samaritans has been often taken notice of.

Ver. 50. *I seek not mine own glory; there is one that seeketh, and judgeth.*] *There is one* (i. e. my Father) *that seeketh* [my glory]; *and judgeth* [those who defame and hate me].

Ver. 51.—*If a man keep my saying, he shall never see death.*] i. e. *spiritual, eternal death.*

Ver. 52, 53.—*Abraham is dead, and the prophets—Art thou greater than our father Abraham?* &c.] What he spoke of *spiritual death* they perversely understand of *temporal.* And the sense is; “ If you “ can make *others* immortal, sure you *yourself* are so. “ Yet Abraham and the prophets are dead; and “ are you greater than they?”

Ver. 56. *Your father Abraham rejoiced^a to see my day; and he saw it, and was glad.*] *Saw it*; i. e. at a *great distance*; (see Heb. xi. 13.) in *vision*, and by *divine revelation.*

^a Rather, *earnestly desired*; ηγαλλιάσατο.

Ver. 57.—*Thou art not yet fifty years old.*] He was really not *thirty-four* years old : but by the *venerable gravity* of his countenance, his *mortification, labours, and sufferings*, he appeared to be much older.

Ver. 58.—*Before Abraham was, I am.*] He says not, *I was*, but *I am*; to intimate that he is *God*; to whom, as being *eternal*, all things are *present*. He likewise alludes to the *name of God, I AM*, Exod. iii. 13, 14.

Ver. 59. *Hid himself—going through the midst of them, &c.*] See note on Luke iv. 30.

CHAP. IX.

VERSE 2.—*Who did sin, this man, or his parents, that he was born blind?*] OBJ. His being born blind might be occasioned indeed by the sin of his parents; but how could *he himself* sin before he was *born*? ANSW. Some of the Jews, as well as the Pythagoreans among the heathen, had a notion of the *pre-existence* of souls, the *transmigration*, or *metempsychosis*; i. e. that souls were *in being*, and had *other* bodies, *before* they had *these* which they now inhabit.

Ver. 3.—*Neither hath this man sinned, nor his parents.*] The meaning cannot be, that *he* and his *parents* were *sinless*; for *nobody* is: but that they did not *so* sin, as to *cause* this *blindness*; or that this blindness was not inflicted *as a punishment* of their *sins*.

Ibid.—*But that—manifest in him.*] *But* [it was permitted that he should be born blind] *that the works of God, &c.* by my having *this opportunity* of working a miracle.

Ver. 4.—*While it is day.*] i. e. “ While I am in
“ this

“ this world ; giving *day* and *light* to it.” Read the next verse:

Ibid. *The night cometh, when no man can work.*] Meaning his being *taken out* of the world ; after which, he could no longer *personally* and *visibly* work in it.

Ver. 6.—*The pool of Siloam, which is by interpretation, SENT.*] And so might intimate the *Messiah*, the great *Messenger* or *Ambassador* of God, (the *Sibyl*, Gen. xlix. 10.) SENT to *give light* to the *blind*, &c.

Ver. 17.—*What sayest thou of him, that he hath opened thine eyes ?*] i. e. “ What sayest thou upon the “ *subject* of his opening thine eyes ? And what dost “ *thou think* of him ?”

Ver. 22.—*Put out of the synagogue.*] Excommunicated.

Ver. 29.—*Whence he is.*] Whence he has his *commission* or *authority*.

Ver. 34.—*Born in sins.*] Punished with *blindness* even at thy *birth*, for *sins* committed in thy *former* state, or *body*. See note on ver. 2.

Ver. 39.—*For judgment I am come into this world ; that they which see not might see, and that they which see might be made blind.*] From *corporal* blindness he makes a natural transition to *spiritual* blindness ; and says, “ *For* [manifesting the just] *judgment* [of God “ on men] *I am come into this world, that they which see* “ *not* (i. e. they who are rude and simple, and fit in “ *darkness*, but are ready to acknowledge their own “ *blindness*, and come to the light) *might see ; and* “ *that they which see* (i. e. they who *do see* a great “ *deal*, as my *miracles*, &c. and *might see* much more, “ *were it not* for their own prejudice and perverseness) *might be made blind ;* i. e. might have the “ *light*, against which they have wilfully shut their “ *eyes*, justly taken from them, and so be left in a *judicial* blindness.”

Ver. 41.—*If ye were blind, ye should [would] have no sin: but now ye say, We see; therefore your sin remaineth.*] i. e. “If ye were *unable*, for want of *means*, “to discern who I am; if ye had not the Law and “Prophets to direct you, which is the case of the “Gentiles; *ye would have no sin*; i. e. in THIS particular of UNBELIEF: *but now ye say, We see*; [and “arrogate to yourselves the knowledge of the Law “and the Prophets; and are *confident that you are “guides to the blind*, Rom. ii. 19. and yet will not “receive the light which shines in your eyes;] *therefore your sin remaineth inexcusable.*”

CHAP. X.

VERSE 1, 2.—*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.*] This discourse takes its rise from the facts in the foregoing chapter. The man cured of his blindness is excommunicated; Christ is represented as a seducer; the Pharisees pretend to be the only guides and teachers of the people. Hence our Lord takes occasion under the metaphor of a *sheepfold* (by which is meant the Church) to enlarge upon the subject of *true* and *false* pastors, or spiritual shepherds. Of the *true* ones he is the *chief*, ver. 11. 14. And the *door* through which he entered was the *divine authority*, manifested by his miracles, holy life and doctrine, and the Scripture prophecies concerning him. To all *other* true and good spiritual shepherds *he himself* is the *door*, ver. 7. 9. Through *him* they enter into the *fold*, and take the *shepherd's* office upon them; i. e. they derive their *commission* and *authority* from him. By those
therefore,

therefore, who *enter not by the door, but climb up some other way*, are meant, 1st, false pretenders to the Messiahship in and about *those* times; 2dly, unauthorized pastors, usurpers of the sacred function, and false teachers in all times. How justly these may be called *thieves*, and *robbers*, and *murderers* too, murderers of souls, [see ver. 10.] is plain of itself.

Ver. 3.—*The porter openeth.*] The *porter* of a *sheep-fold* may seem strange to us, according to our customs. But *here* is meant not a fold made of hurdles in an open field; but a kind of *stable*, with a roof, walls, and door. In the *application* of the parable the word *porter* is dropped; no more being meant, than that *the door is opened*. Some indeed will have it that God is the *porter*; which is very untoward to my apprehension.

Ibid. *The sheep hear his voice.*] i. e. *Know his voice, and obey his call.*

Ibid. *He calleth his own sheep by name.*] I think I have been told by country people, that some shepherds know every single sheep among a hundred; which I can hardly believe: to me their faces are all alike. Some commentators upon this place go farther; and say, that in certain countries the shepherds gave distinct *names* to their sheep, as we do to *dogs*, *horses*, &c. But I think, with others, that these words relate not to the thing *signifying*, but to the thing *signified*. The *spiritual* pastor, or shepherd, knows the *names* of particular persons in his flock.

Ibid. *And leadeth them out.*] i. e. to their *pastures*. With us, shepherds always *drive* their sheep, never *lead* them. With the *eastern* nations, it seems, it was otherwise. So in the next verse, *goeth before them*.

Ver. 5. *And a stranger will they not follow—voice of strangers.*] So Christ's *true* and *faithful* sheep, i. e. *prudent* and *pious* Christians, will not follow *false* and

unauthorized guides; but only *him*, and those *deputed* by him.

Ver. 7.—*I am the door of the sheep.*] And likewise of the *shepherds*: the *door*, by which the sheep go into the fold, and the shepherds to the sheep. See note on ver. 1, 2.

Ver. 8. *All that ever came before me are thieves and robbers.*] *Came before me*, or *shall come after me*; i. e. all *pretenders* to the *Messiahship*, and all *false prophets*. For he cannot mean the *true prophets* of the Old Testament.

Ibid. *But the sheep did not bear them.*] See note on ver. 5.

Ver. 9.—*Go in and out.*] A Hebrew way of speaking. See Deut. xxviii. 6. 1 Sam. xxix. 6. Psal. cxxi. 8. Acts i. 21. By it is meant a man's *daily conversation*, or the *course of his actions*. And the sense of *go in and out, and find pasture*, is; “He shall, through the course of his life, be secure, and want nothing.” *Pasture*; in allusion to *sheep*, to whom *men* are compared through the whole discourse.

Ver. 11. *I am the good shepherd.*] Referred to by Ezek. xxxiv. 23. xxxvii. 24. and act peculiarly as *the good shepherd*, who *giveth*, or *layeth down, his life for the sheep*.

Ver. 12.—*An hireling.*] The *hireling* here, as Dr. Whitby justly observes, is not one who receives maintenance from his particular flock; which he may do by virtue of Christ's ordinance, Luke x. 7. 1 Cor. ix. 13, 14; but he who is an intruder, *whose own the sheep are not*.

Ibid. *The wolf.*] i. e. persecution.

Ver. 14.—*Know my sheep, and am known of mine.*] With a knowledge of the highest approbation and love.

Ver. 15. *As my Father knoweth me, even so know I the Father.*] These words may properly enough be included

included in a parenthesis. But Dr. Clarke observes, that the translation should not be *even so*, but simply, *and I, καὶ γὰρ, know the Father*; these words not being the latter member of a similitude, beginning, *As my Father, &c.* but this whole verse is one member of a similitude, in respect of the former verse.

Ver. 16. *And other sheep I have, which are not of this fold.*] The Gentiles; whom, being *not of the Jewish fold*, he calls his *sheep*, by way of anticipation.

Ibid. *Them also I must bring, &c.*] “According to my Father’s decree, that they may be saved, who would otherwise perish.”

Ibid. *And there shall be one fold, and one shepherd.*] Not as the Jews were under various doctors of the law, and the Gentiles under several different philosophers. But these “shall all become *one flock under one shepherd*, Ezek. xxxvii. 24; being joined together in the profession and practice of one pure religion, and making one holy and undivided church of God, under one head, which is CHRIST.”
Clarke.

Ver. 17. *Therefore—because, &c.*] He speaks as a man, whom the Father loved for several causes, and for this in particular.—*That I might, &c.* THAT, ἵνα, is not causal here, but consequential, denoting what would certainly follow.

Ver. 18. *No man taketh it from me.*] By force, against my will, or before the time.—*I have power*, full and absolute, divine and peculiar to God.

Ibid. *This commandment.*] Not absolute command, but commission, order, or appointment, that I should *lay down my life*, in order to save my sheep.

Ver. 20. *He hath a Devil, and is mad.*] See note on Matth. xi. 18, 19.

Ver. 22. *And it was at Jerusalem, the feast of the Dedication, and it was winter.*] This *feast* was celebrated by burning lights in their houses all night,

and in all places; in which last respect it differed from the feasts of the Passover, Pentecost, and Tabernacles, which could be kept only at Jerusalem. It was kept in commemoration of Judas Maccabeus's cleansing the Temple, and setting up and consecrating a new altar, after the profanation by Antiochus. 1 Macc. iv. 59. *Moreover, Judas and his brethren, with the whole congregation of Israel, ordained, that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.* Part of which month answered to part of our December.

Ver. 23. *In Solomon's porch.*] So called, because it was built in the same place where that of Solomon formerly stood; and it was very convenient for the people to meet in and converse in bad weather. This portico, or *porch*, we are assured by Lightfoot from Josephus, was on the eastern side of the Temple, and was different from the *royal porch*, which was on the southern.

Ver. 24. *Make us to doubt;*] Hold us in suspense*. —*Tell us plainly.* By drawing a plain declaration from him, they hoped to render him obnoxious to the Romans.

Ver. 26.—*Because.*] FOR, οὐ γὰρ—*Ye are not of my sheep.* Of those who are disposed to attend to and obey my doctrine, being of tempers contrary to that humble and teachable disposition of those whom I called *my sheep*, ver. iv. 16.

Ver. 28.—*They shall never perish, neither shall any pluck them out of my hand.*] *They shall never perish*, through any defect on my part; for none *shall pluck*, &c. Dr. Whitby observes, that the Greek particles, καὶ ἐχ, are here illative. But he adds another interpretation, which some may think more eligible:

* Τῆς ψυχῆς ἡμῶν αἰετός;

“ That

“ That neither death, nor he *that hath the power of death*, should make them *perish for ever*; for Christ “ would raise them up at the last day.” This sense seems more agreeable to the original^a. He will preserve them to the time of the resurrection, which was foretold by Daniel, believed by the Maccabees, and shadowed forth by the freeing of the people from the yoke of Antiochus; which prophecies and histories, as Grotius observes, were publicly explained during *the feast of the Dedication*.

Ver. 30. *I and my Father are one.*] “ Not only in “ will and power, as occasionally communicated to “ me by him, but constantly residing in me.” From whence St. Chrysostom justly infers a unity of essence. *I and my Father* denote two Persons; and *are one*, one God: and that the Jews understood it thus, is plain from their answer, ver. 33.

Ver. 34.—*In your Law.*] Judges and supreme magistrates are called *Elohim*, Exod. xxi. 6. xxii. 9. 28. But our blessed Lord refers here in particular to Psalm lxxxii. 6. Thus the whole Scriptures are called *the Law and the Prophets*, Matth. xxii. 40; and the book of Psalms alone has the same appellation as here, chap. xv. 25.

Ibid. *Ye are Gods.*] As acting by my authority.

Ver. 35, 36. *If he called—because I said, I am the Son of God.*]—Some explain *unto whom the word of God came*, of constituting and appointing them to the magistracy; others, of reproof and reprehending them, as is done in the Psalm; the original preposition, *πρὸς*, *adversus*, signifying *against*, as well as *unto*.—*The Scripture cannot be broken, or dissolved*, *λυθῆναι*: what the Scripture saith must be true.—*Whom the Father hath sanctified*, by the holy Ghost dwelling in, or without measure imparted to, him, John iii. 34.—The force of our blessed Saviour’s reasoning in

^a Οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.

these two verses is represented by Dr. Whitby in two different manners. Either thus; “*If they are called Gods in the Scriptures, which are of unquestionable truth, who had the spirit of ^a prophecy, wisdom, and government, more sparingly, and only at some certain times; say ye of me, to whom the Father hath given the spirit without measure, and in whom he so abideth essentially, that, by virtue of him, I am in the Father, and the Father in me, Thou blasphemest, &c?*” Or thus; “*If they are called Gods, ^b unto whom this WORD, ὁ Λόγος, only came, and with whom he conversed; can I, who am this very WORD, be said to blaspheme, in saying, &c?*”—Christ does by no means here insinuate, that he is God, in the same sense only that judges are called *gods*; but refutes the calumny of the Jews, who objected blasphemy to him, for only calling himself *the Son of God*; which was less than if he had called himself God, and shewed their cavil to be the more malicious. He never denied himself to be *God*, nor declined the adoration of men; though he does not here expressly assert himself to be *God*, but defers the open profession and declaration of this mystery till his resurrection and ascension.

Ver. 37.—*Believe me not.*] “*When I say, I and my Father are one.*” ver. 30.

Ver. 38.—*The Father is in me, and I in him.*] “*And so am ONE with him.*” For the words declare, 1. An identity of nature or essence, or the individual unity, whereby the two Persons subsist, or

^a The Jewish doctors understand the Psalmist's words to be meant, not of civil *magistrates*, but of their *prophets* and *doctors* sitting in the chair of *Moses*.

^b According to the tradition of the ancients, received from the beginning of Christianity, it was this Λόγος, or WORD, who appeared to the *patriarchs*, and conversed with the *judges* and *magistrates* of the Jews.

are mutually *in* each other. 2. A distinction of Persons, because no one is said to be *in* himself. 3. The most intimate and perfect inhabitation of each Person *in* the other.

Ver. 39.—*To take him.*] Not to stone him as a blasphemer, but to deliver him up to the Sanhedrim, who might find him guilty of some other crime.

Ver. 40.—*Where John at first baptized.*] Bethabara: before he did the same in Enon, near to Salim. Chap. iii. 23.

Ver. 41.—*There.*] Remembering the testimony, which *John the Baptist had given concerning him, in that very place.*

CHAP. XI.

GROTIUS assigns the following reason, why the wonderful history here recorded had been omitted by the other Evangelists, viz. Because this Lazarus, according to Epiphanius, lived thirty years after his resurrection; within which period they all wrote: and the publishing this great miracle might have created some danger to him from the Jews; who, even immediately after the performance of it, *consulted that they might put him to death.* Chap. xii. 10.

Ver. 1. *The town of Mary, &c.*] Thus chap. i. 44. *The city of Andrew and Peter.* These two sisters are particularly mentioned, as having frequently entertained our blessed Saviour; and had been spoken of by the former Evangelists, who say nothing at all of Lazarus.

Ver. 2. *It was THAT Mary which anointed, &c.*] To distinguish her from *Mary Magdalene.* This is spoken by a *prolepsis*, or by way of anticipation, as
 Judas

Judas is said to have been the *traitor*, Luke vi. 16 : for this *anointing* was performed afterwards ; of which an account is given in the next chapter. See note on Matth. xxvi. 6, 7.

Ver. 4.—*Not unto death.*] A common and lasting *death*.

Ver. 5. *Now Jesus loved, &c.*] As man, with a natural affection.

Ver. 6.—*He abode two days, &c.*] That the glory of God might shine forth more conspicuously, by raising one from the dead, when he had continued so long in that state ; since there could be no pretence, that he was only in a *delirium*.

Ver. 7.—*Into Judea again.*] Farther into Judea, from Jordan towards the city ; for they were then in Peræa or Judea beyond Jordan.

Ver. 9. *Twelve hours in the day.*] The day was divided into three *hours*, each of which was subdivided into four ; these were unequal, according to the length or shortness of the day. This division into *twelve* the Jews took from the Romans. “ As “ there is a certain and stated space of time *in every* “ *day* ; so there is a certain time allotted me, in “ which I am to *walk*, i. e. to live and discharge “ my office.”

Ibid. *In the day.*] Before sun-set ; though at the last hour.

Ibid. *He seeth the light of this world.*] The sun. “ How much more safely then do I *walk*, who have “ the supra-celestial *light*, and the divine knowledge “ of my Father’s will, shining before me !”

Ver. 10. *No light in him.*] Or *in it*, viz. the world : the original, *ἐν αὐτῷ*, will bear both interpretations.—The allegorical sense here intimated is, that Christ should continue safe, in the midst of the greatest dangers, during the *day*, or time appointed him to instruct and convince the world by his words and works,

works, till the *night* of his passion should approach, which he tells the Jews *is your hour, and the power of darkness.* Luke xxii. 53.

Ver. 11. *Sleepeth.*] The word in the original, *νεκούμεναι*, signifies both *is asleep*, and *is dead*.

Ver. 12. *If he sleep, he shall do well.*] They suppose that his illness, which had kept him awake, was now gone off, and that his *sleeping* was a symptom of his recovery; being very desirous to keep their master from exposing himself to danger by going into Judea.

Ver. 15. *That I was not there.*] Intimating, that then he must either have recovered his friend from his sickness, or restored him immediately to life; neither of which would have been an action so conspicuous, as that which he intended to perform.

Ibid. *To the intent ye may believe.*] “That I, as the true Messiah, have power, after my death and passion, to raise my own body from the grave, having been able to raise that of another person, who had lain dead four days.”

Ver. 16. *Thomas—called Didymus.*] *Thomas* in Hebrew signifies the same with *Didymus* in Greek, a twin.

Ibid. *That we may die with him.*] Either with Lazarus, or with Christ, who is now going to expose himself to certain death, (ver. 8.) nor is it fit that we should desert him.

Ver. 18. *About fifteen furlongs.*] See the note upon chap. vi. 19.

Ver. 25. *I am the resurrection and the life.*] “I am, in my own person, the author of the resurrection, and of life, both present and future, temporal and eternal.” See chap. v. 22. 26.

Ver. 26. *Shall never die.*] In the Greek, *shall not die for ever*^a.

^a Οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

Ibid. *Believest thou this?*] Our blessed Saviour generally requires faith, before he performs any miracle.

Ver. 28. *She went away.*] Being sent by Christ.

Ibid. *The Master.*] So called by that family, which were his disciples.

Ver. 33. *He groaned in the spirit, and was troubled.*

—Ver. 35. *Jesus wept.*] “Humane affections and commotions are not to be condemned as sinful, if they do not incline us to do any thing repugnant to piety or reason, but only to express our affection to our friend, or our compassion to mankind.” *Whitby.*—Christ, being about to give a proof of his divinity, exhibits first plain signs of his humanity, that he may be believed to be both God and man.

Ver. 39. *He hath been dead four days.*] It should rather have been translated, *been buried*^a; as is plain from ver. 17. Within this time the visage of the dead began to change in those countries, and all hopes of any return to life ceased. *They go to the sepulchres, says Dr. Lightfoot from Maimonides, &c. and visit the dead for three days; but then they certify of the dead: for after three days his countenance is changed.*

Ver. 41. *That thou hast heard me.*] Requesting, not that he might receive power to raise Lazarus, for that he testifies he had already, chap. v. 22. 26. but that this miracle might confirm the faith of his apostles, and convince the multitude that he was the Messiah.

Ver. 44. *Bound hand and feet with grave-clothes, &c.*] That a person, whose body was thus wrapped up, and *bound hand and feet*, should *come forth* out of his sepulchre, was a circumstance, that rendered this miracle more conspicuous.

^a Τετραταλος γάρ ἐστι.

Ver. 48. *All men will believe in him, &c.*] And set him up for their king; and then *the Romans shall come, &c.*—*Our place*, our temple, city, or country.—Observe the just judgment of God upon their carnal policy: to preserve and secure their religion and liberty from the Romans, they murdered the Messiah, and by that very wickedness drew upon themselves that vengeance, which the Romans executed in so terrible a manner.

Ver. 49. *Being the high-priest that year.*] The high-priesthood, according to God's institution, was to have continued for life; but the Romans changed the high-priests at pleasure, though keeping still to the line of Aaron: upon which account, and because the power was irresistible, Christ himself acknowledges their authority.

Ver. 51. *But being high-priest that year, he prophesied.*] He did not *prophesy as being high-priest*; for there had been no prophet of that order for above four hundred years: but he *being* then in that office, it pleased God, that the words spoken by him out of human policy, in a sense very different, should be delivered in such a manner, as to be accommodated to the design of God in giving up his only-begotten Son to death, and to appear an exact prophecy of it.

Ver. 52. *And not for—gather together in one the children of God, &c.*] Dr. Whitby does not look upon this verse as part of Caiaphas's prophecy, but explains it thus: *And indeed he died not for that nation only, &c.*—*The children of God*, i. e. believers, called *the sons of God*, chap. i. 12; meaning Gentiles, as well as Jews, who should by faith become such. See note upon chap. x. 16.

Ver. 54. *Walked no more openly, &c.*] Till the time of his passion was fully come.

Ver. 55. *To purify themselves.*] Either from some defilement to be expiated by sacrifice, or by reason
of

of some vow of Nazaritism, which was upon them. Acts xxi. 23. *Whitby.*

CHAP. XII.

VERSE 2. *There they made him a supper.*] At the house of Simon the leper; where possibly Lazarus and his sisters dwelt: if not, Simon was their friend and acquaintance.—*Served*, i. e. assisted in preparing the entertainment.—The Apostle's words do not necessarily fix the time of this supper to the same day on which Jesus came to Bethany, *six days before the passover*. Neither do those of St. Matthew xxvi. 2. 6. and of St. Mark xiv. 1. 3. expressly declare, that it was *two days* before the *passover*. There is therefore little or no cause to doubt, whether this be the same history recorded there.

Ver. 3.—*Anointed the feet.*] Both St. Matthew and St. Mark mention only *his head*. See the note on Matth. xxvi. 6, 7.

Ver. 4.—*One of his disciples, &c.*] See the note on Matth. xxvi. 8.

Ibid. *Which should, &c.*] Who was about to betray him.

Ver. 7. *Against the day of my burying, &c.*] *She is come aforehand to anoint my body to the burying.* Mark xiv. 8. See note on Matth. xxvi. 12.

Ver. 9.—*Knew that he was there.*] Either Jesus, or Lazarus.

Ver. 11.—*Many of the Jews went away.*] From the city. Or perhaps it may be more closely translated, *Many withdrew themselves from the Jews^a, and believed on Jesus.*

Ver. 12. *On the next day.*] i. e. on the 10th of

^a Ἰπῆγον τῶν Ἰουδαίων.

Nisan, when the Paschal Lamb was taken up, and reserved till the passover, Christ, the true Paschal Lamb, cometh up to Jerusalem.

Ver. 13. *Hosanna.*] See the note upon Matth. xxi. 9.

Ver. 16. *Was glorified.*] Had ascended into heaven, and was advanced to the throne of his glory, and had shed upon them the Spirit of truth.

Ver. 17. *Bare record.*] By their *hosannas*, that he was the Christ.

Ver. 20. *Certain Greeks.*] Dr. Hammond thinks these Greeks were profelytes of the gate, at least who worshipped the God of the Jews, as the Creator of heaven and earth; such as were Cornelius, and the Treasurer of Queen Candace; for such used to worship in the Court of the Gentiles, and also to offer sacrifice. Grotius takes them to have been Syrophœnicians, perhaps dwelling about Tyre and Sidon; who so might easily be acquainted with the Galileans, with whom they had commerce, and particularly with Philip of Bethsaida. *Whitby.*

Ver. 22. *Philip cometh and telleth Andrew.*] Consulteth him as his senior, and the first disciple of Christ, what was proper to be done.

Ibid. *Andrew and Philip told Jesus.*] They both agree to acquaint Jesus with the desire of these Greeks; being under some doubt, whether such uncircumcised persons were to be admitted to converse with him; since he himself, when he sent them forth to preach, had forbade them to *go into the coasts of the Gentiles.* Matth. x. 5.

Ver. 23. *The hour is come, that the Son of man should be glorified.*] i. e. That he who is contemned by the *Jews*, his own people, to whom he was first sent, *should be glorified* by the *Gentiles.* *Whitby.*

Ver. 24. *Except a corn of wheat—forth much fruit.*] “ Even so, were I not to die, I should bring none
“ to salvation; but after my death, I shall have

“*much fruit* among the Gentiles, who shall be converted by the preaching of my Apostles.”

Ver. 25. *He that loveth his life.*] So as to reject me to preserve it.

Ibid. He that hateth his life in this world.] By cleaving to me with the loss of it.

Ver. 26. *Let him follow me.*] In taking up his cross.

Ver. 27. *Now is my soul troubled.*] Lest those, whom he invites to follow his example in suffering, should imagine that he had not the natural desires of living, and of avoiding shame and pain, he declares how much his *soul is troubled* with the apprehensions of his approaching passion; but that he had surmounted them all, by an ardent desire to perform his Father's will, and to promote his glory.

Ver. 28. *Then came there a voice from heaven.*] Accompanied probably with thunder.

Ver. 30. *Because of me.*] i. e. “To comfort me “by this assurance of the divine favour.”

Ibid. But for your sakes.] “That you might have “an evident and immediate testimony from heaven “of my divine commission.”

Ver. 31. *Now is the judgment &c.*] The time is just at hand, when, as the natural consequence and necessary effect of my death and passion, the cause of *this world* shall be brought into *judgment*, and determined in its favour, against the unjust usurpation and tyranny of Satan. Some expound it of the conviction and condemnation of those of the *world*, who believed not in Christ. Chap. xvi. 9.

Ibid. Now shall the Prince of this world be cast out.] The Devil is so called, says Dr. Whitby, because he had rendered the whole *world*, except the Jewish nation, subject to his idolatrous worship. And he was eminently *cast out*, when, for three centuries together, he was expelled, through the name of Christ, from the temples and altars where he was worshipped,

worshipped, and from the bodies which he had possessed. *Whitby*. He is called *the God of this world*, 2 Cor. iv. 4.

Ver. 32. *And if I be lifted up, &c.*] It should rather have been translated, *when, or after that*^a, I am *lifted up from the earth*, upon the cross.—*All men*; i. e. men of all nations.

Ver. 34. *Out of the law.*] The writings of the Prophets are here particularly denoted, as the Psalms are by the same expression, chap. x. 34. xv. 25.—This objection of the people was grounded upon those places of the Prophets, Dan. vii. 14. Ezek. xxxvii. 25. Isai. ix. 7. where the perpetuity of Christ's kingdom is foretold.

Ver. 35. *Is the light with you.*] *The Son of man, or the Messiah*. See chap. viii. 12.

Ver. 36. *Departed.*] And retired to Bethany.

Ver. 38. *That the saying of Esaias the prophet might be fulfilled &c.*] See Disc. I. p. 2, 3.

Ver. 39. *Therefore they could not believe, because &c.*] *Because* that was fulfilled upon them, which *Esaias said*; or, it had happened to them as he had foretold. And indeed, it was impossible they should be convinced, being such persons as the same Prophet describes, chap. vi. 9.

Ver. 40. *He hath blinded their eyes, &c.*] The word *he* is not in the original; which may be rendered, ^b *Malice or wickedness hath blinded, &c.* as we read, Wisd. ii. 21. Or, the *personal* is put for the *impersonal*, the *active* for the *passive*; *Their eyes are blinded, and their hearts are hardened*. That this must be the sense here, we learn, not only from the Septuagint, the Syriac, and the Arabic, which render these words of Isaiah thus; *The heart of this people is waxed gross, and their eyes have they closed, lest they should see with their eyes*; but also from our blessed

^a Ἐὰν signifies so sometimes.

^b Τετίφλωκει αὐτῶν τὰς ὀφθαλμούς.

Saviour, who, Matth. xiii. 15. and from St. Paul, who, Acts xxviii. 26, 27. exactly follow this translation. *Whitby.*

Ver. 41. *His glory—of him.*] These are not the words of the Prophet, but of the Evangelist; and therefore must be referred to HIM, who *had done so many miracles*, in whom *they believed not*, ver. 37. and in whom *they could not believe*, ver. 39.

Ver. 44.—*Believeth not on me.*] Only, or *not so much on me*, as &c. See note on Mark ix. 37.

Ver. 45.—*Seeth me, seeth &c.*] *Seeth me* doing the works of God, cannot but plainly perceive the power of *him that sent me*.

Ver. 47. *I judge him not.*] I do not now condemn him.

Ibid. *For I came not to judge &c.*] Or condemn *the world* at present. See chap. iii. 17. Christ neither doth nor could deny, that he would *judge* all men at the last; but denies only, that he was to assume this office whilst he was on earth.

Ver. 48. *Hath one that judgeth him.*] His own conscience, which must needs condemn him.

Ibid. *The word that I have spoken, &c.*] Shall rise up in the judgment, and bear witness against him to his final condemnation.

Ver. 50. *His commandment is life everlasting.*] Obedience to his commandments is the condition of eternal salvation. Thus Christ is said to be *the resurrection, and the life*, chap. xi. 25; the effect for the cause.

CHAP. XIII.

VERSE 1. *Now before the feast &c.*] On the evening *before the passover*.

Ibid.—*To the end.*] Or, close of his life.

Ver. 2. *Supper being ended.*] Or rather, *while supper*

per continued^a. It was only the first part of the *supper* that was ended.

Ver. 3.—*That he was come—to God.*] See chap. xvi. 28.

Ver. 4.—*His garments.*] His upper garment. The plural for the singular.

Ver. 7.—*Hereafter.*] *After these things*, when I have performed the ceremony.

Ver. 8.—*If I wash thee not, thou hast no part with me.*] “ If thy heart and thy affections be not cleansed
“ and purified by me, as thy feet will be by the ap-
“ plication of this water; thou canst not be quali-
“ fied for my service, nor become a worthy apostle
“ and preacher of the Gospel, nor receive any man-
“ ner of benefit from me.”

Ver. 10. *He that is washed, needeth not, save to wash his feet.*] By the custom of wearing sandals in the eastern countries, the foot and part of the leg were much exposed to dust and dirt, and consequently required frequent *washing*.—“ *He that has*
“ *been washed*, and is become *clean*, has no occa-
“ sion to wash himself all over again, *but only his feet*,
“ which are apt continually to contract soil and
“ dirt.”—*But is clean every whit.* i. e. In all parts of his body, except his *feet*. Which figurative expressions exhibit this doctrine: “ *He*, who by
“ sincerely receiving and practising the doctrine
“ of the Gospel, has once thoroughly cleansed
“ his heart and affections, cannot have occasion for
“ any total change of mind; but needs only to
“ cleanse himself from the stains, to which he is ex-
“ posed by daily infirmities.”

Ibid. *And ye are clean, but not all.*] “ In heart and
“ affections; except one, who is contriving to be-
“ tray me.”

Ver. 13.—*Master and Lord.*] “ *Master* by teaching,

^a ΔΕΙΠΝΩ ΓΕΝΟΜΕΝΩ.

“ and Lord by commanding ; so Grotius. But the
 “ word *Lord*, ὁ Κύριος, here seems to import the
 “ *Lord from heaven*, ver. 1. or him, who is *Lord of*
 “ *all* ; in which sense, to us *Christians*, there is but
 “ *one Lord*. Acts ii. 36. 1 Cor. viii. 6.” *Whitby*.

Ver. 14. *Ye also ought to wash one another's feet.*] Not literally ; but “ ye ought to do all acts of kindness, charity, and humility, condescending to the meanest offices for the temporal and spiritual advantage of your brethren.”

Ver. 16. *The servant is not greater than his Lord, neither—than he that sent him.*] You therefore, who profess yourselves to be my *servants*, and whom, as your *Lord*, I send to preach the Gospel, cannot think it too mean to imitate my humility.

Ver. 18. *I speak not of you all.*] “ I do not expect obedience from you all.”

Ibid. *I know whom I have chosen: but that the Scripture &c.*] “ I know the disposition of every one of you, whom I have chosen to be my Apostles ; and though I knew it from the beginning, it was necessary that I should permit it, for the full completion of that place of Scripture, Psal. xli. 9.”

Ibid. *Hath lift up his heel against me.*] Like an ungrateful horse, that kicks at him who feeds him ; or like a wrestler, that supplants his adversary.

Ver. 19.—*That I am he.*] In the original it is only *That I AM*^a: meaning, not only the Christ, but He, who knoweth the secrets of the heart, and foretels future contingencies : which to do is the property of God alone.

Ver. 27.—*Satan entered into him.*] More fully, into the inmost recesses of his heart ; hurrying him on to the immediate execution of his intended wickedness.

Ibid. *Do quickly.*] “ As soon as thou wilt, for I am prepared for my sufferings.” Shewing the traitor,

^a Ὅτι ἐγὼ εἶμι.

that he was not ignorant of his villany, and upbraiding him with it. The like way of speaking is used Ezek. xx. 39. *Go ye, serve ye every one his idols.*

Ver. 28. *Now no man &c.*] From this verse it is plain, that all which is recorded in the 24th, 25th, 26th, 27th verses, was done secretly; St. Peter making signs only to St. John, and he whispering to Christ, who answered him in the same manner.—St. John himself did not perfectly understand the words in the last verse, not suspecting that his Master was to be betrayed so soon; and as for all the rest of the Apostles, they entirely mistook the meaning of them.

Ver. 29.—*The feast.*] i. e. The Paschal feast.

Ver. 31.—*Is the Son of man glorified.*] Ready to be glorified by his sufferings and death, which will necessarily soon advance him to glory.

Ver. 32.—*Glorify him in himself.*] By signs in the heaven and the earth at his crucifixion; by his resurrection, ascension, and session at his own right hand; and by *all power* given to him *in heaven and earth,* &c.

Ver. 33. *I am with you.*] By my bodily presence.

Ibid. *As I said to the Jews,* (chap. vii. 34.) *whither I go ye cannot come.*] “Ye cannot go with me at present, though ye may follow me afterwards.”

Ver. 34. *A new commandment &c.*] “That you may the better keep up my memory in my absence, I now leave with you, as my last legacy, a *new and solemn commandment,* &c.”

Ver. 35. *By this shall all men know &c.*] This precept was so universally observed by Christians in the primitive times, that the Heathens were wont to cry out with admiration, *See how they love one another!* Hence Julian the apostate himself proposed the former to the latter, as a fit pattern for their imitation.

Ver. 36.—*Thou shalt follow me afterwards.*] “Even

“ in the likeness of my death, and thereby be made
 “ partaker also of my glory.”

CHAP. XIV.

VERSE 1.—*Be troubled.*] At my passion and departure from you.

Ibid. Ye believe in God, &c.] Dr. Whitby, with other Commentators, chooses rather to render both the verbs in the same mood, to this purpose: “ As
 “ the best remedy for this trouble, *believe in God,*
 “ the author of the doctrine which you are to
 “ preach; and *also in me,* in whose name you are to
 “ preach it; who, having all power in heaven and
 “ earth, will be always present to assist you here,
 “ and to reward you hereafter.”

Ver. 2.—*Many mansions.*] Sufficient to receive you, and all that shall believe in me.

Ver. 4. *And whither I go ye know, &c.*] “ And
 “ you have been plainly enough informed *whither I*
 “ am going, and by what *way* you are to follow
 “ me.”

Ver. 5.—*Lord, we know not &c.*] Thomas said this, as still retaining some expectation of temporal power and glory.

Ver. 6.—*I am the way, and the truth, and the life.*] By pointing out to you *the way of truth,* which leadeth to *life eternal.*

Ver. 7. *If ye had known me.*] Rightly, fully, and perfectly.

Ver. 8.—*Shew us the Father.*] In some glorious manifestation of his presence, as he appeared to Moses.

Ver. 12.—*And greater works than these shall be do.*] By speaking all kinds of tongues himself, and communicating the power of doing the same to others;
 and

and by propagating my religion swiftly throughout the world, in opposition to all the powers of earth and hell.

Ibid. *Because I go to my Father.*] To send the Holy Ghost from him.

Ver. 13. *And whatsoever ye shall ask &c.*] In order to promote and propagate the Gospel.

Ibid. *That will I do.*] As being both omniscient, so as to know your requests; and omnipotent, to assist you in the performance of all which you can desire.

Ver. 16. *Comforter.*] And Advocate.

Ibid. *That he may abide with you for ever.*] i. e. *With you*, and those who shall succeed you.

Ver. 18.—*I will not leave you comfortless.*] In a destitute condition, as *orphans*, ὀρφανός. At the beginning of this speech he had called them *little children*, chap. xiii. 33; and just now he had given them the promise of the Holy Spirit.

Ibid. *I will come to you.*] Return, or come again.

Ver. 19.—*The world.*] The men of the world, or unbelievers.

Ibid. *But ye see me.*] Rather, shall see me.

Ibid. *Because I live*, [or shall live again,] *ye [though assaulted by the most violent persecutions] shall live also.*

Ver. 20. *At that day.*] Either, when having vanquished death, I shall appear to you; or when I shall send to you the Holy Ghost the Comforter.

Ibid. *That I am in my Father*, [by receiving this Spirit from him,] *and ye in me, and I in you*, [by our being united by this Spirit, communicated from me your head, to you my members.]

Ver. 21.—*Will manifest myself to him.*] By the presence and illuminations of this Spirit, and the miraculous powers conferred by him.

Ver. 22.—*How is it that thou wilt manifest &c.*] “How comes it to pass, or what hath happened—
“ed,

“ed^a, that &c?” He speaks thus, as still retaining some hopes of the Messiah’s temporal kingdom.

Ver. 23.—*If a man love me, he will keep my words, and my Father will love him, &c.*] Our blessed Saviour’s answer is to this purpose: “You need not wonder that I shall not *manifest myself to the world in general*, since they are not disposed to obey my commandments; which they must be, in order to receive this particular favour. But if any man *love me*, as you do, he will obey my commandments, and then both *my Father and I will love him, &c.*”

Ibid. *And we will come to him, and make our abode with him.*] By the Spirit of the Father and of the Son dwelling in him.

Ver. 24.—*Is not mine.*] Originally and primarily.

Ver. 26.—*Whom the Father will send.*] Chap. xv. 26. *Whom I will send to you from the Father.* The Holy Spirit is said to be *sent* both by the Father and the Son, as proceeding from both.

Ibid. *In my name.*] In my stead; that he may carry on and complete the great affair which I have begun.

Ibid. *He shall teach you all things.*] Necessary for you to know, in order to instruct others.

Ver. 27. *Peace I leave with you, my peace I give unto you.*] “At my departure from you, I leave my blessing with you, internal *peace* of conscience, arising from an assurance of the pardon of your sins, and of the favour of God; this I may justly call my *peace*, as being obtained by my sufferings and death.”

Ibid. *Not as the world giveth, &c.*] “I do not speak this according to the custom and fashion of the *world*, where persons frequently wish that *peace* to their friends at parting, which they are not able to *give* them, and very often do not heartily desire they may receive.”

Ver. 28. *My Father is greater than I.*] Greater as

^a Τὸ γέγονεν;

to his original, the Son being begotten by him; whose divine nature therefore may be said to be less, as being received dependently from the *Father*, though as to essence they are both equal.

Ver. 29.—*I have told you before it come to pass.*] That I am going to ascend up to my *Father* in heaven, and will from thence send the Holy Ghost down to you.

Ver. 30. *Hereafter I will not talk much &c.*] “ I shall not any more talk much &c.”

Ibid. *For the Prince of this world cometh.*] “ For *Satan* is coming at this instant, by his agents, Judas and the officers of the Jews, to take away my life.”

Ibid. *And hath nothing in me.*] “ *Though*^a he hath *nothing against me*, to accuse me of; or, he *hath no power over me*, to inflict death on me, on the account of sin, as he hath over others.” Heb. ii. 14.

Ver. 31. *But that the world &c.*] Here is an *ellipsis*; “ The power neither of the Devil, nor of wicked men, compels me to undergo my approaching sufferings; *but* I voluntarily submit to them, *that the world* may have the plainest demonstration of my love and obedience to my *Father*.”

Ibid.—*Arise, let us go hence.*] Most probably, to the place where our blessed Saviour’s two disciples, Peter and John, had *made ready the passover*. Matth. xxvi. 19. Mark xiv. 16. Luke xxii. 13.

CHAP. XV.

VERSE 1. *I am the true vine, &c.*] Grotius is of opinion, that our blessed Lord took occasion to deliver this parable from his supper, which he had then celebrated, or was just going to celebrate. Dr. Clarke thinks, that our Saviour’s words after the sup-

^a Καὶ for καίπερ.

per, Matth. xxvi. 29. *I will not drink henceforth of this fruit of the vine, &c.* gave occasion to it.

Ver. 2. *Every branch in me that beareth not fruit.*] Unfruitful *branches* are Christians merely by profession, who, having been admitted into the Church by baptism, are here said to be *in Christ*.

Ibid. *He taketh away.*] Christ here seems to hint particularly at Judas, who had just now separated himself from this *vine*, and was a type of all following hypocrites and apostates.—God *takes away* such unfruitful barren *branches*, either cutting them off by his just judgments, or accounting them to be no *Christians*, and rejecting them accordingly.

Ibid. *He purgeth it.*] With regard to the Apostles, who laboured under many infirmities and prejudices as to the nature of Christ's kingdom, the calling of the Gentiles, &c. the Father, as the good husbandman, *purged* or pruned them, by sending the Holy Ghost upon them, who removed all their prejudices and infirmities. With regard to sincere and pious *Christians* in all ages, these he purges and cleanses by afflictions, and the various dispensations of his providence.

Ver. 3. *Now*] i. e. Since Judas has left you.—*Ye are clean, &c.* Not fully and absolutely, but partly and comparatively, in respect of those who do not believe or obey my word.

Ver. 4.—*And I in you.*] “*And I will abide in you* “*by my Spirit; by which you shall derive all spiritual* “ *blessings from me, as the branches receive nourish-* “ *ment from the vine.*”—*No more.* Original, *So neither,* ἐν τῷ ἁδὲ.

Ver. 5. *I am the vine.*] “*The root and stock of* “ *the vine.*”—*Without me.* Being divided or separated from me.—*Ye can do nothing.* As this respects the Apostles, the meaning is, “*If you do not abide in* “ *me, you cannot receive the gifts and powerful* “ *assistance of the Holy Spirit, and consequently can* “ *do nothing towards converting the world.*” As it respects

respects all *Christians*, the sense must be, “ If you do
“ not &c. you can do nothing acceptable to me, or
“ worthy of my Gospel.”

Ver. 6.—*As a branch.*] *That beareth no fruit.*—*Gather them.* Such *withered branches.*

Ver. 7.—*Ye shall ask what ye will, &c.*] “ For the
“ glory of God, and the propagation of my religion.”
See chap. xiv. 13.

Ver. 8.—*So shall ye be my Disciples.*] “ And herein
“ (*ἐν τῷ τῷ*, repeated from the beginning of the verse)
“ you shall evidently appear to be my true *Disci-*
“ *ples.*”

Ver. 11.—*That my joy might remain in you, and that
your joy might be full.*] “ That the consolation you have
“ received from these words of mine might be con-
“ tinued to you in my absence, and even increased
“ to the highest pitch by the coming of the Holy
“ Ghost.”

Ver. 12. *This is my commandment.*] “ My principal
“ commandment.” Chap. xiii. 34.

Ver. 15.—*What his Lord doeth.*] Designs or in-
tends to do.—*For all things that I have heard, &c.*
Not absolutely, for some they *could not* at present bear,
chap. xvi. 12 ; but *all things* necessary and proper to
be told them.

Ver. 16.—*That you should go.*] “ Abroad into the
“ world.”—*And bring forth fruit :* by converting mul-
titudes to the faith.—*And that your fruit should re-*
main : in a continued succession of Christians to the
end of the world.

Ver. 19. *If ye were of the world.*] “ Conforming
“ yourselves to the wicked customs and manners of
“ it.”—*I have chosen you out of the world :* to preach
a doctrine contrary to its vices, and to lead a life en-
tirely free from them.

Ver. 20.—*That I said.*] Chap. xiii. 10.—*If they have
kept my saying, they will keep :* had kept, would keep.

Ver. 21.—*Come and spoken to them.*] “ The words
“ of my Father, and plainly revealed his mind and
“ will.”

“will.”—*They had not had sin*: the sin of wilful ignorance, in not *knowing*, and rejecting *him that sent me*.

Ver. 24.—*No other man did.*] Original, *hath done*—*Not had sin*: the sin of infidelity.—*But now they have both seen the miraculous works, and yet have hated &c.* and therefore are utterly inexcusable.

Ver. 25. *But this cometh to pass, that the word &c.*] *This cometh to pass* is not in the Greek. See instances of the like *ellipsis*, chap. ix. 3. xiii. 18. xiv. 31.

Ibid. *They hated me without a cause.*] Dr. Whitby here observes, “That what David, a type of Christ, spake of himself, Psal. lxix. 4. may reasonably be thought to relate to the *Son of David*, especially since that Psalm is truly referred to Christ.”

Ver. 26.—*He shall testify of me.*] By his miraculous gifts and operations.

Ver. 27.—*From the beginning.*] From my first entrance on the execution of my office.

CHAP. XVI.

VERSE 1.—*Offended.*] Surprised, and deterred from the performance of your duty.

Ver. 2. *They will put you out of the synagogues.*] In the Jewish synagogues the Scriptures were read every Sabbath-day, and on other days likewise there were public prayers, and exhortations to the people. Offences against the law were there also corrected, and punished sometimes with scourging. If neither stripes, nor the lesser excommunication, which removed offenders to four foot distance from others, had no effect in reforming them, they were then, by a public recitation of their names, cast out of the communion of the Church. *Whitby* from others.

Ibid.—*That he doth God service.*] According to the original, *That he offereth a sacrifice to God* ^a.

^a Λατρείαν προσφέρειν τῷ Θεῷ.

Ver. 4.—*Because I was then with you.*] “To comfort and support you by my presence.”

Ver. 5.—*And none of you asketh me, &c.*] “Now just at my departure, when there is greater reason for repeating the enquiry lately made.” Chap. xiii. 36.

Ver. 7.—*The Comforter will not come unto you.*] “This being the order and appointment of my Father’s eternal counsel, that he shall not come till after my ascension.”

Ver. 8.—*He will reprove.*] “And convince the world, attesting and confirming the truth of my doctrine by miraculous gifts and powers.”

Ver. 9. *Of sin, because they believe not in me.*] “Of their great and heinous sin, in not believing, but rejecting me.”

Ver. 10. *Of righteousness, because I go to my Father.*] “Of my righteousness, or the justice of my cause, and the excellency of the dispensation which I came to reveal; of which my ascension to my Father, and, in consequence of that, my sending of the Holy Ghost, is a full demonstration.”

Ibid. *And ye see me no more.*] “Here on earth.”

Ver. 11. *Of judgment, because the Prince of this world is judged.*] “Of my power and authority to execute judgment; because Satan is condemned, and shall be dispossessed of his dominions by my servants; which is an earnest, that all those who shall adhere to him, and reject me, shall be condemned by me at the last day.”

Ver. 12. *I have yet many things to say unto you.*] “There are yet many things, which I might tell you;” viz. concerning the abolition of the ceremonial law, the rejection of the Jews, the calling of the Gentiles, &c. See note on chap. xv. 15.

Ver. 13.—*Into all truth.*] “Necessary to your apostolical office, and to the good government of the Church.”

Ibid.—*Shall not speak of himself.*] “Alone, or any thing that is different from, and disagrees with,
“ what

“ what I have already spoken.” In allusion to an ambassador, who cannot go beyond the instructions he has received, but must act precisely according to the orders of him who sends him.

Ibid.—*He shall bear.*] “ Receive from the Father and me.”—*Things to come.* This seems to point particularly at the Revelations of St. John.

Ver. 14, 15.—*He shall receive of mine, &c.*—*All things that the Father hath are mine, &c.*] In these two verses are contained two arguments for the divinity of Christ.—*All doctrinal truths, and future contingencies respecting the Church to the end of the world, are the things which the Holy Spirit is to receive from Christ, and to shew to the Apostles.* The knowledge of these things necessarily implies a divine prescience. He therefore who imparts or communicates them to the Spirit, must be God.—Christ, by saying, *All things that the Father hath are mine*, claims to himself the incommunicable attributes, and consequently the essence inseparable from them. *Whitby.*

Ver. 16.—*Ye shall not see me.*] “ Being taken from you by death.”—*Ye shall see me:* “ Being risen from the dead.”

Ver. 20.—*Ye shall weep and lament, but the world shall rejoice.*] “ At my sufferings and death.”

Ibid.—*Your sorrow shall be turned into joy.*] “ At my resurrection, ascension, and mission of the Holy Ghost.”

Ver. 23.—*In that day.*] Either from the resurrection to the ascension, or from the day of Pentecost.

Ibid. *Ye shall ask^a me nothing.*] “ In order to your own information.”

Ibid.—*Whatsoever ye shall ask^b.*] Desire or request.

Ver. 24.—*In my name.*] “ By me, as Mediator between God and man.”

Ibid.—*Ask, [in my name for the future,] and ye shall receive.*] “ Every thing that is necessary to the discharge of your office.”

^a Ἐρωτάετε.

^b Αἰτήσατε.

Ver. 25. *In proverbs.*] i. e. in phrases and expressions somewhat obscure. Referring chiefly to what he had said, ver. 16. 20.

Ver. 26. *And I say not unto you.*] “*And I need not tell you, for your comfort.*”

Ver. 28. *I came forth from the Father, &c.*] “*Not by leaving heaven, but by manifesting myself on earth, in my divine nature, dwelling in, and personally united to, the human.*” See note on chap. iii. 13.

Ver. 30.—*That thou knowest all things.*] “*Even the secret thoughts of men, since thou knowest our's.*” See ver. 19.

Ibid.—*And needest not that any man should ask thee.*] “*Any question for his own information.*”

Ver. 31.—*Do ye now believe?*] ἄρατι πιστεύετε; This may perhaps be better translated indicatively, “*You do now indeed believe, at this instant, when no great danger appears.*”

Ver. 33.—*I have overcome the world.*] “*And am both able and ready to assist you in obtaining as certain a victory over it.*”

CHAP. XVII.

GROTIUS conjectures, that the following prayer of our blessed Saviour was offered up as he passed by the temple, the northern and eastern sides of which were towards the valley of Cedron. But the late Rev. Mr. John Johnson, with more probability, is of opinion, that it was pronounced at the time of the institution of the holy communion.

Ver. 1.—*The hour.*] “*Of my sufferings and death.*”

Ibid. *Glorify thy Son.*] “*By such wonders attending his sufferings, and such a glorious resurrection, as may entirely remove the scandal of the cross.*”

Ver. 1.—*May glorify thee.*] “By the propagation of the Gospel throughout the world.”

Ver. 2. *As thou hast given him power.*] “According to the full design of that office and power, which thou didst originally confer upon him.”

Ibid.—*To as many as.*] Greek, *to them*, αὐτοῖς. Who shall be fitly disposed to receive and practise the Gospel.

Ver. 3.—*The only true God.*] In exclusion of all those false gods, whom the Gentiles worshipped.

Ver. 4.—*I have finished the work &c.*] Dr. Whitby, with former Commentators, interprets this of the discharge of his prophetic office: but Mr. Johnson applies it particularly to his offering himself as a sacrifice for the sins of the world in the holy Eucharist, which he had just now celebrated. “This,” says he, “was the greatest work which Christ had to do in this world. This he had done, as to his part, when he had, as a priest, given his body and blood for us to God in the communion. He did not indeed say, *It is finished*, till he was just giving up the ghost; for his murderers had not performed their part till he was actually slain: and satisfaction for the sins of men could not be made but by his death.”

Ver. 5. *Glorify thou me.*] “Even in my human nature.”

Ibid. *With the glory which I had with thee.*] “In my divine nature.”

Ver. 6.—*Unto the men which thou gavest me out of the world.*] “To these my Disciples, whom, being of a teachable disposition, and thereby prepared for the reception of my doctrine, thou hast given to me, selected out of the rest of the world.”

Ibid. *Thine they were.*] “By believing in thee before.”

Ver. 7.—*That all things whatsoever thou hast given me, are of thee.*] “That whatsoever I have taught them, as delivered to me by thee, is really a divine doctrine.”

Ver. 9.—*I pray not for the world, but for them which &c.*] “I do not pray, at this present time, for *the unbelieving world*; but for my Apostles only, “whom &c.”

Ver. 11.—*I am no more in the world.*] “I am about “to leave the world.”

Ibid.—*Through thine own name.*] i. e. by thy power. So *name* is used Matth. vii. 22. Acts iv. 7, &c.

Ibid.—*That they may be one, as we are.*] “Continuing steadfast in the profession, practice, and “preaching of the same holy doctrine, *may be united*, “like us, by the participation of the same Spirit.”

Ver. 12.—*Is lost.*] Either by temporal death, or by apostatizing from me.

Ibid. *But the son of perdition*^a.] Judas, so called, because most worthy of perdition. Thus a Jewish profelyte, made so by the Pharisees, is styled *the child of hell*^b, Matth. xxiii. 15; and *heretics* are called by St. Peter, *accursed children*, or *children of the curse*^c.

Ibid.—*That the Scripture might be fulfilled.*] *That*, in this place, as in several before, is not to be taken causally, but only eventually. “Which has hap-
“pened by thy permission, that what had been fore-
“told in *the Scripture might be fulfilled.*” Psal. xli. 9. cix. 8.

Ver. 13.—*That they might have my joy fulfilled in themselves.*] “That the joy they have had hitherto
“from my love, my presence, and my care, may be
“increased in my absence, by that Spirit, whose fruits
“are *joy and peace*; and by whom, though absent in
“body, I shall even still continue present with
“them.” *Whitby*.

Ver. 15.—*From the evil.*] Either of the world, or from *the evil one*, the prince of this world, who, in order to suppress the Gospel, will excite the most barbarous persecutions against the preachers of it.

Ver. 17. *Sanctify them through* (Gr. *in or for*) *thy*

^a Ὁ υἱὸς τῆ ἀπωλείας.

^b Υἱὸν γέεννης.

^c Κατάρως τέκνα.

truth.] “Consecrate, and set them apart, for the propagation of *thy truth.*” *Sanctification*, or *consecration*, to the Jewish priesthood, was performed by the oblation of a sacrifice for the persons, and by solemn unction with holy oil. Exod. xxix. 1. 7. Thus our blessed Saviour *sanctified* his Apostles, by offering up himself for them, and by pouring out the Holy Ghost, *the oil of gladness*, upon them.

Ver. 18. *As thou hast sent me into the world.*] To reveal thy will to mankind.

Ver. 19. *And for their sakes I sanctify myself.*] “And for them I offer up *myself* to be slain, as a peculiar “victim;” as Whitby explains it from St. Chrysostom. And Mr. Johnson, “I consecrate myself, “by entering as man on the exercise of my priestly “office; the first act of which, he says, was the “offering his body as a sacrifice: nor was it necessary that he, who was solemnly pronounced and “sworn to be a priest by God, should be otherwise “inaugurated.”

Ver. 21.—*May be one in us.*] By one holy and indissoluble bond of faith and charity, and by the participation of that Holy Spirit which is in thee and me.

Ver. 22. *And the glory, which thou gavest me, &c.*] The *glorious* power of working miracles by virtue of the Holy Spirit.

Ver. 23.—*That they may be made perfect in one.*] In *one* spirit, working miraculous effects in them, as it has done in me.

Ver. 24.—*Be with me where I am.*] After their resurrection.

Ver. 26.—*And will declare it.*] By frequent conversations with you after I am risen, and by the illuminations and other operations of the Holy Spirit.

Ibid. *That the love—may be in them, &c.*] Not the same in an equal degree, but of the like nature towards them, as being made thy sons by adoption and grace.

CHAP. XVIII.

VERSE 1.—*He went forth.*] Not only out of the house, but out of the city, the gates of which stood open in the night, there being such a concourse at the time of the passover, that the multitude could not be contained within the walls.

Ibid.—*Over the brook Cedron.*] Towards the *mount of Olives.*—*Where was a garden*] Called *Gethsemane*, between the *brook* and the *mount*, at the foot of the latter. The Fathers observe on this occasion, that, as the sin of the first Adam was committed in a *garden*, so the salutary passion of the second began in a like place.

Ver. 4.—*Went forth.*] Either out of the garden, or from that part of it where he underwent his agony.

Ver. 5. *They answered him, Jesus &c.*] Not discerning him, by reason of a sudden blindness, though he had been marked out by Judas kissing him.

Ver. 6.—*They went backward, and fell to the ground.*] Jesus spoke with such majesty and divine power, that they all in surprise and astonishment retired, and fell prostrate.

Ver. 7. *Then.*] When, being recovered from their surprise, they had risen up.

Ver. 8.—*Let these &c.*] My disciples.

Ver. 9. *Have I lost none.*] This relates chiefly to temporal perdition. See note on chap. xvii. 12.

Ver. 10. *Drew it.*] In great zeal for his Master's safety, without his order.

Ver. 12. *Then the band, and the captain, &c.*] The Roman president was wont to send, during the time of the passover, a whole *band* of a thousand men, to guard the temple, the captain of which *band* was called a *chiliarch*, *χιλίαρχος*. So Whitby from Grotius: but in his note upon Luke xxii. 52. he was of a different opinion.

Ver. 13. *To Annas first.*] Either as being the prince of

the *Sanbedrim*, or on account of his greater age, and experience in the law; whose house was probably very near to that of Caiaphas.

Ver. 15.—*Another Disciple.*] Very uncertain who. Theophylact thinks it was St. John, who, out of humility, conceals his name.

Ibid.—*Went in with Jesus &c.*] Who had been now sent by Annas to Caiaphas. ver. 24.

Ver. 16.—*Spake to her that kept the door.*] It was common among the Jews for women to be employed in this office.

Ver. 17. *Art not thou also one &c?*] See note on Matth. xxvi. 69, 70.

Ver. 18. *For it was cold.*] The Jews testify, faith Dr. Lightfoot, that there might be frost and snow at the time of the passover: and Radulphus, that great dews usually fell then, which made the air very cold. It was now past midnight.

Ver. 20. *And in secret have I said nothing.*] “Which I was ashamed or afraid should be known to the whole world.”

Ver. 23. *Why smitest thou me?*] It is evident from hence, that the precept of *turning the other cheek to him that smites us*, Matth. v. 39. is not to be understood literally.

Ver. 28. *Then.*] *When the morning was come.* Matth. xxvii. 1. Mark xv. 1.

Ibid.—*To the hall of judgment.*] To Pilate the Roman governor; as in St. Matthew, Mark, and Luke.

Ibid.—*Left they should be defiled.*] By touching any of the Gentiles, whom they accounted unclean.

Ibid. *But that they might eat the passover.*] *But stayed without, that they might be fit to eat of the chagigah*, or peace-offerings; the sheep and oxen, which began to be offered and eaten on the 15th day, and continued to be so all the seven days of the feast, and were therefore expressly called *the passover*, as the whole feast of unleavened bread is, Luke xxii. 1.

Ver. 31.—*It is not lawful for us to put any man to death.*]

death.] The Jews say, that the power of inflicting capital punishments was taken from them by the Romans, forty years before the destruction of their city and temple; and yet the High Priest and his council certainly exercised this power upon St. Stephen, Acts vii. and would have done the same upon St. Paul, chap. xxii. had they not been prevented by Lysias, the chief captain. They seem therefore to have retained this privilege over those of their own nation, in offences committed against their own laws, though they could not regularly exercise it, without the leave of the *Roman president*. But in the case of Christ they seem to declare, that they could not *lawfully* punish him with death, because they had accused him before Pilate, not of crimes committed against their law, but of sedition, and of aspiring to a kingdom, in prejudice to Cæsar and the Roman government. *Whitby.*

Ver. 32. *That the saying of Jesus &c.*] Matth. xx. 19. John iii. 14. xii. 32. Crucifixion was not a Jewish, but a Roman punishment.

Ver. 33.—*Entered into the judgment-hall again.*] Where he was before he came out to them. *Again* is used in the same manner, chap. vi. 15. x. 17. This he did, that he might examine Christ the more freely, being by himself.

Ibid.—*Art thou the king of the Jews?*] Some will rather have it, *Thou art the king &c.* which seems more probable from our blessed Saviour's question in reply. But take it which way one will, it is certain, that the Jews had actually charged him before Pilate with *forbidding to give tribute to Cæsar*, and *saying, that he himself was Christ a king*, Luke xxiii. 2.

Ver. 35.—*Am I a Jew?*] That I should make this enquiry of *myself*, for my own satisfaction?

Ver. 36.—*My kingdom is not of this world, &c.*] “Has not an earthly, but a heavenly original, concerns not itself with the governments of *this world*, affects no temporal pomp and splendor, endeavours

“not to support itself by any external force and power; but is entirely of a spiritual nature, claiming no authority over the bodies, but only over the souls of men.”

Ver. 37.—*Art thou a king then?*] This question, by way of inference, is grounded on our Saviour's answer in the preceding verse. If thou hast a kingdom, art thou not then a king?

Ibid.—*That I should bear witness to the truth.*] “That I am Christ, the Son of God, and as such have a spiritual and everlasting kingdom.”

Ibid.—*Of the truth.*] Sincerely disposed to embrace the truth.

Ver. 39.—*The king of the Jews.*] Calling him so by way of contempt.

CHAP. XIX.

VERSE 1.—*Scourged him.*] By his *lictors*. Though it was the custom of the Romans to scourge those who were to be crucified, Pilate had no such view; but hoped, by this instance of severity, in some measure to appease the rage of the people. He inflicted this punishment, frequently exercised by the Jews upon the transgressors of their law, not in order to his crucifixion, but to his preservation from it.

Ver. 4. Luke xxiii. 16.

Ver. 5.—*Behold the man.*] “See, how despicable and ridiculous he appears! and consider how irrational and foolish it is to imagine, that such a one could affect a kingdom, or attempt any thing against Cæsar's government.”

Ver. 6.—*Take ye him, and crucify him; for I find no fault in him.*] “If you will have it so, take ye him, &c. at your own peril; for I cannot condemn a man, in whom I find no fault at all.”

Ver. 7.—*We have a law.*] When the Jews found, that

that the crime alleged by them against Christ, with respect to the Roman emperor, was not regarded by Pilate, they then bring a new charge against him, as deserving death by having violated their own law.

Ibid.—*And by our law he ought to die, &c.*] As a blasphemer, (Lev. xxiv. 16.) in *making himself equal with God*. For this they *had sought to kill him*, chap. v. 18; for this they had endeavoured to *stone him*, chap. x. 31; and for this the *High Priest* and the whole *Council* had declared him to be *guilty of death*. Matth. xxvi. 66.

Ver. 8.—*He was the more afraid.*] Calling to mind probably the wonderful works, which it was reported he had performed; and from thence, and from his assuming this title, suspecting that he might possibly have a divine extraction, as the Greeks and Romans were inclined to believe concerning their heroes.

Ver. 11.—*Except it were given thee from above.*] “Except it had pleased the divine Majesty to permit thee to exercise this power upon me.”

Ver. 12.—*If thou let this man go, thou art not Cæsar’s friend: whosoever &c.*] This threatening expostulation had the greatest influence upon Pilate, who knew the suspicious temper of Tiberius, and the danger to which he should expose himself, by provoking the Jews to bring a complaint against him of this nature.

Ver. 13. *He brought Jesus forth.*] Out of the judgment-hall.

Ibid.—*A place that is called the Pavement.*] The tribunal or judgment-seat was placed before the *prætorium*, translated here the *judgment-hall*, being erected upon a *tessellated pavement*.

Ver. 14.—*The preparation, παρασκευή, of the passover.*] The *Friday* in the festival of the *passover*, which lasted a whole week. For as the *parasceve* or *preparation* absolutely put, or with relation to the *sabbath*, always denotes *Friday*; so the *parasceve of the passover*,
παρασκευή

παρασκευὴ τοῦ πάσχα, can denote only the *Paschal Friday*, or the Friday in the *Paschal festival*. *Whitby*.

Ver. 14.—*About the sixth hour.*] See the note upon Matth. xxvii. 45.

Ver. 16. *Then delivered he him to them, &c.*] Not immediately to the Jews, but to the *soldiers*; though Christ might properly enough be said to have been *delivered* to the former, because it was solely to satisfy their tumultuous clamours, that he was resigned up into the hands of the latter.

Ver. 17. *And he bearing his cross went forth, &c.*] He bore it only at first, part of the way; but it was afterwards laid upon Simon a Cyrenian. Luke xxiii. 26.

Ver. 19. *Wrote a title.*] Ordered one to be written.

Ver. 23.—*His garments.*] His outer garment, which consisted of several parts; some say four, sewed or joined together.—*His coat.* His inner garment.

Ver. 25. *Mary the wife of Cleophas.*] Called Alpheus, the father of James the Less, Matth. x. 3.

Ver. 26.—*The Disciple standing by, whom he loved.*] St. John, the author of this Gospel.

Ibid. *Behold thy son.*] Hence it is justly inferred, that Joseph her husband was then dead.

Ver. 28.—*That all things.*] Relating to his life on earth, except the particular following.

Ibid. *I thirst.*] The exquisite pain, and the flux of blood, necessarily caused a violent *thirst*.

Ver. 29. *A vessel full of vinegar.*] For the use of the soldiers, whose usual drink was *vinegar*, or sour wine, as has been shewn by Dr. Lightfoot.

Ibid. *And put it upon hyssop, &c.*] See the note upon Matth. xxvii. 34. 48.

Ver. 30.—*It is finished.*] All is fulfilled.

Ver. 31.—*On the Sabbath-day.*] Which began on the approaching evening, at sun-set.

Ibid.—*An high day.*] Being the second day of unleavened bread, (from which they counted their Sabbath

bath to Pentecost,) and likewise the day of presenting or waving the sheaf-offering. Lev. xxiii. 11. 15.

Ibid. *That their legs might be broken.*] This was executed upon persons crucified, in case they continued alive longer than ordinary, that the additional pain might soon dispatch them, or at least prevent any fraudulent attempt to recover them.

Ver. 34.—*Pierced his side.*] Either in order to be ascertained of his death, or by way of insult.

Ver. 35.—*That ye might believe.*] That Jesus Christ did really die upon the cross, and consequently that he really rose again.

Ver. 37.—*Whom they pierced.*] The Jews may justly be said to have done that themselves, which the Romans did by their sole instigation.

Ver. 39.—*About an hundred pound weight.*] This is a proof not only of Nicodemus's wealth, but of his great regard and veneration for our Saviour, in burying him after the manner of great persons.

CHAP. XX.

VERSE I.—*Cometh Mary Magdalene.*] With the other Mary and Salome, Mark xvi. 1. designing to anoint our blessed Lord's body.

Ibid. *Early.*] Mr. West observes very judiciously, “ that the original word, $\pi\rho\omega\tau\acute{o}$, signifies not only *early*, “ but *over early, before the appointed time*, and that “ most probably it has this meaning here. The “ many pious women, who had been together on the “ evening after the passion, and *beheld the sepulchre*, “ and *how the body was laid*, Luke xxiii. 55. made “ an agreement then to meet there very early on the “ first day of the week, about sun-rising. But Mary “ Magdalene set out together with the other Mary, “ just as the day began to break; and having either “ called upon Salome, or joined her in the way, came “ thither

“ thither before the time agreed on. Hence it is easy
 “ to reconcile St. Mark’s account, who says, that
 “ these women came to the sepulchre at the rising of the
 “ sun, chap. xvi. 2. with the account of St. John,
 “ and that of St. Matthew, chap. xxviii. 1. who
 “ says, they came as it began to dawn, by only sup-
 “ posing that the first speaks of the time of the
 “ women’s arrival at the sepulchre, and the two last
 “ of their setting out.”

Ver. 7, 8.—*Seeth the linen clothes lie; and the nap-
 kin—wrapped together in a place by itself.*] From this
 careful disposition of the linen, Peter must needs
 conclude, that the body could not have been secretly
 stolen, or hurried away in haste.

Ver. 8. *And he saw, and believed.*] Not the words
 of Mary Magdalene, (though neither of them sus-
 pected her at all of falsehood,) that *the Lord* had been
taken away out of the sepulchre; but that he was really
 risen from the dead. And *his belief* proceeded from
 his reflecting upon Christ’s promise, *After three days I*
will rise again, and upon the orderly disposition of
 the things in the sepulchre.

Ver. 9. *For as yet they knew not the Scriptures, &c.*] They did not understand the prophecies relating to the death and resurrection of the Messiah, the hopes and expectations of whose temporal kingdom had so possessed their minds, that though he often assured them, that he must suffer, die, and rise again, *they understood not what he said, and this saying was concealed from them.* Mark ix. 32. Luke ix. 45. Whence, even after his resurrection, he upbraids them with their *slowness* in believing *all that the prophets had spoken.* Luke xxiv. 25. Nor is their ignorance and incredulity much to be wondered at in their present situation, when the ignominious death of their Master must necessarily have thrown them into the greatest doubt, perplexity, terror, and despair.

Ver. 10. *Then the Disciples.*] These two *Disciples.*

Ver. 11. *But Mary &c.*] Magdalene, who had followed

followed Peter and John to the sepulchre, stayed there after they were gone home; and while she *stood weeping, stooped down, &c.*

Ver. 14.—*Knew not that it was Jesus.*] Being disappointed in paying her last duty to her Master, and imagining that his body was fallen into the hands of his enemies, she was seized with a violent passion of grief, which overflowed her eyes with tears, and rendered her incapable of discerning outward objects distinctly, and from making any calm reflections.

Ver. 15.—*Supposing him to be the gardener, saith, &c.*] Being prepossessed with the notion, that the body had been taken away, she imagines, at the first view, that the person whom she saw was *the gardener*, by his being there so early, and that he was the most likely to have taken it away.

Ver. 16. *Jesus saith unto her, Mary.*] As soon as Mary had spoken the words related in the foregoing verse, she turned herself towards the sepulchre. Upon which, Jesus, having altered his appearance and voice, calls her by her name, with the very same accent which he used before his death.

Ver. 17.—*Touch me not.*] “Do not hold or endeavour to detain me now: thou wilt have time enough hereafter to converse with me, and to be satisfied of the truth of my resurrection.” From our Saviour’s words it is highly probable, that Mary fell down at his feet, and endeavoured to embrace them: as the other women did, Matth. xxviii. 9.

Ibid. *For I am not yet ascended to my Father.*] “Nor have thereby finally quitted this world.—*But go to my brethren, and say unto them, I ascend &c. I am shortly to ascend to my Father, &c.*” Which words allude to the long discourse which our Saviour held to his Disciples the very night in which he was betrayed, chap. xiv. xv. and xvi. particularly to that part of it, xvi. 16. 28: in both which verses the expression is, *I go to my Father*; instead of which, he here twice uses the word *ascend*. Whereupon Mr. West observes,

observes, that “as by the former expression he intended to signify in general his final departure out of this world; so by the latter is the particular manner of that departure plainly intimated.”

Ver. 19.—*When the doors were shut.*] Had not St. John intended to signify, that Christ came into the room miraculously, he would not have mentioned this circumstance both here and at ver. 26. Yet he could not possibly design to intimate, that he passed through the walls or doors, without either causing any change in them, or suffering any in his own body during his passing; a miracle which contains a contradiction and impossibility. Besides, such a passage would have proved the spirituality of his body, contrary to the very intention of the Apostle, who designed by this relation to shew the materiality of it.

Ver. 21, 22. *As my Father hath sent me, even so send I you.—Receive ye the Holy Ghost.*] “As my Father sending me, baptized me with the Holy Ghost, and so anointed me to my office, (Luke iv. 18. John x. 36.) so will I send you, baptizing you also with the Holy Ghost, and so anoint you for your office; in testimony of which, I say to you now, Receive ye the Holy Ghost; and will soon after my ascension send him more plentifully down upon you.”
Whitby.

Ver. 23. *Whose soever sins ye remit,—they are retained.*] “You being sent to preach repentance and remission of sins in my name, whose soever sins, upon their repenting and embracing my Gospel, you shall in my name declare remitted, shall be actually remitted unto them: and whose soever sins, committed by rejecting or transgressing it, you shall declaratively retain, shall certainly be retained.”

Ver. 26. *And after eight days.*] Including the day of the resurrection. Grotius conjectures, that the Disciples, having been honoured with their Lord's presence, the first time after his resurrection, upon the first day of the week, set apart that day for their
future

future solemn assemblies; whence it is called by this Apostle *the Lord's day*, Rev. i. 10.

Ver. 27. *Then saith he to Thomas, Reach &c.*] Shewing thereby that he fully knew what Thomas had said in his absence.

Ibid.—^a *Behold my hands.*] i. e. *Touch my hands.*

Ver. 28. *And Thomas answered,—My Lord, and my God.*] Thomas, having done as Jesus ordered him, cries out in an ecstasy, “Thou art my very *Lord* and “*Master*, who wast crucified, and *my* only true *God*, “who knowest all things.”

Ver. 29.—*Because thou hast seen me.*] By *having seen* is here meant somewhat more; as in ver. 27.

Ibid.—*Blessed &c.*] More *blessed*; the virtue of faith consisting in yielding to arguments highly probable, against which we have no solid objection, and in acquiescing under such evidence as determines us to act in the most important concerns of this life.

Ver. 30. *And many other signs truly did Jesus &c.*] “*And many other* infallible tokens of the truth of his “*resurrection*, and of his divine power, did Jesus “*shew, &c.*” *Clarke.*

Ver. 30, 31.—*Which are not written in this book. But these are written—ye might have life through his name.*] Some think St. John ended his Gospel here, and that the next chapter was added by some other hands: but the like additions, after a seeming conclusion, are made in the Epistles to the Romans and to the Hebrews; in the former, of a whole chapter; in the latter, of four verses.

CHAP. XXI.

VERSE 1.—*To the Disciples.*] To some of them, who, according to his order, had retired first into Galilee.

^a *Ide.*

Ver.

Ver. 5.—*Any meat.*] The original word, *προσφάγιον*, signifies any thing that is eaten with bread, but particularly *fish*.

Ver. 7.—*His fisher's coat.*] His inward garment next his shirt; which, though said here to be *naked*, he in all probability had on. For in this sense only *Saul lay naked among the Prophets*, 1 Sam. xix. 24. and David was *naked* when he danced before the ark. 2 Sam. vi. 20. *Whitby*.

Ver. 9.—*A fire—and fish—and bread.*] All miraculously provided by Christ.

Ver. 13. *Jesus—taketh bread, and giveth them, &c.*] As the father of the family, he both makes provision for them, and gives to every man his portion. So Grotius and Whitby.—It is most probable that he himself did likewise eat with them, in proof of the reality of his body; as he had done before, Luke xxiv. 43. See Acts x. 41.

Ver. 14.—*To his Disciples.*] Publicly, to any number of them together.

Ver. 15.—*More than these.*] The generality of interpreters think, that Christ here asks Peter, whether he *loved* him more than the other Disciples did. To which question, Dr. Whitby observes, he could return no answer, unless he had known their hearts. He therefore takes the words in a very different sense; and because Peter, after he had so lately received a commission to preach the Gospel, chap. xx. 21, 22. betook himself to his fishing-trade again, he supposes that our Saviour's enquiry was, whether he *loved* him *more than* his *nets* and *fishing-boats*; and commanded him to shew that superior love for him, by leaving them, and wholly employing himself for the future in feeding his *lambs* and *sheep*. But surely it is much more probable that our blessed Lord intended gently to remind St. Peter of those strong professions of his zeal and *love* towards him in a higher degree than all others, Matth. xxvi. 33. 35. and of his shameful denial of him, which almost immediately followed.

And

And in confirmation of this, it is agreed by all Commentators, that the very same question, here put to him three times, has a plain allusion to his threefold denial.

Ibid.—*Feed my lambs.*] The newly converted and weak in the faith; according to some.

Ver. 16.—*Feed my sheep.*] Those who are more confirmed and strong. But the two words are used promiscuously, Matth. x. 16. Luke x. 13.

Ver. 18. *Verily, verily, I say unto thee, &c.*] This is a confirmation of the perseverance of St. Peter's love; as if Christ had said, "I know that thou wilt continue to love me to the last, even to lay down thy life for my sake."

Ibid.—*Thou shalt stretch forth thy hands.*] In order to be fastened to the cross.

Ibid. *And another shall gird thee.*] Either to the pillar where thou shalt be scourged, or perhaps to the cross.

Ibid.—*Where thou wouldest not.*] According to thy natural desires.

Ver. 21.—*And what shall this man do?*] "But what shall become of this man?"

Ver. 22.—*Till I come.*] To the destruction of Jerusalem, which St. John alone, of all the Apostles, outlived.

Ver. 23.—*That that Disciple should not die.*] This saying was grounded upon their mistaking their Master's meaning, and imagining that he spoke of his final coming to judge the world.

Ver. 24.—*And we know &c.*] Hence some have fancied that this chapter was written by the church at Ephesus. But the person plural is often used in the New Testament for the singular. Thus St. Paul speaks, *WE would have come to you, I Paul, &c.* 1 Thess. ii. 18. *FOR WE KNOW that the law is spiritual, but I am carnal,* Rom. vii. 14. And so likewise even this Apostle, *WE bear record,* Epist. iii. 12. And in chap. xx. 2. Mary Magdalene says, *WE KNOW not*

where they have laid him, instead of *I know not* &c. as she speaks at ver. 13.

Ver. 25.—*I suppose.*] These words entirely remove the preceding objection, and demonstrate that this whole chapter was written by this Apostle.

Ibid.—*The world itself could not contain* &c.] Origen interprets this, not in respect of *the multitude of the books, but of the greatness of the works recorded in them*; taking the original word, *χωρῆσαι*, to be used in the same sense as in Matth. xix. 11. *All men cannot receive this saying.* Which interpretation is followed by Dr. Whitby. But the generality of Commentators look upon this expression as an hyperbolical one, somewhat like that in chap. xii. 19. *Behold, the world is gone after him*; and meaning no more than if it had been said, “There could be no end of *the books* “*which must be written.*”

THE END.



