

NOTES ON THE GOSPELS

CRITICAL AND EXPLANATORY;

INCORPORATING WITH THE NOTES, ON A NEW PLAN,
THE MOST APPROVED HARMONY OF THE
FOUR GOSPELS.

BY

MELANCTHON W. JACOBUS,

PROFESSOR OF BIBLICAL LITERATURE IN THE WESTERN THEOLOGICAL
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NOTES ON THE GOSPELS.

BY MELANCTHON JACOBUS, D.D.,

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M. NEWKIRK,

"Superintendent of Female Sabbath-school.
Central Church, Philadelphia."

JANUARY 9, 1854.



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MOUNT ZION.

P R E F A C E .

THIS Volume should have sooner followed that on "Matthew with the Harmony"—especially considering what seemed to be a public call—but that, in the providence of God, the Author's health failed in the midst. This dealing, however, which threatened to forbid all further labors, has rather furnished greater facilities every way—the transfer to a more favoring post, the more abounding helps lately extant, and above all, a most propitious tour through the LANDS OF THE BIBLE. The Author may venture the hope, that these advantages will not be altogether unapparent to such as may consult the volume. He claims only an earnest desire to promote, especially through Bible Class, Sabbath School, and Family Instruction, the understanding of this glorious Gospel, with the avail of such extensive materials as have been gathering of late; knowing, that to bring these within the reach of youth, would best make them accessible to all classes.

The peculiar feature of incorporating the Harmony with the Notes, is retained, with pleasing evidence of its utility for an understanding of the Gospels. Each caption brings to view the subject of the section, the place of its occurrence, the order in the Harmony, and the parallel passages in the other Evangelists. The number of the section, while it shows the historical order, refers also to the "Synopsis of the Harmony," in front of the volume on Matthew.

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And now, especially when debarred from a pastoral charge, the Author would send forth this substitute for his pulpit teachings, in the hope that the pleasant effort may not be in vain—but that by this means he may, with God's blessing, PREACH THE GOSPEL to many.

MAY, 1853.

THE FOUR EVANGELISTS, INSPIRATION, &c.

THE Gospel history is given to us by four different Evangelists. This was God's plan for communicating such important truth to mankind. It was designed for all classes, and it is given, we may say, by every variety of witnesses. Two were eye-witnesses. Two were ear-witnesses. Two were Jews. Two, perhaps, were Gentiles. Of these two, one was a Greek, and there is some evidence that the other was a Roman; in which case, we have "two Evangelists from the great nations, that were admitted to the fellowship of the Gospel." "How striking," says Da Costa, "that thus from the very first, among the historical witnesses of Jesus Christ, the middle wall of partition is seen to be taken away!" Two were apostles. Two were companions of other apostles. "The testimony of two men is true." Here was to be double the law's requirement, that every word might be doubly established. And a special testimony was thus to be furnished, from Jew and Gentile to all nations—from disciple and apostle to all believers.

And these four were from every variety of occupation and condition. A publican, a citizen, a physician, a fisherman. And the stand-point of these narrators, and their apparent aim, were likewise various. Matthew writing for Jews—Mark, for Gentiles—Luke, as a careful and full historian—and John, as a defender of the faith. One full of the old Jewish institutions—another fully entering into the new—another devoted to historical detail,—another dealing in high abstract truth—these would seem to address every class of mind: and so bring forward, TOGETHER, a complete testimony for the world. "If we have in the Evangelists the Jew resident in Judea, the Roman proselyte, the Hellenist proselyte, and the Jew resident in Patmos, and made familiar with the Grecian schools of philosophy,—so, accordingly, had the Gospel to find acceptance, in the Roman world, with the devout Israelite, the hardy son of Rome, the Areopagite, and the cultivated Alexandrine." (*See Westcott.*) Hence, the Gospel history is to be gathered by a careful collation of the four Evangelists.

The most daring assaults of Infidel criticism, in our day, are upon the Gospels. By one class, the verbal agreements in the narratives are taken as proof that the Evangelists copied one from another, but in a loose, careless manner. By another class, the verbal disagreements are adduced to show an inconsistency and contradiction, to invalidate their testimony. The malice preposse is manifest. These critics have set out to disprove the Gospel records; so that to them it is with the Evangelists, as it was to the Pharisees with Jesus and John. The one came neither eating nor drinking, and the cry was, "He hath a devil;" the other came doing both, as others did, and the cry was, "Behold a man gluttonous, and a wine-bibber." But in both cases alike, "Wisdom is justified of her children." The theory of a mythical ground for these Gospel narratives, does really, but not willingly, concede a great foundation truth, and only shows a sheer misunderstanding or misconstruction of the reality. It admits a harmony between the Old Testament and the New—shows, on its own concession, the agreement with ancient revelations—and only tries to turn into

fable, what is proved to be historical fact—only tries to make merely poetic, what is really prophetic—tries to pass off for rude mythology, what is true theology and Christology—tries to construe into myth, what is the pith of the Scripture and of all history.

But the Word of God does not force men to believe its record. It allows a possibility of doubt to the unbelieving. And so, it constantly puts religious principle to the test; as the same record may be received or rejected, according to the heart of the believer.

That criticism, which handles the Scripture as any other book, pursuing its investigations *only as a science, and apart from any practical use*, must be bewildered in vain speculations, having no regulator; must make shipwreck of faith, having no pole-star. This is the key to that Infidel criticism, which is “learned” without being “taught of God,” and which seeks to open the treasures of divine truth to men without regard to their great end, men’s salvation. “Where is the wise?” The “wise men” must have an eye to the Star of Bethlehem, and must worship at the Manger, opening at the Infant’s feet their richest treasures. “Then shall ye know, if ye follow on to know the Lord.” “If any man is willing to do my will, he shall know of the doctrine.”

But how is the variety in these Gospel narratives to be reconciled with their plenary inspiration? “*All Scripture is given by inspiration of God—and holy men of God spake as they were moved by the Holy Ghost.*” The men were inspired, and the Scriptures are inspired, as the result of this peculiar divine agency dictating the Word. It was important that the several narratives should bear the stamp of their respective authors, else what need of *four* testimonies? One statement—engraved by the Divine Finger, as the law at Sinai,—would have sufficed. It was necessary that these writings bear the individual characteristics of their authors, the same as though independently penned by them, in order that the marks of genuineness might be found upon them. This, accordingly, we have: so that modern Infidelity is baffled in all attempts to show that these are not the writings of the authors, as respectively claimed.

Is it not plain, then, that the great problem of inspiration was, to employ human agency in perfect consistency with all the laws of mind: so to dictate the word, as that it should be run in the mould of each mental constitution? This was the prerogative of the Divine Spirit. Men speculate and debate about the mode of this, forgetting that they cannot expect to explore so divine and perfect an operation. And if they know not how their own spirit acts upon the body, except from the results, how else shall they claim to know of God’s wondrous operation, in inspiring men to write his own word? We only know that it is most perfectly God’s, and most perfectly man’s. The two natures are in each personal work, without confusion or collision. And as it is God’s prerogative to work so upon the human heart in his effectual grace, as to regenerate the whole nature without conflict with the free mental operations—and most perfectly to use free agents in all his providence, without destroying their individuality, or their free agency; what is to conflict with this higher use, in the great work of inspiration?

If these four records had shown no such discrepancies as we find, they would have seemed to be copied one from another, and would have lost all the weight of different witnesses. This would have destroyed their interest. God did not please so to dictate the Gospel history as, in employing four narrators, to preserve a verbal uniformity, or in any way to mar the force of independent testimonies. As we have them, they show no differences but such as would naturally occur in the statements of those who viewed the history from such different points—had such different habits of thought, tastes and aims, and such different objects. The Spirit, as was promised, “brought all things to their remembrance which Christ had said unto them,” and whatever

else each was to record. And when so recalled, it remained to be *expressed* by each, clothed in his own language, after his own style, and yet perfectly dictated by the Holy Ghost. So we have a *fourfold* Gospel—from God, through men, to mankind.—This will open to view the true idea of a “*Harmony of the Gospels.*” It is well known that the Evangelists have given only a *selection* of facts and discourses in the life of our Lord. It is not known, nor can it be, how far the similar narratives of different Evangelists may refer to the same thing. It is only a substantial harmonizing, then, that can be secured. Discrepancies may exist, without impeaching the record. And, doubtless, if we had full light, and could know all the facts and circumstances, a most perfect harmony could be arrived at. With a recent critic, “we are willing to believe that it will be one of our delightful employments, hereafter, to trace the true Harmony of the Holy Gospels, under His teaching of whom they are the record.”

And as God, the Holy Spirit, had an object in thus giving to the world the precious Gospel through four independent witnesses, so, we must suppose, he had an object in the very form, mode, and order, of the respective narratives. Omissions that we notice in any one of the four, are not to be ascribed to their ignorance of the facts, but rather to the divine plan. Verbal agreements which are observed, do not prove that they consulted each other's narratives. The verbal differences abundantly show that they did not. But *if they did*—which cannot be shown—it would be nothing against the plenary inspiration under which they acted. They may even have had recourse to documents, as in the genealogies of our Lord; and yet, it was under the divine inspiration that they were taught what record to use, and what part to omit,—and in this the inspiration was as much needed as in any portion of the narrative.

The verbal agreements of the first three Gospels in many passages, have been explained (as by Alford) on the following theory. That the Apostles were appointed as official witnesses of the life and acts and sayings of our Lord. This was their special commission. Accordingly, they preached abroad such a divinely authorized testimony, which soon circulated in the form of an oral narrative, and became familiar among the people. Many of these narratives actually took a stereotyped form, and were repeated almost word for word. “This common substratum of apostolic teaching” is supposed to account for the verbal agreements of the first three Evangelists, as having been the original source of the common facts therein narrated.—*Proleg:* ch. 1, §iii, 6.

But, the Holy Spirit, in accordance with the view already given, may have used this means as best agreeing with the natural course of things. He may have chosen, to a certain extent, *by this means*, to “call all things to their remembrance.” There is no more objection to his use of this means, than to his use of any means, even of human narrators. But we claim that here, in the use of means, the plenary inspiration was as requisite as elsewhere, and that such an employment of familiar words could no more dispense with inspiration than the narrative of familiar things. Yet, here our modern critics too much let go their hold upon the divine inspiration, and lose themselves in the human work. They leave out of view the inspiration, wherever they can see no special need. Hence the false theories that are afloat. Let it be understood, that though modern infidelity, among critics, has tried to invalidate the Gospel testimony by showing diversities of statement, there is no diversity which cannot be harmonized without violence; while the wonderful agreement, in such a history, of four witnesses who could not have seen each other's narratives, can be explained only by such a unity of source as the Holy Spirit's inspiration would give: and these differences of narration are such as rather confirm than disprove the testimony—because it is plainly the testimony of four witnesses, independent of each other.

The present aim of Infidel criticism is not to prove the Bible a forgery, but to undermine its claims; to bring its inspiration down to the level of common pious writings; even to show that it was only an inspiration of the writers, not of the writings, though it is distinctly declared that "all Scripture is given by inspiration of God." Such critics forget the great original need of a revelation from God to man, as a declaration of the divine will, and a revelation of the only and sufficient rule of faith and practice. There is no middle course. If the Bible be at all what it claims to be, it must be an authoritative exposition of God's will to man. Whatever denies to it this special claim, would destroy it altogether, and leave mankind, in this day of false teachings and pretended revelations, without chart or compass, on a dark and stormy sea. Such an Infidel criticism as denies the infallibility of God's word, plays into the hands of that false Church that claims infallibility. The absolute authority of the Bible is alike the foundation and the safety of true religion.

"Every word of God is pure." (Ps. 30: 5). "Add thou not to his words, lest he reprove thee and thou be found a liar." (Prov. 30: 6). "The Spirit of the Lord spake by me, and his word is in my tongue." (2 Sam. 23: 2). "The Holy Ghost spake by the mouth of David." (Acts 1: 16). "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21). "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 21). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2: 13). "Not as the word of man, but, as it is in truth, the word of God." (1 Thess. 2: 13).

Though there is evidence, internal and external, that Mark reported Peter's preaching, and that Luke reported Paul's, and that hence, both these Gospel narratives have apostolical authority—yet, beyond this, we receive them as "*given by inspiration of God,*" through Mark and Luke; in use, however, of such sources as the Holy Ghost hath pleased; dividing to the Evangelists, severally, as He willed. (1 Cor. 12: 11.) In such light, of course we are not (as Alford and others) puzzling ourselves for the reports and human sources whence each narrative was derived; nor querying how single incidents, not personally known to the Apostles, could have been communicated to them. The promise of the Holy Ghost was, to lead them into all truth.

Thus, also, we are to understand the citations in the New Testament from the Old Testament. The Holy Spirit who inspired the New Testament writers, caused *them* to understand the Scriptures of the Old Testament in their spirituality, or so to treat them. "Until the Old Testament life is understood as a whole, penetrated by the same Spirit that prevails in the New Testament,—*by whom the figures fulfilled in the latter, were indited in the former,*—the use of the Old Testament passages in the New Testament will always remain obscure." *Olshausen*, on John 2: 17.

NOTE.

The system of NOTATION adopted in connexion with the Harmony, as introduced into the Notes, has found great favor. The plan of the Chronological New Testament, since issued in England, is not so complete, as it merely numbers the respective sections. In our first volume, on Matthew, we aimed, in a method not before attempted, to keep up the thread of the history, by presenting the harmony to view *with the comment*, where it properly belongs: and in this volume, we retain the Notation, as giving the order of the events and showing the parallel passages in tabular form, throughout; from the "Synopsis" in front of the "Notes on Matthew."

INTRODUCTION

TO THE

GOSPEL ACCORDING TO MARK.

THE AUTHOR, &c.

THAT this Gospel narrative was written by Mark, whose name it bears, has not been called in question, till very lately by certain German critics. The questions raised are so shallow, as only to confirm the truth. One of the doubters (Meyer) has retracted his objections. The proof of Mark's authorship is abundant. There seems, indeed, no other accounting for the fact of its always having been ascribed to him, as he was not otherwise so prominent in the Apostolic Church.

It has been generally held, that he is the same person who is spoken of as "John whose surname is Mark," (see Acts 12: 12, 25. 15: 37). He is also called John, ch. 13: 5, 13, and Mark in ch. 15: 39. This is explained, from the fact that it was customary for the Jews who mingled with the Greeks and Romans to take Roman names. Hence came the name Mark, which soon was more commonly used than the Hebrew, John. See Col. 4: 10. 2 Tim. 4: 11. Phil. 27. So we have Lebbeus, surnamed Thaddeus, and Joses, surnamed Barnabas; but both currently known by the latter, or surname, as Mark.

This Mark was a resident of Jerusalem. His mother's name was Mary. She was sister to the Apostle Barnabas, (Col. 4: 10.) and in her house the disciples were wont to assemble. (Acts 12: 12). We find Peter, on his release from prison, going to this house as though familiar there. And this fact would go to confirm the common belief that John Mark, the son of this Mary, and the relative of Barnabas, was the same spoken of as the companion and friend of Peter.

But since this John Mark was the missionary co-laborer of Paul, it has been judged by some that he was not the same as the associate of Peter, since these Apostles, Peter and Paul, had such different commissions—one to the Jews and the other to the Gentiles. Accordingly, it has been conjectured (see Da Costa) that Mark the Evangelist was a Gentile and a Roman. This is inferred from his remarkable reference to the Roman *watches* (ch. 13: 33-37) into which the night was divided. Da Costa further contends that this Evangelist Mark was a Gentile and not a Jew, from his use of Latin terms, not only such as had a usage enforced by the Romans, but otherwise, as if by established habit. He argues further from the explanation which he gives of Jewish customs, as one who observed them from without. (See ch. 7: 1-5). In the expression, "For the Pharisees and *all the Jews*," (v. 3,) this critic finds evidence that Mark spoke to Gentiles as himself a Gentile, and speaking of another nation.

Mark is spoken of as the son of Peter, (1 Pet. 5: 13,) and the connexion seems to import that it was as a spiritual son, or convert to Christianity, that

he was so called. If he be the same as John Mark, it is not unlikely that after Paul had quitted the scene, Mark should have united himself to Peter, with whom he had been on friendly terms at an early period of his life.

He was associated with Paul and Barnabas on their first missionary journey, as an assistant. (Acts 12: 25. 13: 5. At Pamphylia, Mark left them and returned to Jerusalem, whence they had set out. (Acts 13: 13.) For this reason Paul refused to take him on his second journey (Acts 15: 37); and so Barnabas took him and sailed to Cyprus; Mark being thus the occasion of a breach between Paul and Barnabas. He was, however, subsequently sent for by Paul, as though reconciled, and was with him during his first captivity at Rome. (Col. 4: 10. Phile. 27.) The passage in Colossians intimates that he was about to go a journey for Paul to Colosse. It was after all this that Mark is found with Peter. (1 Pet. 5: 13.)

Ancient testimony agrees that he sustained some special relation to Peter in writing this Gospel narrative. As Mark was not an Apostle, we may understand this as indicating the apostolic testimony, which he specially followed, but which, as we have seen, could be no bar to the plenary inspiration of the narrative, as this could not at all supersede the necessity of inspiration. Though neither Mark nor Luke were Apostles, their Gospel narratives have always been received in the church as of equal authority with the other two. They were written and circulated under the eye of the Apostles, at least of Paul and Peter and John, and with their express approbation: whereas *they* would doubtless have exposed them, if they had had no good claim to inspiration. Mark is spoken of by very early writers as being "the interpreter" of Peter—that is, probably, his secretary, or reporter, as having committed to writing what the Apostle preached and taught of the Gospel history, and as embodying it in another language—the Greek—while Peter preached probably in the Syro-Chaldaic, or language of the country. He was with that Apostle in Babylon when his first epistle was written. (1 Pet. 5: 13.)

The theory of the recent Dutch commentator, Da Costa of Amsterdam, is worthy of consideration. He finds in Mark's writing, the Western and Roman element, in distinction from the Israelitic, Eastern element in Matthew. He finds also, in some of the terms which he uses, and in his general style, the evidence of his military vocation. He conjectures that Mark is the "devout soldier" sent by Cornelius to Peter, to invite the Gospel to the Gentiles (Acts 10: 7)—that he then became a convert, and so was most appropriately called the son of Peter, in the faith, as Timothy was the son of Paul—and that thus "*the author of the first Gospel that was addressed to the Gentiles, was himself one of the first among the Gentiles to receive the Holy Ghost.*"

"But," says Calvin, "on this subject, we need not give ourselves much trouble, provided only we believe that he is a properly qualified and divinely appointed witness, who committed nothing to writing but as the Holy Spirit directed him and guided his pen." Vol. 1: p. xxxviii.

THE TIME AND PLACE.

From the accounts of Irenæus and Clement, we infer that this Gospel narrative was written after the Apostles had left Judea, and towards the close of their ministry. The most probable date is A. D. 64; about the same as the Gospel by Matthew. The strong testimony is that it was written at Rome. There is no proof that Peter was present at the time; the language of John the Presbyter implies that it was in Peter's *absence*, for he is said to have written it "as he remembered." This important witness, who was an immediate disciple of our Lord on earth, says of Mark that "he erred in nothing." Romanists have asserted that this Gospel was written in Latin, but they *were*

refuted by the learned Simon, one of their own church. They afterwards announced that the Latin original was still preserved in the library of St. Mark's at Venice! But this was found to be a fable.

Early tradition makes Mark to have finished his labors at Alexandria. The Romish Cathedral of St. Mark's at Venice claims to have his bones. The Romish legend is, that his remains were *smuggled* through the Custom House at Alexandria, for the Cathedral, by being covered carefully with *pork*! And over the right door of the Cathedral we saw a representation of this ridiculous story, carved in stone!

THE OBJECT, METHOD, &c.

This Evangelist, who writes more as a biographer than as a historian, passes at once to the ministry of John the Baptist, omitting all account of the birth and childhood of our Lord, as comprised in the first two chapters of Matthew and Luke, and covered by Part I. of the Harmony. While Matthew sets forth Jesus as the Christ, the promised Messiah, Mark's object is to make him known as the God Man. (See ch. 1: 1.) Hence he dwells chiefly on the events of his official life; while he exhibits him every where also in his human characteristics. His aim is brevity. His statements are concise. His descriptions are vivid. He has followed generally the chronological order of the events, so that his narrative makes a skeleton of the received Harmony, with one or two slight exceptions.

He has usually given the miracles and parables of our Lord, and the prominent events of the history; while he has omitted the Sermon on the Mount and the Mission of the Seventy—which last is given by John only.

While Matthew speaks of our Lord as "the Son of David," Mark introduces him as "the Son of God." Ch. 1: 1. Yet throughout he gives us lively pictures of his humanity. That Mark wrote for *Gentile* converts, is to be inferred from the facts that he omits the genealogies of our Lord, interprets the Hebrew terms, explains the Jewish customs, omits citations from the Old Testament, except in reporting our Lord's discourses commonly, and in these respects differs remarkably from Matthew who wrote for *Jewish* believers. It is to be remembered that Rome was then the great metropolis of the world—the common centre of all civilized nations.

He refers to persons living in Rome, and known to the Roman Christians, as, the sons of Simon the Cyrenean. See ch. 15: 21. This shows a consciousness of the truth of his narrative. See Rom. 16: 13. His agreement with Matthew is remarkable. Excepting only in some thirty verses, he has narrated nothing not given by Matthew. This has led some to suppose that he must have copied from that Evangelist. But the verbal variations are such as to forbid this, and to show the abundant marks of an independent narrative.

We have more Gospel narratives than one, because one view of the life and sayings of our blessed Lord would not be sufficient. Such a life as this, such a sacred history, revealing our salvation, was worthy to be given us from these four different points of view. Hence the first Evangelist preaches Jesus Christ as Prophet and King. The second preaches him as the God Man. The third preaches him as Sovereign, Priest, and King. And the fourth preaches him as the only-begotten and equal Son of God, who was God. Here too we have the *words of Christ* given to us by the *Holy Spirit*. And as the Word of God is a *living word*, so it developes itself here. In Matthew, the oral preaching passes into a first written recital. In Mark, it becomes a description. In Luke, it takes the shape of a formal, historical narrative. In John, it becomes a Science—a God-glorifying Theology. See *Da Costa's Four Witnesses*, p. 3-8.

There is also, throughout, the ample proof that the Holy Spirit has given us these records of our Saviour's life with a kind regard to the future necessities of the Church. While this Gospel narrative contains so little that is not found substantially in Matthew and Luke, it is so far from being a barren duplicate of them, that it has, throughout, the freshness of its living source. And the believing student finds it "as precious to him as any of the others—serving an end and filling a void which could not without spiritual detriment be left uncared for." See Alford's *Prolegomena*, pp. 34, 36.

"A. D." at the top of the page, indicates the year of our Lord's age, not the **year** of the Christian era, which dates four years earlier.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

THE beginning of the gospel of Jesus Christ, the^a Son of God;
2 As it is written in the prophets,

^a He. 1.1,2.

CHAPTER I.

The object of this Evangelist is, to set forth the Gospel of our Lord in His official Life and Ministry. Accordingly, he begins with such a notice of John the Baptist, as shall introduce the narrative of our Saviour's Baptism.

Sections 1 to 13 of the Gospel history are of "Events connected with the birth and childhood of our Lord;" covering about thirteen and a half years, and forming Part I. of the Harmony. See "Synopsis of the Harmony," in front of "Notes on Matthew."

PART II.

Announcement and Introduction of our Lord's Public Ministry.

Time, about one year.

§ 14. THE MINISTRY OF JOHN THE BAPTIST.—*The Desert. Jordan.*

Matt.	Mark.	Luke.	John.
3. 1-12.	1. 1-8.	3. 1-18.	

1. *The beginning.* The brevity and fulness of this sentence would give it the appearance of a *title* to the Gospel narrative. Yet in its connexion with v. 2 it may be understood as announcing the Gospel of Christ, and as declaring that its introduction was according to the Old Testament Scripture, by the heralding of John the Baptist. This would then agree with the passage in Luke 16: 16; "The law and the prophets were until John, since that time the kingdom of God is preached." ¶ *The Gospel.* It is the *Gospel*, or message of glad tidings, that Mark announces so pointedly and earnestly, as though he had said, "Behold! I declare to you the glorious Gospel, which

^bBehold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The^c voice of one crying in the

^b Mal. 3.1. ^c Isa. 40.30.

is not mine, nor from me, but the Gospel of *Jesus Christ* as its Author and Subject: and he is *the Son*, not of David only, nor of Joseph chiefly, but of *God!*" God now speaks unto us by his Son (Heb. 1: 1). The Son witnesses of himself, (see v. 14). This name "Gospel," or *evangel* (Greek), is the term applied by Mark to the history which contains the glad tidings of salvation by a Redeemer. ¶ *Jesus Christ the Son of God.* Acts 17: 22. This is the full title of our Lord, and not without design. The Evangelist is about to give his biography, so far as his official life and ministry are concerned. It is the Gospel of this glorious personage, not of himself nor of John. "He was not that light, but was sent to bear witness of that light." He would set forth this adorable Saviour as "the Son of God," and also as perfect Man. "*Jesus*" is the official title for "*Saviour*," (Matt. 1: 21). "*Christ*" is the Greek title for "*Anointed*," as the term *Messiah*, in the Hebrew. And "*the Son of God*" is the title, not only of his Divinity but of his Divine Sonship—the Second Person in the glorious Trinity. This is to be distinguished from the title used by Matthew, "Son of David," and also from the title "Son of Man," as exhibiting his perfect humanity.

2. *As it is written.* This declares John as having come according to the Old Testament Scriptures, and as being the forerunner who was to come. ¶ *The Prophets.* His preparatory work is here given, as in accordance with the prophet Malachi (ch. 3: 1) who is not quoted by Matthew or Luke, and with the prophet Isaiah, ch. 40: 3. See note Matthew 3: 3. John's work is well

wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John^a did baptize in the wilderness, and preach the baptism of ^brepentance, for the remission^c of sins.

^a Matt. 3.1. ^{Lu.} 3.3. ^{Jno.} 3.23. ^b or, unto.
^c Acts 22.10.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing^d their sins.

6 And John was clothed with

^d Le. 26. 40-42.

expressed in the language of Zacharias the father of John (see Luke 1: 76 &c.), "And he shall be called the Prophet of the Highest." ¶ *My messenger.* This means, that John was the messenger of whom Malachi spoke. It was the office of a messenger to proclaim the decrees of a king to distant provinces. 1 Sam. 11: 7. 2 Chron. 36: 22. Amos 4: 5. Christ is called "the Messenger of the Covenant" (Mal. 3: 1), for he came from Heaven to publish the will of God as to the covenant of grace. John was a herald to make proclamation of Christ and his kingdom. The Greek word here for "Messenger" is "Angel."

3. *The voice.* This is a quotation from Isaiah. The meaning is, that John is he whose voice the prophet overheard (Isa. 40: 3) and described in these words. And John said of himself, "I AM the voice of one," &c. John 1: 23. ¶ *The wilderness.* That is, a rough, wild, and thinly populated district, yet having scattered pastures, (see Matt. 3: 1) referring here to the wilderness of Judea or "the country around Jordan." Luke 3: 3. ¶ *Prepare ye.* This was John's voice, according to his office. He called upon the people to make ready for Christ's coming, after him,—to remove obstacles out of the way—to be ready to receive him—and to abandon their false notions of his kingdom.

4. *Did baptize.* He made use of baptism as it was not unknown to the Jews. Proselytes to the Jewish religion were baptized. Two other rites—circumcision and oblation—were also performed, and the whole families of proselytes, including infants, were baptized. This indeed would naturally be

the case, according to the legal practice, of cleansing after uncleanness. His baptism probably resembled that of proselytes—was an outward mark of profession, a symbol of repentance and forgiveness, though the latter belonged more especially to Christ's baptism. Yet John's baptism was of a deeper meaning than any thing previously in use, and formed an important part of his divinely appointed office.

There were hints of this rite, in the prophets, as belonging to the New Testament. Eze. 36: 25. Zech. 13. Mal. 3. ¶ *The baptism of repentance for the remission of sins.* John's work was the baptism of *repentance*; with reference, however, to the *remission through Christ* which he came to announce. "*Repent*" was his cry: yet he could present a gospel motive—"for the kingdom of heaven is at hand." His mission was in accordance with the office of the law, by which is the knowledge of sin, (Rom. 3: 20) to bring men, as a school-master, unto Christ. This remission is the very promise of the new covenant, as distinguished from the old. See Heb. 8: 8-13. This remission could be only by the shedding of Christ's blood, "once for all," instead of the continual offerings of the old covenant. Heb. 10: 3. What John baptized unto, Christ died for, as he showed at the institution of the supper, Matt. 26: 28. And of this repentance in view of a plan of grace, this baptism was the outward sign, or visible profession. See notes Matt. 3: 2.

5. *All the land.* The people of the land. ¶ *Confessing.* See notes on Matt. 3: 6.

6. See note on Matt. 3: 4. ¶ *Camel's hair.* That is, raiment woven of camel's hair. We found it used by the

camel's hair, and with a girdle of a skin about his loins; and he did eat locusts^a and wild honey;

7 And preached, saying, There^b

^a Le. 11.22. Ps. 32.5. Pr. 23.13. 1 Jno. 1.8-10. ^b Matt. 3.11. Jno. 1.27. Acts 13.25.

wandering Arabs, in the form of a loose shawl thrown over the shoulders. We saw it used also, by the Bedouins, for tent coverings. It is a firm material, and turns the rain. A rough garment became this John, who was the Elijah predicted in Malachi, and it was the prophet's garment. See Zech. 13. ¶ *Girdle of a skin.* That is, of leather. This is still the eastern mode of dress. ¶ *Locusts.* See Levit. 14: 22, and notes on Matthew. Strabo and Pliny speak of locusts as eaten in Judea in their time. They are still used for food in the east. We add an account of the mode of cooking and preparing them, in the great Desert of Sahara.

The manner of cooking is by digging a deep hole in the ground, building a fire at the bottom, and filling it up with wood. After it is heated as hot as is possible, the coals and embers are taken out, and they prepare to fill the cavity with the locusts, confined in a large bag. A sufficient number of the natives hold the bag perpendicularly over the hole, the mouth of it being near the surface of the ground. A number stand round the hole with sticks. The mouth of the bag is then opened, and it is shaken with great force, the locusts falling into the hot pit, and the surrounding natives throwing sand upon them to prevent them from flying off. The mouth of the hole is then covered with sand, and another fire built upon the top of it. In this manner they cook all they have on hand, and dig a number of holes sufficient to accomplish it, each containing about five bushels. They remain in the hole until they become sufficiently cooled to be taken out with the hand. They are then picked out and thrown upon tent-cloths or blankets, and remain in the sun to dry, where they must be watched with the utmost care to prevent the live locusts from devour-

ing them, if a flight happens to be passing at the time. When they are perfectly dried, which is not done short of two or three days, they are slightly pounded, and pressed into bags or skins ready for transportation. To prepare them to eat, they are pulverized in mortars, and mixed with water sufficient to make a kind of dry pudding. They are, however, sometimes eaten singly, without pulverizing, by breaking off the head, wings, and legs, and swallowing the remaining part. In whatever manner they are eaten, they are nourishing food.

Locusts are cooked in various ways: roasted, boiled, and fried. Sometimes they are ground up in hand mills, or pounded between two stones, and then mixed with flour, and made into cakes and baked. They are also salted and smoked, and packed away against a time of scarcity. It is said they taste very much like fish, and are particularly light, delicate, and wholesome food. They are carried into many of the towns of Africa by wagon loads, as we bring poultry to our markets. ¶ *Wild honey.* Honey made by wild bees is still to be found in that region. On surfaces exposed to the sun, we have seen thick coatings of the comb, filling crevices and containing the honey.

7. *One mightier.* Thus he announces the Christ. He was the *ο ερχομενος*—"he that was to come." He would come immediately "after him." He was mightier—more prevalent and efficient, who must increase while he decreased. John 3: 30. ¶ *The latchet.* Lightfoot shows, most conclusively, that it was the mark of a slave to loose the master's shoe, or carry the necessary articles for him to the bath. This shoe or sandal was a sole of leather or wood, bound to the foot by strings crossing it, and tied. See Figure and notes on Matt. 3: 11

8 I indeed have baptized you with water: but he shall baptize^a you with the Holy Ghost.

¶ 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized^b of John in Jordan.

10 And straightway coming up out of the water, he saw the hea-

^a Joel 2.23. Acts 1.5. 2.4. 10.45. 21.15,16. 1 Cor. 12. 13. ^b Matt. 3.13. Lu. 3.21.

vens¹ opened, and the Spirit,^c like a dove, descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son,^d in whom I am well pleased.

¶ 12 And immediately the Spirit driveth him into the wilderness.

1 or, *cloven*; or, *rent*. ^c Isa. 42.1. Jno. 1.32. ^d Ps. 2.7.

3. *With the Holy Ghost.* This baptizing is different from that "with water," as though with another element. Instead of using the water as John did, he shall use the Holy Ghost, which the water signified. As the water is outpoured or sprinkled, so the sprinkling or outpouring of the Spirit was the distinctive work of Christ. Ministers can apply the water to the person, but they cannot apply the Holy Spirit to the soul. We find here an argument for the *mode* of baptism. See notes on Matthew.

This first chapter of Mark is full of various testimonies to Christ, from Heaven, Earth, and Hell.

§ 15. THE BAPTISM OF JESUS.

The Jordan.

Matt.	Mark.	Luke.	John.
3. 13-17.	1. 9-11.	3. 21-23.	

9. *In those days.* This general phrase intimates that Mark passes over many details, to proceed with the official history of our Lord. ¶ *Nazareth of Galilee.* This distinguishes the place as being in "Galilee of the Gentiles," where the great light was to spring up, amidst the great darkness. See Matthew 4: 15, 16. It was the region lying farthest from Jerusalem and Zion, and nearest to the Gentiles. Nazareth lies about six miles W. N. W. of Mt. Tabor. Though the site is beautiful, we found the houses low, chiefly of two stories, and the streets most filthy. A building is shown as the synagogue in which Christ preached, and another as the shop of Joseph the carpenter. ¶ *Was baptized.* This was a mode of public

induction to his Office—not necessary but becoming, (Matt. 3: 15) and in order to fulfil all legal, ceremonial righteousness. And this also served as the occasion for his more public recognition from heaven. vs. 10, 11. Besides, as he kept the Passover, so also he was baptized, viz. as the representative of his people, and as bearing our sins.

11. *Thou art.* This was an open declaration from the Father, whom the Jews worshipped, that Christ was the Messiah predicted, and that in his person and office work he was accepted in Heaven. Here it is addressed to Christ himself: in Matthew, to others, "This is," &c. ¶ *Well pleased.* This agrees with Isaiah's prediction (53: 10), "It pleased the Lord to bruise him." John 10: 17.

§ 16. THE TEMPTATION.

Desert of Judea.

Matt.	Mark.	Luke.	John.
4. 1-11.	1. 12, 13.	4. 1-13.	

12. *Driveth him.* The Greek word here intimates some urgency, which refers to the necessity of this for his work, and not to any compulsion contrary to his will. In v. 43, the same term is used in the sense of *dismissed*. See notes on Matt. 3: 13-17. Immediately now begins the open conflict between the Prince of Light and the Prince of Darkness.

13. *Satan.* That is, the devil, the great enemy of Christ and his works, whom our Lord was to combat in all his life of perfect obedience, and whom he was to spoil, and lead captive, triumphing over him in his cross.

13 And^a he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

¶ 14 Now after that John was put in prison, Jesus^b

a Matt. 4.1, &c. Lu. 4.1, &c. b Matt. 4.23.

With the wild beasts. This is added by Mark, to describe the wildness of the region where Christ was, and the severity of his sufferings there. As Mark wrote his Gospel at Rome for strangers, this was proper to be mentioned. There is a hint also of the fall and the restoration,—that the second Adam is here with the wild beasts whom sin has put at enmity with us—and that yet, he will turn the wilderness into a paradise, when, as with the first Adam, they shall be at peace with us. Job 5: 22, 23. See Daniel 6: 16. ¶ *Ministered.* The Greek term is literally “*deaconed*.” The angels helped him—gave him such support as his suffering human nature needed. This also shows the severity of his trials, and of the struggle between the kingdoms of light and darkness.

PART III.

Our Lord's first Passover, and the subsequent transactions until the second.

Time, one year.

§ 24. JOHN'S IMPRISONMENT, AND JESUS' DEPARTURE INTO GALILEE.

Matt.	Mark.	Luke.	John.
4. 12.	1. 14.	4. 14.	
14. 3-5.	6. 17-20.	3. 19, 20.	4.1-3

Mark omits the marriage at Cana—our Lord's first Passover—his discourse with Nicodemus and John's testimonies of him,—passing promptly to our Lord's public, official ministry.

§ 26. JESUS TEACHES PUBLICLY IN GALILEE.

Matt.	Mark.	Luke.	John.
4. 17.	1. 14, 15.	4. 14, 15	4. 43-45.

14. See notes on Matt. 14 3. Mark

came into Galilee, preaching the gospel^c of the kingdom of God, 15 And saying, The time^d is fulfilled, and the kingdom of God is at hand: repent^e ye, and believe^f the gospel.

c Lu. 8.1. d Da. 2.44. 9.25. Gal. 4.4. Eph. 1.10.
e Acts 2.28. f Rom. 16.26.

does not fail to note that Christ begins to preach when John ceases.

Galilee. The light of his gospel was to spring up upon the borders of Zebulon and Naphtali. See Matt. 4: 13. He would also go out of the jurisdiction of Herod, who had imprisoned John. Galilee was the northern division of Palestine, and was divided into Upper and Lower Galilee—the former called also “Galilee of the Gentiles.” ¶ *Preaching the gospel, &c.* How beautifully Mark here describes our Lord's first preaching, as distinct from John's, which was under the law, and a mere heralding of something better to come. The substance of this discourse was the good tidings of the kingdom having come, as spoken of by Daniel, 2: 44. And this is the very message which Isaiah sees the messenger publishing, as he comes with beautiful (or timely) feet upon the mountains, (Isa. 52: 7) viz. the advent of the kingdom of God. Christ preached the “good news” of his kingdom of grace—the new dispensation in which he was to reign. They had other ideas of his kingdom, that it was temporal and consisted in earthly power and show.

15. *The time, &c.* The period mentioned by the prophets when Christ was to appear. The nation had expectations of the Messiah about this time. The seventy weeks of Daniel (or 490 years) were now accomplished. The time and place of our Lord's birth agreed with the interpretations of prophecy common among the Jews. See notes on Matt. 3: 2. ¶ *Repent ye, &c.* John preached repentance. So did Christ, but not without the gospel as the burden of his preaching. He preached repentance and faith.

¶ 16 Now ^a as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James

^a Matt. 4.18, &c. Lu. 5.4, &c.

the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

¶ 21 And they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And ^b they were astonished at

^b Matt. 7.28.

They were commanded to turn from sin and from all their false views, and to embrace the gospel—the news of salvation by Jesus Christ. See notes on Matt. 4:17.

§ 29. THE CALL OF PETER, ANDREW, JAMES AND JOHN.—*Near Capernaum.*

Matt.	Mark.	Luke.	John.
4. 18-22.	1. 16-20.	5. 1-11.	

Observe the Harmony. The fact of our Lord's first gaining disciples when John first points him out to two of his followers, is recorded in (§ 19) John 1: 25-35. Simon and Andrew were then first made acquainted with Christ, and this explains their prompt compliance here. After their first call, they had continued in their worldly business. This is the further call to attend upon Christ in his ministry, leaving all and following him wheresoever he went. There is still a further call to the Apostleship, with *ordination*, ch. 3: 14. The accounts in Matthew and Mark are almost in the same words. See notes on Matthew. Luke is more full, and gives us the narrative of a miracle which Christ wrought at this time; which throws light upon Mark's more brief statement here. It is worthy of note, that this miracle, so full of meaning, was twice wrought by our Lord; both now, when he called them to their work, and at the last, when he was about to leave them. Jno. 21: 6. And in both cases, he would show by it how he could and would make their work successful. See Eze. 47: 10. Jer. 16:

16. He who could make them from *fishermen* to become *fishers of men*, could make them catch men in their new work as easily and abundantly as now he could make them catch fish. So our Lord uses the figure of a *net*. Matt. 13: 41.

20. *Hired servants.* This would intimate that they were not of the poorest class.

§ 30. THE HEALING OF A DEMONIAK IN THE SYNAGOGUE.—*Capernaum.*

Matt.	Mark.	Luke.	John.
	1. 21-28.	4. 31-37.	

Miracles are not more a proof of Christianity, than Christianity is now a proof of miracles. The works first testified to the word: but the marvellous words have outlived the works, and will give them an enduring testimony.

21. *Capernaum.* This town was situated on the north west coast of the Sea of Galilee. Near the head of the sea or lake are ruins of some magnificent city, now known as *Tell Hum*, and by many thought to be the site of Capernaum. From Matt. 13: 34, compared with John 6: 1-21, it would appear that that city was in the land of Gennesaret. This is regarded by Robinson as going to prove that a ruin called Khan Minyeh is nearer the site. This we found to be only an immense stone enclosure, with dilapidated walls and some inner compartments. No traces of a city are to be found. But Robinson thinks the

his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And^a there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, say-

^a Lu. 4.33, &c.

stones may have been carried off to Tiberias." ¶ *Synagogue*. See note on Matthew 4: 23. Christ entered this place of worship and preached his gospel. This he did also at Nazareth (Luke 4: 16) and in their synagogues generally. Luke 4: 15. He went "as his custom was;" that is, to attend religiously during all his previous life. The synagogue worship consisted in the reading and expounding of Scripture, and in prayer, and it was common to invite an address from any of those present. Sometimes they rose of their own accord. Luke 4: 16. This custom gave our Lord an opportunity which he was wont to improve.

22. *Had authority*. This formula occurs entire, at the close of the Sermon on the Mount. See note on Matt. 7: 28, 29. He spoke as himself the law-giver and expounder of the law—not like the Scribes, telling what the Rabbins taught, but as being the authorized teacher himself. This shows us the impression which he made upon the people.

23. This narrative, of the demoniac healed, is not given by Matthew. The man may have been seized with this "unclean spirit" (or "the spirit of an unclean devil," Luke,) while in their synagogue. For an examination of these possessions, see note on Matt. 4: 24.

24. *Let alone*. The word may be rendered as an interjection, "Ah!" The very presence of Christ was like the

ing, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

severest assault to this demon. So is it to all the powers of darkness. It may be that his teaching and disclosure of himself as the predicted Messiah caused this outcry of the demon. This would seem to have been a common cry of the demons. Matt. 8: 29. They had a dread of Christ, as having been "manifested to destroy the works of the devil." ¶ *Jesus of Nazareth*. This epithet is commonly used in contrast with his majesty and glory. See ch. 16: 6. Acts 2: 22-24. 22: 8. See John 19: 19. Here the devils offered their testimony, "Ah! I know thee, Jesus, Son of God,"—to make him seem leagued with Beelzebub, as it did,—chap. 3: 22. "Let us give thee a friendly testimony!" They give him a most familiar title—"Jesus of Nazareth." This title he carried with him to his Cross. John 19: 19. We may believe, says Bengel, that the enemy had attentively observed what Jesus, in his youth, had done at Nazareth. This name of his humiliation was to be glorified by earth and hell and heaven. ch. 16: 6. Acts 2: 22. ¶ *To destroy us*. "For this purpose, we see, the Son of God was manifested." 1 John 3: 8. This demon speaks as representing the unity of the whole Satanic kingdom—"us." ¶ *I know thee*. This shows that their agitation and dread came from their knowledge of him as the Messiah,—as "the Holy One" sent by God—and as God, co-equal with the Father. Acts 19: 15.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

¶ 29 And ^a forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came, and took her by the hand, and lifted her up; and

a Matt. 8.14. Lu. 4.38.

25. *Rebuked him.* That is, the *evil spirit*, whom he at once commanded to come out of the man. This shows that these possessions were not diseases, but that these were demon spirits which actually dwelt in the men. It was a peculiar manifestation of Satanic power, in fierce combat with our Lord. But it gave him opportunity to display his superiority to Satan and his hosts. This is no proof that such possessions exist since, or that they would be allowed apart from that occasion or a like one. ¶ *Hold thy peace.* The term is used of *muzzling oxen*. He forbade their testimony, as both unseasonable and *malicious*. He had his own testimony, which he came on earth to give. "Christ will not be named and praised by the devils." *Stier.* So he afterwards forbade them to make him known, though they attempted it. ch. 3 : 11, 12. "Oh! that ministers would so reply, when the devils offer them a flattering testimony!" *Stier.*

26. *Torn him.* Convulsed him. This proves the malignity of evil spirits, and their great power to do mischief. They will do all the harm they can, and only cease when compelled by the command of Christ. How vain are all human prescriptions to conquer a devil in the soul!

27. *Amazed.* That is, at Christ's sovereign power, for by a word he could cast out devils!

immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, ^b because they knew him.

b or, to say that they knew him.

¶ *Unclean spirits.* That is, *impure, vile spirits*. These things occurred at Capernaum.

OBSERVE, (1) Christ proves himself to be the Messiah, by his wondrous works in the souls of men! (2) No human plans or boasted remedies can drive out the evil principles from men's hearts. (3) Christ can do this by a word. (4) The kingdom of darkness is under his power.

§ 31. THE HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS. *Capernaum.*

Matt.	Mark.	Luke.	John.
8. 14-17.	1. 29-34.	4. 38-41.	

30. *Peter's wife's mother.* Though it is so plain that Peter had a wife, the Church of Rome, who claim that their ministry are the only true successors of Peter, *forbid them to marry*, and thus ordain, against God's ordinance, one of the most fearful sources of corruption in the church and the world. But this is one of the marks of the apostacy. 1 Tim. 4: 3.

34. *He healed many.* In Matt. 8: 16, it is said, "He healed all that were sick."

Because they knew him. It has been remarked that these demons had *peculiar* knowledge of Christ; and because he would not yet be proclaimed publicly as the Messiah, nor by them at any rate, he did not allow them to testify.

¶ 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore^a came I forth.

39 And he preached in their syn-

^a Isa. 61.1,2. Jno. 17.8.

§ 32. JESUS, WITH HIS DISCIPLES, GOES FROM CAPERNAUM THROUGHOUT GALILEE.

Matt. 4. 23-25. | Mark. 1. 35-39. | Luke. 4. 42-44. | John.

35. *And in the morning.* We are here taught the duty of *prayer*—of *secret prayer*—of *early* secret prayer. ¶ *Rising up.* Literally, *Having risen before the dawn, he went out in the morning.* This agrees well with the language of Luke, which refers to the time of his going out, “*when it was day,*” or *daybreak.* Our Saviour was very man as well as very God. He prayed, and set us an example of prayer—especially of *secret prayer.* So he said in his Sermon on the Mount, “Thou, when thou prayest, enter into thy closet,” &c. (Matt. 6: 6) assuming that every Christian man has his own closet, as he has his own table or his own bed. *Early morning prayer* will be the best preparation for the day. It is assumed to be a Christian habit in the language of the Lord’s Prayer, “Give us this day our daily bread.”

37. *All men.* Multitudes; as though embracing all. Comp. Luke 4: 42, 43. They informed him of the general interest awakened by his wondrous works.

38. *The next towns.* “Adjacent.” He proposes to go on to the adjoining places and *preach*, for this was his great object, and he must not be confined to

agogues throughout all Galilee, and cast out devils.

¶ 40 And^b there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately^c the leprosy departed from him, and he was cleansed.

^b Matt. 8.2. Lu. 5.12. ^c Ps. 33.9. Jno. 15.2.

any one spot. For this purpose he “*came forth*” from Heaven, and for this also he started out on his tour through Galilee. So Luke has it—“Therefore am I sent.”

39. See Matt. 4: 23. The working of miracles was in order to the working of his gospel: not merely to satisfy men’s calls, but to preach *salvation.*

§ 33. THE HEALING OF A LEPER.
Galilee.

Matt. 8. 2-4. | Mark. 1. 40-45. | Luke. 5. 12-16. | John.

40. The narrative is almost precisely the same as in Matthew.

If thou wilt. This showed a confidence in Christ’s ability—in his sovereign power. And with this faith, though yet in doubt about his willingness, the leper cast himself upon the mercy of Christ. His coming and casting himself upon the Saviour was evidence of some faith in that willingness. Believing in his prerogative, the leper would test his regard for his own case. No sinner should wait for more faith, but should come to Christ at once, as he is.

41. *Touched him.* The touch of a leper was forbidden, as defiling—and as a standing symbol of sin, that may not be touched or approached. But, how remarkable! CHRIST’S touch is healing!

I will. How promptly he meets this

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things^a which Moses commanded, for a testimony^b unto them.

45 But he went out, and began to^c publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in

^a Le. 14.2-32. ^b Ro. 15.4. ^c 1 Cor. 10.11.
^c Ps. 77.11,12. Tit. 1.10.

test of his willingness. There can be not a moment's doubt. All his plans and purchase are for this end. "He is ABLE—he is WILLING—doubt no more." He that can heal by his mere sovereign word, must be God.

44, 45. *See thou say nothing, &c.* Christ would not yet be proclaimed as the wonder-worker, even by the healed, lest it might embarrass his course by the popular agitation, and cause a dread of his claims on the part of the state. ¶ *Show thyself, &c.* This was the ceremonial law, and Christ would have the man strictly observe it, for it was not yet repealed, and he had not come to destroy, but to fulfil it in himself. ¶ *For a testimony.* Levit. 14: 4, 10. That is to the priest and people—as a testimony to the former that Christ the leper healer had come, and to the latter that the cure was real; which the priest was required to certify upon his examination. See notes on Matt. 8: 4. 45. Where men ought to publish Christ, alas! how silent are they. Here, when the great Saviour commanded silence, this man will publish the cure! Thus our Lord's work was hindered. How many from ill-timed zeal prevent much good.

CHAPTER II.

§ 34. THE HEALING OF A PARALYTIC. *Capernaum.*

Matt. Mark. Luke. John.
 9. 2-8 | 2. 1-12. | 5. 17-26. |

1. *Into Capernaum.* He had been in

desert places: and^d they came to him from every quarter.

CHAPTER II.

¶ AND again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached^e the word unto them.

^d ch.2.13. ^e Ps. 40.9.

the desert places in Galilee. ¶ *In the house.* We may suppose that this was the house in which he had dwelt, as Capernaum was "his own city." See Matt. 9: 1. The original expresses the idea that he had gone within doors.

2. *No room to receive them.* The idea of a great crowd is given us in Luke's narrative, but in a different connexion. Luke brings it in more incidentally, while stating the singular manner in which the paralytic was brought into the presence of Christ. "When they could not find by what way they might bring him in, because of the multitude, they went upon the house top and let him down through the tiling," &c. See Luke 5: 19. This proves the independence of the narratives. It shows the beautiful harmony of the narratives, yet so incidentally as to confirm the truth of the Evangelists. How beautifully it is here stated, also, that Christ *preached the word* unto the crowd. He lost no opportunity of discoursing from the Scripture to such a congregation, for "he went about doing good," and that, too, rather for the soul than for the body—and often for the soul through the body. ¶ *About the door.* The great press or throng of people is thus indicated. The *doorway*, leading into the court or leading up to the gallery, was filled with people, so that they could not get to him with the couch. See Matt. 9: 2

3 And^a they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith,^b he saith unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? Who can forgive sins^c but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

a Matt. 9.1, &c. Luke. 5.18, &c. *b* Acts 14.9. Ep. 2.8. c Isa. 43.25. Dan. 9.9.

See the figure of an eastern dwelling, Notes on Matthew, ch. 9.

3. *Borne of four.* That is, the bed was carried by four men.

4. *Broken it up.* This term intimates some labor in making an opening.

5. *Their faith.* This was shown by their perseverance. So the Christian perseveres only by faith in Christ, and his perseverance shows at once the power of his faith and its peculiar excellency, and the strength of the Saviour whom he trusts. "*Their faith*," includes, perhaps, that of the paralytic.

¶ *Son.* This was an expression of tenderness indicating the favor with which his case was received. Luke has it, "*Man.*" Doubtless our Lord addressed him with tender words, and may have used both these terms.

6. *Scribes.* These were Jewish lawyers, full of cavils and quibbles, taking narrow views of the Old Testament Scriptures, which they professed to be jealous of and to be perfectly acquaint-

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power^d on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We^e never saw it on this fashion.

¶ 13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And^f as he passed by, he saw Levi the son of Alpheus sitting

d Acts 5.31. *e* Jno. 7.31. 9.32. *f* Matt. 9.9. Lu. 5.27.

ed with. They took offence at Christ's words, because he seemed to assume the prerogative of the God of the Jews—the Jehovah of the Old Testament. Yet they did not speak out, but only harbored these objections in their hearts.

7. *Blasphemies.* See Matt. 9: 3, notes.

§ 35. THE CALL OF LEVI OR MATTHEW. *Capernaum.*

Matt.	Mark.	Luke.	John.
9. 9.	2. 13.	14. 5.	27. 28.

13. *By the sea-side.* The sea of Galilee or Tiberias. See Map, Matthew. Capernaum lay on the border of this lake or sea.

14. *Levi.* This publican was the same person doubtless as Matthew. Luke also calls him Levi, which was probably his common name. But as was the custom when a Jew became a Roman citizen, a Roman name was taken. See Preface to Notes on Mat-

at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

¶ 15 And^b it came to pass, that, as Jesus sat at meat in his house, many publicans^c and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They^d that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners^e to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

a or, at the place where the custom was received. b Matt. 9.10, &c. c Lu. 15.1-5. d Matt. 9.12, 13. Lu. 5. 31, 32. e Isa. 18.55.7. Matt. 18.11. Lu. 19.10. 1 Cor. 6.9-11. 1 Tim. 1.15.

thew. It is to be observed that Matthew gives himself a name different from the other two Evangelists, taking his new Roman name, and that this is the name in all the lists of the Apostles. Therefore he may have had a religious reason for giving his new name. ¶ *Receipt of custom.* See margin and notes on Matt. 9: 9. This was a toll-booth, or custom house, for collecting tolls or taxes. He served as an officer under the Romans, to whom the Jews were subject.

§ 58. LEVI'S (OR MATTHEW'S) FEAST. *Capernaum.*

Matt.	Mark.	Luke.	John.
9. 10-17.	2. 15-22.	5. 29-39.	

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom^f is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then^g shall they fast in those days.

21 No man also seweth a piece of^h new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: ⁱbut new wine must be put into new bottles.

¶ 23 And^k it came to pass, that he went through the corn-fields on the sabbath day; and his disciples began, as they went, to pluck^l the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the

f Matt. 25.1. g Acts 13.2. h or, raw, or, unwrought. i Job 32.19. Ps. 119.80, 83. k Matt. 12.1, &c. Lu. 6.1, &c.

15. *In his house.* That is, the house of Matthew, or Levi, as we learn from the other Evangelists. Christ had been invited to a social entertainment, mainly to introduce him to the friends of Levi, and to make an occasion for publicly professing Christ. See Matt. 9: 10, notes.

16. *Having observed that he ate.* This question was started after the feast. They were not present, as it was in the house of a publican; but they observed that he went for this purpose.

Mark usually pursues the chronological order of the events. But here is a variation, § 58 being brought in at this point, though the *feast* occurred some months after the *call*.

sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did,^a when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house

^a 1 Sam. 21.6.

of God in the days of Abiathar the high priest, and did eat the shewbread,^b which is not lawful to eat but for the priest, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man,^c and not^d man for the sabbath:

^b Ex. 29.32,33. ^c Le. 24.9. ^c Ne. 9.14. ^c Isa. 53.13.
^d Eze. 20.12,20. ^d Col. 2.16.

PART IV.

Our Lord's second Passover, and the events until the third.

Time, one year.

§37. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH DAY.

On the way to Galilee?

Matt. Mark. Luke. John.
12. 1-8. | 2. 23-28. | 6. 1-5. |

23. *Ears of corn.* This does not mean what we call corn, but *wheat* or *barley*. It was ripe at that time. They rubbed it in their hands and ate. On this paragraph, see Matt. 12:1-8, notes. This is a customary way of appeasing hunger in Palestine at this day.

26. *In the days of Abiathar, the high priest.* Though Abimelech, the father of Abiathar, was the acting high priest when this was done, (1 Sam. 21:1,) yet Abiathar was the more noted personage, and his name more associated with that of David. He was the *chief* priest at this time, and probably superintended the tabernacle and its stated affairs. The language in the original phrase is very scanty, and leaves much to be understood. It does not mean in the time of Abiathar's priesthood; but, in the time of Abiathar who is known in history as the high priest—in David's time. There is great confusion in the names about this part of the Old Testament history. The same person is called by different names.

27. *The Sabbath, &c.* See Matthew's narrative, which is more full, ch. 12:5-8, and notes. The Sabbath is a divine ordinance, made for man—for his highest welfare; not for mere slavish observances, but for saving benefits.

It allows, therefore, works of necessity and mercy.

That the Sabbath was made for man, is plain from the facts in all the world. Wherever it is kept holy according to the commandment of God, it blesses society, with the knowledge of God's truth—with peace and order and happiness—and promotes man's highest temporal welfare. This can be abundantly shown in all the world's history. And this divine institution can always be vindicated and pleaded for, on this ground of utility and expediency. It is found that even the beast is more serviceable to man, for the rest that this day affords. Those who have tried to gain more by *working* on this day, have generally lost more than they have gained. And a people without the Sabbath must soon come to be heathens. But this institution does not rest its claim upon its utility and advantage to mankind. It is indeed "for man"—but it "*was made*." It is God's institution. And one of the ten commandments, with reasons annexed, enjoins its observance, on principles connected with God's creative work. He that opposes or violates the Sabbath, opposes and violates the whole constitution and order of nature. Wo to those who desecrate the Sabbath to worldly business or to mere amusement! This makes it *no Sabbath*, and so loses all its benefits for man.

¶ *Not man.* See Gen. 1:11. It would be inverting the true order of things, and perverting the proper intent and meaning of this divine institution, to say that man was made for it. We understand its use, only when we see it, coming with all temporal and spiritual

28 Therefore^a the Son of man is Lord also of the sabbath.

CHAPTER III.

¶ **A**ND^b he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched^c him whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand,¹ Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-

^a Jno. 9.14. ^{Ep.} 1.22. ^{Re.} 1.10. ^b Matt. 12.9,&c. ^{Lu.} 6.6,&c. ^c Lu. 14.1. ¹ or, *Arise, in the midst.*

blessings to man,—bringing rest—speaking peace by Jesus Christ—and giving an earnest of Heaven. And so only can we settle a thousand questions about its observance. The law of the Sabbath is always to be construed in this light, as providing for man's highest welfare.

28 *Therefore.* For this reason. Christ, the second Adam, is Lord of the Sabbath, as he is the author of salvation.

CHAPTER III.

§ 38. THE HEALING OF THE WITHERED HAND ON THE SABBATH.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 9-14.	3. 1-6.	6. 6-11.	

On this paragraph, see Matt. 12: 9-14, *notes.*

2. *They watched him.* That is, insidiously. The Scribes and Pharisees did this, as we learn from Luke 6: 7.

5. *Grieved.* The term implies that it was more grief than wrath. ¶ *Hardness of their hearts.* Mark is most full on this point. They watched him, and charged him, most maliciously, even when he would go about doing good among them. And this hardness of heart, we see, was the very root of their evil conduct. Who could think it excusable? How can any one's deep-seated depravity excuse his wicked conduct? Will the dishonest principles

day, or to do evil? to save life,^d or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness² of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the^e Herodians against him, how they might destroy him.

¶ 7 But Jesus withdrew himself with his disciples to the sea: and a great^f multitude

^d Hos. 6.6. ² or, *blindness.* ^e Matt. 22.16. ^f Lu. 6.17.

of the thief excuse his robbery? Will the stony heart of the murderer excuse his shedding blood? ¶ *Restored—whole as the other.* This is the sense of the verb, without the additional clause—"restored to its former condition." The hand thus virtually dead, must have been virtually new-created, before it could be so restored. It was cured in the act of obedience to the divine command. How beautiful and expressive an illustration of Christ's new creating power in the soul.

6. This is the first mention of the Pharisees taking counsel to put him to death. ¶ *The Herodians.* These were politically the severest opponents of the Pharisees, for they favored the claims of Herod Antipas of Galilee, and the Pharisees were bitterly averse to the Roman authority. This shows that, like Herod and Pilate, the worst enemies could make common cause against Christ. The enmity against him swallowed up all other enmities. "The carnal mind is enmity against God."

§ 39. JESUS ARRIVES AT THE SEA OF TIBERIAS, AND IS FOLLOWED BY MULTITUDES.

Matt.	Mark.	Luke.	John.
12. 15-21.	3. 7-12.		

7. *From Galilee.* Mark is very particular in telling us from what various

from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; ^a insomuch that they ¹pressed upon him for to touch him, as many as had plagues.

11 And ^b unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

^a Matt. 12.15. 14.14. 1 or, *rushed*. ^b ch. 1.24. Matt. 14.33. Lu. 4.41. Ja. 2.19.

quarters this multitude came, and on what account they resorted to him. To this great and promiscuous throng our Lord took opportunity to declare himself in his true character, and to correct their false views of him. See Matt. 12: 17, and map.

10. *Plagues*. This word means more literally *scourges*, and here refers to the various maladies under which they suffered.

11. *Unclean spirits*. Though the persons who had evil spirits fell down, yet their action, here, is attributed to the spirits themselves, for it was by their agency. This agrees with many passages in showing that these evil spirits were real and personal. They spake—they came out of men and entered into them. So, here, they *cried out*, and v. 12, Christ strictly charged *them* (*the spirits*) that they should not make him known—for the time of his open manifestation as the Messiah had not yet come. “This was not the time, nor were these the heralds.” *Bengel*. It was a malicious effort to confuse his plans, by giving a testimony from Sa-

12 And he straitly charged them that they should not make him known.^c

¶ 13 And ^d he goeth up into a mountain, and call-
eth *unto him* whom he ^e would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon ^f he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder;^g

18 And Andrew, and Philip, and

^c ch. 1.25,34. ^d Matt. 10.1. ^e Jno. 15.16. ^f Jno. 1.42. ^g Isa. 58.1. Je. 23.29.

tan's hosts. And hence in v. 22, we see the charge of *league with devils* is brought against Christ. See *Stier*.

§ 40. JESUS WITHDRAWS TO THE MOUNTAIN, AND CHOOSES THE TWELVE. *Multitudes follow him.—Near Capernaum.*

Matt.	Mark.	Luke.	John.
10. 2-4.	3. 13-19.	6. 12-19.	

14. *He ordained*. That is appointed, and solemnly and authoritatively set apart these twelve disciples (and afterwards *sent them forth*, ch. 6: 6-13,) as Apostles, and they have no successors, as such. There is no hint given here of any preëminence among the twelve.

17. *Boanerges*. Mark alone mentions that the sons of Zebedee were so called by the Master. This name means, “sons of thunder.” “*Son of*,” is a Hebrew mode of expressing a character or attribute of a person. This name is held by some to have been given them as a term of reproach, rebuking their rashness, &c. “Son of perdition,” &c. But this is a name of honor, and significant of a divine mis-

Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into¹ an house.

¶ 20 And the multitude cometh together again, so *that they could not so much as eat bread.

1 or, *home.* a ch. 6.31.

sion as fully as the name Peter, with which it is closely connected. It doubtless indicates some qualities either already possessed by them, or to be given to each of them for his work. Hengstenberg thinks that "in this passage we have a key to the frequent mention of thunder in the Revelation—as Bengel remarks, 'a son of thunder is a fit person for hearing voices of thunder;' and that, in the application of this name the Lord described the Apocalypse long before it was written,—so that it may be said to be deprived of its signification when that book is ascribed to another than John." He thinks also that the name implies their vivid sense of the judicial righteousness of God, in respect to those sinners against whom it is directed. This strong feeling in James, which the world would call *roughness*, was probably the cause of his early martyrdom. He was slain by Herod. Acts 12 : 2. John and James, we see, (Luke 9 : 51,) would have had fire called down from heaven on those who would not receive Jesus; acting in the spirit of Elias and of the law. See Hengstenberg on the Revelation, ch. 10 : 3. We observe, that though John was the loving and beloved disciple, he is most terrific in reproof, and uses the hardest names, against sin and sinners, as "liar," "antichrist," "deceiver," "children of the devil." See 1 John. He was an Apostle, Evangelist, and Prophet, (Apocalypse). Fr. Trench notes that the term for "*thunder*," here, is kindred to that in Haggai, "I will shake all na-

21 And when his² friends heard *of it*, they went out to lay hold on him: for they said, He^b is beside himself.

22 And the scribes which came down from Jerusalem, said, He^c hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

2 or, *kinsmen.* b Hos. 9.7. Jno. 10.20. c Matt. 9.34. 10.25. 12.24. Lu. 11.15. Jno. 7.20. 8.48,52.

tions,"—alluding to the kingdom of Christ in its overturnings. And this, then, would mean that they should be eminent instruments in accomplishing this change, and should, like thunder or an earthquake, bear down all opposition by their inspired preaching and miraculous powers. (Life and Character of John, p. 22, note.) See Acts.

It may be that certain celebrated prophecies were now specially fulfilled—even those of Moses and Jacob—that Zebulon and Isaachar (Galilean) should call the people to offer sacrifices of righteousness, (Deut. 23 : 18, 19,) and that Naphtali should "give goodly words." Gen. 49 : 21.

‡ 48. THE HEALING OF A DEMONIAK. THE SCRIBES AND PHARISEES BLASPHEME.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 22-37.	3. 19-30.	11. 14, 15, 17-23.	

20. *Eat bread.* The throng was so pressing, that they could not get opportunity for their ordinary meals. The labors of Christ's work, as we have it to do, will often interfere with convenience and comfort of the flesh.

21. *His friends.* His *kinsmen*, and not, of course, the *twelve* whom he had just set apart. They set out to lay hold of him forcibly, and take him away from such fatiguing and self-denying work. He was losing his meals and his rest. They thought of it only as fanatical and crazy. They looked upon his work with no proper views, "for neither did his brethren believe on

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No^a man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

^a Isa. 49.24,26. 61.1. Matt. 12.29.

him." John 7: 5. Temptations and opposition even of relatives and friends will often meet the faithful minister. Every devoted Christian may sometimes be so situated. What a reflection for such, is this—that Christ had kinsmen that sought to tear him from his work and labor of love by violent hands, and reproached him with being beside himself, or having *lost his reason*.

22. *The Scribes, &c.* Mark alone mentions that these had *come down from Jerusalem*. They were *leading Scribes*, who acted as jealous and angry spies. The devils' testimony, in v. 11, was thus to confuse his plans. The Pharisees joined in this, says Matthew. See Notes.

It is remarkable, that on a Silver Coin of Aradus (the Arvad of Scripture) we find the accompanying figure, which probably has a reference to this idol.



23. *Called them unto him.* In the house, or large court of the house, at the East.

27. *The strong man.* By this is meant

28 Verily I say unto you, All^b sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost^c hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

¶ 31 There^d came then his brethren and his mother, and, standing without, sent unto him, calling him.

^b Matt. 12.31. Lu. 12.10. ^c He. 10.29. ^d Matt. 12.46-48. Lu. 8.19-21.

Satan or Beelzebub. He would prove that Christ could not cast out devils, unless he was greater than the Prince of Devils. He must be some one else than he, and some one stronger than he.

29. *Blaspheme against the Holy Ghost.* See notes on Matt. 12: 31. ¶ *Is in danger of, &c.* This term means, that he "is exposed to," or "condemned to," as in Matt. 26: 66. "He is *guilty of death*." So also in 1 Cor. 11: 27, the same word is, "*shall be guilty of the body and blood of the Lord*." And in Mark 14: 64, "condemned him to be *guilty of death*." James 2: 10. Heb. 2: 15. This language is equivalent to that in Matthew, where "neither in this world nor in the world to come," means *never, never*—"but is condemned to *eternal damnation*."

30. Their charging Christ with acting by Satanic influence, instead of by "the Spirit of God," (see Matt. 12: 28) was such a malicious reviling of the Holy Ghost as was beyond forgiveness. It confounded the source of all holy influence with Satan, the source of all evil.

§ 50. THE TRUE DISCIPLES OF CHRIST HIS NEAREST RELATIVES.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 46-50.	3. 31-35.	8. 19-21.	

31. *Sent unto him.* Why they sent unto him, is incidentally stated by Luke—"they could not come at him

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do^a the will of God, the same is my brother, and my sister, and mother.

^a Ja. 1.25. Jno. 2.17. ^b Matt. 13.1, &c. Lu. 8.4, &c.

for the press," or the crowd, which was very great.

34. *My brethren!* By this he meant to refer to his disciples there, as his true kinsmen and brethren. His manner is given by two Evangelists. "He looked round about on them," and "stretched forth his hands towards them." Matt.

35. *The will of God.* That is, what God pleases, or claims of us. To *do his will*, is to strive by all means to serve him, and to live daily according to the spirit of the Lord's prayer, "Thy will be done," &c. He has made known to us his will in the Scriptures. We are enabled to do it, only as we obtain his gracious aid. Without the Holy Spirit to renew and constrain us, none can do his commandments, because all are utterly depraved by nature, and disinclined to his service. Those who do his will are thus of course in the closest relation to him. They are his workmanship—united to him by faith—they cleave to him in love—and they have his indwelling, by the Spirit. How wonderful this condescending grace! His true disciples are his nearest relatives! The poorest beggar, like Lazarus, may be his brother—may be near to him as a mother! Nay, instead of *Mary*, his mother in the flesh, being worshipped as having such controlling influence with Christ in Heaven, (which is the mockery of

CHAPTER IV.

¶ **AND^b** he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables,^c and said unto them in his doctrine,

3 Harken:^d Behold, there went out a sower to sow:

^c Ps. 78.2. ver. 34. ^d ver. 9.23. ch. 1.16.

the Romish church,) any poor faithful disciple stands in the mother's place—can attain to the honor of being his nearest relative! Instead of paying divine honor to the Virgin Mary, as the Romanists do, let each strive to stand in this closest relationship, as his brother, sister, *mother!* Christ came in the flesh mainly for his great spiritual work, and his spiritual relatives are those who are nearest to his heart, here and hereafter. Strange, that in the face of such plain declarations, the Romish church should exalt his mother Mary above all creatures, and even pray to her, and worship her, as above our Lord himself!

CHAPTER IV.

§ 54. PARABLE OF THE SOWER.

Lake of Galilee—near Capernaum?

Matt.	Mark.	Luke.	John.
13. 1-23.	4. 1-25.	8. 4-18.	

2. *Parables.* See notes on Matt. 13: 3.

8. *Fruit that sprang up.* Here the seed was not only fruitful, but brought forth other seed that was so. Our Christian deeds may spring up and bring forth after us forever.

9. *Who hath ears, &c.* See notes on Matt. 13: 9.

10. *Alone.* Mark is thus particular.

11. *The mystery, &c.* See notes on Matt. 13: 11. ¶ *Them that are without.* Luke has it "*to others,*" that is, the

4 And it came to pass, as he sowed, some fell by the way-side, and the^a fowls of the air came and devoured it up.

5 And some fell on stony^b ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and^c because it had no root, it withered away.

7 And some fell among thorns;^d and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good^e ground, and did yield fruit^f that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And^g when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto^h you it is given to know the mystery of the kingdom of God: but unto them that are without,ⁱ all these things are done in parables:

12 That^k seeing they may see, and not perceive; and hearing they may hear, and not understand; lest

^a Ge. 15, 11. ^b Eze. 11, 19. 36, 26. ^c Ps. 1, 4. ^d Ja. 1, 11. ^e Jer. 4, 3. ^f He. 6, 7, 8. ^g Matt. 13, 10, &c. ^h Jer. 1, 9. ⁱ Col. 4, 5. ^j Th. 4, 12. ^k 1 Tim. 3, 7. ^l Isa. 6, 9. 10. ^m Jno. 12, 40. ⁿ Acts 28, 26, 27. ^o Rom. 11, 8.

unrenewed, that are not of the genuine discipleship. This was a phrase applied by the Jews to the heathen, and by the Apostles to unbelievers. 1 Cor. 5: 12, 13. Col. 4: 5.

12. See notes on Matt. 13: 13–15.

¶ *Lest at any time*, &c. This expresses, not the *object* of the divine method, but the *result* of their dull understanding, and of the judicial blindness to which they are given over.

13. *Know ye not*, &c. That is, do ye not understand the application of this

at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower¹ soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh^m immediately, and taketh awayⁿ the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root^o in themselves, and so endure but^p for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately^q they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the^r cares of this world, and the deceitfulness^s of riches, and the^t lusts of other things entering in, choke the word, and it becometh unfruitful.^u

¹ Isa. 32, 20. ¹ Pe. 1, 25. ^m 1 Pe. 5, 8. ⁿ Rev. 12, 9. ^o He. 2, 1. ^p Job 19, 28. ^q Job 26, 10. ^r 2 Tim. 1, 15. ^s Lu. 14, 18–20. ^t 1 Tim. 6, 9, 17. ^u 2 Tim. 4, 10. ^v Pr. 33, 5. ^w 1 Jno. 2, 16, 17. ^x Isa. 5, 2, 4.

parable? Observe the tender condescension of our Lord to the weak understanding and dull perception of his disciples—stooping to inquire if they have comprehended his teachings, and following after them to enlighten their minds and explain himself.

17. *Offended*. Takes a dislike—stumbles and turns aside.

19. *Other things*. Some things always remain unpossessed and longed for by the worldling. Only to the Christian there remaineth a rest.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit,^a some thirty-fold, some sixty, and some an hundred.

21 And he said unto them, Is a candle brought to be put under a^b bushel, or under a bed? and not to be set on a candlestick?

22 For^c there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

^a Rom. 7.4. Col. 1.10. 2 Pe. 1.8. ^b See on Matt. 5.15. ^c Ec. 12.14. Matt. 10.26. Lu. 12.2. 1 Cor. 4.5.

21, 22. These verses occur in Matthew, but in different connexions, and they are such as would naturally be spoken more than once. See Matt. 5: 15. 10: 26. 11: 15, &c. Here, and in Luke 18: 16, &c., the illustration is brought forward, 1st. To show that he teaches in parables, not to conceal but to explain to them—and that he is ever most ready to give explanation of his doctrines to all who seek it, and to lead them into all truth. He is the *True Light*, &c. And, 2ndly, To set before them their duty especially in the ministerial work—to *hold forth the word of life as light-bearers* in the world, (see Phil. 2: 16,) and to make known what they hear from him. See Luke 8: 18. *Bengel* makes the connexion to be thus: the earth covers the seed for a proper time, but ye ought at once to put forth the word which ye have heard. 22. This passage refers to the fuller manifestations which they were yet to expect as regards his kingdom, and that the mystery of grace hid from ages was intended to come abroad, and to be published to the world. 1 Cor. 4: 5. That, therefore, his *private* instructions to them were for most *public* use. See Col. 2: 3. This formula here employed is found also in other connexions, and with other bearings, (see Matt. 10: 26,) and is just such as would naturally be variously used and applied by our Lord. It is specially spoken against

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what^d ye hear: with^e what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from^f him shall be taken even that which he hath.

¶ 26 And he said, So^g is the kingdom of God, as

^d 1 Pe. 2.2. ^e Matt. 7.2. ^f Lu. 8.18. ^g Matt. 13.24.

hypocrisy—the leaven of the Pharisees.

23. *If any man*, &c. These considerations just urged make an additional call for their earnest attention.

24. *What ye hear*. Luke has it, “*how ye hear*.” Both are important, and parts of the idea. We are not to hear every thing from every quarter. We should not run after novelties and errors, like the Athenians. Acts 17: 21. Satan enters in at EAR-GATE. *Bunyan*. And when we hear the truth, we are to ponder it also. See to it what ye hear—discriminate—and give attention to the hearing of God’s truth—treasure it up, and employ it for good also to others. ¶ *With what measure*, &c. According to your improvement of what you receive, shall it be further dispensed to you; and as you shall be disposed to deal it out for good to others, so shall you profit by it yourselves, and get increase of knowledge. Diligence in Christ’s service is a sure method of gain and of growth in grace. This, therefore, is to incite and encourage, as well as to warn and rebuke us in our inquiries. ¶ *Unto you that hear*, to wit, *attentively*. Or, the meaning may be, More shall be demanded of you who hear—addition shall be made, i. e. of account—shall be “*laid on*,” as the term is. *Alford*.

25. *Which he hath*. Which he seemeth to have. See Luke.

if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should

spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; ^a first ^b the blade,

^a Ge. 1. 11, 12. ^b Ec. 3. 1, 11.

54½. THE PARABLE OF THE SECRET GROWTH OF THE SEED.

Matt.	Mark.	Luke.	John.
[4. 26-29.]			

In the "Synopsis of the Harmony," (see Notes on Matt.) this parable is placed as parallel with that of "the Tares," Matt. 13: 24-53. But it is plain, upon examination, that it is quite different, and teaches another doctrine with a different illustration of the kingdom. It was probably spoken in the same connexion. This is the only parable peculiar to Mark. Modern objectors would try to prove that this is intended for a report of the parable of the Tares, with the Tares left out by mistake! This shows the spirit of such critics, and how eager they are to seize upon anything which may be turned by them into a reflection upon the Scripture. This parable seems to be spoken mainly for the ministers of Christ who preach the word, or sow the seed. They are to know that the growth is secret, hidden from their view, having a law of development—not coming to fruit at once—therefore they are not to be impatient if they see no immediate result of their labors, but they are to have confidence in God. Instead of working and worrying always at the root—instead of digging always at first principles, or preaching always the mere elements, or the evidences—they are to consider that the seed will spring up as though the earth brought it forth of itself—that it does not live by their constant working at it and watching it. Nay, that this impatient meddling may so disturb the growth as to kill it. They must be content to leave the result with God, and go on at their further work of upbuilding—leaving the principles of the doctrine of Christ going on to perfection.

27. *Sleep and rise.* That is, having

sown the seed, he goes about his ordinary course of sleep at night, and rising to labor by day. ¶ *Knoweth not how.* As regeneration is a work of the Spirit, which, like the winds blowing, can not be traced, only in its secret workings, or except from its effects, so here in this secret growth of the seed. See John 3: 8. Stier says—"we know as little of the growing above ground, as of the growing under ground." So also the idea may be *he watcheth not how.*

28. This is the illustration. The earth to all appearance bringeth forth fruit of itself—the seed is cast in by the sower, and secretly it germinates, and while he is about other occupations it springs up. This, we know, does not exclude rain and sunshine, and human care. Nay, without them, the seed would rot and perish. But the growth is not dependent on the man to give life; there is a law of development, first the blade, then the ear, &c. And as the earth seems to bring forth, of herself, out of her own bosom, yet really by such divine influences as the rain and dew and sunshine—so here, in the work of grace, and with the secret development of the incorruptible seed of which we are born. 1 Peter 1: 23. This would direct us to the patient waiting upon God. (James 5 7.) And after the parable of the sower which might seem rather to discourage their effort, they are here taught the law of gracious development under God. They must plant and water, but God giveth the increase. 1 Cor. 3: 6. There are laws in grace as there are in nature, and as the seed grows by gradual processes, so we may expect ordinarily, and as the law of God's gracious kingdom, that good planting will be followed by corresponding fruit, and *that* without any life-giving power in the man who sows. ¶ *The earth—*

then the ear; after that, the full corn in the ear.

29 But when the fruit is ¹brought forth, immediately he ^aputteth in the sickle, because the harvest is come.

¶ 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It*^b is like a grain of mustard-seed, which, when it is sown in

¹ or, *ripe*. Job 5. 26. ^a Re. 14. 15. ^b Matt. 13. 31, 32. Lu. 13. 18, 19.

of herself. This means, of course, "the earth" *that is sown*, since it is folly to look for a harvest without seed. And also it means, the *earth—which God has made productive*—not the rock, where nothing grows. The term "*of itself*" excludes the human efficiency, and includes the mighty power of God. "Only when the seed comes forth 'of itself does it spring up,' and only this it is which proves it to be *seed*." *Stier*.

29. The fruit which is appropriate may in its time be reaped. He who has trusted his work to God, the life giver, and has worked in the Master's vineyard, looking to him to bring forward the good seed, he will have a work of reaping to do. "He who goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." "But," says *Stier*, "ye laborers in the kingdom, follow not along with your wagons as soon as you have sown a little, but give the ground time with the seed. Yet if you see the fruit then also *immediately* put in the sickle." The Lord here speaks not of the reapers, as in Matt. 13, for here the husbandmen themselves are the sickle bearers. There needs no angel yet, for it is not the harvest of the last day that is here meant.

§ 55. PARABLE OF THE MUSTARD SEED, &c.—*Near Capernaum.*

Mat.	Mark.	Luke.	John.
13. 31–53.	4. 30–34.		

30. The Rabbins commenced a dis-

the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater^c than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as^d they were able to hear *it*.

34 But without a parable spake

^c Pr. 4. 18. Is. 11. 9. Da. 2. 44. Mal. 1. 11. ^d Jno. 16. 12.

course by *questioning*, as here and in Luke 13: 18.

31. *Mustard-seed*. We found the tree growing to a great size on the fertile plain of Genesaret along the sea of Galilee.

32. This parable presents the kingdom of heaven in its outward progress, and as it would appear to the eye of man.

33. *The word*. The doctrine of his church, or *gospel kingdom*. ¶ *Able to hear it*. It was but gradually that they could receive the truth which was so opposite to their prejudices. He bore with them, and led them along step by step, as they could go. So the Great Teacher often leads weak disciples out of darkness into God's marvelous light. They have found their views gradually but greatly altered, during a long course of attention to divine things, till, looking back, they can hardly say where the night changed into morning.

34. *Without a parable*. That is, he adopted this method of illustration on this great subject, and by various similitudes he showed them what the kingdom was like. This only displays his forbearance and willingness to instruct. Yet he would be inquired of for all these things to explain them. None can understand savingly the simplest truth without divine power. And this he will give freely to all who seek it. ¶ *And when they were alone*. How beautifully we read here Christ's gentle,

he not unto them: and when they were alone, he expounded all things to his disciples.

¶ 35 And the same day, when even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship: and there were also with him other little ships.

37 And ^athere arose a great storm of wind, and the waves beat

^a Matt. 8. 23. Lu. 8. 22.

faithful teachings, following up illustration by explanation, and in most familiar, confidential ways, bringing the truth home to their retirement. So our Lord follows up the public ministrations of the Sabbath and sanctuary, by his own private and more complete explanations to us, '*when we are alone*;' and so he makes the closet of the Christian attractive and blessed. So the minister of Christ should visit his hearers.

§56. JESUS DIRECTS TO CROSS THE LAKE. TEMPEST STILLED.

Lake of Galilee.

Matt. 8. 18-27. | Mark. 4. 35-41. | Luke. 8. 22-25. | John.

35. *The same day.* That is, on which the parables were delivered. This express language fixes the time, though Matt. has the record in another order. ¶ *Even.* That is, at the *evening* of the day, he proposed to cross to the other side of the lake. Matthew explains (ch. 8: 18, &c.) that it was at seeing great multitudes about him, that he gave this order to cross over; and that this movement brought out a scribe who proposed to accompany him and to cast in his lot with him.

36. *As he was*—without any preparation. ¶ *Ships.* These were not great vessels, such as we call ships, but boats of small size, not very able to navigate this lake, (see vs. 37,) yet these vessels were of different sizes, as

into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, ^bcarest thou not that we perish?

39 And he arose and rebuked the wind, and said unto the sea, Peace, be still. And ^cthe wind ceased and there was a great calm.

40 And he said unto them, Why are ye so fearful? ^dhow is it that ye have no faith?

^b Ps. 10. 1. Is. 40. 27. La. 3. 8. ^c Ps. 89. 9. La. 3. 31, 32. ^d Ps. 46. 1, 2. Is. 43. 2.

some are termed "little ships," and seem to have parted company in the gale.

37. This lake of 16 or 18 miles in length by 5 or 6 average breadth, though so beautifully calm when we pitched our tents by its side at Tiberias, and passed along its borders by the plain of Genesaret, is liable to very sudden tempests, that work up its waters to the greatest violence.

38. *A pillow.* Rather *the* pillow—a part of the boat, and probably the seat used by the rowers at the stern, not a cushion, but of wood. ¶ *Carest thou not.* This expresses the most urgent entreaty. Bengel remarks that God is not angry at the very importunate suppliants. Luke reads "Lord save us—we perish." So Martha earnestly said, "Carest thou not that my sister hath left me to serve alone?" &c. "There is no unmannerliness in our strife for the greatest share in his presence and benediction."—*Bishop Hall.*

39. As to the miracle here, see notes on Matt. 8: 26. ¶ *Peace*—be silent—hush! Our Lord here addressed the disturbed elements. They have become irregular and angry and warring by the fall. And he here shows how perfect order and harmony and peace even in the natural elements, can be restored by him.

40. *No faith.* None, at least, compared with what they should have had,

41 And they feared ^a exceedingly, and said one to another, What manner of man is this, that even the wind and the sea ^b obey him?

CHAPTER V.

¶ **A**ND ^c they came over unto the other side of the sea, into the country of the Gadarenes.

^a Jno 1. 18, 16. ^b Job 38. 11. ^c Matt. 8. 28, &c. Lu. 8. 26, &c.

and none such as was required. "O ye of little faith." *Matt.* A full faith in Christ should have led them to trust him confidently and fully in all danger—whereas they seemed to have doubted him in their alarm. "What time I am afraid, I will trust in thee." Although of little faith in so far as they feared to perish with the slumbering Saviour, yet they were believing, inasmuch as they looked for their deliverance to the Lord. And not to put even this small measure of faith to shame, our Redeemer wrought this miracle, and produced a great calm.

41. *Obey him.* His mandate was, *Peace, be still.* v. 39. This expressed his authority and power, as not another's but his own and of himself; and so the people understood it. "The wind and the sea obey him," is their testimony. Could this be any other than God? His disciples wrought miracles in his name—he, in his own strength.

CHAPTER V.

§ 57. THE TWO DEMONIACS OF GADARA.
S. E. coast of the Lake of Galilee.

^{Matt.} 28-34. | ^{Mark.} 5. 1-21. | ^{Luke.} 8. 26-40. | ^{John.}

1. *The Gadarenes.* Matthew has it "the country of the Gergesenes." These are different names for the same region or district, from the different chief towns, Gergesa and Gadara, after which it might naturally be called. "The country of the Gadarenes" is a very general designation. It was on the east coast of the sea of Tiberias, whose greatest length is only 15 or 18 miles. Josephus speaks of Gadara as

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling ^d among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and

^d Is. 65. 4.

the capital of Perea. It was one of the ten cities of Decapolis. It was about seven miles from Tiberias, which lies at the S. W. corner of the Lake. We need only say that the rugged cliffs which rise abruptly from the eastern shore of the Lake, strongly answer to the description of "*a steep place*," v. 13, while the rocks themselves, in all that wild region of country, are yet the abodes of men, sometimes of families, dwelling in the old tombs cut in their sides, like the vaults in the hill-sides of our cemeteries: v. 5—"in the mountains and in the tombs." The Lake lies in a deep basin, walled on the east by such rocky cliffs, and on the west by hills descending with more gradual slope to the shore. We came to it over a beautiful and cultivated mountain, in a short day's travel from Nazareth by Mt. Tabor. The lake, so calm and sacred, on whose borders the multitudes were fed, and on whose shores and bosom the Saviour did so many wonderful works, broke upon us suddenly and with all its charms, as we walked the summit that overhangs Tiberias. Not a boat was to be seen where the fishermen apostles cast their nets—not a ripple disturbed the water. All was peace and stillness, as though the Master had just spoken the divine command, "Peace, be still."

2. *Was come out of the ship.* That is, when he landed. ¶ *With an unclean spirit.* That is, one possessed with a devil. The doctrine everywhere taught in the Scripture of a personal existence called Satan, the Devil, and of other evil spirits, is denied by some; but partly because men are unwilling to

the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped ^a him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most

^a Ps. 72.9.

acknowledge even to themselves how they are under the power of the evil world. These demons were addressed by our Lord as personal existences, and as distinct from the person whom they possessed—were ordered to come out of them, &c. We see special reasons why they should have been allowed such power on earth in the time of our Lord. It was a period of gross wickedness, and the hour and power of darkness was come. The whole world of devils was in battle against our Lord, and he was working a victory, not only for that time, but for all time—not only for himself, but for us. He was not only to spoil principalities and powers, but to *make a show of them openly*. We can not say, but evil spirits may again be allowed to possess men in some remarkable manifestations. Matthew speaks of *two* on this occasion. Mark speaks only of one who was the more prominent, and whose case he intends to record more particularly. ¶ *Tombs*. Throughout the East we saw, especially in rocky districts, such chambers cut in the rock for tombs. We passed them often in the high hill-sides. Some of the tombs in the valley of Jehoshaphat at Jerusalem are such. And our Lord's sepulchre was "hewn out of a rock," in the garden of Joseph. These tombs have often several rooms. An agricultural colony from this country have their dwelling in such tombs at this

high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come ^b out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: ^cfor we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there, night

^b Acts 16.18. ^c He. 2.14. 1 Jno. 3.8. ^c Matt. 12.45.

time, in Wady Farrah or Valley of Joy, 2 hours N. E. of Jerusalem. See notes on Matt. 8: 28. He had his haunts among these caves or vaults. They were sometimes built with porches. These would afford such a fit retreat.

3-5. This sublime history shows us both the fearfulness of Satan's work among men, and the blessedness of Christ's work in man's redemption. The particulars here given by Mark are not found in Matt: but Luke gives them (ch. 8: 29) in a way to intimate that our Lord, out of sympathy with such a distressed creature, commanded the devils to come out. And what wonder? for the language is even like that which describes Christ's own conflict with Satan,—"*he was driven of the devil into the wilderness.*" Luke 8: 29. See Fig. ch. 16: 5.

9. *Legion*. This was an acknowledgment obtained for the multitude to show the power of Christ.

10. *Out of the country*. This is probably explained by Luke's record, (ch. 8: 31,) that he would not command them to go out into "*the deep*," or the *abyss*, out of their permitted abode on earth. This is, of course, not the lake or sea that is meant, but their expected perdition, to which they begged not to be sent. Thus they acknowledged him as having power to destroy them; and as their final judge. See Jude 6: 2. Peter 2: 4. This is also explained by the language in Matt. 8: 29. See

unto the mountains, a great herd of swine^a feeding.

12 And all the devils besought^b him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave^c them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine

^a Le. 11.7 ^b Ge. 14.8. ^b Job 1.10,12. 2.5,6.
^c He. 13.7. 1 Pe. 3.22.

fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had^d the legion, sitting, and clothed, and in his right mind: and they were afraid.^e

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart^f out of their coasts.

18 And when he was come into

^d Isa. 49.25. Col. 1.13. ^e Job. 13.11. Ps. 14.5. 2 Tim. 1.7. ^f Job 21.14. Lu. 5.8. Acts 16.39.

Notes. The personality of the man and of the demons is constantly interchanged.

11. *Herd of swine.* The fact of such a herd being there, when the keeping of swine was contrary to the law of Moses, may be accounted for from the fact that Gadara was a Grecian city, as testified by Josephus. Antiq. xvii. 11, 4.

12. This they asked naturally enough, from their love of uncleanliness, as well as to gratify their *destructive* passion. Not unlikely, too, they aimed thus, maliciously, to give occasion for the public rejection of Christ. v. 17. *Observe.* How human nature can be so debased and beastly as to be like that of brutes: so that devils regard the swine's nature as the next best dwelling place to such a heart.

13. Matt. has the simple and sublime reply, *Go!* This leave implies that it was not time for their final judgment. Matt. 8: 19. He would show how the spirits are subject to his word. If he cast them out of a man to go into swine, what grace! Who shall complain that the swine are lost? All such must show how lightly they value the soul, when they make swine to be of more account. Christ would show that two thousand swine are nothing in comparison with one soul. When devils go into swinish natures, they go

into their own *chosen* place.—God permits sin in the world. He does not originate it, and is not the author of it. ¶ *Ran violently.* Their madness comes from the devils entering into them. Stier remarks that many fly from this history as though the devils had entered into them, and plunged them into the sea of unbelief.

15. *Sitting.* Instead of prowling about and raving. *Peace* had been spoken to his wretched spirit. This is explained by Luke's account—that "*he ware no clothes.*" ¶ *Clothed, &c.* Thus Mark's account implies what Luke records. Religion brings civilization. Luke has it, "*sitting at the feet of Jesus,*" which was in accordance with an oriental custom—pupils sitting at the feet of their masters—as Paul at Gamaliel's, (Acts 22: 3,) indicating reverence and docility. The meaning here is that the demoniac became at once an humble disciple, instead of being a raving madman as before. What supreme power has Christ over men, and over devils!

18. *The devil prayed him.* This was a most conclusive proof of the wondrous transformation. Every soul that is truly delivered from Satan's bondage desires to be with Christ. Phil. 1: 23.

19. *Suffered him not.* Not that Christ would refuse his offer of discipleship, but we can follow Christ without being

the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and ^atell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

^aPs. 66.16. Is. 33.19.

with him in the flesh or in glory. He had other work for him to do than to attend him in his journey. We may have our favorite fields and projects, but we should always be willing to go where Christ orders us, and do the work he bids us. ¶ *To thy friends.* His presence among them as a restored man would have a most powerful effect with those who had known him as a possessed demoniac. In these circumstances, the most good was to be done by him at home among his friends. Converts from open, public sin should specially testify among their wicked companions, and show in their own familiar circles at home an example of true conversion: and every christian has a most important duty to do among his own kindred, and before his household. The light is to be set in the candlestick to give light to all that are in the house. Family religion is too often neglected for the out-door work, or for the continued round of public service. Every true convert will proclaim the love of Christ by showing in his conduct, precepts, and life, how great things God hath done for him. Christ commanded the man to tell this, for he was little known in Perea.

20. *Decapolis.* A district East of the Jordan, or mostly so, including *ten cities*,

¶ 22 And, behold,^b there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point^c of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue^d of blood twelve years,

26 And had suffered many things

^bMatt. 9.18, &c. Lu. 8.41, &c. ^cPs. 107.18. ^dLe. 15.19, &c.

as the name signifies, near the sea of Galilee. Among these was this Gadara.

21. *The other side.* That is, of the Sea of Galilee—he came over to the west side.

§ 59. RAISING OF JAIRUS' DAUGHTER.
WOMAN WITH A BLOODY FLUX,
Capernaum.

Matt.	Mark.	Luke.	John.
9. 18-26.	5. 22-43.	8. 41-56.	

22. And as he was just landed, and was met by the throng and was yet nigh unto the sea, this "ruler," or ruling elder of the synagogue, mentioned here by name "Jairus," came to him. He may be one of those spoken of in Luke 7: 3. There were several of these rulers or elders in every synagogue. Acts 13: 15.

23. *My little daughter.* We see the tender affection of the father even in these words. Luke tells us that she was an only daughter, 12 years of age. Every parent and child can see how hard it must have been to have this *only* child, of so interesting an age, lying at the point of death, or dying, and as he thought most likely, dead already.

26. Mark gives these particulars not recorded by Matthew.

of many physicians, and had spent all that she had, and was nothing ^a bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched ^a his garment :

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up ; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue^b had gone out of him, turned him about in the press, and said, Who touched my clothes ?

31 And his disciples said unto

a Job 13.4. Ps. 108.12. Jer. 30.12,13. b 2 Ki. 13.21. Matt. 14.36. Acts 5.15. 19.12.

27. *In the press.* In the *crowd*. Whoever comes to Christ must come in the press—amidst hindrances. They must make their way through a crowd of cares, temptations, fears, it may be—but in this, their earnestness and perseverance can be shown.

28. *For she said.* This was her conviction. She had long had conviction of her necessity. Now she had a conviction of Christ's sufficiency, and of the way to Christ. What faith is here—that even his garment must have virtue in it. Whoever seeks Christ will not despise his word, his ordinances, or the least of his people.

29. *Straightway.* So prompt was the cure. Our Lord will meet a prompt faith by a prompt deliverance. ¶ *She felt.* How perfectly satisfactory is this sense of healing. What a change, after twelve long years of constant illness, never knowing the sweets of health, to feel a full and instant recovery ! Healed !

30. *Virtue.* The word means *power*, and is the same word that is often translated “mighty work,” “miracle,” &c. This shows that the miraculous power of healing was inherent in Christ, and not derived from another.

him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told ^c him all the truth.

34 And he said unto her, Daughter, thy faith^d hath made thee whole : go ^e in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house*, *certain* which said, Thy daughter is dead : ^f why troublest thou the Master any further ?

c Lu. 6.19. d Ps. 30.2. e ch. 10.52. Acts 14.9. f Jno. 5.25. 11.25.

The disciples derived their power from him, and wrought miracles in his name. ¶ *Who touched, &c.* The object of this question was, to draw out the timid faith of the woman, and to make the case public enough to show the miracle.

33. *Knowing what was done in her.* A sense of her cure brought her forward, to testify to and for Christ. So always, the sense of pardon and acceptance will lead the trembling believer to full confession and to an open testimony for Christ. It will embolden the timid to speak of the gospel even before crowds. She feared and trembled from that overcoming sense of unworthiness, which Christ at once addressed in such encouraging language. v. 34. Besides, she was afraid of the law—for she had ventured (against the Levitical law) to come near another while she was legally unclean. See Numbers 5 : 2, 3.

34. *Thy faith, &c.* Her faith had touched the hem of Christ's garment, and that contact with him had drawn the healing power for her cure. Faith saves, not as the *cause*, but as the *instrument* or *means*. “Ye are saved by grace—THROUGH faith.” By faith, we

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only^a believe.

37 And he suffered no man to follow him, save^b Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.^c

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by

^a 1 Sam. 1.17. 20.42. 2 Ki. 5.19. ^b Jno. 5.25. 11.25.
^c 2 Ch. 20.20. Jno. 11.40.

receive and rest upon Christ alone for salvation as he is offered to us in the gospel.

35-37. Matthew does not mention this message—Luke does.

35. *Trouble not.* The term implies, Weary not the Master with the tedious way.

36. *Only believe.* That is, in Christ's ability and willingness to do this recovering work.

38. Matthew mentions that the "minstrels," or hired mourners, to whom also Mark here refers, were already there for the funeral—a fact which showed that she was admitted to be dead. ¶ *Not dead.* So in the case of Lazarus, (John 11:11,) our Lord spoke of the death with reference to his power over it, in bringing life again. He would thus show his redeeming work, "to abolish death." In his hands it was only as a sleep, so easily could he raise her up.

39. See notes on Matt. 9:24.

the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.^d

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged^e them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

¶ AND he went out from thence, and came into his own country; and his disciples follow him.

2 And^f when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From^g whence hath this man

^d ch. 9.2. 14.33. ^e Jno. 11.11-13. ^f Acts 9.40. ^g Matt. 8.4. 12.16-18. ch. 3.12. Lu. 5.14.

41. *Talitha-cumi.* These words are in the Syriac or Syro-Chaldaic language, which was commonly spoken at that time in Palestine. The term is one of endearment.

43. *To give her meat.* This was to show by her eating that she was alive as before, and restored to the natural modes of life.

CHAPTER VI.

§ 61. JESUS AGAIN AT NAZARETH—AND AGAIN REJECTED.

Matt.	Mark.	Luke.	John.
13. 54-58.	6. 1-6.		

1. *From thence.* That is, from Capernaum, where he had been. ¶ *His own country,*—Nazareth. This we found about a day's journey, or from ten to twelve hours distant.

2. *The synagogue.* We visited the building which passes for this synagogue. A modern wall has been erected along the street. Passing through the gateway of this, we entered a plain

these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James^a and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended^b at him.

4 But Jesus said unto them,^c A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

5 And^d he could there do no mighty work, save that he laid his

^a Gal. 1.19. ^b Matt. 11.6. ^c Matt. 13.57. Jno. 4.44.
^d Ge. 19.22. ch. 9.23.

room, 28 by 35 feet, with vaulted roof, and two windows with arched heads on one side. An old greybearded priest was sitting at the door. In the centre, standing at a homely post, the top of which served as a desk, two native boys were jabbering Arabic, alternately, from a prayer-book, at the top of their voice—ending the sentences with a severe inflection. Standing over them, with spectacles in hand, and leaning on the short post or reading desk, was an old Doctor, occasionally muttering as if joining in the service, and looking upon the open MSS. which were in black and red letters. In high chairs against one wall, sat two greybearded priests, and on the other side, near to the altar, sat another, as if engaged also in the service. Presently they commenced chanting, with responses in which the boys and doctors took part. ¶ *The sabbath-day.* That is, the seventh day, or Jewish sabbath, on which occasion they were to be found in their synagogues.

3. *Carpenter*—as having actually worked at the trade. We visited a small empty building which is pointed out as the workshop of Joseph. A rude shrine indicates that it is used

hand upon a few sick folk, and healed *them*.

¶ 6 And he marvelled^e because of their unbelief. And^f he went round about the villages, teaching.

7 And^g he called unto *him* the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no^h money in *their* purse:

9 But *be* shodⁱ with sandals;ⁱ and not put on two coats.

^e Isa. 59.16. Jer. 2.11. ^f Matt. 9.35. Lu. 13.22. Acts 10.38. ^g Matt. 10.1, &c. ch. 3.13, &c. Lu. 9.1, &c. 10.3, &c. ^h The word signifies a piece of brass money, in value somewhat less than a farthing, Matt. 10.9, but here it is taken in general for money: Lu. 9.3. ⁱ Ep. 6.15. ^j Acts 12.8.

at the present time for a chapel. It would seem that Joseph was dead, and that Jesus was working at the trade for the support of his widowed mother. We have few hints of his private life at Nazareth, but everything shows that he was a regular member of the synagogue and a faithful son of Mary.

4. *A prophet*, &c. This was a common proverb, that Christ applied to his case; showing that he was rejected on these natural principles: not because they had not evidence in his works, but because they had prejudice against his lowly origin among men.

5. See notes on Matt. 13: 58. ¶ *No mighty work*, &c. For the reason hinted at in v. 4—their unbelief.

¶ 62. THIRD CIRCUIT IN GALILEE.—THE TWELVE INSTRUCTED AND SENT FORTH.

Matt.	Mark.	Luke.	John.
9. 35-38.	6. 6-13.	9. 1-6.	
10. 1-42.			
11. 1.			

The Twelve had been chosen before (¶ 40) and set apart. Here they are sent forth.

7. *Gave them power.* This showed his divinity, and that he had power in

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake^a off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom¹ and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.^b

13 And they cast out many^c devils, and anointed with oil^d many that were sick, and healed them.

^a Ne. 5.13. Acts 13.51. 1or. ^b Lu. 24.47. Acts 2.38, 3.19. ^c Lu. 10.17. ^d Ja. 5.14.

himself to give to others. He could not have been merely a commissioned servant of God. He must have been God himself.

8. *No scrip*, &c. This was a knapsack for provision. They were thus restricted to a suit of clothing and provision for short use—because they were not to make a long journey—nor were they to seek independence, but to look for support to those among whom they went.

9. *Sandals*. This agrees with Matt. They were to wear them, but not to carry any extra. See Fig. Lu. 3:16.

11. See notes on Matthew 10:14.

13. *Anointed with oil*, &c. Calvin understands this anointing as a visible token of spiritual grace, by which the healing that was administered by them was declared to proceed from the secret power of God: as, under the law, oil was used to represent the grace of the Spirit. The absurdity of attempting to make this a perpetual ordinance in the church, appears from the fact, that the gift of healing was not given as a perpetual grant, nor the Apostolic order as perpetual—but both for the temporary purpose of founding the gospel church. For instances of such symbolic use of outward applica-

¶ 14 And^e king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others^f said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

¶ 17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his

^e Matt. 14.1, &c. Lu. 9.7, &c. ^f Matt. 16.14. ch. 8.28.

tions, see 2 Kings 5:14. Mark 8:23. John 9:6, &c. In James 5:14, the elders of the church were directed to pray and anoint the sick with oil in the name of the Lord, to show that the healing could come from God alone. Bengel, however, thinks that the oil is named as a common means of cure, for it was much used at the East for the sick, as by the Good Samaritan. This is nothing like the Popish practice of "*extreme unction*," for that is the superstitious anointing of a dying person—where it is meant as a sacrament, and not as a cure. There is no warrant in God's word for any such practice, nor is there any hint of such a sacrament. It is an awful imposture of a false church.

‡ 63. HEROD HOLDS JESUS TO BE JOHN THE BAPTIST—(§ 24—vss. 17–21.)—*Galilee? Perea.*

Matt.	Mark.	Luke.	John.
14. 1–12.	6. 14–29.	9. 7–9.	

14. *King*. He was tetrarch—here called, king. ¶ *Mighty works*. Rather, "the mighty works," of which he had heard—that is, the miracles, the powers, are exerted in him.

15. *As one of the prophets*. That is, resembling one of the prophets of for-

brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful^a for thee to have thy brother's wife.

19 Therefore Herodias had¹ a quarrel against him, and would have killed him; but she could not.

20 For Herod feared^b John, knowing that he was a just man and an holy, and observed² him; and when he heard him, he did

^a Le. 18.16. 1 or, *an inward grudge*. ^b Ex. 11.3. Eze. 2.5-7. 2 or, *kept him, or saved him*.

mer times. It should read, "that he is a prophet as one of the prophets"—not greater.

16. It is supposed that Herod was a Sadducee, and thus a disbeliever in the resurrection. If so, his conscience prevailed above his theories. This alarm was no superstition, nor system of doctrine, but the scorpion sting of his own soul. His sin *found him out*, and exposed his guilt by these very strugglings of remorse. Men may well be afraid of this punishment, which so foreruns the torture of the undying worm in hell.

18. Herodias was sister to Herod, and to his brother Philip. These three had the same father, but different mothers. To accomplish the wicked object of Herod, he divorced his own wife, and Herodias divorced her husband, which last was especially scandalous in the eye of the Jews. Besides, Herod then married his own brother's wife, which was *adultery*: and she was also his own sister, a child of the same father, which was *incest*.

19. See notes on Matthew 14:8. ¶ *Therefore*. Because John had so pronounced. ¶ *Had a quarrel*. Or rather, as the term is, had a grudge against him.

20. *Observed him*. Herod observed John. The term means, respected him—held him in consideration. Some read, *Saved him*, i. e. from Herodias. ¶ *Did many things*. This describes his outward courtesy. He did many things

many things, and heard him gladly.

¶ 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,^d and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever

c Ge. 40.20. d Isa. 3.16.

—only not the great thing. He did not break off his sinful conduct. Men will often treat the truth and its ministers with civility, up to the point where they are reproved by it, and feel that it addresses themselves as guilty men. But the great defect, as with Herod, is that they receive it only so far as it does not aim at themselves nor seem to condemn their conduct.

21. *Convenient day*. Opportune, for her purpose—as though contrived by her. ¶ *Lords*. Magnates, chief men, or noblemen. ¶ *High captains*. Principal military officers. ¶ *Chief estates*. That is, men of chief consequence for wealth or station.

22. The Jews disliked such celebrations, and this was one of the heathen customs which the Herodian family had adopted from the Romans. *Dancing girls* are a class who are accustomed to entertain persons at the East. Our ladies were invited to see one perform in Cairo. She was decked with silks and velvets, the long hair ornamented with jewelry, and the dance was a strange wriggling of the body, with singing through the nose, and with thumb pieces for a tinkling music. She was a married woman, and the fee was \$5.00. No gentlemen are allowed to witness these performances, since the reforms brought in by Mohammed Ali.

23. This shows the reckless and profane character of Herod. He was notoriously vile, and was at length

thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever^a thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, the head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head^b of John the Baptist.

26 And the king was exceeding

^a Est. 5.3, 6. 7.2. ^b Ps. 37.12, 14.

banished by Caligula to Spain, and died in exile. ¶ *Unto the half*, &c. A form of oath, expressing the length to which he would go.

25. *By and by*. This does not mean shortly, or soon, but *forthwith*, *now*, *immediately*. This daughter's name was Salome.

26. *The king was very sorry*. That is, to find the result of his rash oath, and the serious way in which he had entangled himself: and he was troubled lest, putting John to death on so slight a ground, he might not satisfy the people. So surely, sin brings misery. His rash, proud word, committed him to foulest deeds, and these brought remorse of conscience. *One word* of wickedness may involve a man in misery for this life and the next. How the perjured man may sorrow over his falsity, through long years of punishment. And how often rash promises lead to deeds of darkness and woe, that a life-long agony of mind cannot expiate or relieve.

27. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:15. ¶ *An executioner*. The term is *speculator*—a Latin word, signifying a sentinel, or a soldier of the guard. Mark wrote at Rome. How it is that such a military officer was sent, does

sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an¹ executioner, and commanded his head to be brought; and he went, and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they^c came and took up his corpse, and laid it in a tomb.

¹ or, one of his guard. ^c Acts 8.2.

not appear from Mark's narrative, but is fully explained by Josephus. In his account of the death of John the Baptist, he tells us that Herod was on his march to invade the territory of Aretas, when he imprisoned John in the fortress of Machaerus, adjoining the country of Aretas, and also when he ordered his death. This Aretas was king of Arabia Petrea. Herod had married his daughter, but she, from ill-treatment, had fled to her father. This undesigned coincidence between Mark's narrative and the fuller account of Josephus, goes to establish its truth. At Samaria, in a crypt of a ruined church, the degraded people pretended to show us the tomb of John the Baptist.

29. *His disciples*. That is, John's. See Notes on Matthew (Observations) for the lessons here taught. (1) How depraved is human nature, if even the gentler sex, even woman, even a girl, can be so wicked. (2) How frolicsome companies will lead to rash promises and deeds. (3) How revenge will prompt to violence. (4) How false honor will lead to bloody murder! (5) Conscience will torment the sinner in this life. (6) How ministerial faithfulness may expect to suffer from the debased and vile—as all ages have proved and exemplified.

¶ 30 And ^a the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out,

^a Lu. 9.10.

¶ 64. THE TWELVE RETURN, AND JESUS RETIRES WITH THEM ACROSS THE LAKE. FIVE THOUSAND FED.—*Capernaum—E. coast.*

Matt.	Mark.	Luke.	John.
14. 13-21.	6. 30-44.	9. 10-17.	6. 1-14.

31. *Many coming and going.* John's narrative incidentally accounts to us for this great throng of travelers, coming and departing; for he states that "the passover was nigh at hand." 6:4. This also shows us how our Lord's withdrawing for awhile would relieve him of the crowd, as they would naturally go on towards Jerusalem. These undesigned coincidences show the truth of the narratives—and the independent character of the testimonies which the Evangelists give. See *Blunt, on the Veracity*, sect. 1:13. As we were in the neighborhood of Jerusalem on the week preceding the Passover, we saw groups of people flocking up to the holy city for the feasts. Though these were chiefly of the Greek and Romish church, going up to keep Passion Week and Easter, we saw the mode of traveling illustrated. People were in bands of one or two hundred, some on mules, some on foot, often with banners, and

saw much people, and was moved with compassion toward them, because ^b they were as sheep not having a shepherd: and he began to teach them many things.

35 And ^c when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time ^d is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall ^d we go and buy two hundred ¹ pennyworth of bread, and give them to eat?

^b 1 Ki. 22.17. ^c Matt. 14.15, &c. Lu. 9.12, &c. Jno. 6.5, &c. ^d Nu. 11.13, 22. 2 Ki. 4.43. ¹ See on Matt. 18.28.

children so small as to be fastened to the backs of the animals, and carrying provisions for the way in their sacks. We saw these bands stop at holy places, as at Bethlehem, perform some religious service, and pass on: and so they were coming and going, as one band would follow another, and press forward.

33. *Afoot.* Rather, by land, as distinguished from v. 32, "by ship."

34. *Came out.* Either from his private retirement, whither he went (32), or from the boat. If the latter, it would be, "when he disembarked." John intimates that he had reached his place of retirement before the multitudes came up. 6:3-7. But Mark declares that the crowd *out-went* the ship's company. They may have traveled more rapidly, but as they "follow," not knowing where our Lord would land, he saw them *come up*, afterwards. So Luke says, "he received them."

35. *And now, much of the day having past.* Matthew has it, "It being evening." Luke reads, "When the day began to decline."

37. *Two hundred pennyworth.* This

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And^a he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed,^b and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And^c they did all eat, and were filled.

^a Matt. 15.35. ch. 8.5. ^b 1 Sam. 9.13. Matt. 26.26. Lu. 24.30. ^c De. 8.3.

was a quantity proposed by them. But Philip declared (John 6:7) that this would not be sufficient. The term translated *penny* is the Roman *denarius*, equal to about a shilling, which would make the amount \$25.00.

40. *Ranks*. The term means, originally, square plots, like garden beds. ¶ *By hundreds and fifties*. In groups, platoons, or squares. The terms would indicate several detached companies in bands of a hundred and of fifty, for convenient distribution of the meal. Luke has it, "by fifties," one hundred in front and fifty deep.

41. *To set before them*. "That they might distribute to them."

43. There remained more than twelve times the amount which they had at first.

44. See the concluding observations on Matt. 14: 13-21. This miracle, like the most of our Lord's, was a *redemptive* act. It displayed his power not only, but his power and grace in a certain direction, viz. restoring the ruins of the fall. It hinted therefore of his redeeming office-work, and of the great results. *Want* is a fruit of the fall. His work aims at a restoration of the original plenty, and a redemption from

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

¶ 45 And^d straightway he constrained his disciples to get into the ship, and to go to the other side before unto¹ Bethsaida, while he sent away the people.

46 And when he had sent them away, he^e departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

^d Matt. 14.22, &c. Jno. 6.17, &c. 1 or, *over against Bethsaida*. ^e Matt. 6.6. ch. 1.35. Lu. 6.12.

all the fruits of the curse, in his kingdom. Elisha had wrought such a miracle on a smaller scale. 2 Kings 4: 42-44. Though the Jews often carried provisions on such journeys, they would naturally have been through with it by this detention. The actual necessity was confessed.

¶ 65. JESUS WALKS UPON THE WATER. *Lake of Galilee. Gennesaret.*

Matt.	Mark.	Luke.	John.
14. 22-36.	6. 45-56.	8. 22-25.	6. 15-21.

45. *Bethsaida*. See Map. The city of Andrew and Peter, James and John, on the west of the Lake. The miracle just narrated, was performed at Bethsaida, (Julias,) on the east side of the Lake. No traces of this Bethsaida, which was denounced by our Lord with Chorazin, can now be found. The shore is wholly desolate.

46. Having bid them farewell—as the term is. ¶ *To pray*. Christ was a real man, as well as real God. He needed to pray, because he was a man and had trials, and knew that he was going forward to death. Besides, in prayer he communed with his father, and poured forth his desires. This teaches us to pray, and to practice *secret* prayer.

48 And he saw them toiling^a in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed^b by them.

49 But when they saw him^c walking upon the sea, they^d supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it^e is I; be not afraid.

51 And he went up unto them into the ship; and^f the wind ceased; and they were sore amazed in themselves beyond measure, and wondered.

^a Jno. 1.13. ^b Lu. 24.28. ^c Job 8.9. ^d Lu. 24.37. ^e Isa. 43.2. ^f Ps. 93.3,4.

48. *In rowing.* The term means rather in tossing, or driving. ¶ *Walked upon the sea.* By the laws of nature, he would have sunk in this attempt to walk upon the water. Thus he proved himself the Lord of nature. ¶ *He would have passed by them.* Was about passing beyond them, the better to show himself to them. Compare Luke 24: 28.

50. After his salutation, Matt. records the zealous attempt of Peter to walk out to the Master on the water. It is omitted by Mark, perhaps indicating that he wrote his Gospel narrative from Peter's report or preaching, and on this account omitted to record an incident in which Peter was so conspicuous. ¶ *It is I.* Literally, I am I.

52. It is here charged upon them that they did not consider that exertion of omnipotence which had just before provided them with food: nor did they conclude that this same power could provide in this new difficulty. They asked, as Israel of old, "Can God sur-

52 For they considered not *the miracle* of the loaves: for their heart^g was hardened.

53 And^h when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 Andⁱ ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch,^k if it were but the border^l of his garment: and as many as touched^l him were made whole.

^g Isa. 63.17. ^h Matt. 14.34. ⁱ Matt. 4.24. ch. 2.1-3. ^k Matt. 9.20. ch. 5.27,28. Acts 19.12. ^l Nu. 15.38,39. 1 or, it.

nish a table in the wilderness. We are so slow to take the full benefit of God's gracious dealings. We do not rely upon him for all things. "Trust in him at all times." ¶ *They considered not.* That is, in its evidence of his power over the natural world. ¶ *Their heart was hardened.* Hence they were dull of perception. The darkness of the understanding belongs to our fallen estate. Eph. 1: 18. "The natural man discerneth not the things of the spirit of God."

53. *Into.* Rather to that part of the Lake "*off Gennesaret*," as they had not yet landed.

54. They knew him for he had been there before.

55. *Carry about.* This implies that occasionally they could not be sure of the place where he was, and had to carry the sick in pursuit of him.

56. "That they might *even touch*." ¶ *The border of his garment.* Only his divine power could give healing virtue to the touch of his apparel. So the

CHAPTER VII.

¶ **T**HEN^a came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with¹ defiled (that is to say, unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands² oft, eat not, holding the tradition^b of the elders.

4 And *when they come* from the market, except they wash,^c they eat not. And many other things there be, which they have received to hold, *as* the washing of

^a Matt. 15.1, &c. 1 or, *common*. 2 or, *diligently*: Gr. with the fist—up to the elbow: Theophylact. ^b Gal. 1.14. Col. 2.8, 22, 23. ^c Job 9.30, 31.

diseased woman (Matt. 9: 20, Mark 5: 27) touched the hem of his garment in the confidence of being made whole. It was the touch of faith, and not the garment itself that secured the effect. See notes on Matt. 10: 20. This healing virtue imparted to Christ's raiment has been perverted by the superstitious, in attributing healing or saving properties to pretended relics; as *the coat of our Lord*, which papists have pretended to show for miraculous uses! mainly to get money from the credulous, or to work upon the superstitious for church power.

PART V.

From our Lord's third Passover until his final departure from Galilee, at the Festival of Tabernacles.

Time, six months.

CHAPTER VII.

¶ 67. OUR LORD JUSTIFIES HIS DISCIPLES FOR EATING WITH UNWASHED HANDS.—*Capernaum.*

Matt.	Mark.	Luke.	John.
15. 4-20.	7. 1-23.		

It would seem that our Lord did not

cups, and³ pots, brazen vessels, and of⁴ tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias^d prophesied of you hypocrites, as it is written, This people honoreth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For^e laying aside the commandment of God, ye hold the tradition of men, *as* the washing

³ Sextarius is about a pint and a half. ⁴ or, *beds*. ^d Isa. 29.12. ^e Isa. 1.12.

go up to Jerusalem at this Passover; and not until the feast of Tabernacles, because the Jews sought to kill him, and would have done so.

2. *Defiled*. Literally, *common* or *unclean*, i. e. ritually, though otherwise clean.

3. *All the Jews*. This language is like that of one *not a Jew*. Mark certainly wrote for Gentiles, and some think he was himself a Gentile—a *Roman*. See Introduction. ¶ *Oft*. The term means *fist*—doubled fist—and so, by a free rendering, *zealously* or *diligently*. And almost all the translations of this term amount to this idea. ¶ *Holding*. Holding fast.

4. *Wash*. If they are not washed, i. e. in this way, ceremonially, and as to the hands. ¶ *Tables*. This is the term for the couches (triclinia) on which they reclined at meals. The baptising here could *not* have been by immersion, and we infer that there was a lawful baptism in some other mode. The sprinkling or pouring or washing, was baptism. The vessels used were the water pots spoken of in John 2: 6.

8. *First* they subordinated God's com-

of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well¹ ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour^a thy father and thy mother; and, Who-so^b curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*,^c that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand:^d

15 There is nothing from without a man that, entering into him,

can defile him: but the things which come out of him, those are they that defile the man.

16 If^e any man have ears to hear, let him hear.

17 And^f when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* can not defile him;

19 Because it entereth not into his heart, but^g into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For^h from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,² wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

¹ Or, *frustrate*: v. 13. ^a Ex. 20.12. De. 5.16. ^b Ex. 21.17. Le. 20.9. Pr. 20.20. ^c Matt. 15.9. 23.18. ^d Pr. 8.5. Isa. 6.9. Acts 8.30.

^e Matt. 11.15. ^f Matt. 15.15, &c. ^g 1 Cor. 6.13. ^h Ge. 6.5. Ps. 14.1, 3, 53. 1.3. Jer. 17.9. ² *covetousnesses, wickednesses*.

mand to human tradition. *Then*, they rejected the commandment in order to keep those traditions. v. 9. So the Romanists have come to put their own traditions above God's word, and then, to forbid God's word to the people—even sometimes on pain of death.

9. *Full well*. This may mean either *truly* (v. 6) or *refinedly*—that is *by their glosses*, smoothing it over.

11. *Corban*. See Notes on Matthew.

12. *And ye suffer him*. This is the consequence of their false constructions of duty. They prevent all keeping of God's law. The fifth commandment, "which is the first commandment with promise," is the foundation of all good society. And whatever hinders chil-

dren from being kind and obedient to their parents does indeed violate and set aside God's law, and breaks up the whole structure of society. Family order is at the bottom of all good order in the world: and all such theories as would tend to disregard the family relation, are to be opposed as destructive to the best interests of mankind.

19. *Because*. The *eating* is a *bodily* thing, and does not go to the *soul*, but into the *belly*. Hence outward bodily rites can not cure the soul. ¶ *Purging*. This is physically true, the portion carried off being, by its removal, the purger of the meat—as in passing, the nourishment is separated, and the *rest* is cast out.

23 All these things come from within, and defile the man.

¶ 24 And^a from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but ^bhe could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a¹ Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for^c it is not meet to take the children's

^a Matt. 15.21,&c. ^b ch. 2.1. ¹ or, *Gentile*: Isa. 49.12. ^c Matt. 7.6. 10.5,6.

bread and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet^d the dogs under the table eat of the children's crumbs.

29 And he said unto her, For^e this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone^f out, and her daughter laid upon the bed.

¶ 31 And^g again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis.

32 And they bring him unto one that was deaf, and had an imped-

^d Rom. 15.8,9. Ep. 2.12-14. ^e Isa. 66.2. ^f 1 Jno. 3.8. ^g Matt. 15.29,&c.

23. The whole teaching of this passage is plain—that men are depraved by nature, and that all manner of sin comes *from within*. Matt. "*forth from the heart*." The unrenewed heart is a fountain of corruption. And if so, there is no help but in the renewal of man's moral nature, and divine power is needed for this. Outward purifyings are therefore a vain reliance.

‡ 68. THE DAUGHTER OF A SYROPHENICIAN WOMAN IS HEALED.—*Region of Tyre and Sidon.*

Matt.	Mark.	Luke.	John.
15. 21-28.	7. 24-30.		

See full explanation in Notes on Matthew.

24. *Hid*. He would avoid the Pharisees.

26. *Syrophenician*. These were distinguished from other Phenicians, as the Carthaginians. This country lay between Syria and Phenicia. Mark designates the woman by the country where she dwelt. Mark calls her "a woman of Canaan," because of the people to whom she belonged. This indicates the heathen nativity. Mark also calls her "a Greek," that is, a Gentile or pagan. The heathens had for a long

time been called Greek, because the heathen with whom the Jews came in contact were mostly such, or used the Greek language.

27. *First*. The Jews were first to have the offer, yet this was not to exclude any true suppliant, as here. ¶ *Dogs*. Little dogs.

28. *Truth, Lord*; or grant that it is so, for even the dogs, &c.

30. *Laid*. i. e. instead of being tossed or torn with the demon.

‡ 69. A DEAF AND DUMB MAN HEALED, AND FOUR THOUSAND FED.

The Decapolis.

Matt.	Mark.	Luke.	John.
15. 29-39.	7. 31-37.		
	8. 1-9.		

31. *From the coasts*. It does not appear that our Lord actually crossed the border into the heathen country, but was in the vicinity, or region. And now from these coasts or confines he departed through the midst of the region of Decapolis. ¶ *Decapolis*. Probably he crossed the Jordan and came round to the Lake.

32. *One that was deaf*. This case is given by Mark in detail. Matthew has

iment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and^a he spit, and touched his tongue;

34 And^b looking up to heaven,^c he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And^d straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the

^a ch. 8.23. Jno. 9.6. ^b ch. 6.41. Jno. 11.41. 17.1. ^c Jno. 11.33,38. ^d Isa. 35.5,6. Matt. 11.5.

given a more general account of his miraculous works here, without singling out any one instance. ¶ *An impediment*, &c. This phrase is the rendering of a single word, which means speaking with difficulty, tongue-tied. v. 35. ¶ *To put his hand upon him*. He had been known to use this method, though no such external act was requisite. Christ would commonly honor the plan of working by means even when he evidently exerted miraculous power. Yet he would show that the power resided in himself, and as *incarnate in our flesh*. The Romish Church has mocked our Lord by using the *spitile* in certain religious ceremonies. He takes nothing from any one else, but with the moisture of his own mouth upon his finger, touches the man's tongue.

34. *Sighed*. Or, groaned in sympathy and earnest emotion. "He took our infirmities and bare our sicknesses, both in life and death." ¶ *Ephphatha*. This word is in the Syro-Chaldaic language which our Lord used in addressing the man, and Mark gives the word as he spake it.

35 *The string of his tongue*. The ligament: cord. This expresses the nature of the impediment, and instead of resorting, as man would do, to a surgical operation, he spits and touches

more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished,^e saying, He hath done all things well: he maketh^f both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

¶ **I**N those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion^h on the

^e Ps. 139.14. Acts 14.11. ^f Ex. 4.10,11. ^g Matt. 15.32, &c. ^h Ps. 145. 8.15. He. 5.2.

the tongue! Another mighty miracle of its kind, yet as distinct from the one of demoniacal possession. ¶ *Spake plain*. That is, *distinctly*, which shows that the man was not dumb, but had such an obstruction or impediment as is described. The spiritual meaning that lies in this miracle is clear to all.

37. Their exclamation is rather from common astonishment than from living, saving faith. They were amazed at his wondrous works. The work was likened to that of the original creation. Gen. 1:31. Luther remarks, that our loving Lord has seen what damage and mischief is done through tongues and ears. Stier says that the charge to them, in v. 36, to tell no man, must have included the healed man himself, that *he* should not publish it abroad, as he would be so likely to do. Observe that "scarcely is the power of speech given to him, but he is ordered to be silent: in order that he might learn, or at least, we through him, that the right hearing consists in obeying—that the right use of the unbound tongue shall consist only in a free-will *binding* of the same to obedience."

CHAPTER VIII.

1-10. For an explanation of this feeding the Four Thousand, see Matt. 15: 32-38, *notes*.

multitude, because they have now been with me three days, and have nothing to eat:

3 And ^f I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From ^a whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

a ch. 6.36,37,&c.

8. *That was left, seven baskets.* We see that, as in the previous miracle of this kind, there must have been an actual addition to the amount of food. They had only seven loaves at the outset. They have *seven baskets* of fragments left, after the four thousand were fed.

9. *Four thousand.* Matthew adds, "besides women and children." There is every evidence that Mark could not have copied from Matthew. He varies in *word*, constantly, but not in *meaning*.

§70. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN.—*Near Magdala.*

Matt.	Mark.	Luke.	John.
16. 1-4.	8. 10-12.		

10. *The parts of Dalmanutha.* Matthew has it "*the coasts of Magdala*," which is the same; for these towns were in the same district, and he came into the *parts* or *coasts*, that is, the confines or vicinity of these places. Compare note ch. 5: 1. Magdala is about three miles from Tiberias, on the edge of Gennesaret. It is a small cluster of

7 And they had a few small fishes: and he ^b blessed and commanded to set them also before *them*.

8 So they did eat, and ^c were filled: and ^d they took up of the broken *meat* that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

¶ 10 And straightway ^e he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And ^f the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Ver-

b Matt. 14.19. *c* Ps. 107.5,6. 145.16. *d* 1 Kl. 17.14-16. 2 Kl. 4.2-7. 42-44. *e* Matt. 15.39. *f* Matt. 12.33. 16.1,&c. Jno. 6.30.

huts on the W. shore, and is now called Majdel. We saw but here and there a living being in the town of Mary of Magdala, or 'Magdalene.' That it was on the W. coast, is plain from his taking ship to pass from Decapolis on the East to these quarters.

11. *Tempting.* Putting him to the test.

12. *Sighed deeply in his spirit.* This expresses his intense emotion. He was so affected at their hardness and wickedness. ¶ *A sign.* Some visible attestation of his claims. He had given them sufficient proofs. They would not be persuaded though one rose from the dead. ¶ *No sign.* Literally: "*If there shall be given.*" A form of strong abjuration from the Hebrew, as "If they shall enter into my rest." Heb. 3: 11.

§71. THE DISCIPLES CAUTIONED AGAINST THE LEAVEN OF THE PHARISEES.—*N. E. Coast of the Lake.*

Matt.	Mark.	Luke.	John.
16. 5-12.	8. 13-21.		

13. *The other side.* That is, of the

ily I say unto you, There shall no sign be given unto this generation.

¶ 13 And he left them, and, entering into the ship again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware ^a of the leaven^b of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ^c ye not yet, neither understand?

a Pr. 19.27. Lu. 12.1. b Ex 12.20. Le. 2.11. 1 Cor. 5.6-8. c ch. 6.52.

Lake; recrossing now to the parts from which he had just come, on the N. E. coast.

14. *One loaf.* Mark adds this important clause which Matthew has not given us, showing that they had neglected to make any special provision, and that they were quite without any supply.

15. *The leaven.* The insidious errors of the Pharisees, &c. of which the *beginnings* should be avoided. ¶ *The leaven of Herod.* Matthew has it "*of the Sadducees.*" But it is inferred from several passages that Herod was a Sadducee in doctrine. Besides his political creed and pretensions were opposed to Christ, and his court was irreligious. This was meant to caution them against all these forms of error and sin. Besides, *hypocrisy* was included: as they tempted him and insincerely asked a sign. Herod, too, was "that fox." Luke 13: 31.

17, 18. Matthew has it, "O ye of little faith," which is quite equivalent.

19. *When I brake, &c.* Matthew gives the same idea a construction which explains the sense. "Do ye not

have ye your^d heart yet hardened? 18 Having^e eyes, see ye not? and having ears, hear ye not? and do ye not^f remember?

19 When I brake the five^g loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven^h among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

¶ 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touchⁱ him.

23 And he took the blind man by the hand, and led him out of

d ch. 3.5. 16.14. e Isa. 44.18. f 2 Pe. 1.12. g ch. 6.38, 44. Matt. 14.17-21. Lu. 9.12-17. Jno. 6.5-13. h v. 1-9. Matt. 34-38. i Matt. 8.3,15.

understand, neither remember?" He called these miracles to their mind, because they had so plainly and recently exhibited to them his almighty power, as able to provide for their wants. Yet for thinking of their having no supply of bread, they could not understand his teachings about doctrine and duty. ¶ *Baskets full.* "The fullness of how many baskets took ye up?" The term "basket" in vs. 19 and 20 is different in the Greek. The latter is such an one as Paul was let down in at Damascus. Acts 9: 25. Greswell supposes that it was a kind of crib, used also to sleep in during a stay in the desert. The name is from a word meaning *woven*.

¶ 72. A BLIND MAN HEALED.—*Bethsaida, (Julias.)* vs. 22-26 only.

This is one of the three or four passages not found in Matthew at all.

22. *Bethsaida.* This was the Bethsaida on the N. East side of the lake, called *Julias* for distinction. See Map. This was not the Bethsaida where most of his mighty works were done.

the town: and when he had spit^a on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said,^b I see men, as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw^c every man clearly.

26 And he sent him away to his house, saying, Neither go into the

^a ch. 7.33. ^b Ju. 9.36. Isa. 29.18. 1 Cor. 13.11,12.
^c Pr. 4.18. Isa. 32.3. 1 Pe. 2.9.

23. *Led him out of the town.* This was partly to be aside from the crowd, and no doubt to avoid any public agitation (see v. 26); partly, perhaps, because the people had already seen his miracles and disbelieved, and partly to exercise the blind man in this formality of being led, as teaching, *by an outward sign*, both Christ's superiority and the need of humility and docility. He would separate him also to his own method of cure, so that they who brought him should be convinced of the miracle, and should have no praise. Stier says, that it was also to give him his first sight under the clear, open sky of heaven. ¶ *Spit on his eyes.* Christ chose again to employ an external sign, partly to do honor to the use of means, though it was no help to him, partly to encourage this man's faith by the sense of *touch*, as he could not *see*, and partly to express by a symbol his prerogative of working how, where, and whereby he pleaseth. Here, also, it is something from himself that he employs: and his divinity shines through the veil of his flesh.

24. Christ chose to make the cure gradual in this case, so that, at first, the blind man saw men so indistinctly that they seemed to him like trees, only that they moved. This indicates that he had not been blind from his birth, as he knew the *appearance* of trees.

25. That our Lord so gradually led the man into full light, shows us the

town, nor tell *it* to any in the town.

¶ 27 And^d Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John^e the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But

^d Matt. 16.13,&c. Lu. 9.18,&c. ^e Matt. 14.2.

waiting wisdom and condescension with which he will thus treat the spiritually blind. When, therefore, he puts to us the question, if *we see aught*, let us not proudly or precipitately answer with the broad *Yes*, but like this man, let us *look up!* Stier. ¶ *Made him look up.* The terms here, as the connexion shows, mean rather he made him to *see again*.

26. *To his house, &c.* Naturally, he might have gone blazing the cure abroad. But our Lord, for several reasons, would have him *go home*, and make it known. So with the demoniac from among the tombs. Every converted man has a great work to do in his own domestic circle. There religion begins. *Religion in families* is a most eminent means of spreading the gospel. The Church of Christ has been perpetuated by a godly house.

¶ 73. PETER AND THE OTHERS AGAIN
PROFESS THEIR FAITH IN CHRIST.

Cesarea Philippi.

futt.	Mark.	Luke.	John.
1b. 13-20.	8. 27-30.	9. 18-21.	

This town had its name as *Philip's Cesarea*, from the tetrarch Herod-Philip, (not the husband of Herodias,) in whose territory it lay. It is thus distinguished from Cesarea on the coast near Joppa. It is a retired spot, encircled by the mountains of Lebanon.

27. *By the way.* Matthew has it, "When he came into the *coasts*," or vicinity of the place. Luke further tells us that it was "as he was alone praying," or praying in private, his

whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

¶ 31 And he began to teach them, that the Son of man must suffer many things; and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again.

32 And he spake that saying openly. And Peter took him and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked^b Peter, saying, Get thee behind me,^c Satan; for thou sa-

^a Jno. 1.41-49. 6.69. 11.27. Acts 8.37. 1 Jno. 5.1. ^b Re. 3.19. ^c 1 Cor. 5.5.

disciples came to him, and he asked them.

29. *Thou art the Christ.* Matthew adds to this, "the Son of the living God," while Luke gives it summarily, "the Christ of God."

30. See especially notes on Matt. 16:20. Matthew gives also our Lord's reply and promise, which Mark omits.

¶ 74. OUR LORD FORETELLS HIS OWN

DEATH AND RESURRECTION.

Matt.	Mark.	Luke.	John.
16. 21-28.	8. 31-38.	9. 22-27.	
	9. 1.		

See notes on Matt. 16:21-28. See also on Luke 9:22-27.

31. *Rejected.* The word means, contemptuously rejected. ¶ *After three days.* Matthew has it "the third day," which explains, since parts of the first and third days were reckoned for two days. Compare Deut. 14:28 with 26:12, and 1 Sam. 20:12 with 5:19, and Matt. 26:2 with 27:63, 64. It was the practice among the Jews in their reckoning, to count a part of the day as though it had been the whole. 1 Kings 20:29. Esther 4:16.

32. *Openly.* That is, positively and

vourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his disciples also, he said unto them, Whosoever^d will come after me, let him deny himself, and take up his cross, and follow me.

35 For^e whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever,^f therefore, shall be ashamed of me, and of my

^d Matt. 10.38. 16.24. Lu. 9.23. 14.27. Tit. 2.12. ^e Est. 4.14. Matt. 10.39. 16.25. Lu. 9.24. 17.33. Jno. 12.25. 2 Ti. 2.11. 4.6, 8. Re. 2.10. 7.14-18. ^f Lu. 12.9. 2 Ti. 1.8.

plainly to the disciples. ¶ Matthew's narrative gives us some insight of Peter's impulse in this matter. "Lord, this shall not be unto thee." So one Evangelist supplies, confirms, and elucidates another.

33. *Savour'est.* Thou mindest.

34. *Called the people unto him with his disciples.* Matthew speaks only of the disciples, but our Lord would publish this rule of his kingdom to all, and Mark adds this record, that he called the people also. Yet some modern critics would make this to be a contradiction between the Evangelists! ¶ *Will come.* The Greek reads, whosoever wishes, or is willing to come. So in v. 35.

35-37. These words are found almost the same in Matthew 16:25, 26—which see (notes.) ¶ *Shall save it.* This explains the language of Matt. *Shall find it.*

38. This verse is not found in Matthew's narrative but in Luke's, (see ch. 9:26) though it is abundantly implied. ¶ *Ashamed of me.* That is, reluctant to acknowledge me before men. Elsewhere this same sentiment is so expressed. "Whoso shall confess me

words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death,

a Matt. 16. 28. Lu. 9. 27. b Jno. 8. 52. He. 2. 9.

before men," &c. Luke 12-8. Reference is made chiefly to his lowly circumstances and to the opposition of chief men, which so much discouraged an acknowledgment of him as the Christ, the Son of God. "Flesh and blood" would always incline to deny his Divine claims because of his lowly origin as a man. See Matt. 16: 17. ¶ *And of my words.* That is, of my doctrines and claims. ¶ *This adulterous and sinful generation.* The term *adulterous* was commonly used by the prophets to denote the crime of Israel in departing from their covenant God. See Malachi 2: 11, &c. It was in this sense especially that the Jewish nation was here called adulterous—that they had broken covenant with their God. So the phrase, "an evil and adulterous generation." Matt. 12: 39. ¶ *Cometh in the glory of his Father.* See notes on Matt. 26: 54. The reference is here to his final coming in judgment. Christ will then be ashamed of, or refuse to confess, such as have here refused to confess or profess him before men. In the day of "the manifestation of the sons of God," (Rom. 8,) he will not own them as his adopted ones.

CHAPTER IX.

1. *The kingdom of God.* Matthew has it, "The Son of man coming in his kingdom." This seems to refer particularly to the Transfiguration of Christ, which was just about to take place, in which he should be displayed to their view in something of his true spiritual dignity and heavenly glory, and this should show to them the

till they have seen the kingdom of God come with power.

¶ 2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white^d as snow; so

c Matt. 17. 1, &c. Lu. 9. 28, &c. d Dan. 7. 9. Matt. 28. 3.

nature of his kingdom, and in this event, by the Divine attestation which he should have, this kingdom could be said to "come with power." So we find Peter referring to this scene, as so important to their faith. 2 Pet. 1: 16, 17. He calls it his majesty, his honor and glory, of which they were eye witnesses.

275. THE TRANSFIGURATION. OUR LORD'S SUBSEQUENT DISCOURSE WITH THE THREE DISCIPLES.

Region of Cesarea Philippi.

Matt.	Mark.	Luke.	John.
17. 1-13.	9. 2-13.	9. 28-36.	

This account of the Transfiguration is found fully explained in the notes on Matthew 17: 1-13. See also notes on Luke 9: 28-36. The mountain to which they had come may have been any one of those around the sea of Tiberias, as that where he fed the multitudes. Most have thought it to be Mt. Tabor, which is less than two days distance from Cesarea Philippi.

2. *After six days.* That is, after six whole days had elapsed,—but including the parts of two days (one at each end of the reckoning) would make "about an eight days," as Luke has it. For example, between Monday and Monday, would be *six whole days*—yet with both these Mondays reckoned or parts of the two it would be "about an eight days." See notes on Matthew 16: 28.

4. *Talking with Jesus.* Luke tells us what they conversed about. "His decease (or *exodus*. literally) he should accomplish at Jerusalem." ch. 9: 31.

as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here:^a and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not^b what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This^c is my beloved Son; hear^d him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

^a Ps. 93.2. 84.10. ^b Dan. 10.15. Rev. 1.17. ^c Ps. 2.7. Matt. 3.17. 2Pe. 1.17. ^d De. 18.15.

They were the heads of the law and the prophets, testifying to Christ.

5. Luke adds that this was after the disciples had waked from sleep and as Moses and Elias departed. ch. 9: 32, 33.

7. *Hear him.* He was now pointed out before Moses and Elias, as greater than all. They were but his servants, and all were to hear him, above all, as the one to whom they all gave witness.

9, 10. He would here hint to them of his own resurrection as about to be opened and confirmed to them by this event. They knew not, as yet, what the rising from the dead should mean. But when he should have risen, then they would the better understand the doctrine of the resurrection and more fully believe in his rising. Calvin holds that in the Transfiguration, our Lord meant to show that he had power

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

11 And they asked him, saying, Why say the scribes that Elias^f must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written^g of the Son of man, that he must suffer many things, and be^h set at nought.

13 But I say unto you, Thatⁱ Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

¶ 14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed; and running to *him*, saluted him.

^e Acts 17.18. ^f Mal. 4.2. ^g Ps. 22. Isa. 53. Dan. 9.26. Zec. 13.7. ^h Ps. 74.22. Lu. 23.11. Ph. 2.7. ⁱ Matt. 11.14. Lu. 1.17.

in himself to take his glory, had he willed it, and that, hence, he gave himself *willingly* to suffer.

§ 76. THE HEALING OF A DEMONIAK, &c.
Region of Cesarea Philippi.

Matt.	Mark.	Luke.	John.
17. 14-21.	9. 14-29.	9. 37-43.	

This account of the dumb demoniak healed in the region of Cesarea Philippi, is found more briefly in Matthew and Luke. See notes.

14. The Scribes were probably now charging the Master with the same inability as the disciples: and they had set upon these more severely, while the Lord and the three chosen ones were absent.

15. *Greatly amazed.* From the strong term here used, expressing the profoundest awe, it has been inferred that his face yet shone, in part, with the

16 And he asked the scribes, What question ye¹ with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb^a spirit:

18 And wheresoever he taketh him, he teareth² him; and he foameth,^b and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless^c generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

¹ or, among yourselves. ^a Matt. 12.22. Lu. 11.14. 2 Cor. dasheth him. ^b Jude 13. ^c De. 13.20. Ps. 78.8. He. 3.10.

glory which had just sat upon him. See Ex. 34: 29, 30. 2 Cor. 3: 17, 18. That glory of Moses' face terrified, this of Christ attracted.

17. It was not until the day after the transfiguration, that they came down from the Mount. See Luke 9: 37. ¶ *Master*. Matthew has it *Lord*. The term *Master* would intimate, perhaps, that this man was a disciple.

18. What a contrast between the open heaven, with the glorified visitors, on the Mount, and the misery, strife, and unbelief below! ¶ *My son*. Luke tells us that it was an *only son*.

19. The first word of our Lord, here, is that of rebuke: *How long?* The second is that of mercy: *Bring him!* "In wrath remember mercy." The rebuke applied to the scribes and the multitude. The father also, and the disciples, were involved.

20-25. Mark here gives a particular account of the Saviour's interview with the father, and of the father's faith.

20. *Straightway*. Satan's power is set at work by Christ's appearance. He has great wrath, for his time is short. *Trench*.

21. *Of a child*. From infancy, or very early life. This question will make the cure more confessed.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child:^d

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If^e thou canst believe, all things are possible to him that believeth.

^d Job 5.7. Ps. 51.5. ^e 2 Ch. 20.20. Matt. 17.20. ch. 11.23. Lu. 17.6. Jno. 11.40. He. 11.6.

22. *If thou canst*. This would seem a very low grade of faith. But his coming to Christ with the poor, wretched son, whose case he makes his own, shows some confidence, or some hope. That faith will prevail, however weak, which brings us to Christ for salvation, even though at first we can only say, "Lord, I believe, help thou mine unbelief." v. 24.

23. *Said unto him*, (*that*, Gr.) that ordinary saying of his. ¶ *If thou canst believe*. This seems to refer to the father's challenge (v. 22,) and throws the challenge back upon his faith. It means to call for *faith* before the act, and on the promise. It means to say that he will not work a cure to answer the challenge, but to answer the faith, however weak. The father felt this to the very heart, and answered with tears. The father's faith is tested, and upon this the child is to be healed. So the baptismal ordinance regards the child in and through the parent, and so we are included in the first Adam, and in the second by the great salvation for believers. ¶ *All things are possible*, &c. That is, the promises are abundant to the believer, and *all sufficient*. Besides, the *faith of miracles*, or the *faith* requisite for the miracu-

24 And straightway the father of the child cried out, and said with tears, ^a Lord, I believe, help ^b thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.*

26 And *the spirit* cried, and rent^c him sore, and came out of him: and he was as one dead; insomuch that many said, *He is dead.*

27 But Jesus took him by the ^d hand, and lifted him up; and he arose.

^a Ps. 126.5. ^b He. 12.2. ^c Re. 12.12. ^d Isa. 41.13.

lous interposition of Christ, could appropriate his omnipotence.

24. *Help, &c.* This acknowledged the weakness of his faith. He had a degree of belief, yet he felt conscious of its scantiness and feebleness. So every beginner in divine things is sensible of not feeling right, of not having conviction *enough*, or faith *enough*, and some think they must wait till they get better. They struggle and delay to hope in Christ, until they can have more acceptable feelings. He had some faith. He felt that he had not enough. He wished for more. But instead of waiting for it, and keeping away from Christ until he should get it elsewhere, he comes forward to the only true helper, and *prays for more faith*, "Lord I believe, *help thou mine unbelief.*"

25. *I charge thee.* He would show his own power in contrast with the impotency of the disciples. See notes on Matthew. ¶ *Enter no more.* This is the greatest mercy, not only to *drive out*, but to *keep out* Satan.

29. *This kind.* This implies that there are different *kinds* of evil spirits, (see Matt. 12:45,) of which this was among the worst. And this remark of our Lord was rather for their *after* direction than for the present, as they could not fast while he was with them.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but ^e by prayer and fasting.

¶ 30 And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

^e Ep. 6.18. ^f 1 Cor. 9.27.

ch. 2:19. *Alford.* While we can fast and pray, God will command for us, and Satan cannot prevail against us. *Bp. Hall.*

§77. JESUS AGAIN FORETELLS HIS OWN DEATH AND RESURRECTION.—*Galilee.* See §74.

Matt.	Mark.	Luke.	John.
17. 22-23.	9. 30-32.	9. 43-45.	

He so repeatedly and expressly foretells his death, that when it should come to pass, they might not think it was unexpected to him, or against his plan. John 13:19.

30. *Departed.* Passed along, that is, by the lake and the Jordan. ¶ *Galilee.* See map in notes on Matthew. ¶ *He would not, &c.* This was in keeping with his general plan to avoid noise and special publication of his pretensions, as yet.

31. *Is delivered.* Is to be delivered.

32. *Were afraid to ask him.* Matthew adds, "they were exceeding sorry."

§79. THE DISCIPLES CONTEND WHO SHALL BE GREATEST.—*Capernaum.*

Matt.	Mark.	Luke.	John.
18. 1-35.	9. 33-50.	9. 46-50.	

33. It was at this coming to Capernaum that the payment of the temple tax was due. See Matt. 17:24-27. *It*

32 But they understood not that saying, and were afraid to ask^a him.

¶ 33 And^b he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them,

^a Jno. 16. 19. ^b Matt. 18. 1, &c. Lu. 9. 46, &c. 22. 34, &c.

was half a shekel, or about two shillings and sixpence. It was not the same as the tribute to Cæsar, ch. 12: 14. Here the term is *the didrachma*, or

If^c any man desire to be first, *the same* shall be last of all, and servant of all.

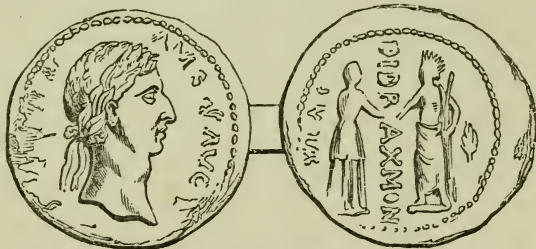
36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever^d shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw^e one casting

^c Matt. 20. 26, 27. ch. 10. 43. ^d Lu. 9. 48. ^e Nu. 11. 26-28.

double drachm, which was the Græco-Roman coin in which the tax was paid in our Lord's time. Yet the coin could not go into the treasury, but had to be



changed for Jewish money, on account of the heads and figures on it, which were deemed idolatrous. This was the business of the "money changers" in the temple: ch. 11: 15. No one was forced to pay this tax; but he who neglected or refused it, was considered an unfaithful Jew, or one not religious. The coin which Peter took from the fish's mouth was a "*stater*,"—equal to four drachmas.

34-37. If our Lord had any such thought as to make Peter the greatest of the Apostles; or if the doctrine of the Papacy is true, that there was to be an infallible head of the church on earth, and that Peter was such, and that the Pope is such as the successor of Peter; why did not our Lord so declare at this time, and thus settle the

dispute? How certainly, when they "contended which of them should be the greatest," would he have declared to them this doctrine of Peter's primacy, if he had any such doctrine to teach. But he denies it, by his answer.

38. *One.* A certain one. This man was possibly a disciple of John the Baptist, who had not yet outwardly joined himself to Jesus, but wrought in his name. ¶ *Because, &c.* The idea is, If the receiving of any one, even of a little child, in thy name, be the receiving of thee, were we doing right when we forbade one who used thy name, but did not follow us? (*Alford and Stier.*) "Let them note this, who tie down all grace to a canonical succession." *Bengel.* This man actually did what the very Apostles themselves

out devils in thy name, and he followeth not us : and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not : for there ^a is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For ^b he that is not against us, is on our part.

41 For ^c whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

^a 1 Cor. 12.3. ^b Matt. 12.30. ^c Matt. 10.42. 25.40.

were specially appointed to do: and he did even more than the Apostles here, (v. 28,) and the Lord, so far from prohibiting, encourages him. See Numbers 11 : 26-29. ¶ *Lightly*. Readily, easily. He will not easily find it in him to speak evil of me, (1 Cor. 12:3): for example, to ascribe my work to Beelzebub. This is the strong probability, and this therefore is to be presumed in your judgment of such—that he will not abuse the name which he has so used; and hence, till you see something wrong, you are to judge favorably. This verse and the next convey a great doctrine of Christian toleration and charity. It is a caution to men, how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of the church. See Phil. 1 : 16-18. *Alford*.

40. This refers to outward conformity, and is not inconsistent with Matt. 12:30, which relates to inward unity of purpose. All those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. "O, that all Christians would remember this." *Alford*.

41. "Even the *smallest* service done in my name shall not be unrewarded—

42 And whosoever shall offend ^d one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And ^e if thy hand offend ^f thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched;

44 Where ^g their worm dieth not, and the fire is not quenched.

45 And if thy foot offend ^h thee,

^d Matt. 18.6. Lu. 17.1,2. ^e De. 13.6. Matt. 5.29. 1 or, *cause thee to offend*; and so vs. 45 and 47. ^f Isa. 66.24. Re. 14.11. ^g See ver. 43.

much more, so great an one as that of casting out devils should not be prohibited." How pointedly, for all time, our Lord here rebukes that boast of apostolicity—apostolical church—apostolical succession—which cuts men off from hope because they are not in their pale—"because they follow not us." How directly this language of our Lord condemns the Pope, who talks of "us," and claims that out of his Romish church there is no salvation! "By their fruits ye shall know them," &c. "Where a devil is cast out, there is the Spirit of God." Matt. 12: 27, 28. Our Saviour declares the true doctrine, (John 10: 16,) that he has sheep which are of different *folds*, which he will bring in, "and THERE SHALL BE ONE FLOCK ποιμνῆ: (not 'one fold,' which would be another thing,) and ONE SHEPHERD."

42. *Shall offend one*, &c. The manner in which our Lord passed from speaking of little children, to speak of the disciples, is here narrated by Mark—throwing light thus upon the other Evangelists. ¶ *Little ones that believe in me*. This seems to refer to the disciples who are such as the little child. The receiving, or taking into fellowship, seems to refer to such; though if such a child be honored in any way *for Christ's sake*, the act shall not lose its reward, nor shall even the gift of a

cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye¹ offend thee, pluck it out: it is better for thee

1 See ver. 43.

cup of cold water to a disciple be passed by. This discourse on Christian fellowship would seem to have been called forth, by their rebuking the man who wrought miracles but was not of their company. The fruit of his labor and this divine attestation of his work, entitled him to respect. No man so honored, and empowered as a worker of miracles, could easily be found taking stand against Christ. v. 39. This passage does not favor a schismatic disposition in any, but it teaches us, that where we find, in any visible pale, those who honor Christ and are honored by him in their work, we are to receive them in our hearts as Christians.

44. *Their worm dieth not.* This language would readily be understood by the Jews as very expressive. *Gehenna*, or the Valley of Hinnom, with all its offcast carcases, eaten of worms, and burnt with fire, was the familiar figure for eternal punishment. And nothing so awful on earth for the comparison. There is an allusion to Isa. 66:24. An undying worm gnawing upon all that remains of a man, and the burning fire, quenchless as eternity, will always express with all the power of language, the infinite torture of the lost, *forever*. This phrase is *thrice repeated* here, and it is itself a double expression of the awful idea. How can it be denied, then, or doubted. Suppose these tortures literal or not, no one will pretend to conceive the reality. And if in such like terms, the endless punishment of the wicked be not taught, neither is the endless happiness of the righteous, nor the endless existence of

to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire;

48 Where their worm dieth not, and the fire^a is not quenched.

49 For every one shall be salted with fire, and every sacrifice^b shall be salted with salt.

a ver. 44.46. Lu. 16.24. b Le. 2.13. Eze. 43.24.

God. "Everlasting," "forever," "unquenchable,"—these are the terms.

49. Considering the main scope of the passage, which is to enjoin denials of the flesh and spirit, and considering the use of the terms in the following verse, we must think that this refers chiefly to the tribulation to be encountered, and the trials to be undergone, by Christians who had just been enjoined to part with a hand, or an eye, rather than sin and be lost. The passage in its general sense may be like that in 1 Cor. 3:13. "The fire shall try every man's work of what sort it is." So the word is a fire (Jer. 23:29,) and so also is the Holy Ghost. Matt. 3:11. But every Christian may expect special "fiery trials," as opposition of men, difficult circumstances for religious living, severe temptations of Satan, discouragement in his work, sore affliction, searching tests of principles: to part with hand or eye. And this trial shall *salt*, or season every Christian. Heb. 12:6-8. The trial of their faith shall be more worth while than the trial of perishing gold. For it shall be found unto praise and honor and glory. 1 Pe. 1:7. Tribulations shall be sprinkled upon Christians as a *preservative*. Rev. 7:13, 14, &c. This sense is confirmed by the ritual sense of *salt*. Mather says "it signified at once the perpetuity of the covenant of grace, and the wholesome conversation required of his people in an ungodly world. And thus by the whole material of the offering, we are taught that our meat offerings, our works of faith and love, being anointed by the spir- and perfumed by the

50 Salt is good : but if the salt ^a have lost his saltness, wherewith will ye season it? Have ^b salt in yourselves, and have ^c peace one with another.

CHAPTER X.

¶ **A**ND ^d he arose from thence, and cometh into the coasts of Ju-

^a Matt. 5.13. Lu. 14.34. ^b Col. 4.6. ^c Ps. 34.14. 2 Cor. 13.11. He. 12.14. ^d Matt. 19.1, &c. Jno. 10.40.

incense of Christ's mediation, are accepted of God in a *covenant of salt*." Mather on the Types, p. 197. The truth is that tribulations are visited upon God's people as a preservative from self confidence, from habitual neglect of God, from wandering into sins. And according to the ritual sense of the salt in the sacrifice, they show God's *faithfulness*, who treats with us in "a covenant of salt;" and they are in order to our wholesome conversation. So every Christian is *salted* with fire. Wo to them that choose iniquity rather than affliction. Job 36: 21. The *double work* of Christ is here hinted at, as respects the righteous and the wicked. A fiery work is for the righteous here, which shall end in their purification and conversion. A fiery work remains for the wicked hereafter, which is not to purify, but to punish, and this, like their sin, will last forever. See Matt. 3: 2,3. Therefore Christians should think it not strange concerning the fiery trial, which is to try them, as though some strange thing happened unto them, &c. 1 Peter 4: 12. ¶ *And every sacrifice*. This is to be understood as a quotation, or at least, a direct reference to the passage in Leviticus 2: 13. Granville Penn, (new translation) supplies the words "As it is said" every sacrifice, &c.

50. *Salt is good*. This use of the term seems to explain the use of it in the preceding verse,—“It is better for thee to cut off,” &c. for it is part of the salting of thee, (the living sacrifice, Rom. 12: 1,) that every scandal and offence must be burnt out of thee before entering into life. Alford makes

dea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

¶ 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said un-

the sense to be thus: and so on, as follows: “If this fire, which is to purify and act as a preserving salt to you, have, from the nullity of the grace of the covenant in you, *no such power*, it can only consume—the salt has lost its savor, the covenant is void: you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of purification, but of wrath eternal.” So Stier—“Have this grace of God, this spirit of adoption, this pledge of the covenant in yourselves.” The *salt* and the *salting* are to be understood in a good sense, as was the ritual meaning in the sacrifices. “Ye are *the salt* of the earth.” Matt. 5: 13. Christians are kept by the power of God through faith unto salvation, and fiery trials often try them. And all this is according to a *covenant*. This seems to be the drift of the whole passage. Our trials, if we are God's, come to us in covenant faithfulness and love, and are as the salt to the sacrifice. ¶ *But if the salt*, &c. A case is here supposed, that instead of the self denial and mortification here enjoined, there should be such carnal indulgence, as would lose the true savor of piety and sound doctrine, the element of Christian fidelity, what then can be done? See note, Matt. 5: 13, &c. ¶ *Have salt*, &c. This element of a sound and faithful and uniform piety we are enjoined to have; the purifying Christian hope and doctrine and principle. ¶ *Have peace*. This whole exhortation had grown out of their ambitious striving who should be the greatest. Hence the conclusion urges holiness and peace. “Follow *peace* with all men, and *holiness*,

to them, What did Moses command you?

4 And they said, Moses^a suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made^b them male and female.

7 For^c this cause shall a man leave his father and mother, and cleave to his wife:

8 And they twain shall be one^d flesh: so then they are no more twain, but one flesh.

9 What therefore God hath join-

^a De. 24.1. Matt. 5.31. ^b Ge. 1.27. 5.2. Mal. 2.15. ^c Ge. 2.24. ^d 1 Cor. 6.16. Ep. 5.31.

without which no man shall see the Lord." Child-like humility is not more essential to personal holiness than to peace, one with another.

PART VI.

The Festival of Tabernacles, &c. until our Lord's arrival at Bethany, six days before the Passover.

Time, six months, less one week.

CHAPTER X.

§§ 94 and 104. PRECEPTS CONCERNING DIVORCE.—*Perea.*

Matt.	Mark.	Luke.	John.
19. 3-12.	10. 1-12.		

See notes on Matthew for full explanation.

10. *In the house.* The Pharisees, perhaps, would have provoked the hostility of the Herodians against him, if this had been uttered publicly; and his hour was not yet come.

12. *Shall put away her husband.* This practice unwarranted by the Jewish law (Deut. 24: 1,) had been introduced, says Josephus, by Salome, sister of Herod the Great, who sent a bill of di-

ed together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter.*

11 And he saith unto them,^e Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

¶ 13 And^f they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them.*

14 But when Jesus saw *it*, he

^e Matt. 5.32. 19.9. Lu. 16.18. Ro. 7.3. 1 Cor. 7.10, 11. ^f Matt. 19.13. Lu. 18.15.

vorce to her husband, Costobarus, which bad example was afterwards followed by Herodias and others. Antiq. XV: 7-10. In this they were probably instructed by the Roman women, who, in this age, carried the practice to a most scandalous extent. See Juv. Sat. 6: 22, and compare 1 Samuel 25: 44 with 1 Cor. 7: 13. Mark wrote from Rome, for Gentiles. It is clear from this that polygamy is unlawful, for the adultery is found in the marriage with another, during the legal existence of the first. "This natural allusion to an existing illegal practice, is in perfect harmony with the whole history, as having the character of truth, and as utterly unlike forgery." *Judge Greenleaf.*

§ 105, JESUS RECEIVES AND BLESSES LITTLE CHILDREN.—*Perea.*

Matt.	Mark.	Luke.	John.
19. 13-15.	10. 13-16.	18. 15-17.	

This narrative is given by Matthew, and explained in the notes, which see. See also on Luke.

13. *They brought, &c.* This shows that the great idea of their children's interest in the covenant had not been

was much^a displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such^b is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

¶ 17 And ^c when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master,

^a Ep. 4.26. ^b Matt. 18.10. ^c 1 Cor. 14.20. ^d 1 Pe. 2.2. ^e Re. 14.5. ^f Matt. 19.16, &c. ^g Lu. 13.18, &c.

given up, though so little is spoken of it. Parents brought their children for all the blessings of the New Covenant, as they had been authorized to do under the Old. The New was not more restricted, but more enlarged in its benefits. And parents came of course. They came, not for the old ordinance, but for the blessing which it signified. If Christ's touch would suffice, the sprinkling of baptismal water would surely be enough for the New Test. ordinance. Christ's presence was the great need, and could dispense altogether with the water.

14. *For of such.* This is explained by the next verse, and goes to reprove the spirit of the disciples which called for the removing of these children.

15. This verse is not given by Matthew, but by Luke. The new birth is necessary for entrance into his kingdom. See John 3:3, &c. and this makes men *little children*.

16. Mark alone gives us this beautiful fact, that our Lord took them up in his arms. So he takes into his loving and fond embrace, all his true disciples, and especially the children who seek him early—the lambs of his flock.

§ 106. THE RICH YOUNG MAN. PARABLE OF THE LABORER IN THE VINEYARD.

what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *There is none good but one,^d that is, God.*

19 Thou knowest the ^e commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20 And he answered and said unto him, Master, all ^f these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him,

^d Ps. 86.5. 119.68. ^e Ex. 20. Ro. 13.9. ^f Isa. 58.2. ^g Eze. 33.31,32. ^h Mal. 3.8. ⁱ Ro. 7.9. ^j Ph. 3.6.

Matt.	Mark.	Luke.	John.
19. 16-30.	10. 17-31.	18. 18-30.	
20. 1-16.			

For an explanation of this paragraph, see notes on Matthew and Luke.

17. *Gone forth.* Rather, as he was departing on his way. ¶ *What shall I do.* Matthew reads “what good thing.” He seems to have come, admiring our Lord's personal virtues and boasting his own, yet seeking how he might *merit* eternal life. Our Lord shows him that his whole view of him is mistaken—that he cannot help him to any such way of salvation.

18. This reply, so far from disclaiming divinity, only shows that this was his wrong view of Christ as only a good master, or “teacher,” as the term is. So Nicodemus thought falsely of him at first. John 3:2. All must be *born again*. They who think Christ to be only a great teacher, deny his Godhead.

19. Our Lord here quotes the commandments to draw out his self-righteous spirit, and so names the second table of the decalogue, in which the man chiefly boasted. ¶ *Defraud not.* Referring to the tenth commandment, as coveting is at the root of fraud.

21. *Loved him.* The whole phrase is to be read together, as meaning to say that our Lord addressed him lovingly,

One ^a thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure ^b in heaven : and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved ; for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have

^a Ja. 2.10. ^b Matt. 6.19,20. Lu. 12.33. 16.9.

smiling upon him with tender regard, and charging him with his essential defect. 2 Chron. 18:2. Ps. 78:36. It was true love to his soul that told him of what he vitally lacked. Mark's language is expressive. "Take up the cross." See John 3:16.

24. *Children.* How infinitely tender is this explanation of Christ, as given by Mark alone. How necessary for an understanding of the doctrine. Though they who have great riches are prone to trust in them, yet not all. Our Lord

riches enter into the kingdom of God !

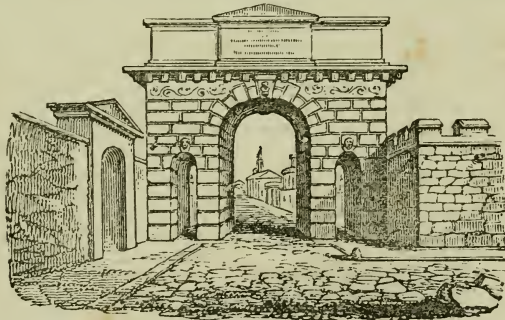
24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust ^c in riches to enter into the kingdom of God !

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

^c Job 31.24. Ps. 51.7. 62.10. Hab. 2.9. 1 Ti. 6.17. Re. 3.17.

discriminates where men do not. He has no ill-will toward the rich as a class, nor would he encourage it. It is only such an abuse of riches as makes a god of them, and foolishly trusts them to save instead of the only Saviour.

25. *The eye of a needle.* In the East, the small side gate for foot passengers is called "the eye of a needle." See notes on Matt. 19:24. The camel, with his immense load, cannot pass through this, but must go through the



broad gate. The figure here given is that of a *Gate of Herculaneum*, which illustrates the meaning. The Persians have a proverb, that "the needle's eye is wide enough for two friends ; the whole world is too narrow for two foes."

26. *Who then?* Observe—it was no alarm at the bearing of this doctrine upon themselves, as they were all poor. It was concern for the salvation of

others, that here breaks out in their language. This should be our great question. How far was their feeling from a bitter prejudice of the poor against the rich !

27. *Not with God.* This is emphatic with Mark. How encouraging to sincere inquirers, opening the only hope to any soul !

30. *Houses and brethren.* Not that

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for ^a with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But ^b many *that are* first, shall be last; and the last, first.

^a Ge. 18.14. Job 42.5. Jer. 32.17. Lu. 1.37. ^b Matt. 20.16. Lu. 13.30.

there shall be a literal compensation in houses and temporal goods, necessarily. But that there shall be a real and full compensation. As the value of a house can be paid in money, so it can be paid in divine gifts. ¶ *With persecutions.* Mark alone records this important clause. Temporal quiet and worldly ease are not promised, because oppositions and trials may often be a greater blessing. Matt. 5:5.

§ 107. JESUS A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION. See §§ 74 and 77.—*Perea.*

Matt. 20.17-19. Mark. 10.32-34. Luke. 18.31-34. John.

32. *Went before them.* That is, fearlessly leading the way, though he was going up to death. ¶ *Were amazed.* Rather, were awed. Things were constantly settling in their minds the most serious apprehensions; and already twice he had foretold his death. Yet he was going before them, to the midst

¶ 32 And ^c they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying,* Behold, we ^d go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And ^e they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

¶ 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do

^c Matt. 20.17, &c. Lu. 18.13, &c. ^d Acts 20.22. ^e Ps. 22.6, 7, 13.

of his deadly enemies. They were amazed, on *his* account. See John 11:16. ¶ *Afraid.* They were afraid on *their own* account—and so they followed, yet fearfully. *Bengel.* Yet, James and John cling to some worldly hopes.

§ 108. JAMES AND JOHN PREFER THEIR AMBITIOUS REQUEST.—*Perea.*

Matt. 20.20-28. Mark. 10.35-45. Luke. John.

This narrative is found in Matthew, in almost the same words. See notes.

35. Matthew speaks of the petition having been presented by their mother, who came with the sons. They were understood as the parties in the case, so that our Lord is mentioned by Mark as addressing them. Yet that they employed their mother to plead for them, at their age of manhood, shows what high esteem they entertained for her. Many a wicked and foolish boy thinks himself too large to ask his mother's advice or to be led and guided

for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye ^a know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism ^b that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye ^c shall indeed drink of the cup ^d that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine

to give; but *it shall be given to them* for whom it is prepared.^e

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye ^f know that they which are ¹ accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but ^g whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man

^a Ja. 4.3. ^b Lu. 12.50. ^c Matt. 10.25. ^d Jno. 17.14.
^d ch. 14.36.

^e Matt. 25.34. ^h He. 11.16. ^f Lu. 22.25. ¹ or, *think good*.
^g Matt. 20.26, 28. ^{ch.} 9.35. ^{Lu.} 9.48.

by her, in life. How different the conduct of these young men who were chosen by Christ for apostles. Matthew calls her, "*the mother of Zebedee's children*." Bishop Hall says, "the greatest honor she ever had, or could have, was to have two such sons as James and John. These give a title to both their parents. How handsome is it when parents are best known by their excellent children. Salome might be a good wife, a good housewife, a good woman, a good neighbor: all these cannot ennoble her so much as to be called 'the mother of Zebedee's children.'"

38. To show them how they mistook his kingdom and the nature of their share in its dignities, he answers them by speaking of his bitter cup and baptism unto death. Suffering must come to him and to them before exaltation. I have a baptism to be baptized with, he said; but his hour had not yet come.

39-40. Christ's wonderful mildness here appears. He does not punish their error, but encourages their good

intention. Observe, he is as merciful in what he denies us, as in what he grants us.

39. *We can*. In their eager desire for the honor, they hastily get over this test question. But alas! when it came to suffering with Christ they both ran away; though John alone of all the twelve, is mentioned as standing by the cross.

§ 109. THE HEALING OF TWO BLIND MEN NEAR JERICHO.

Matt. 20.29-34. | Mark. 10.46-52. | Luke. 18.35-43. | John.

See this miracle explained in notes on Matthew. Our Lord had crossed the Jordan, taking the route of the pilgrims, which avoided the country of the Samaritans. He went round by the other side Jordan, or Perea. Jericho, formerly known as the city of palm trees, lying in a rich valley, is most desolate and filthy. A few huts and some twenty or thirty families are all that can be found of it. Not a palm tree is to be seen. We went down from Jerusalem by the road where the man fell among thieves. We had an

came not to be ministered unto, but ^a to minister, and to ^b give his life a ransom for many.

¶ 46 And ^c they came to Jericho: and as he went out of Jericho, with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that

^a Jno. 13.14. Ph. 2.7. ^b Isa. 53.11,12. Da. 9.26. 2 Co. 5.21. Ga. 3.13. 1 Ti. 2.6. Tit. 2.14. ^c Matt. 20.29,&c. Lu. 18.35,&c.

escort of two Jordan Sheikhs and several men all armed to protect us—though there was no occasion for their service, unless their presence kept off some of their own tribes.

46. *Went out.* Matthew and Mark agree in placing this miracle at his departure from Jericho. And Luke may be understood as simply stating that it was when he was nigh (near) to the city: not necessarily as he approached, which is not the meaning of the term. In this case the statement (Lu. 19: 1) that 'Jesus entered and passed through Jericho' would be general and without reference to the order of time. This kind of incidental variety so far from conflicting, confirms the record. See notes on Matt. 20: 29. ¶ *Blind Bartimeus.*—The term *Bar*, means *Son* in their language, and Mark here interprets the name, "Son of Timeus." How distressing for a father to have a blind son! He would naturally be known by his father's name. Matthew speaks of *two* blind men, and our Lord had doubtless cured more than this one. But Mark speaks of this one whose name he gives. He may have been the only one who cried out thus. He was likely the more notable person, probably better known by name or by his father's, as it is given. Mark's

he should hold his peace: but he cried the more ^d a great deal, *Thou* son of David, have mercy ^e on me.

49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he ^f calleth thee.

50 And he, casting ^g away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

^d Je. 29.13. ^e Ps. 62.12. ^f Jno. 11.28. ^g Ph. 3.7-9.

object is to give the particulars of this case. So, with the demoniacs (ch. 5: 4) and the malefactors, Luke 25: 39.

49. How sweet the tidings to a poor blind sinner, that Jesus is now calling him; in his word, his ordinances, his providences! "Come unto me all ye that labor and are heavy laden and I will give you rest." To such as cry after Jesus in any distress, we are authorized to say, "Be of good comfort, rise, he calleth thee."

50. *His garment.* This was his cloak or mantle; which is often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them over night, when it was given as a pledge. See Figure, Matt. 5: 40. This, however, the thankful beggar, cast away for joy and in haste, at Christ's call. How little value it had to him, now, that he hoped to get his eye-sight! How little do our worldly possessions or comforts seem worth, when we are roused to go to Christ in hope of the soul's salvation! How eagerly will one cast away his cloak of pride and self-righteousness when he hears Jesus call him to be saved!

51. *Rabboni.* My master. This is the highest title in the Jewish schools,

52 And Jesus said unto him, Go thy way : thy ^a faith hath ¹ made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

¶ **A**ND ^b when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the Mount of Olives, he sendeth forth two of his disciples,

^a Matt. 9.22, ch. 5.34. ¹ or, *saved thee*. ^b Matt. 21. 1, &c. Lu. 19.29, &c. Jno. 12.14, &c

and is given to seven of the Great Rabbis, all of the school of Hillel.

PART VII.

Our Lord's Public Entry into Jerusalem, and the subsequent transactions before the fourth Passover.

Time, five days.

§ 112. OUR LORD'S PUBLIC ENTRY INTO JERUSALEM.—*Bethany. Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
21.1-11.	11.1-11.	19.29-44.	12.12-19.
14-17.			

1. See notes on Matthew and Luke. ¶ *Bethpage and Bethany.* These towns are mentioned together by Mark and Luke; while Matthew mentions only Bethpage. It is plain from comparison of the three accounts, that these villages were very near each other and both in the suburbs of Jerusalem. Of Bethpage there is no trace found. Between Bethany and Jerusalem we saw no vestige of a village. "Bethpage and Bethany" then, probably indicate the same vicinity as "Bethpage bordering on Bethany." John tells us that our Lord passed the night at Bethany, ch. 12: 12. It was the Jewish Sabbath, and he seems to have come thither with his disciples apart from the crowd that were going to the feast. He had come, perhaps, only from Bethpage: say a Sabbath day's journey. It may be that before his

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need ^c of him; and straightway he will send him hither.

4 And they went their way, and

^c Acts 17.25.

arrival at Bethany, he sent forward to the village at the forks of the road, for the colt, so as to have it ready for the morrow, and so as to attract some attention to himself by the demand: for the crowd was asking for him (John 11: 55, 56) and inquiring whether he would be at the feast. It soon became noised abroad that he was there, and the report went to Jerusalem. "On the next day" (John 12: 12) he started out, accompanied by the crowd who had thronged there to see the dead Lazarus alive, and to see him who had raised him from the dead. Another throng also came out to meet him from Jerusalem, John 12: 13, 18. The colt was in charge of his disciples. And now he sat on the colt, for his public entry into Jerusalem.

2. *Ye shall find a colt tied.* Matthew speaks of the *she-ass and the colt*, together, to show that it was a colt which yet went with its mother—so fulfilling the scripture, that it was one 'upon which never man sat.' Matthew even speaks of the two together, as though the garments were put on both, and as though Christ rode upon both—which is not the meaning, only that they were as one. Christ sat only on the colt, while naturally enough the ass accompanied it into Jerusalem. This may indeed account for the young animal being mounted and going off so tamely. Christ could know all these minute particulars only by being omniscient and divine. Beasts never yet worked

found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and ^a he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, say-

^a Zech. 9.9.

were used for sacred purposes. Num. 19:2. Deu. 21:3. 1 Sam. 6:7.

3. This verse shows also the omnipotence of Christ. He claimed the property of men where he had need of it, and he could provide for their yielding it up. "Straightway he will send it."

4. *Where two ways met.* Just on the border of the two villages, where the roads came together.

10. *The kingdom.* See Luke 1:32. They welcomed Christ as the promised Messiah—the Son of David who was to sit perpetually on his throne—and they rejoiced in the coming of his promised kingdom. Literally, it reads, "The kingdom that cometh in the name of the Lord of our father David."

11. *And into the temple.* See Malachi 3:1. Mark gives us this account of his entering the temple, before going to Bethany, that is, on his first arrival at Jerusalem. This is natural. It is recorded, however, as merely preliminary to the work of cleansing he should do there the next day. See v. 15, and see Matt. 21:12. He entered now, and only "looked round about upon all things." Our Lord being of the tribe of Judah, entered no further than any common Israelite. The tem-

ing, Hosanna; Blessed ^b is he that cometh in the name of the Lord:

10 Blessed be the kingdom ^c of our father David, that cometh in the name of the Lord: Hosanna in the highest.^d

11 And Jesus entered into Jerusalem, and into the temple: and ^e when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

¶ 12 And ^f on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon:

^b Ps. 118.26. ^c Isa. 9.7. ^d Je. 33.15. ^e Ps. 148.1. ^f Zep. 1.12. Eze. 8.9. ^f Matt. 21.18, &c.

ple proper—the sanctuary—stood within the *Court of Israel*, beyond which our Lord did not go. See Matt. 21:12. ¶ *Unto Bethany.* Matthew tells us that "he lodged there." This was his custom, to retire for the night to that town, where he had personal friends in the family of Lazarus. See John, ch. 11. Mark here tells us that the twelve accompanied him. An ancient path to Bethany by Gethsemane, winding over Mt. Olivet, yet remains.

¶ 113. THE BARREN FIG TREE. THE CLEANSING OF THE TEMPLE.—*Bethany. Jerusalem.*

Second day of the week.

Matt.	Mark.	Luke.	John.
21. 12, 13,	11. 12-19.	19. 45-48.	
18, 19.		21. 37-38.	

12. *Hungry.* The breakfast hour in that region was as late as nine to ten o'clock. It could not properly be before the morning sacrifice, which was at nine. As our Lord had but little time remaining on earth, and much to do, he started to Jerusalem before breakfast.

13. *If haply.* If perhaps. We are not by this to suppose that our Lord was in suspense, or that he expected to find fruit on this tree: but only that

and when he came to it he found nothing ^c but leaves ; for the time of figs was not yet.

14 And Jesus answered and said

a Isa. 5.7.

the tree, at this time, warranted the expectation. It is as much as to say, that he came to see if it was what it pretended to be. He availed himself too, of this, to teach a great truth respecting the barrenness of the Jewish church, notwithstanding all their showy pretensions. This miracle was wholly typical and parabolical. ¶ *For the time of figs.* The season of figs, or fig-harvest, which was in June, while now it was April. This clause was added by Mark, not only for the information of his Gentile readers, who would not know that the fig-harvest was not yet come, but also to show the ground of

unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

15 And ^d they come to Jeru-

b Matt. 21.12,&c. Lu. 19.45,&c. Jno. 2.14,&c.

reasonable expectation in regard to fruit. The fig tree in Palestine begins to put forth leaves about the end of March. Hence this leafing of the fig tree was acknowledged as a sign that summer was near, ch. 13:28. It is well known, that with this tree the fruit appears before the leaves. Sol. Song 2:10-13. To see a tree in leaf, therefore, in April, and before the time for gathering the fruit, which was in June, gave every promise of finding figs upon it. Leaves without the fruit would be a contradiction, as the time for gathering had not come. And as the tree is very fruitful in Palestine,



and one kind bears three times in the year, some of the winter crop may generally be found with the early crop of summer. *Kitto* suggests that it was one of this kind that our Lord saw—and that this clause gives the reason why he did not expect to find figs on the common fig trees, but did expect to find them on this. This incident

occurred in connexion with our Lord's cleansing the temple, (see Harmony,) and the instruction now given to the disciples was naturally on the subject of Israel's falsity, and the coming destruction of their polity. Hence, we may suppose, they would be given to understand this miracle in this light. It was not wrought in anger, nor mere-

salem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, ^a and the seats of them that sold doves ;

a De. 14.25,26.

ly at disappointment for not finding fruit in his hunger. He who fed the five thousand, could easily have commanded figs on the tree. He who turned the water into wine, could have turned the leaves into figs. But it was wrought for instruction and warning. Our Lord here preached repentance, and that "the axe was laid at the root of the tree." It was therefore not for destruction, but for instruction. And those who would find here an objection to our Lord, as though he vented his wrath upon a poor dumb tree, do not consider that a dumb tree could be no sufferer, and do not see the truth that lies under the surface. Our Lord's inference from the miracle is, *Have faith in God*. Peter, in his remark, understood, perhaps, the deeper meaning of Israel's withering under the word of Christ—dried up from the roots.

16. This fact is given by Mark alone. It is a further description of our Lord's jealousy for the sacredness of the Temple; his own temple, his own house. This prohibition showed how strictly he would enforce a reverence for the place. This high regard for the Temple was important as teaching the people, (1) How jealous God is for his worship. (2) How he will demand purity in his Church. And (3) How the zeal of God's house is the consuming desire of Christ in his official work. ¶ *Any vessel*. Any utensil or implement. See Le. 19:30. Deut. 12:5. None were allowed by the law to go into the Court with staff, shoes, or purse, or with dust upon his feet, or to make it a thoroughfare. This was the Court of the Gentiles, which, since the Captivity, was used as a thoroughfare, and for exchange of the money of foreigners coming up to Jerusalem, and this desecration he forbade. See Ex. 30:13.

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^b My house shall be called¹ of all nations the

b Isa. 56.7. 1 or, an house of prayer for all nations.

The Gentile interests were not to be profaned. He is a Saviour for all nations, and his house is for all. This can be realized only by destroying this much profaned temple. Besides, these money changers who sat here for traffic, were not allowed to make money in that way. It was against the spirit of the law. Deut. 23:20, 21. So he drove them out. This was not the first time this class had been driven out. He began his ministry by this cleansing of his house, which now he will repeat at the close. John 2:13-25. Places appropriated to divine worship ought to be held sacred out of common respect to their peculiar and holy use. Indifference or avarice will sometimes apply the house of God to a secular purpose. But this is contrary to a proper devotional feeling. Yet many have a superstitious sentiment on this subject, as though holiness could dwell in stones and aisles. It is not any rite of consecration that can make the house of God holy, but the presence of God can hallow the place, and out of respect for his presence and his residence there, we ought not to treat it irreverently. 'Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.' Ec. 5:1. See the Second Commandment, and what is required and forbidden, with the reasons annexed.—Westminster Catechism.

17. *Called of all nations*. The Wickliff version reads, "The house of preyeing to all folkeis," and Isa. 56:7, "An house of prayer for all people." This is the sense—A house of prayer for all is not to be at all profaned. Here is a hint also, that his profaned temple must needs be destroyed to have the worship universal. ¶ *Den of thieves*. The money changers who changed

house of prayer? but ye have made it a den ^a of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished ^b at his doctrine.

19 And when even was come, he went out of the city.

¶ 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter, calling to remem-

^a Je. 7.11. ^b Matt. 7.28. ch. 1.22. Lu. 4.32.

common money into that which was current, for the temple tax, did it for gain. So did they who sold doves and animals for sacrifice. And to make money in this way was contrary to the spirit of the Jewish law. They who make money by masses, indulgences, confessions, &c. make God's house "a den of thieves."

18. The scribes and priests were offended at him because he thus opposed their schemes and interfered with their gains, and at the same time had such growing influence with the people, as to peril their authority. ¶ *For they feared.* This is given as the reason, both for seeking to destroy him, and for the difficulty they found in devising the means for so doing.

§ 114. THE BARREN FIG TREE WITH-ERS AWAY.—*Between Bethany and Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
21. 20-22	11. 20-26.		

See notes on Matthew.

21. *And Peter.* Matthew mentions the disciples generally, as exclaiming thus. Mark states that Peter was prominent in this, and it is altogether in keeping with his character.

22. *Have faith.* This exertion of Christ's power showed his divine prerogative, and would be a proper motive for having faith in God. God's grace appeals to our confidence, be-

brance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them,¹ Have faith in God.

23 For verily I say unto you, That whosoever ^c shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you,

¹ or, *have the faith of God.* ^c Matt. 17.20. Lu. 17.6.

cause it is almighty. "Let us, therefore, come boldly unto the throne of grace." At that day, also, the disciples were enabled to work miracles in the name of Christ, by putting their special faith in him. This is the subject of the next verse, the faith of miracles, a faith for the miraculous work proposed to be done. The sentiment is, that they should be enabled to do such wondrous things and greater, if they would put a proper faith in him. Compare Matt. 21:21. Observe, they were approaching Jerusalem over the Mount of Olives. Possibly, our Lord, as he looked down upon Zion, the holy mountain, so intimately connected with all these teachings about Israel's withering away, may have pointed to it, as he says, "*this mountain*," (not *a mountain*), and so may have taught that by faith they might command the removing of that Zion, the seat of God's presence with his Church, and it should be planted in the sea, for the nations to approach, no longer exclusive and national, but public and universal. Matthew adds that they should be able to do that which was done to the fig tree. They should indeed, by their publishing of the gospel, pronounce a withering doom upon the false pretensions of the Jewish Church. "Ye shall leave your name *for a curse* unto my chosen," &c. Isa. 65:15. See the passage.

What^a things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive,^b if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But^c if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

¶ 27 And they come again to Jerusalem: and^d as he

^a Matt. 7.7. Lu. 11.9. 18.1. Jno. 14.13. 15.7. 16.24. Ja. 1.5.6. ^b Matt. 6.14. Col. 3.13. ^c Matt. 18.35. ^d Matt. 21.23, &c. Lu. 20.1, &c.

24. The subject is here extended. In prayer our faith is to be implicit. We are not to distrust, but rather to count on the result with certainty, and God will not disappoint the humble trust.

25. Here is a restriction; we are not to seek power for judicial acts against the evil, as Christ had just done. We are to forgive. ¶ *When ye stand praying.* This standing posture is brought in, seemingly, to refer more particularly to public prayer. Standing would appear to be the scriptural attitude for public worship, as most reverential for the solemn assembly. See 2 Chron. 6: 13. Dan. 6: 10. See Matt. 6: 5, notes. For private devotion it has seemed most natural to be prostrate, or to kneel as alone before God. ¶ *Forgive.* This passage is given by Mark alone. The great gospel duty of christian forgiveness is enjoined here, as on every proper occasion. It is urged as a requisite to the divine forgiveness, and so it corresponds with the sentiment in the petition of the Lord's Prayer.

26. This same declaration, almost in the same words, is found in Matt. 6: 15. See also the parable (§79), Matt. 18, 23-35.

¶ 115. CHRIST'S AUTHORITY IS QUESTIONED. PARABLE OF THE TWO SONS.—*Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
21. 23-32.	11. 27-33.	20. 1-8.	

was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By^e what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one¹ question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it

^e Num. 16.3. 1 or, *thing*.

Here commences that series of parables and discourses of the Lord to his enemies, exposing his hatred of their hypocrisy, &c. So they are stirred up to compass his death. For full explanation, see notes on Matt. where almost the same language is given. See also Luke.

27. We see why he was so often in the temple-courts, for Matthew adds, "as he was teaching." He resorted thither to instruct the Jews in the Gospel doctrines, and to meet the objections of their religious teachers, as here. Luke has it—"As he taught the people in the temple and preached the Gospel." ¶ *Come to him.* This was a message from the Sanhedrim, sent to draw from him a declaration of his divine authority, that so they might take legal action and condemn him.

30. *The Baptism.* That is, the whole ministry of John. As they had received John, after having sent a deputation to him for similar inquiry, (John 19,) they must also have acknowledged that higher ministry of Christ, which John proclaimed, and of which he testified as sealed by the descent of the Holy Spirit. So he challenged them in regard to Moses. And all the people counted John a prophet indeed. John 1: 33, 34. "If ye had believed Moses, ye would have believed me, for he wrote of me." See note on Luke, 20: 4. And in this case they had allowed John to

from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people; for^a all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We^b cannot tell. And Jesus answering, saith unto them, Neither do I^c tell you by what authority I do these things.

CHAPTER XII.

¶ AND he began to speak unto them by parables. A^d *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to

^a Matt. 3.5,6. 14.5. ch. 6.20. ^b Isa. 1.3. 29.14. Je. 8.7. Hos. 4.6. ^c Lu. 10.21,22. ^d Matt. 21.33. Lu. 20.9,&c.

pass for a prophet, and now they could not draw back from that concession, which they made, insincerely, to the popular feeling, in John's behalf. ¶ *We cannot tell.* Literally, we do not know. This was the only reply which, in their embarrassment, they could give him. They were confounded and silenced. We see from this, (1) How completely Christ knows the human heart and the root of all its objections to the Gospel. (2) How fully his divine authority proved itself by his divine acts, and stood firm, beyond the utmost opposition of enemies. He was always ready to reveal himself to humble inquirers—but he would not, by any means, satisfy the malicious and profane. Matthew adds here the parable of the two sons, being the first in a series of *judicial* parables.

the husbandmen a servant, that he might receive from the husbandmen of the^e fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones,^f and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed: and^g many others, beating some, and killing^h some.

6 Having yet therefore one son, his well-beloved, heⁱ sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out^k of the vineyard.

^e Ca. 8.11. Mi. 7.1. Lu. 12.48. Jno. 15.1-8. ^f He. 11.37. ^g Ne. 9.30. Je. 7.25,&c. ^h Matt. 23.37. ⁱ He. 1.1,2. ^k He. 13.12.

¶ 116. PARABLE OF THE WICKED HUSBANDMEN.—*Jerusalem.*

Third day of the week.

Matt.	1	Mark.	12.	Luke.	20.	John.
21.	33-46.	12.	1-12.	20.	9-19.	

CHAPTER XII.

Mark and Luke mention only one parable; yet Mark here intimates that he delivered more at this time. Accordingly we find two others narrated by Matthew. For explanation of this parable of the Vineyard, see note on Matt. and on Luke.

4. Matthew speaks of other servants being sent. Mark is more particular, and describes them, mentioning also a third—v. 5.

6. *One Son, his well-beloved.* This is the proper answer to their question in verse 23, and shows his authority, if they will receive it.

9 What shall therefore the lord of the vineyard do? He will come and^a destroy the husbandmen, and will^b give the vineyard unto others.

10 And have ye not read this scripture? The^c stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And^d they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

¶ 13 And^e they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we

^a Pr. 1.24-31. Isa. 5.5-7. Da. 9.26. ^b Je. 17.3. ^c Ps. 118.22. ^d ch. 11.18. Jno. 7.30. ^e Matt. 22.15,&c. Lu. 20.20,&c.

9. This is given more particularly by Matthew, as the judgment first drawn from the Pharisees and people, (see Luke,) they having missed, or pretended to miss, the point of it. So the last form of God's warning to sinners is that in which they are made to speak of the very things they are about to do, in terms of condemnation.

10. *Head of the corner*—or corner-stone which binds together both walls of a building. So Christ binds Jews and Gentiles together in himself, and "in him all the building, fitly framed together, groweth unto an holy temple in the Lord." See Ps. 118:22. The Jews sing, "the Lord build, the Lord build—speedily, speedily!" But this is the temple which he builds, not that at Jerusalem.

Matthew here adds the parable of the marriage of the King's son. ch. 22: 1-14.

¶ 118. INSIDIOUS QUESTIONS OF THE PHARISEES.—TRIBUTE TO CÆSAR.—*Jerusalem.*

Third day of the week.

know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a¹ penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render to Cæsar^f the things that are Cæsar's, and to God^g the things that are God's. And they marvelled at him.

¶ 18 Then^h come

¹ Valuing of our money seven pence halfpenny, as Matt. 22.19. ^f Matt. 17.25-27. Ro. 13.7. ^g 1 Pe. 2.17. ^h Ec. 5.4,5. Mal. 1.6. ⁱ Matt. 22.23. Lu. 20.27,&c.

Matt.	Mark.	Luke.	John.
22. 15-22	12. 13-17.	20. 20-26.	

13. *Herodians*. See ch. 16: 6.

14. A sect of the Pharisees called Galileans, bitterly opposed this tax about this time. See Luke 13: 1, notes.

17. These words do not separate, but unite the religious and political duties of Christians. Jer. 27: 4-18. Rom. 13: 1. 1 Pe. 2: 13, 14. John 19: 11. The second comprehends the first and gives it its true foundation. The obedience to Cæsar is but the application of the general principle of obedience to God, from whom is all power. So, also, as man is the coinage and bears the image of God (not wholly lost by the fall), we owe ourselves to God. We are his property. Further, they were under subjection to Cæsar, because they had rejected God's authority. 1 Chron. 12: 8.

¶ 119. INSIDIOUS QUESTIONS OF THE SADDUCEES ABOUT THE RESURRECTION.—*Jerusalem.*

Matt.	Mark.	Luke.	John
22. 23-33.	12. 18-27.	20. 27-40.	

Third day of the week.

unto him the Sadducees, which say ^a there is no resurrection; and they asked him, saying,

19 Master, Moses wrote ^b unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother ^c should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

^a Acts 23.8. ^b De. 25.5. ^c Ru. 1.11,13.

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but ^d are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^e I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye ^f therefore do greatly err.

28 And ^g one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, ^h Hear, O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and

^d 1 Cor. 15.42-53. ^e Ex. 3.6. ^f ver. 24. ^g Matt. 22.35. ^h De. 6.4,5. Lu. 10.27.

19. The first born son of such a marriage as is named, (v. 21) was reckoned and registered as the son of the deceased brother. Mich. Mos. R. II. 98.

20-25. See notes on Matthew and Luke.

26. *In the bush.* The preposition here (*ἐν*) is rendered by Winer "*on* (in connexion with) *the bush*, i. e. (concisely) *at* (in) *the passage where the bush is treated of.*"

27. Stier suggests that this passage is also an argument against the so-called sleep of the soul during an intermediate state.

§ 120. A LAWYER QUESTIONS JESUS.

THE TWO GREAT COMMANDMENTS.

—Jerusalem.

Third day of the week.

Matt. 22. 34-40. | Mark. 12. 28-34. | Luke. | John.

It might seem from Matthew's clause ("tempting him," ch. 22: 35,) that this man came up, rather to put to our Lord a puzzling question, than to gain information, and was convicted by the answer, vs. 30, 31.

28. *Perceiving that he had answered them well.* The Pharisees were satisfied with his reply on this subject, for they differed from the Sadducees on this point. Matthew has it "When the Pharisees heard that he had put the Sadducees to silence."

30. This love is to be comprehensive and thorough, though it be not here below *perfect*. It is to be with the inward spirit and the outward life, "faith working by love," or a *sacrifice of the life*. Rom. 12: 1.

31. *Is like.* As both are laws of love, and as "*these two*" stand together, the

with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second *is* like, *namely*, this, Thou^a shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and^b there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more^c than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he

^a Le. 19.18. Matt. 22.39. Ro. 13.9. ^b De. 4.39. Isa. 45.5,6,14. 46.9. ^c 1 Sam. 15.22. Hos. 6.6. Mi. 6.6-8.

answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him^d *any* question.

¶ 35 And • Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by^e the Holy Ghost, The^g LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

^d Matt. 22.46. ^e Matt. 22.41. Lu. 20.41,&c. ^f 2 Sam. 23.2. 2 Ti. 3.16. ^g Ps. 110.1.

staple on which the law and the prophets hang.

32. *Well, Master.* Mark here gives the scribe's response, which is omitted by Matthew. He expresses his view of love to God, that it is better than all the Jewish sacrifices. And this was going very far for a Jew. He had gotten into the gospel light to this extent. And he was almost prepared to go farther, and receive the doctrine of Christ as the promised Son of David. It sometimes occurs, as here, that persons who come up to cavil with the truth, are convinced by it, and brought to salvation.

33. He had got so near to the obedience of faith as to seize the principle and spirit of the divine requirement. And so, he was nearer the true kingdom than empty formalists. The substance of these two commands, embodying, indeed, the two tables of the Law, was in striking contrast with the state of things then existing in the Jewish church.

¶ 121. HOW IS CHRIST THE SON OF DAVID?—*Jerusalem.*

Third day of the week.

Matt. 22. 41-46. | Mark. 12. 35-37. | Luke. 20. 41-44. | John.

Our Lord having silenced their questioning, goes on to ask them, and silences also their answering, as Matthew has it, 22:46.

35. *The Son of David.* This title meant much. It was "an abstract of divinity" in the mouth of the Syrophenician woman. The Messiah of the Jewish prophecies was to be the *Son*, or descendant of David, (see Matt. 1:1, notes and 22:42,) and to be also *the Lord Jehovah*: as in this Psalm here quoted, 110:1. Hence they were familiar with these terms and titles of the Messiah. But they were perplexed by the mystery of his two natures in one person forever. We answer these questions by referring to the plain language of Scripture. Nor are we bound to explain to proud and weak reason, how these natures co-exist. Many take those passages which teach the real humanity of Christ as disproving his real divinity. But there are as many passages which teach this also, and they are both true. He is "both God and man in two dis-

¶ 38 And he said unto them ^a in his doctrine, Beware ^b of the scribes, which love to go in long clothing, and love salutations in the market-places,
39 And ^c the chief seats in the

a ch. 4.2. b Matt. 23.1. Lu. 20.46,&c. c Lu. 11.43.

inct natures and one person forever.”

37. And the common people. Literally, the great multitude, the mass of the people. Some were always exceptions. Christ's gospel was intended for the people. It was made suitable to the common wants of the multitude. The few learned were often critics and scoffers. Many who affect greater learning than the multitude, proudly reject this gospel now. But the mass can understand what Scribes and Pharisees cavil at. Those scribes and doctors who make the criticism of Scripture a business, apart from its practical uses, misunderstand and deny. The glory of Christ's religion and of Christ himself, is that the poor have the gospel preached unto them.

¶ 122. WARNINGS AGAINST THE EVIL EXAMPLE OF THE SCRIBES AND PHARISEES.—Jerusalem.

Third day of the week.

Matt.	Mark.	Luke.	John.
23. 1-12	12. 33,39	20. 45,46	

Matthew is much more full in his narration of this discourse. From this, we learn that the sense of his teaching was not merely, as here, a caution, but a direction also—“That so far as the Pharisees and Scribes enforced the law and the precepts of Moses they should obey them, but not imitate their conduct.” A love of promotion and of dignities in religious teachers, was rebuked. It should not be so among christian teachers. (See notes on Matt.)

¶ 123. WOES AGAINST THE SCRIBES AND PHARISEES.—LAMENTATION OVER JERUSALEM.—Jerusalem.

Third day of the week.

Matt.	Mark.	Luke.	John.
23. 13-39	12. 40	20. 47	

This paragraph is chiefly to be found in Matthew's narration.

synagogues, and the uppermost rooms at feasts;

¶ 40 Which devour widows' ^d houses, and for a pretence make long prayers: these shall receive greater damnation.

d 2 Ti. 3.6.

40. “They devoured widow's houses,” “snatching away from poor widows all that they had, under pretence of religious objects.” The Romish priests often do likewise. So far they are their priestly successors.

¶ 124. THE WIDOW'S MITE.—Jerusalem.

Third day of the week.

Matt.	Mark.	Luke.	John.
	12. 41-44	21. 1-4	

This narrative of the poor widow, is to be taken in its connexion with the discourse to the Pharisees just given. It places their hypocrisy and avarice in the most glaring light. They were religious for a pretence—she, in whole hearted sincerity. They, for gain—she, with consecration of all she had to her Lord. In the midst of their profanations of his temple, by avarice, he notices this pious act of a widow such as they robbed!

41. The Treasury. This may be merely a general term; referring, however, to the money-chests in “the court of the women.” There were thirteen of these. They were brazen vessels, shaped like trumpets or cornucopias. Though Josephus tells us of a building by this name to which the contributions were transferred from the chests. Ant. xix. 6, 1. Or, as these chests stood near each other, they may be referred to, in a general term, as a treasury or coffer. In John 8: 20, this word denotes the place or quarter of the temple.

42. Poor widow. Such as these Pharisees were wont to deprive of all their substance upon a religious pretence. ¶ Two mites. Two lepta. This is the name of the smallest Greek money now used. Ten lepta is a copper piece as large as our cent, and we found it in common currency at Athens. Bengel remarks that two are mentioned

¶ 41 And ^a Jesus sat over against the treasury, and beheld how the people cast money ¹ into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, ² which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this

^a Lu. 21.1, &c. ¹ a piece of brass money: see Matt. 10.9. ² 7th part of that piece of brass money.

as one of these might easily have been kept back. ¶ Which make. Mark makes this explanation of the value in Roman money, for his gentile readers.

¶ A farthing. One quadrans—or one-eighth of an as. Observe, that our Lord represents this offering as a gift to the Divine service, though these treasures of the temple were really the property of this selfish priesthood. The Master counted it no less given to God, because it failed of its intent, and was really perverted to feed the avarice of these hypocrites. So it is the motive of the giver which our Lord regards. We are bound to give, as to God, and not to men. We should not make a plea of possible perversion excuse us from casting into his treasury. We shall not fail of our proper reward even though our contribution should fail of its proper end.

43. He would have his disciples remark this case, as a living practical exemplification of the true piety, and of the true principle of giving and of judging. Not the quantity but the quality of the gift is what our Lord considers. As a small bit of gold may be more in our valuation than handsfull of coppers, so a copper may, in God's valuation, be more than a purse of gold. ¶ This poor widow. We may suppose her to have been specially stirred to this liberality, begging herself for God's service, with no earthly support or resource. Stier says—"Observe Christ, here, so earnestly regarding this religious act in that temple of his, which was so soon

poor widow hath cast more in than all they which have cast into the treasury:

44 For all they did cast in of their abundance; ^c but she of her want did cast in all that she had, even ^d all her living.

CHAPTER XIII.

AND ^e as he went out of the temple, one of his disciples saith unto

^b 2 Cor. 8.2,12. ^c 1 Ch. 29.3,17. ² Ch. 24.10. ^d De. 24.6. ^e Matt. 24.1, &c. Lu. 21.5, &c.

to be destroyed for its profanations. Thus he shows how he will so earnestly regard the smallest service of any of his people." He will find it out amidst grossest corruptions.

44. So much depended on what they had to give, and what was left, and how far they deprived themselves of any comfort or denied themselves of worldly ease for God. Therefore this was most important in a fair estimate of their liberality. It is not so much for the rich to give thousands as for the poor to give tens. How much do men give in proportion to their means and their ability? They were rich and did not feel it—she was poor and felt it all. They had enough left—she had just nothing left. They gave out of their abundance—she, out of her poverty. They were rich after they had given. She was poor before she gave, and poorer after—yet she gave, and gave not the least she might have done—but two mites instead of one. They encroached nothing upon their living. She gave all her living. Men often ask how little they can give and get rid of an application, creditably before men, or comfortably to themselves. She asked how much she could give to God. Female benevolence is honored in the Scriptures. This widow—Mary with the ointment—and the Marys at the sepulchre with spices. And the money chests of the Temple were in the "court of the women."

John adds here the Greeks' inquiry, and Christ's reflections upon the Jews.

him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto

him, Seest thou these great buildings? ^a there shall not be left one stone upon another, that shall not be thrown down.

^a Lu. 19.44.

CHAPTER XIII.

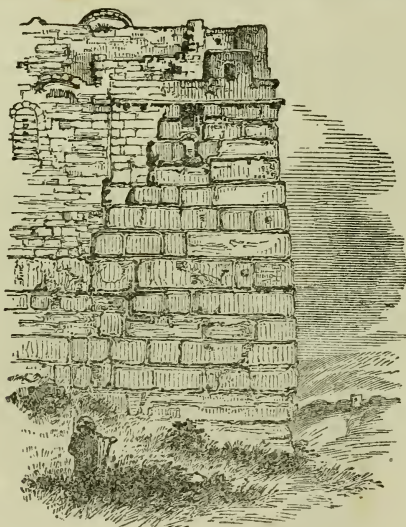
§ 127. JESUS, ON TAKING LEAVE OF THE TEMPLE, FORTTELLS ITS DESTRUCTION. *Jerusalem. Mt. of Olives.*

Third day of the week.

Mat.	Mark.	Luke.	John.
24. 1-14.	13. 1-13.	21. 5-19.	

It is perfectly in accordance with the true view of prophecy, as involving oft-

en a series of fulfillments, that our Lord should *here* couple his coming, in the destruction of Jerusalem, with his greater coming at the end of the world. It is not the mistake of the Evangelists that they so commonly represent the advent as near. Certain modern critics charge them with this. But it is quite in keeping with all the tenor of



the New Testament. See 1 Cor. 10: 11. Phil. 4: 5. 2 Thess. 2: 7. 1 Pet. 4: 7. 1 John 2: 18. Jas. 5: 8. Rev. 1: 1, 3. 3: 11. 22: 7, 10, 12, 20; from which it is plain that the Apostles expected Christ's return at least suddenly, and at unawares. This prophetic discourse plainly associates two distinct comings, (the first at the destruction of Jerusalem—the second at the end of the world,)—the former a type of the latter—and an inferior fulfillment of the prophecy, which yet waits a greater and more com-

plete fulfillment; the former encouraging the expectation of the latter, by verifying the prophetic word, and yet leaving a greater event to be looked for, as in further and more complete accomplishment of "all these things." The Apostles here asked in regard to the destruction of the people and city, as connected immediately and in point of time, with the final coming. Against this he sufficiently warns them in verses 7 and 10, and in the first two parables of Matthew, chapter 25. The two

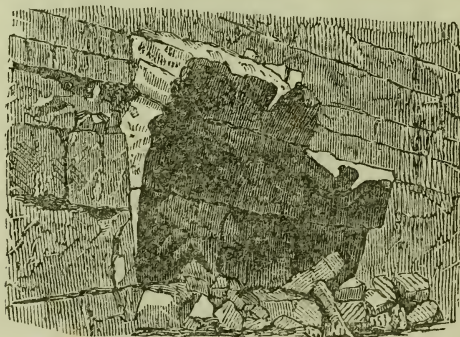
3 And as he sat upon the mount of Olives, over against the temple,

Peter and James and John and Andrew asked him privately,

parallel interpretations may be traced as far as verse 24—the destruction of Jerusalem and the end of the world being both involved in the words, but the former kept most prominent. From verse 24 the greater event takes the lead, (with hints, perhaps, thrown back at the nearer and more immediate event,) till, in the latter part of the chapter, and the whole of the next in Matthew, the second advent and final judgment are kept in view. See notes on Matthew and Luke.

1. *What manner of stones.* There are still remaining, great stones in the wall of the temple area, at the S. E. corner, which, most likely, are a specimen of these. We climbed up from the deep

ravine of Jehoshaphat, (a steep of about 130 feet,) by the aid of steps, to examine this corner. The manner of stones is to be remarked. They are hewn in a way which shows them to be of most ancient date, being *bevelled*, that is, faced or cut only at the edge, in a small border, the rest being left rough. The appearance of the wall seemed to us as though these stones, after being cast down, had been piled up again. The corner of the wall, instead of being *even*, is rough and jagged. We measured some of these huge blocks, which we found $19\frac{1}{2}$ long by $3\frac{1}{2}$ feet high. At the S. W. corner are the great stones which, doubtless, belong to the great arch of the temple bridge, stretching



across the Tyropeon to Zion. These are also bevelled. Three large, grey rocks, curved on the lower surface, rest on immense layers of stone-work, and stand out from the wall as if endwise, and broken off. On a line with these is a huge yellow stone, of the same arch, and this we observed is set into the adjoining stone of the wall by a joint of 8 or 10 inches, much concealed by the defacing of the elements. This would prove that the stones stand in their original position. We observed, also, that the immense foundation stones on which the arch rests, are arched at the top to fit; and that the face of them

is also arched slightly, agreeing with the curve of the bridge work. In the stones adjoining these, also, we remarked a deep groove along the upper edge as if for others to fit in: and set back to rest on. One of these stones of the lower course, seeming as if one block, and most closely joined, we measured. One part was 27 feet, and the other 26 long, by 7 high. Josephus speaks of some stones of the temple that were 50 feet long, 24 broad, and 16 thick.

3. *Over against.* The Mount of Olives rises so abruptly, with only the deep ravine of Jehoshaphat between it and the city, on the temple side, that, by

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take ^a heed lest any man deceive you :

6 For many shall come ^b in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of

^a Jc. 29.8. Ep. 5.6. 2 Th. 2.3. Re. 20.7,8. ^b Acts 5. 36-39. 1 Jno. 4.1.

ascending it, you get a survey of the whole, and especially of the temple area which slopes towards the Mount.—See frontispiece: Notes on Matthew.

4. *All these things.* (See v. 30.) Especially the things which were to occur in connexion with the destruction of the temple and city, and in the course of that generation, i. e. before all who were then living should have passed away.

6. This was the first warning against many who should claim to be Christ. Not that they were in danger of being drawn away from Christ, but of mistaking these false pretenders for Christ himself. Though fifteen false Messiahs are recorded as having appeared among the Jews since the time of Christ, there is, perhaps, no record of any appearing distinctly as such *before* the destruction of the city. Theudas, (Acts 5: 36,) and the Egyptian, (Acts 21: 38,) represented themselves as prophets. But this would only show that all the signs (they asked but for one,) were not applicable to the immediate event, but were to indicate a further reference. And this was fit, as they asked for the sign when “all these things” should be fulfilled, or rather, as Matthew has it, “of the coming, and of the end of the world;” but of course without any clear distinction, whatever.

7. *Wars, &c.* Those which they should hear of, were such as those which were threatened against the Jews by the Roman Emperors, Caligula, Claudius and Nero. (Josephus, Ant.

wars and rumours of wars, be ye not troubled; for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of ¹ sorrows.

^c Ps. 27.3. 46.1,2. Pr. 3.25. Jno. 14.1,27. 1 The word in the original importeth the pains of a woman in travail.

xix. 1, 2.) The Jews were persecuted at Alexandria. (A. D. 38.) At Seleucia at about the same time, more than 50,000 of them were killed.

8-9. *The end.* This refers to their question in verse 4, where the term translated “be fulfilled,” is akin to this. Matthew has the same in the phrase “the end of the world.” The end, or fulfillment about which they ask, is *not yet*. ¶ *Famines and troubles.* Matthew has it ‘famines and pestilences,’ which usually go together. The famine prophesied of in Acts (11: 28) was in A. D. 49. Also, in Judea in the third year of Nero. Josephus records, also, many national tumults. (B. I. ii. 2, 17, 10. xviii. 1-8.) ¶ *In the synagogues.* Luke 21: 12. ¶ *For my sake.* This was the distinctive principle. Not that they should suffer merely, but should suffer for Christ. True discipleship comes in severe contact with the world and the enemies of Christ, and we must suffer with him to reign with him. ¶ *Rulers.* Rather Governors, as the Roman proconsuls. ¶ *Kings.* The tetrarchs, called kings. See Acts 12: 1. 26: 2.

10. The gospel had been published through the Roman world as then known, and every nation had received its testimony before the destruction of Jerusalem. See Col. 1: 6, 23. 2 Tim. 4: 17. This was necessary not only for the Gentiles but for the Jews, who were scattered abroad, to give them a testimony and an opportunity. But further—the gospel has yet to be

9 But take heed to yourselves: for they ^a shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And ^b the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but ^c the Holy Ghost.

12 Now the brother ^d shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

^a Matt. 10.17. &c. Re. 2.10. ^b Matt. 23.19. Re. 14.6.
^c Acts 2.4. 4.8,31. 6.10. ^d Mt. 7.6.

preached universally for a testimony. And the universal diffusion of it by modern christian missions is now a leading sign of the end.

11. This would be taken up by God himself as his cause, and would be pleaded by his Spirit in them. They were charged, therefore, not to summon their mere natural resources as though they were cast upon them, but to look to God in that hour. This opening to them of the source of help was not to induce indolence, but confidence, and prayer. How far such fearful persecutions of true believers will be repeated, as the coming of Christ draws nigh, has yet to be seen. Witness the French Revolution and the Romish Inquisition, which have stained history with blood, and a revival of which is again threatened, both by Infidelity and Popery.

12. This persecution would even be carried on in families, and would set

13 And ye shall be hated ^e of all *men* for my name's sake: ^f but he that shall endure unto the end, the same shall be saved.

¶ 14 But when ye shall see the abomination of desolation, spoken of ^g by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

^e Lu. 6.22. ^f Jno. 17.14. ^g Da. 12.12. Re. 2.10. ^g Da. 9.27.

dearest friends in severest hostility to each other.

13. This shows them the universal opposition and hostility which their discipleship was to involve. But they are to remember that this should come to them as a sign of that coming in which their salvation is promised, as a certain consequence of their endurance in the faith to the end.

§ 128. THE SIGNS OF CHRIST'S COMING AT THE DESTRUCTION OF JERUSALEM AND AT THE END OF THE WORLD.—
Mt. of Olives.

Third day of the week.

Matt. 24. 15-42. | Mark, 13. 14-37. | Luke, 21. 20-36. | John.

14. Our Lord's reference, here, to the prophecy of Daniel, shows that the discourse has a reference to the end of all things, which Daniel prophesies: and that the destruction of Jerusalem is to be understood as an *immediate* fulfilment of that which is

19 For^a in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo,^b here is Christ;

a Da. 12.1. Joel 2.2. *b* Lu. 17.23.

yet future in its final accomplishment.

19. Josephus uses very similar language, in giving the history. "All the distresses which ever happened from the beginning," he says, "seem to me to be small in comparison of these which happened to the Jews."

20. *Those days.* That is, of affliction, v. 19. ¶ *No flesh.* That is none of the nation. These days were shortened in the Divine counsels, and by the Providential circumstances. The Jews were divided into factions which prevented their preparing for the siege. The magazines of corn and provisions were burnt before Titus arrived: and his sudden arrival led the Jews to abandon part of the fortifications. Titus confessed that such fortifications could have withstood all human power, and that God must have fought with him, or he could not have conquered them. We are to expect some such providential shortening of the days before the great final coming.

24. See the use of these terms to denote troubles, disturbances and disasters in society: Isa. 5: 30. 13: 10. 34: 4. Jer. 4: 28. Eze. 32: 7, 8.—Amos 8: 9, 10. Mi. 3: 6. See also Joel 3: 4, and Hag. 2: 6, 21, compared with Acts 2: 19, Heb. 12: 26, 27. These figures denote here the dissolution of the Jewish state, which should typify also and foreshadow the destruction of the world. See notes on Luke 21: 25, 26.

24. All the three Evangelists who record these signs of Christ's coming,

or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it *were* possible, even the elect.

23 But^c take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation,^d the sun shall be darkened, and the moon shall not give her light;

c 2 Pe. 3.17. *d* Da. 12.1. Zep. 1.15-17.

agree in beginning a new paragraph at this point. Matthew reads, "Immediately (or suddenly) after the tribulation of those days;" and Mark, "But in those days after that tribulation"—the phrase 'in those days' showing the general designation of the time, which Luke notes by the phrase "the times of the Gentiles." They agree, also, in placing here the signs in sun, moon, and stars, which express a dissolution of civil states and of worldly institutions—"those things which are seen, as of those which are made"—(human) Heb. 12: 27. This corresponds with the dissolution of the Jewish state, and of that existing order of things, civil and religious, which was identified by Peter in the Acts (2: 19) as being that which Joel describes, under these very peculiar images. Observe, these overturnings are thus shown to be in connexion with the outpouring of the Spirit. "*This is that.*" Acts 2: 17.—The three Evangelists agree in placing here a coming of the Son of man. And the connexion favors the understanding of this brief paragraph as a general reference to the last days, and as in parenthesis (v. 30) looking back to the event before discoursed of. Meanwhile the language does not forbid a reference in these verses to a powerful and glorious coming, (not in visible person, but by the Spirit and with power, as at Pentecost, Acts 2: 19) which was thus a type of this greater event. This would be our Lord's *premillennial*

25 And ^a the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And ^b then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when

^a Isa. 13.10. 24.20,23. Jer. 4.28. 2 Pe. 3.10,12. Rev. 6.12-14. 20.11. ^b Da. 7.9-14. Matt. 16.27. 24.30. ch. 14.62. Acts 1.11. 1 Th. 4.16. 2 Th. 1.7,10. Rev. 1.7.

coming to establish his millennial kingdom—not in person any more than at Jerusalem's destruction, but with power. But his final and personal coming is pointed to in plain terms, and more fully given by Matthew. See chapter 25. His coming in power to establish his millennial kingdom will be attended with sore judgments, and awful manifestations, to which we cannot be indifferent. And then when these things begin to come to pass, believers may lift up their heads, for their redemption draweth nigh. His final coming to Judgment must be regarded as the great ultimate reference, that exhausts the prediction.

26, &c. See notes on Matthew and Luke.

28. The fig tree begins to leaf about the time of Passover.

30. *This generation.* Some refer this to the *nation*—that they should be kept remarkably in existence as such, till the end. But it seems rather to refer to the impending destruction and to have them look for it, before all who were then living should have passed away. This does not hinder a further reference, for as yet he had spoken prominently of the things belonging to this one event which was so near.—After this he enlarges upon the greater

ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: ^c but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ^d ye heed, watch and pray; for ye know not when the time is.

^c Isa. 40.8. ^d Matt. 24.42. 25.13. Lu. 12.40. 21.34. Ro. 13.11,12, 1 Th. 5.6. Rev. 16.15.

coming which is yet future. See Matt. 25. Though verses 26 and 27 are a brief winding up of Mark's record, including the general reference to the last times, this verse 30 evidently looks back to the chief topic of the preceding discourse, as though these verses were in parenthesis. They are merely a brief application of the prophecy to the great event yet future—while "all these things" refer to the event more at hand. This is still more plain from v. 32 which follows at once. "But of *that* day," in direct contrast with "*these* things"—the latter known and near—the former so remarkably unknown. The term 'that day' is so used 2 Tim. 4: 8.

32. *Neither the Son.* The manner of introducing this clause shows that it was to be understood only in a certain sense. As though he had said, in the way of climax—"Nay, *there is a sense* in which even *the Son* does not know the time." Bengel remarks that the apostle was able both to know and not to know in regard to his death; Phil. 1: 25: and the Lord Jesus did not know of this in his commission so as to make it known. Olshausen observes, that as Christ himself is set for the fall and rising of many, so also is his second coming. Ignorance of the time forms to unbe-

34 *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore; for ye know not when the master of the

house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest coming suddenly, he find you sleeping.^a

37 And what I say unto you, I say unto all, Watch.^b

a Matt. 25.5. *b* ver. 33,35.

lievers a ground for carnal security—but to believers a motive for watchfulness.—The same is implied in the language of Matthew, ‘my Father only,’ ch. 24: 36. Yet it comports more with Mark’s gospel to state this. (See Introduction.) The passage agrees with those which recognize the Father as he to whom the Son “is subject” in his mediatorial office—to whom “he will deliver up the kingdom,” &c. 1 Cor. 15: 24, 28. This, therefore, is one of “the times and the seasons which the Father hath put in his own power.” See Acts 1: 7. This belonged to his state of humiliation, and to the human point of view. Yet he is particular here to speak of himself as “THE SON.” And so, commonly, in the New Testament, where the humanity of Christ is set forth, it is in connexion with a name that speaks his Divinity. 1 Cor. 2: 8. Acts 3: 15. “He, who, as respects his Godhead, is the Son—yet in his state of humiliation and of himself, he knew nothing of the day and hour.” pp. 131, 442, *Da Costa*. As a man he increased in wisdom, (Luke 2: 52) learned obedience (Heb. 5: 8) prayed to the Father (Luke 6: 12.) Alford thinks that this disclaimer of knowledge as to the day and the hour should be borne in mind in explaining the prophecy. But the whole discourse was intended, first, to keep before them the constant possibility of his coming; secondly, to show the impossibility of fixing upon a precise period.

34. This short parable is probably only the substance of the discourse which our Lord spoke in regard to watching, of which also Matthew gives some further ideas. The italics might

have been “It is as if a man,” that is, the whole transaction is such, ¶ *Taking a far journey*. The term means *going abroad, away from home*, and here it conveys the impression of our Lord’s absence being such as to make his return a matter of course, and to be expected. ¶ *Who left*. This and the following verb are participles, and construed directly with the closing verb, showing the whole as included in the householder’s arrangement, and all connected with his command to the porter, as he departed. ¶ *Gave authority*. See Matt. 24: 45. This authority, (a great power, says Bengel,) was given to his servants collectively, as is evident from the next clause, where the work of each is assigned severally. ¶ *The porter*. This is the *door-porter*, whose office it would be to look out for approaching travelers. This would seem to be an instance of the particular work assigned to each. To the one who was appointed as porter, it was commanded to watch, viz: to keep a look out for the benefit of the household. Ministers of the Word are *watchmen* for God’s church. Eze. 33: 35.

35. Yet *all* were to watch, and not the porter alone. Though it is made the minister’s duty to watch for souls, as having to give account, each man is as much commanded to watch for himself. ¶ *At even*. Luke refers to three watches, according to the division of time among the Jews. Mark here remarkably adopts the Roman enumeration, such as would be employed by Roman soldiers. This is used as an argument for Mark’s Roman origin. See Introduction, “*Author*.” *Da Costa* finds in this, some reason for thinking that Mark had a military training.

CHAPTER XIV.

¶ **A**FTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And ^a being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment

^a Matt. 26.6,&c. Lu. 7.37. Jno. 12.1,&c.

36. *Sleeping.* This is the careless self security and indolence which is opposed to watching: not only *not watching*, but *sleeping*!

CHAPTER XIV.

§ 131. THE RULERS CONSPIRE. THE SUPPER AT BETHANY—JUDAS.—Jerusalem. Bethany.

Fourth day of the week.

Matt.	Mark.	Luke.	John.
26. 1-16.	14. 1-11.	22. 1-6.	12. 2-8.

1. *After two days.* This was Wednesday, and there were yet two days, in part, or the whole of Wednesday and Thursday, before the Passover. John mentions that he came to Bethany six days before the Passover, but does not say that the feast was made at once on his arrival. From Luke 19: 29, we learn that he was at Bethany on his way to Jerusalem, where he entered the first day of the week. And there, i. e. at Bethany, where Lazarus lived, but not necessarily in his house, the feast was made. ¶ *The Passover and.* These are put together, because the feast of unleavened bread began at the time of the Passover meal. These observances were distinct, yet, as unfermented or unleavened bread was to be eaten with the Passover lamb, the ordinances received a common name, as one and the same.

4. *Some.* John gives the fuller account, and brings to view the fact that

of ¹ spikenard, very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred ² pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ^b ye have the poor with

¹ or, *pure nard*; or, *liquid nard*. ² See Matt. 18.28. ^b De. 15.11.

Judas Iscariot was the leader in this avaricious opposition, and *that* on pretence of caring for the poor. See John 12: 4. ¶ *Waste.* Literally, *perdition*. Bengel remarks, "*But thou, Judas, art the son of perdition!*"

5. *Three hundred pence*, or *denarii* in Roman money, equal to about forty dollars of ours. See notes and Fig. Matt. 26: 8. He who considered the value of three hundred pence as wasted on his Lord, was ready, soon after, to sell him for thirty pieces of silver, not half the amount! Judas will show himself beforehand, a mean hearted soul in the face of Christian charity.

6. The expression is stronger in the original, "*a noble work.*"

7. This verse, with the preceding, though addressed to more than one, was meant chiefly for Judas, and perhaps, referred with proper reproach, to his office, as being this, of giving to the poor. Let those who *talk much* about the poor, see to it that they *do much*, also. And this they can do always, whensoever they will. And if any are murmured against, or reviled for noble acts of charity to the poor, for gathering the poor under the gospel, for giving to their temporal or spiritual elevation, the Master will vindicate such, and bless them with his favor, which is a great reward. For it is done to him, if done in his name. Matt. 25: 40.

you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 And^a Judas Iscariot, one of the twelve, went unto the chief priests, to betray^b him unto them.

11 And when they heard *it*, they

^a Matt. 26.14, &c. Lu. 22.3, &c. ^b Jno. 13.2.

We may anoint his head and feet, by pouring the oil of gladness upon his suffering members. The Church is his *body*, on earth. Ep. 1:23.

8. *What she could.* This praise is more precious than the ointment, coming from such an one as Christ. It is like that which he passed upon the poor widow. "She hath cast in all that she had." Blessed are they of whom the Master will say, They have done what they could! But how different is the spirit of those who, instead of doing what they can, are always complaining of inability, and finding fault with God. Have they, who make their inability an excuse for impenitence, done what they could? Have they sought the Saviour in his word, in his ordinances, at the mercy seat, and cheerfully devoted themselves to do what they can in his service? How loving a Master would they find, and how ready to cheer and welcome them, saying, as to Mary, "They have done what they could," and pouring his blessing on their souls.

¶ *To anoint.* Literally, *to myrrh*, or to prepare with myrrh, as for embalming. ¶ *To the burying.* The Jewish custom was to wash the corpse immediately after death, with a warm infusion of camomile and rose, the object being to restore life if suspended, and to make the perfumes enter the pores more easily. Women were the persons former-

were glad, and promised to give him^c money. And he sought how he might conveniently betray him.

¶ 12 And the first day of^d unleavened bread, when they killed¹ the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go^e ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

^c 1 Ki. 21.20. Pr. 1.10-16. ^d Ex. 12.8, &c. 1 or *sacrificed*. ^e ch. 11.2,3. He. 4.13.

ly employed in that office. The two Marys went to the sepulchre with spices. ch. 16:1. This may have been only a way in which our Lord would remind them of his approaching death, without meaning to say that she came with this view, only, that it should serve such a purpose. Yet as our Lord had often announced his death as near, she may have had a firm persuasion of this.

9. This may be regarded as a distinct prophetic intimation of the universal circulation of the Gospel narratives by means of the *written word*. In this way it is every where published, far as the Gospel is preached; and in this way, alone, could this be strictly fulfilled.

¶ 132. PREPARATION FOR THE PASSOVER.—*Jerusalem, Bethany.*

Fifth day of the week.

Matt. Mark. Luke. John.
26. 17-19. | 14. 12-16. | 22. 7-13. |

12. See note on v. 1. For harmonizing this with John's more scattered remarks about the paschal feast, see notes on Matt. 26:19. All difficulty is cleared away by observing that John, (who does not detail the ceremonies of the Paschal meal, nor give any account of the Passover or Lord's Supper, as the rest had done,) uses the term Passover to signify the Paschal feast as a whole, and not the Paschal meal. The

14 And wheresoever he shall go in, say ye to the good man of the house, The Master^a saith, Where is the guest-chamber, where I shall eat^b the passover with my disciples?

15 And he will shew you a large upper room, furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found^c as he had said unto them: and they made ready the passover.

¶ 17 And in the evening he cometh with the twelve.

¶ 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth^d with me shall betray me.

a Jno. 11.28. 13.13. b Re. 3.20. c Jno. 16.4.
d Ps. 41.9. 55.13,14.

feast lasted from the 14th to the 21st of Abib or Nisan.

PART VIII.

The Fourth Passover. The circumstances, &c. until the end of the Jewish Sabbath.

Time, two days.

§ 133. THE PASSOVER MEAL. CONTENTION AMONG THE TWELVE.—*Jerusalem.*

Evening, introducing the sixth day of the week.
Matt. Mark. Luke. John.
26. 20. | 14. 17. | 22. 14-18, 24-30. |

This section is given more at length in Luke's narrative. See notes. After this we have in John, an account of the washing of the disciples' feet by our Lord. Ch. 16: 1.

17. *In the evening.* "When the hour was come," appointed by the law. Lu. 22: 14. That was at evening, between the 14th and 15th of the month—the common point of both days and about sunset.

§ 135. JESUS POINTS OUT THE TRAITOR. JUDAS WITHDRAWS.

Matt. Mark. Luke. John.
26. 21-25 | 14. 18-21 | 22. 21-23 | 13. 21-35

18. The company consisted of our

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good^e were it for that man if he had never been born.

¶ 22 And^f as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take,^g eat; this is my body.

23 And he took the cup; and

e Matt. 18.6,7. f Matt. 26.26,&c. Lu. 22.19 1 Cor. 11.23,&c. g Jno. 6.48-58.

Lord and the twelve. The usual Paschal company and the fewest allowed, was ten, and there could not be over twenty present. These would use all the lamb.

20. *In the dish.* The Figure shows the mode of eating. See Fig. Matt. 23: 7.



§ 137. THE LORD'S SUPPER.

Evening, introducing the sixth day of the week.

Matt. Mark. Luke. John.
26. 26-29. | 14. 22-25. | 22. 19-20. |

22. *As they did eat.* That is, while they were eating the ordinary Paschal meal, our Lord instituted the Sacramental Supper, as an ordinance for the New Testament church, to take the place of the Passover. See Paul's account of the institution of the Supper. 1 Cor. 11: 23-25. ¶ *This is my body.* All who are familiar with the Greek

when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This ^ais my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink *it* ^bnew in the kingdom of God.

¶ 26 And when they had sung an ¹hymn, they went out into the mount of Olives.

¶ 27 And Jesus saith unto them, All ye shall be offended because of me this night; for it is written, ^cI will smite the

^a 1 Cor. 10.16. ^b Jno. 6.53. ^c Joel 3.18. Amos 9.13,14. ¹ or, *psalm*. ^c Zec. 13.7.

will observe how impossible it is that these words should mean that the bread is his body. The pronoun is not in the same gender as the term for *bread*, and hence cannot refer to that. But it is in the neuter gender, meaning "this thing" here represented, is my body.

25. *New*. The high priest, when he came out from the Holy of Holies, kept a feast of joy with his friends, for his coming out safe was a mark of his acceptance. Else he would have perished there. At that feast they drank *new wine*. Our Lord may here allude to this custom, meaning that he should not sink in his work, in the great offering which he should make as our Great High Priest—and then, when his acceptance was shown by the acceptance and in-gathering of all his people, he would feast with them together in his Father's kingdom. See Showers, Sac. Dis. old book.

26. See Harmony, §142.

§136. JESUS FORETELLS THE FALL OF PETER, AND THE DISPERSION OF THE TWELVE.—*Jerusalem*.

Evening, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26. 31-35	14. 27-31	22. 31-38	13. 36-38

27. According to our Harmony, Ju-

Shepherd, and the sheep shall be scattered.

28 But ^dafter that I am risen, I will go before you into Galilee.

29 But ^ePeter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

¶ 32 And ^fthey

^d ch. 16.7. ^e Matt. 26.33,34. Lu. 22.33,34. Jno. 13.37, 38. ^f Matt. 26.36,&c. Lu. 22.39,&c. Jno. 18.1,&c.

das has now gone out, and this is addressed in earnestness to the rest.

28. This is, perhaps, the substance of Zechariah's last clause in the prophecy, (ch. 13: 7,) quoted above, viz: "I will turn my hand (with care) upon the little ones." His promise is to *go before them*, (like a shepherd—the good shepherd, see John 10: 4,) into Galilee, whither they would naturally return. See Matt. 28: 7, 10: 16.

29. To this self-confident boast, our Lord refers, when, after the repentance of Peter, and after his own resurrection, he asks him thrice, as often as he had denied him, "Lovest thou me more than these?" John 21: 15, &c.

30. *Crow twice*. The other Evangelists only speak generally "before the cock crows." But it is well known that there was a watch of the night called the "cock-crowing," which was very early in the morning, before day, at about three o'clock. Yet there was also a cock-crowing at midnight, which, however, few would commonly hear, but which is here included expressly. When only the cock-crowing is spoken of, that at, or about 3 o'clock, A. M. is meant. It must be remembered that the Jewish day commenced with the evening. Peter stands here as a rep-

came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed ^b that, if it were possible, the hour might pass from him.

^a Jno. 12.27. ^b He. 5.7.

representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which speaketh once, yea, twice, to call them to repentance. Rom. 13: 11, 12.—*Alford*.

§142. THE AGONY IN GETHSEMANE.— *Mount of Olives.*

Evening, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26.30, 36-46	14.26, 32-42	22.39-46	

32. *Gethsemane*. This place, so named, lies along the path that ascends the Mount of Olives, just beyond the small foot bridge that crosses the brook Kedron. We found it walled in by a high and heavy stone wall, poorly stuccoed, which had been built in 1849 by the Latin monks. We were allowed to enter by a narrow gateway, as workmen were engaged in the enclosure at some stone work around a well in the N. W. corner. The ground was stripped of every natural appearance, the sod was entirely removed, nothing remaining to designate it but the eight old olive trees. The ground had been freshly dug up, and rose bushes set out, one of which bore a solitary rose. I asked a monk for what purpose this was done. He replied, "for the Mother of God." This rose was for the altar of the chapel of the Virgin, near at hand. Every thing is made to minister to their

36 And he said, ^c Abba, Father, all things *are* possible unto thee; take away this cup from me; nevertheless ^d not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation: The ^d spirit truly *is* ready, but the flesh *is* weak.

39. And again he went away, and prayed and spake the same words.

40 And when he returned, he

^c Ro. 8.15. Ga. 4.6. ^d Ps. 40.8. Jno. 4.34. 5.30. 6.38, 39. 18.11. Ph. 2.8. ^e Ro. 7.18-25. Ga. 5.17.

Romish superstitions. Even the twigs from the olive trees they are accustomed to sell to pilgrims. We found the garden wall, on measurement, to be 168 feet on the N. side, and 180 feet on the W. side, and 12 feet high. The olive trees are gnarled and irregular, bearing every appearance of great antiquity. One of the trunks we found to be 23 feet in the midst, and 36 feet at the base. ¶ *Sit ye here, &c.* So Abraham, Gen. 22: 5.

33. *Peter, James and John*. These were the three favored disciples of the chosen twelve. Their very different characters show a kind of type of the varieties in the church, which are consistent with its essential unity: not all Johns, nor all Peters, but all Christians, so far as they follow Christ. ¶ *Began*. As never before.

34, 35. Gethsemane lies at the foot of the Mount of Olives, very gradually sloping from the brook Kedron. Here, says Stier, our Lord unites as Priest and victim the faith of Abraham and the patience of Isaac. ¶ *A little*. In that retired spot, in the deep ravine, are these four persons, and one in deepest agony, under cover of the evening.

36. *Not what I will*. Here is the awful struggle and submission of his human will, that will which, in his people, is often so resisting and obdurate. Oh for a part in this perfect obedience, and be it the pattern also of our own.

found them asleep again (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the ^a hour is come: behold, the Son of man is betrayed into the hands of sinners.

^a Jno. 7.30. 8.20. 13.1.

§ 142. THE AGONY IN GETHSEMANE.—
Mount of Olives.

Evening, introducing the sixth day of the week.

Matt. 26.30,36-46 | Mark. 14.26,32-42 | Luke. 22.39-46 | John.

37. *Simon*. Our Lord calls him *Simon*, says Stier, "*for here he was no Peter*," no rock. The Scripture surely never meant to be understood that the Church was built upon this man, who so often showed himself to be no rock, and above all, not the rock on which the Church should stand, and resist the powers of Hell.

38. *The spirit*. Here he explains how this shrinking was due to his human nature.

41. *The third time*. After he had made a *third* prayer. See Matt. 26:44, in the same words. ¶ *Sinners*. The contact with sin was the great agony, as our Lord bore the load of sin.

§ 143. JESUS BETRAYED AND MADE PRISONER.—*Mount of Olives.*

Evening, introducing the sixth day of the week.

Matt. 26.47-56. | Mark. 14.43-52. | Luke. 22.47-53. | John. 18.2-12.

43. *A great multitude*. These were "Captains of the temple," (Luke 22:52,) and a detachment of the Roman cohort, which was stationed in the tower of Antonia, during the feast, in case of tumult, (John 18:3,) besides servants of the High Priest. Luke 22:51. John describes them as having lanterns and torches and weapons. The figure here given shows the kind of hand lanterns carried in the East. Commonly, persons are not allowed to go through the streets at night without lanterns. The torches were usually of pitch, or wax or resinous wood. The lanterns

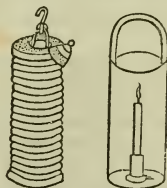
42 Rise up, let us go; lo, he that betrayeth me is at hand.

¶ 43 And ^b immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude ^c with swords and staves, from the chief priests ^d and the scribes and the elders.

^b Matt. 26.47. Lu. 22.47.&c. Jno. 18.3.&c. ^c Ps. 3.1,2. ^d Ps. 2.2.



now made are various. Some we used like the left hand figure below, of thin



white muslin on a wire frame, which can be stretched out, or pressed into a small compass. Oil, wax, or pitch can be burnt in them.

44. *A token*—*συσσημουν*. The term here is quite different from that in Matthew rendered "*sign*." It is a military sign, a watchword used to distinguish friends from enemies in war. *Wetstein's Annotations*.

44-50. See notes on Matt. 26:49-56.

51. *A certain young man*. Townson,

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss,^a that same is he: take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master,^b Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with staves* to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures^c must be fulfilled.

50 And^d they all forsook him and fled.

51 And there followed him a certain young man, having a linen

^a 2 Sa. 20.9. ^b Ps. 55.21. ^c Pr. 27.6. ^d Lu. 6.46. ^e Ps. 22. Isa. 53. ^f Lu. 24.44. ^g Ps. 88.8. ^h Isa. 63.3. ver. 27.

cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left^e the linen cloth, and fled from them naked.

¶ 53 And^f they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For^g many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will^h destroy this temple that is made

^e ch. 13.6. ^f Matt. 26.57, &c. ^g Lu. 22.54, &c. ^h Jno. 1a. 13, &c. ⁱ Ps. 35.11. ^j ch. 15.29. ^k Jno. 2.19.

Davidson and others, suppose this to have been Mark himself, as there seems to be no other reason for this incident being here introduced into the narrative; and in such case, the withholding of the name would seem to be out of modesty and humility, as with the Evangelist John. If the young man was indeed the Evangelist Mark, an eye-witness of what he here relates, and himself in danger with the Saviour from having been mistaken for a disciple, afterwards converted to Christ and finally this writer himself—we see every reason for its being introduced here, but not otherwise. This, also, would explain its being narrated by Mark only. And the manner of speaking—"a certain young man"—is like that of John, 'that other disciple.'

¶ 144 & 145. JESUS BEFORE CAIAPHAS. HE DECLARES HIMSELF TO BE THE CHRIST. PETER'S DENIALS.—*Jerusalem.*

Midnight and dawn, introducing the sixth day of the week.

Matt. 26. 57-75 | Mark. 14. 53-72 | Luke. 22. 54-71 | John. 18. 13-27

53. *To the High Priest.* This was in the house of Caiaphas. John tells us that he first questioned our Lord. Then he retired, leaving Christ alone with the officers, who took the opportunity to strike and insult him. Some think that our Lord was, after that, summoned to appear before the Council, who had met in another room, and that, as he was led thither, he passed by the place where Peter was, and *looked on him.* See Luke, 22: 61.

with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee? ^a

^a Matt. 26.62, &c.

56. *Agreed not.* Were not corresponding or consistent with each other. Matt. has it, "though many false witnesses came, yet found they none." That is, they found none suitable and available for their purpose, because of their conflicting evidence. So it is found that falsehood contradicts itself, and so it is also found true, "Be sure your sins will find you out."

57. *Certain.* Matthew says there were two. Buxtorf, a Jewish scholar, in his Talmudic Lexicon, cites the following Rabbinical testimony, admitting the subornation of false witnesses against Christ, for his crucifixion, and vindicating it by law. "Against none of those guilty of death by the law are snares to be laid, except against one who has endeavored to pervert another to idolatry and strange worship. And then it is done thus: They light a candle in an inner room, and place the witness in an outer, so that they may see him and hear his voice, without his seeing them. And so they did to the son of Satda (Mary). They placed men privately in the next room, to witness against him in Jud (Jud or Judea), and hanged him upon the cross, on the evening of the Passover."—*Hales' Analysis of Chronology*, V. III. page 209. So the Romanists argue that falsehood, perjury and murder are allowable, in serving the Romish Church! What better evidence can there be of their apostacy?

58. The false witness here consisted in their knowingly giving a false sense to his words. Matt. (ch. 26: 61,) has it in different terms, and perhaps their

61 But ^b he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: ^c and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

^b Ps. 39.9. Isa. 53.7. 1 Pe. 2.23. ^c Da. 7.13. Matt. 24.30. 26.64. Lu. 22.69. Re. 1.7.

language also differed in this way. At any rate, the difference makes a great change in the sense—as it makes him an enemy of the temple.

59. In this testimony they were not consistent with each other, and so, in these repeated attempts, they denied themselves, and showed their malicious purpose. He had only used the terms in their highest sense. The Temple was the sanctuary for the dwelling of God among men. But now his body was the true sanctuary, and he was Immanuel, God with us. In that saying, therefore, he spoke of the real temple, his own body, which was then before them, and which was "THIS temple," in distinction from that other temple on Moriah. He needed not to indicate this by a gesture, as some suppose.

60. The High Priest complained of his silence. He wished further evidence which would justify his condemnation before the people. He had thought there would have been some denial, or attempt to explain. John declares the saying of Christ to be true; only that he spake of the temple of his body. John 2: 19-22.

61. Our Lord was silent, because he did not feel compelled to answer these malicious charges. Besides, he would not now explain these mysterious words that were so full of meaning. The events, so near, would soon make them clear. ¶ *The Blessed.* This was a name familiar to the Jews in their worship as applying to Jehovah.

62. Our Lord would answer no further than to declare himself the Judge

63 Then the high priest rent^a his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit^b on him and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And^c as Peter was beneath in the palace, there

^a Isa. 37.1. ^b Isa. 50.6. ch. 15.19. ^c Matt. 26.69,&c. Lu. 22.55,&c. Jno. 18.16,&c.

who would vindicate his claims, and would hold all to account. Besides, Christ began to be glorified, already from the time of his betrayal. John 13: 31. His 'coming,' which all should see, would give the most fearful and conclusive proof, of his being the Christ, the Son of God. He should come, not as now in weakness, but on the right hand of power—'sitting'—as they sat—to judge.

63-4. "The council having judged that Jesus, the Son of Joseph, born at Bethlehem, had profaned the name of God by usurping it to himself, a mere citizen, applied to him the law of blasphemy and the law in Deut. 13: and 18: 20, according to which, every prophet, even he who works miracles, must be punished when he speaks of a God unknown to the Jews and their fathers." *Greenleaf's Testimony*. ¶ *Rent his clothes*. This was judicially and solemnly done by the members of the Sanhedrim, rising from their seats, when the crime was testified to. Only one witness was permitted to repeat the words—the others simply stating that they heard the same which he had related. *Mishna, Part 4. Tract de Syned*, ch. 7: §5. See 2 Kings, 18: 37. See Matt. 27: 26, note. ¶ *Condemned him*. This was their eager haste, and as it was against law

cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, ^d saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And

^d 2 Ti. 2.12,13.

for the Sanhedrim to pass sentence thus, in the night, they may have confirmed their acts in the morning. We read that they at least counselled further in the morning (ch. 15: 1. Matt. 27: 1. Luke 22: 66-71) to carry out their plan, by leading him to Pilate, who alone had power to put him to death.

65. Luke tells us that these indignities were done not by the council, but by 'the men who held Jesus,' (Luke 22: 63) and here it is added, 'the servants did strike him,' &c. The rending of the High Priest's garment so openly proclaimed the charge of blasphemy, that it was calculated to affect the beholders also who were outside the judgment hall, and so to turn the tide of popular indignation against him. ¶ *Prophecy*. Luke's account throws light upon this; for he tells us that, it was when they had blindfolded him, they so cried.

66. This verse connects with v. 54, and continues the narrative in regard to Peter—which see. Matthew and Mark have related first in order, the trial before Caiaphas: though Peter's denials were going on in another spot (the lower hall, *beneath*.) See 'Synopsis of the Harmony' and notes on Matthew and Luke. ¶ *In the palace*. The word is the same which in Luke

a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, ^a and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when ¹ he thought thereon he wept. ^b

CHAPTER XV.

¶ **A**ND straightway in the morning the chief priests held a consultation ^c with the elders and

a Acts 2.7. 1 or, he wept abundantly: or, he began to weep. b 2 Cor. 7.10. c Ps. 2.2. Matt. 27.1, &c. Lu. 23. 1, &c. Jno. 18.28, &c. Acts 3.13. 4.26.

is translated *the hall*—meaning the open court—yet beneath the raised platform of the room where the council sat. How Peter came within the enclosure is narrated by John, ch. 18: 16.

72. *The cock crew.* This shows to us the time. The cock-crowing was the third watch of the night—between midnight and the third hour, or day-break. Matthew and Mark relate the trial before the denials of Peter; though they were going on, more or less, at the same time—the trial continuing afterward. Some suppose that after Christ was brought to the High Priest's palace, Caiaphas sent out to summon the Sanhedrim to an early meeting, and that, supposing they were in bed, some time would be necessary for them to assemble. But was not the excitement such—especially of these chief priests, elders and scribes, who formed that chief council of the Jews—and were they not so waiting upon Judas' plot of betrayal, as to be most likely all awake, and ready to assemble instantly and even tumultuously?

scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest it.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But ^d Jesus answered nothing; so that Pilate marvelled.

¶ 6 Now ^e at that feast he released unto them one prisoner, whomsoever they desired.

d Isa. 53.7. Jno. 19.9. e Matt. 27.15. Lu. 23.17. Jno. 18.39.

CHAPTER XV.

§ 146. THE SANHEDRIM LEAD JESUS AWAY TO PILATE.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27.1, 2, 11-14.	15.1-5.	23.1-5.	18.28-38.

1. *A consultation.* The object of this was, as Matthew informs us, to devise means for putting Jesus to death, as they had determined. Matt. 27:1. They planned now to take him before Pilate, as they had not the power to execute sentence of death.

2. *And Pilate asked him.* Pilate had already gone out to the people who were outside the judgment hall, and inquired what accusation they brought against him. John 18:29. The question, therefore, which he here asks of Jesus, shows us that this was the substance of the charge which was brought against him, viz. that he said he was the Christ, a King. ¶ *Thou sayest it.* See Matt. 26:64. This is still the reply in Syria, where one means to say to a challenge, *It is true*, and yet does not intend to answer directly. The

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy,^a)

^a Pr. 27.4. Ec. 4.4. Acts 13.45. Tit. 3.3.

11 But the chief priests moved the people, that he should rather release ^b Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King ^c of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil ^d hath he done? And they cried out the more exceedingly, Crucify him.

^b Acts 3.14. ^c Ps. 2.6. Je. 23.5. Acts 5.31. ^d Isa. 53.9.

sense is, It is just as thou sayest; thou sayest it as it is. But John tells us what else he that staggered Pilate. John 18: 34-38.

3. *Many things.* The charges are given in Luke 23: 5, that he stirred up the people to sedition, even from Galilee to Jerusalem.

§ 148. PILATE SEEKS TO RELEASE JESUS. THE JEWS DEMAND BARABBAS. —Jerusalem.

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27. 15-26.	15. 6-15.	23. 13-25.	18. 39-40.

6. See notes on Matt. 27: 15. ¶ *He released.* That is, it was his custom. Luke says "For of necessity he must," &c. ch. 23: 17. Matthew has it, "he was wont." This remarkable practice which had come to belong to the pass-over, was an addition of their own, from tradition; yet it was ordered in providence as a striking illustration of what the Paschal redemption should accomplish, viz. to set the sinner free. It was an *elect* sinner: "whomsoever they desired." The vilest of the vile, even this leader of robbers and insurgents, was here released. And it was on Christ's account: that is, just for Christ taking his place—standing in his stead—bearing the dreadful penalty of his crime, though he was Himself so innocent. Barabbas, we may suppose, could scarcely credit such an amazing, unexpected interposition, and

though Christ was condemned to this death, we know that he foresaw it and undertook it willingly!

8. This demand for the release of one, so far as the people were concerned, seems not to have been out of desire for Barabbas' release, but only to settle the question against Christ, and shut him off from this only provision. So in Luke we have it, "Away with this man, to release unto us Barabbas." The choosing of the world is a rejection of Christ. "He that is not with me is against me." In Matt. 27: 17, Pilate seems to have suggested Barabbas, perhaps in hope that between such a wretch and Christ, there would be no question but Christ would be released. And in vs. 11, we find that the priests had persuaded the people to call for the release of Barabbas.

10. We see Pilate's persuasion in favor of Christ, and that he knew something of his character and of the injustice of the charges against him. From Matthew we learn also that Pilate's wife had pleaded against his having anything to do with the condemnation, as she had had a fearful dream about him. She calls him "that just man."

11. The chief priests had moved the people to this end, and they acted under this influence.

13. *Crucify him.* They choose crucifixion as the usual Roman punish-

15 And so Pilate, willing to content the people, released Barabbas unto them, ¶ and delivered Jesus, when he had scourged *him*, to be crucified.

¶ 16 And ^a the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

^a Matt. 27.27. Jno. 18.28,33. 19.9.

ment for sedition, and because of their bitter enmity against Christ. It was the most cruel of deaths.

15. Before this decision to yield to the people, Pilate (as Matthew tells us) took water and washed his hands before them, wishing to have nothing to do with the condemnation. He had not firmness enough to follow his conviction of duty, and now he wished to shift the responsibility upon others. Men blame their circumstances, the evil influence of others, and excuse themselves for not serving God. But they cannot get rid of their responsibility by a wish or an act, "For every one of us must give an account of himself to God." (Rom. 14: 12.)

§ 149. PILATE DELIVERS JESUS UP TO DEATH. HE IS SCOURGED AND MOCKED.—*Jerusalem.*

Matt.	Mark.	Luke.	John.
27.26-30.	15.15-19.	19.1-3	

15. *Scourged him.* According to the Roman custom, the hands were bound to a column and the back was laid bare. The scourge was made of several thongs with a handle; the thongs were made rough with bits of iron or bone, for tearing the flesh, and thus fitted, it was called a *scorpion*. "The ploughers ploughed upon his back, they made long their furrows," was the prophecy so exactly fulfilled. (Ps. 129: 3.) Yet "by his stripes we are healed." (Isa. 53: 5. 1 Pet. 2: 24.) The Jews were limited to forty stripes,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit ^d upon him, and bowing *their* knees, worshipped him.

¶ 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon,

^b ch. 13.65. ^c Job 13.9. Ps. 35.16. Matt. 20.19. ch. 10. 34. Lu. 22.63. 23.11.36.

but the Romans inflicted as many strokes as they pleased.

17. *Purple.* This term is used indefinitely, to signify different shades of red. ¶ *Thorns.* This shrub is common in Palestine.



19. This not only mocked Christ, but *mocked themselves*: for "every knee shall bow to him and every tongue confess." Rom. 15: 11.

Here John gives an account of another and last attempt of Pilate to gain the release of Jesus. See § 150, John 14: 9-16. He brought him forth fresh from the scourging, with the

a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And^a they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink

a Matt. 27.33,&c. Lu. 23.33,&c. Jno. 19.17,&c.

hope of moving their sympathy.—“Behold the man.”

§ 151, given by Matthew alone, is the account of Judas’ repentance and suicide.

§ 152. JESUS IS LED AWAY TO BE CRUCIFIED.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27. 31-34	15. 20-23	23. 26-33	19. 16-17

20. *Led him out.* The Jewish law required *three days* and the Roman law *ten days*, between the sentence and the execution. Here it was carried through with all possible haste.

21. *Alexander and Rufus.* Mark alone tells us of these sons of Simon. But Mark wrote this Gospel history at *Rome*, and in Romans 16: 13, we find mention made of a disciple named Rufus, of some note, who resided there. This is a coincidence in the writings of Mark and Paul, that could not have been designed: and hence it confirms the testimony. And Mark here refers to this Rufus who lived in the same city where he wrote, and must have known the particulars of the crucifixion from his father, who bore such a part in that event. See Blunt’s Veracity, Sec. 1: 14. An Alexander is also mentioned, Acts 19: 33. Another in 1 Tim. 1: 20. Whether this is the same with either, or different from both, we cannot ascertain.

22, 23. See notes on Matthew.

§ 153. THE CRUCIFIXION.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27.35-38	15.24-28	23.33,34-38	19.18-24

25. *The third hour.* This note of the

wine mingled with myrrh: but he received *it* not.

¶ 24 And when they had crucified him, they^b parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

b Ps. 22.18.

time when Christ was crucified, agrees with the other hours given in the rest of the history, and with the other Evangelists; excepting that John (ch. 19: 14,) says it was “about *the sixth hour*” when Christ was yet before Pilate. Many conjectures have been raised as to the mode of reconciling this one passage of John with all the particulars of the history. We cannot suppose this to be a mistake of the record as originally given. There is some evidence that it is an error in the Manuscript—since the Greek letter which is used for the figure 6, is easily mistaken for the figure 3. Some copies have the letter for 3 in John’s narrative, the same as here. Others suppose that John’s reckoning of time was different from that of the others, viz: the modern, instead of the Jewish, which would agree with all the facts, and make the sixth hour six o’clock in the morning, as the time when Christ was yet before Pilate. Others suppose it is best explained thus: The Jewish division of time made four parts in the day—3d, 6th, 9th and 12th hours. So that the 3d hour included the time to the 6th, and as they did not aim at giving the exact time, John says it was about the sixth hour, (past the third,) and Mark says the third including to the sixth. So that the whole is spoken generally as about that part of the day from nine o’clock till twelve. But it should be observed that Mark’s object is to give the hour of the day, as in v. 33 he continues to report the time of the events—at the sixth and ninth hour. Whereas John’s object is different, and he makes no other note of time than that of Christ’s

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture^a was fulfilled, which saith, And he was numbered with the transgressors.

¶ 29 And^b they that passed by railed on him, wagging their heads, and saying, Ah, thou^c that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests,

^a Isa. 53.12. ^b Ps. 22.7. ^c ch. 14.58. Jno. 2.19.

being before Pilate, and states that in most general terms, "It was *about* the sixth hour." Without supposing any mistake in the copies of John's narrative, this seeming discrepancy is perfectly consistent with historical truth. A later explanation is given by Da Costa, that John's habit is to *reckon back* from the great event, speaking of the time as *so long before it*. John means here to show that Pilate was pressed by the need for a decision, as the time of the Jews' preparation was drawing on, and this too, a specially solemn preparation, as it occurred on the Passover day. John's meaning then, is, that Pilate, seeing there were only six hours for the whole transaction of sentence and execution before the holy time began, spoke now most decidedly. It was this solemn Passover preparation of the Sabbath, and about the sixth hour before the time. This would be nine o'clock in the morning—six hours before three P. M.—which agrees with Mark's time. A still better explanation is, that the clause in John is a parenthesis, and means "For the preparation of the (Sabbath, on this) Passover (day) was, (or began) about the sixth hour"—that is, twelve o'clock. This would give the strong reason for

mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see^d and believe. And they that were crucified with him reviled him.

¶ 33 And^e when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, My God, my God, why hast thou forsaken me?^f

^d Ro. 3.3. 2 Ti. 2.13. ^e Matt. 27.45. Lu. 23.44. ^f Ps. 22.1. ^g Ps. 42.9. 71.11. La. 1.12.

Pilate's hastening the decision. And this is shown to agree with the fact that the Jews began preparation time about noon.—*Kitto's Journal*, VI. p.94, §23. See notes, v. 42.

§154. THE JEWS MOCK JESUS ON THE CROSS. HE COMMENDS HIS MOTHER TO JOHN.—*Jerusalem*.

Sixth day.

Matt.	Mark.	Luke.	John.
27.39-44	15.29-32	23.35-37, 39-43	

30-32. Compare this with the taunt of Satan in the wilderness. Matt. 4:6.

§155. DARKNESS PREVAILS. CHRIST EXPIRES ON THE CROSS.—*Calvary*.

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27.45-50.	15.33-37.	23.44-46.	

33. It is plain that Mark here aims at being particular in noting the time.

34. See notes on Matthew. ¶ *Forsaken me*. This moment of dreadful agony on the cross, the summit of suffering, was a moment of the Father's hiding his face from the Son, who stood in sinners' place. Men are often offended at any idea of that strict justice which would require the penalty of sin to be met, even by such a glorious substitute. They complain of such a doctrine as giving harsh views of God,

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and^a gave him to drink,

a Ps. 69, 21.

as showing God to be severe, and not a God of love. But justice is part of his perfection, no less than love. And further, the penal infliction is demanded not more by the constitution of God's nature, than by *the constitution of our own nature*. God could not give peace without demanding that the penalty be met. But neither could we have peace in our consciences, without seeing the penalty met. God could not be satisfied unless justice is satisfied, for justice is a perfection of God's nature. But neither can our conscience be satisfied otherwise. Therefore, instead of this demand being severity in God, it is mercy. It is not only to satisfy himself, but also to satisfy us, that the penalty was to be suffered by Christ! It was, that the sinner seeing the desert of his sin visited upon the Saviour, might believe in him and be saved.

36. *With vinegar*. John throws light upon this, by telling us that he cried out, "*I thirst.*" ¶ *Elias*. Some misunderstanding the term *Eli*, meaning "My God," for the name "Elias," or purposely turning it into *jest*, said, "He calleth Elias."

37. Our blessed Lord expired about the ninth hour, v. 33. This was about three o'clock in the afternoon, the hour of prayer, and of the evening sacrifice. Acts 3:1. Thus, Christ died on Calvary about the same hour of the day that the Paschal lamb was offered in the temple, so that the substance and the shadow correspond, and meet in that wonderful hour when Christ cried "It is finished."

¶ 156. THE VAIL OF THE TEMPLE RENT. THE GRAVES OPENED. THE WOMEN AT THE CROSS.

Sixth day of the week.

Matt. 27.51-56 | Mark. 15.38-41 | Luke. 23.45-47-49 | John.

saying, Let alone; let us see whether Elias will come to take him down.

37 And^b Jesus cried with a loud voice, and gave up the ghost.

¶ 38 And the vail

b Matt. 27.50. Lu. 23.46. Jno. 19.30.

38. See full explanation in notes on Matt. 27: 51. The vail was rent after or immediately at the death of Christ, as a proper result of this. Infidels ask how this rending of the vail would become known, as none but the priests could have witnessed it, and they would not likely have disclosed the fact. But many priests were converted to the faith. And to those who believe the record to have been dictated by the Holy Ghost, there is no difficulty. He revealed it to the Evangelists. And though the event may seem trivial to a skeptic, or to one ignorant of the Scripture, it symbolized a most important reality. That vail had been the sacred screen of the Holy of Holies, forbidding the people to enter into this typical presence of God. But now this entrance was secured for them. And what was ceremonially gained by all the sacrifices, viz. that through the high priest, their representative, they could enter on the great day of atonement, is accomplished through the one Great High Priest, and "a way opened into the Holiest of all. Heb. 9:8. 10: 20. This is for us. In his Epistle to the Hebrews, Paul makes distinct reference to this event, and to its most important meaning. ¶ *From the top*. This is added, and is full of meaning, as showing how thoroughly the way was opened and how utterly the Old Testament screen had been rent. And as the Apostle explains it (Heb. 10: 19-20) that it signifies the *rent flesh* of our Lord, by which "the way is opened into the holiest—a new and living way"—we may draw boldness from this complete rending of the vail—that it is so entirely rent from top to bottom, that we may not merely *see into* the holiest, but *enter into* it. It is not merely an *opening* that was made, but

of the temple was rent in twain, from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar ^a off; ; among whom was Mary Magdalene, and Mary

^a Ps. 38.11.

a *passage way*. Matthew uses the same word for the rending of the rocks as for the rending of the veil. They were torn asunder with violence and rent indeed, like the veil. Fleming (Christology) mentions the testimony of an infidel who examined the rocks in the region of Calvary. He says, "I am sure this was never done by any earthquake, for then the clefts would have been according to the veins of the rock. But here it is quite otherwise, for the rocks are split across the veins in a most strange and preternatural manner. I thank God, he says, for a sight of this divine testimony to the Godhead of Christ." Such a rock was shown to us on the spot now called Calvary. It has a rent in the top, but as the base is covered by the flooring of the Holy Sepulchre, and as some doubt exists about the locality, we cannot be sure that this deserves such notice.

39. *Centurion*. Mark uses here a term from the Latin, and different from the other Evangelists. (See Introduction.) This officer was the commander of a regiment, consisting often of a hundred footmen, from which is the name "Centurion." ¶ *Over against him*. The Holy Spirit has thought this circumstance important enough to be recorded. The Centurion stood where he could see the Saviour fully. Matthew says, "watching Jesus," and though that Evangelist refers his impressions to "the earthquake, and those things that were done" (generally,) Mark speaks particularly of the

the mother of James the less, and of Joses, and Salome ;

41 (Who also, when he was in Galilee, followed him, and ministered ^b unto him ;) and many other women which came up with him unto Jerusalem.

¶ 42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

^b Lu. 8.2,3.

outcry and expiring of our Lord as having moved him. ¶ *Cried out*. Literally, that *so crying out*, he expired. It was the manner of his outcry and death. We shall better understand this by referring to Luke's account of his dying outcry, viz. that "with a loud voice, he said, Father, into thy hands I commend my spirit." ch. 23: 46. This address to the Father was doubtless convincing, and helped to satisfy this disbeliever of the peculiar relation which Christ sustained to the Father, as he claimed. ¶ *The Son of God*. This of course refers to the disputed claim of our Lord. This is the convincing power of Christ's death. Luke has it, "he glorified God." He testifies, though a Gentile. He is a representative of the Gentile world.

40. *Afar off*. See Notes on Matthew, 27: 55-56. The mother of Christ is not here mentioned: either as the object of the Evangelist was to name only such as followed him from Galilee, and ministered, (v. 41) or, as some think, because John had led away the mother of Christ at once to his home. ¶ *Among whom*. The same names are given here as in Matthew. Both omit Mary the mother of Jesus. Hence some suppose that John had at once taken her from the scene, after she had so been committed to his care by our Lord, (John 19: 26): that literally "from that hour" he took her to his own home. But at any rate she could not have been named with these, as having followed him from Galilee, ministering to him, &c.]

43 Joseph of Arimathea, an honourable counsellor, which also waited^a for the kingdom of God, came,

^a Lu. 2.25,38.

‡ 157. THE TAKING DOWN FROM THE CROSS. THE BURIAL.

Matt.	Mark.	Luke.	John.
27. 57-61.	15. 42-47.	23. 50-56.	

42. *The Even.* That is, it was now towards the evening of the sixth day, and at sunset the Sabbath would commence, and then it would be unlawful to take down the body. John adds—"that the bodies should not remain upon the cross on the Sabbath day."

¶ *Because.* The reason was that it was special holy time. ¶ *The preparation.* This is here defined by a term which means the *fore-sabbath*—not the day before the Sabbath, but the time immediately preceding the Sabbath, which the Jews naturally devoted to preparation for that sacred day. It was the custom to stop their work at three o'clock. See ch. 15: 25, notes. Josephus mentions a decree of the Emperor Augustus, which exempted the Jews from appearing in law courts, not only on the Sabbath, but also during the *preparation* before that day, from the ninth hour, or three o'clock. The Jews, however, seem to have begun the preparation time on a feast day (as here the Passover) at *noon*.

43. *Arimathea.* This was, probably, the modern Ramleh, near Joppa, and on the road to Lydda and Jerusalem, from which last we found it about a common day's ride. The country near Joppa is rich in orange groves and olives. Passing through the plain of Surafend, near the place of David's battle with Samson, we saw the natives ploughing very actively: six pairs of oxen in one field at work. There are five mosques and one Greek church in the town. ¶ *Honorable.* Of high station. ¶ *Counsellor.* One of the Sanhedrim, as we infer. See Luke 23: 51. ¶ *Wait-ed*—was waiting. Like Simeon and Anna, he was looking for the promised kingdom, and was ready to believe in Christ as the promised Messiah. The

and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he

Holy Spirit records by Luke that Joseph was 'a good man and a just,' and had not consented to the counsel and deed of the Sanhedrim. ¶ *Boldly.* This is full of meaning, though seeming quite incidentally mentioned. From John's record we see that Joseph was "a disciple of Christ," but secretly, for fear of the Jews. John 19: 38. And that Evangelist has stated this fact in this very connexion, to show how much meaning this boldness had in his case, as he had always shrunk, hitherto, from any open declaration or act in behalf of Christ. Oh! it is only when we are moved by the death of our Lord, that our backwardness is put to shame, and our *boldness* (like that of Peter and John—Acts,) is apparent and impressive. Hope maketh not ashamed. Mark alone mentions this manner of his application. It refers, probably, to the courageous and fearless effort that he made, where many would have been deterred by fear of failure. In the Spirit's record, the *boldness* is closely associated with the *faith*, and so is it always in christian character. The Church is now Christ's body upon earth; and they who really are waiting for the kingdom, go forward boldly, begging to serve and preserve the church and kingdom of our Lord. Observe, the Jews had just now applied to Pilate that the legs might be broken and the bodies removed; and the commencement of this work, probably, drove Joseph in bold and earnest haste to Pilate, to beg for himself that body which was so dear to him. As the bodies of the crucified were usually exposed to birds of prey, and a guard was stationed to prevent their being buried by friends, this favor could not be obtained without leave of Pilate. Though this fact is not here mentioned, it is implied, and confirms the narrative.

44. *Marvelled.* This implies that our Lord had expired sooner than was usu-

were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a

al. From John we learn that the soldiers brake the legs of the first because he was not yet dead—and finding that Jesus *was dead already*, they did not break his legs.



a cold corpse in their arms—when they laid *him* in the sepulchre of Joseph whom they had hoped to see on the throne of David!—Such sepulchres, hewn out of the rocky slopes about Jerusalem, are still seen. A row of these still remains in the deep valley of Jehoshaphat—some of them ornamented since, but all cut out of the rock. The tomb of Jehoshaphat, the tomb of James, the tomb of Zechariah and the tomb of Absalom, are the chief. The last is about 15 feet high and 25 broad. This burial in Joseph's tomb remarkably fulfills the prediction in Isa. 53:9. "He made his grave with the wicked and with the rich (man) in his death." The term 'rich' is not plural in the Hebrew, though the term "wicked" is, which shows that the reference is in the singular, to an individual. And so Matthew has expressly mentioned of Joseph that he was "a rich man"—*πλουσιος* ch. 27:57. The passage in Isaiah correctly reads, His grave was appointed to him with the wicked, (thieves) and with the rich man, in his death. Meaning that, according to custom, he was to have had only the infamous lot of the thieves, to be exposed, unburied, to

sepulchre which was hewn out of a rock, and rolled a^a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

CHAPTER XVI.

AND^b when the sabbath was past, Mary Magdalene, and Mary

a ch. 16.3,4. b Matt. 28.1,&c. Lu. 24.1,&c. Jno. 20.1,&c.

45. *When he knew it.* That is, that he had been some time dead.

46. Who can imagine their feelings when they saw him, who, as they thought, would have redeemed Israel,

birds of prey. But there was another appointment—he was to be buried with the rich man in his actual death.

47. *Mary Magdalene.* A small cluster of huts near Tiberias, on the sea of Galilee, at the edge of the plain of Genesaret, called Majdil, is all that remains of the town of this Mary. We found only about 60 inhabitants, and those in the most degraded state.

PART IX.

Our Lord's Resurrection. His subsequent Appearings and his Ascension.

Time, forty days.

§ 159. THE MORNING OF THE RESURRECTION.—*Jerusalem.*

First day of the week.

CHAPTER XVI.

Matt.	Mark.	Luke.	John.
28. 2-4.	16. 1.		

See the Harmony—and Matthew, who relates the particulars. There was under the law, a foreshadowing of the Christian Sabbath, in the ordinance of the first fruits, or wave offering, Lev. 23:10-14. A day that was not the seventh day Sabbath, was called

the *mother* of James, and Salome, had bought sweet spices, ^a that they might come and anoint him.

¶ 2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

^a Lu. 23, 55.

the Sabbath. The first day of the feast of unleavened bread was called "*the Sabbath*." See Luke 6: 1, notes. "On the morrow after this Sabbath," the priest was to wave the sheaf of the first fruits of the gathered harvest. Christ is called by the apostle (1 Cor. 15: 23) "the first fruits," with reference to his resurrection, which occurred *on the morning after the (Jewish) Sabbath*. This was on the finishing of his work, which was properly indicated by his rising from the dead; when, his work of expiation having been finished, he was released from the grave. And then, he had the new rest to consecrate—by the Christian holyday—and the new Sabbath was begun. He lay in the grave during the whole of the Jewish Sabbath, and that day, as part of the old ceremonial, was buried with him.

1. *The Sabbath*. The Jewish Sabbath corresponded with our seventh day of the week. The day after became the Christian Sabbath. ¶ *Had bought*. That is, as we may suppose, on the afternoon of the *preparation-day* or *Friday*. Luke has it, "bringing the spices which they had prepared." An account of this preparing of spices is given in Luke 23: 55. See notes. ¶ *Anoint*. That is, to *finish the embalming* which was begun at the burial. John 19: 40. This was not lawful on the Sabbath day.

¶ 160. VISIT OF THE WOMEN TO THE SEPULCHRE. MARY MAGDALENE RETURNS.

Matt.	Mark.	Luke.	John.
28. 1.	16. 2-4.	24. 1-3.	20. 1-2.

2. *At the rising of the sun*. Granville Penn (Annotations) reads—"long before the sun had risen." West (on

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away,) for it was very great.

the Resurrection) thinks that they set out very early "while it was yet dark" (John) and reached there by sun rise. This would fully explain the narratives. They started at very early twilight—about the same time that *Christ arose*—and they reached there shortly after the event. I should rather think that Matthew, Luke and John, speak of the Marys who were to 'embalm the corpse (bringing the spices) and that Mark speaks of these in v. 1 as having bought the spices for this work of embalming which they were to perform; but that in v. 2 he has his eye rather upon some others of the disciples who say, (as is mentioned of none of the rest) "Who shall roll us away the stone," &c. These were more dilatory perhaps because more doubtful. The Syriac reads, "As the sun arose."

3. *The stone*. This was a huge stone placed against the mouth of the sepulchre, and sealed. See Figure and notes. Matt. 27. 60-66. Their only solicitude was about this, for they knew not of the guard and the seal ordered by Pilate. Matt. 27: 62-66.

4. *For*. &c. This clause belongs to v. 3—the former clause being in parenthesis. We see from these verses, that the stone was rolled away for the disciples, and not for Christ. It was *not that he might get out, but that they might get in*. He could have risen, and *did* rise perhaps, without any moving of the stone. The angel was a messenger to the disciples—a *ministering spirit* to those heirs of salvation. Heb. 1: 14. As they approached, they had been casting in their minds, by what means they should get inside the sepulchre to finish the embalming and anointing. As they arrived they found to their great surprise that the stone was

¶ 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be

not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth

a Ps. 71.20.

already rolled away, or "rolled aside, for it was very great."

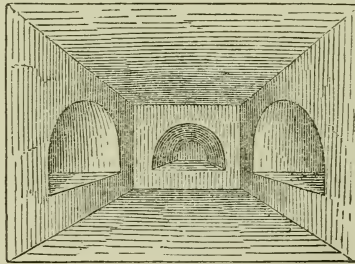
¶ 161. VISION OF ANGELS IN THE SEPULCHRE.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
28. 5-7.	16. 5-7.	24. 4-8.	

5. *And entering.* It is plain from the Harmony, that Mary Magdalene had returned to the city at once, on seeing the marvellous sight of the open sepulchre. See John 20: 1, 2. The *other* women *entered*. It was a chamber above ground, hewn out of a rock,

and they ventured in the porch way, and could look into the chamber where the body had lain. The figure here given shows a Tomb in Tyre, hewn in a rock, with niches. Some had only one chamber. The women entered into the outer enclosure. See notes on Matt. 28: 5. ¶ *A young man.* This was his form and appearance. This vision of an angel (Luke speaks of two) had different circumstances about it which are given by the different Evangelists. The angel or angels had already appeared to the dismay of the



keepers. See Matt. 28: 4. Mark speaks only of this one who sat on the right side of the entrance and who spake to the women.

6. *Behold the place.* Mark has nearly the same language as Matthew, in this address of the angel. They are pointed to the *place*, but rather to the *fact*, so indisputable, of his having risen. Behold the place where he lay *now vacated*.

7. *And Peter.* Christ would have the disciples informed at once, for the strengthening of their faith. And Peter, who had denied him thrice, is here mentioned by the angel messen-

ger with *emphasis*. Thus it would come to Peter in the form of a *special message* from Christ, leading him to reflect how full and gracious was Christ's pardon—how true were his predictions both of that disciple's fall, and of the Master's resurrection—establishing his personal faith, and showing him what a Master he had, the most unworthy to be *denied*, or "*followed afar off*." Christ's message must be received as addressed to ourselves personally—for our strong faith in his pardon. Observe, here Peter's *pre-eminence* is not as chief of the apostles, but as the *denier* of his Lord. ¶ *At*

before you into Galilee: there shall ye see him, as he said unto you.

¶ 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they

he said unto you. The angel refers them to his predictions, and promises, and especially to his appointment to meet them in a given place. Christ repeats the same to the women, when he met them. Matt. 28: 10. He has appointed to meet all his disciples at the throne of grace—in his house—in the closet—at the family devotions—and wherever we pray. Luke adds, that “*they remembered his words.*” This promise was made to the twelve at the Paschal Supper. Matt. 26: 32.

¶ 162. THE WOMEN RETURN TO THE CITY. JESUS MEETS THEM.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
28. 8-10.	16. 8.	24. 9-11.	

8. “*Trembling and ecstasy possessed them.*” ¶ *Neither said they anything, &c.* This, of course, has reference to such persons as they may have passed on the way. Luke says that they told all these things to the eleven and to the rest. See also Matt. 28: 9. Matthew records the fact, that as they were going to the city our Lord met them, and gave them the same message to deliver, as the angel had done. What a confirmation of their faith—double, treble—by angels and by Christ! In regard to the remainder of this gospel narrative, see Davidson’s Introduction, and Alford’s Comm.

¶ 164. OUR LORD IS SEEN BY MARY MAGDALENE AT THE SEPULCHRE.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
	16. 9-11.		20. 11-18.

9. Mark’s object now, before closing his narrative, is to give a partial summary of our Lord’s appearances, for a special purpose. So that, this verse,

anything to any *man*; for they were afraid.

¶ 9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

which begins the recapitulation, seems disconnected from the foregoing. He aims, evidently, to show the repeated condescensions of our Lord to the weakness and unbelief of the disciples, and the extreme hesitancy with which they received the truth of his resurrection. The object is not to give all the instances, but enough to set forth this fact, so important in the narrative. This proves that the disciples were not credulous, and did not believe until they could not resist the “many infallible proofs.” Acts 1. There is evidence from John’s account, (20: 1,) and also from Matthew’s, (28: 11,) that Mary Magdalene, (perhaps also the other Mary,) was earliest at the sepulchre. As soon as she saw the tomb open, she hurried to the city with this report. Immediately, of course, she hastened back to learn what had become of her Lord. All this was within a very brief interval, as it was in the greatest haste. Meanwhile the other women had been at the sepulchre, and seen the vision of angels, which Mary had not seen. On Mary’s return she also saw the angels, and *our Lord appeared to her.* This was the *first* appearing. Mark 16: 9. But immediately afterwards and before the other women reached the city, he appeared to them also. These events were almost simultaneous; though in the narrative and with the different narrations, they appear consecutive. All occurred in a very brief interval, about the dawn of day. There was a hurrying to and fro by different companies, and by different streets. Mary hastened to tell of Christ’s appearing to her—while the other women had a like message, and these together, or nearly so, (Luke 24: 10,) poured out their glad tidings into the ear of the rest. From John’s account (20: 2, 3,)

10 *And she went and told them that had been with him, as they mourned and wept.*

11 *And they, when they had heard that he was alive, and had been seen of her, believed not.*

¶ 12 *After that he appeared in another form unto^a two of them, as they walked, and went into the country.*

a Lu. 24.13.

it would seem that Peter and John went to the sepulchre, at Mary's first report. This then, was probably before the vision of angels, and they were on their way, to and fro, whilst Christ was appearing to Mary and the women, when soon the more astounding news came of Christ's having been seen alive. It should be observed that John's aim is to give particulars about Mary. Mark also expressly names Mary as she to whom Christ first appeared. The other accounts are more general as regards the persons, aiming only at a comprehensive statement. Luke 24:10-12.

10. *And she went and told.* Naturally enough, Mary would hasten to the disciples with this new and startling intelligence of angels and of Christ, not knowing, of course, that the angels and Christ appeared also to the other women. John says that she told the disciples that she had seen the Lord, and that he had spoken these things unto her. The sight of angels was nothing to that of her Lord.

11. This verse informs us of the disciples' incredulity. Already, (verse 10) she found them, as they mourned and wept, in a state of deepest despondency. All their views and feelings, therefore, were such as to require the strictest evidence of his resurrection.

§ 166. OUR LORD IS SEEN OF PETER—THEN BY TWO DISCIPLES.—*Emmaus.*

First day of the week.

Matt.	Mark.	Luke.	John.
16.	12-13.	24	13-35.

12. *In another form.* This incidental clause helps us to account for the two disciples not knowing him. Luke 24:

13 *And they went and told it unto the residue; neither believed they them.*

¶ 14 *Afterward he^b appeared unto the eleven as they sat¹ at meat, and upbraided them with their unbelief^c and hardness of heart, because they believed not them which had seen him after he was risen.*

b Lu. 24.36. *1* Cor. 15.5. *1* or, together. *c* Lu. 24.25.

18. "Their eyes were holden"—he assumed a different appearance. ¶ *Went into the country.* "To a village called Emmaus." Luke.

13. *The residue.* The rest of their number, at Jerusalem.

§ 167. JESUS APPEARS IN THE MIDST OF THE APOSTLES IN THOMAS' ABSENCE. *Jerusalem.*

Evening, following the first day of the week.

Matt.	Mark.	Luke.	John.
16.	14-18.	24. 36-49.	20. 19-23.

14. *Unto the eleven.* See Luke 14: 36-49, and John 20:19-23. This appearing was at evening of the same day—the resurrection day. Thomas was absent from that gathering. The company of the Apostles is called "the eleven," though Judas was gone and Thomas was missing. ¶ *Upbraided them.* Rebuked them for not believing the women. Luke tells us that Christ gave them the most sensible proofs, there, of his being really their risen Lord. It was "as they sat at meat," and he took "a piece of broiled fish and honey-comb, and did eat before them," to show that it was not a spirit, but his real body, raised from the dead. OBSERVE, *The resurrection of the body* is secured to us, by Christ's rising in the flesh. Where 'the resurrection of the dead' is spoken of, in Scripture, the term means the dead body.

15. *Go ye into all the world.* This Apostolic commission was doubtless here given to the Apostles, and afterwards more publicly given on the mountain in Galilee. Matt. 28:18. Matthew reads, "Go ye, therefore, and teach all nations"—Gentile as well as Jew, and

15 And he said unto them, ^aGo ye into all the world, and preach the gospel to every creature.^b

16 He ^cthat believeth, and is

^a Matt. 28.19. Jno. 20.21. ^b Ro. 10.18. Col. 1.23.
^c Jno. 3.18,36. Acts 16.31-33. Ro. 10.9. 1 Pe. 3.21.

every creature. ¶ *Preach.* Publish, proclaim. ¶ *The Gospel.* The good tidings now so abundantly confirmed—the news of a Saviour, a crucified and risen Saviour. ¶ *To every creature.* To all, without distinction; to Gentile as well as Jew; and to all without exception they were to preach the Gospel. This breaking down the walls of partition between the Jewish people and other nations, in the offer of the Gospel to all mankind, was against all the fixed and deep prejudices of the Apostles. And Peter afterward needed it revealed to him in vision, before he could go to the Gentiles. The Gospel must be published now, to all mankind. Acts 10. And the free offer to *all*, to every one that thirsteth—to all the ends of the earth, is that very form of invitation under which the inquirer finds peace. And so, the very terms of the offer to ourselves bind us to its widest circulation, and make us feel that it should go to *all nations—to every creature.*

16. *He that believeth.* Here is stated the awful alternative—of believing or unbelieving—of being saved or of being damned. Here the force of the language is plain—that to believe in Christ is to believe in the *whole* of his work, first and last, and to receive him in all his offices. It is to receive Christ as a risen Saviour, no less than as a crucified one. To take him as our prophet and our priest and our king, and so to sit under his teachings, to embrace his expiation and his intercession, and to submit to his rule and direction. This is *believing*, as is most plain from the connexion here. It is to join with Thomas—“My Lord and my God.” ¶ *Is baptized.* God requires the outward ordinance, and it is as important as is the visible church on earth. Because he will have a church in the world, he will require of every disciple a connexion with the church.

baptized, shall be saved; but ^dhe that believeth not, shall be damned.

17 And these signs shall follow

^d Jno. 12.48. 2 Th. 2.12.

Baptism was to them the outward ordinance for that purpose. As they had been circumcised in their connexion with the Jewish church, therefore, to be baptized in the name of the Son, and of the Holy Ghost, (see Matt. 28: 19,) as well as of the Father, was, of course, openly to espouse christianity. And at first, of course, the appeal was to parents and grown persons to be baptized, as none of them could have been baptized in their infancy, i. e. before the Gospel came. But when a parent was baptized, (as the Jailor,) his family was admitted to the privilege—“he and all his were baptized straightway.” Acts 16: 33. ¶ *Shall be saved.* That is, as Christ is offered in the Gospel—to save his people from their sins, (Matt. 1: 21,) and from hell, (John 3: 36,) the abiding wrath of God, and to bring them to heaven. John 5: 29. 17: 2-24. ¶ *Shall be damned.* This, of course, means whatever is opposite to salvation. It means condemnation instead of pardon—everlasting destruction and perdition instead of everlasting life. See Matt. 25: 46, where it is termed “everlasting punishment” in distinction from life eternal. This could be vindicated, for “how shall we escape if we neglect so great salvation.” Heb. 2: 3. But it is enough that this is God’s word. And “he that believeth not” shall prove it in his own awful eternal experience.

17. *And these signs.* That is, these tokens or evidences of their divine mission (see v. 20) by which the Lord here promises to confirm his word. ¶ *Them that believe.* As far as it should seem necessary—not to all believers, but to so many as should need this confirmation of their work, for the success of the cause. This would be found needful in the early advancement of christianity; and Christ here gives them to expect this as encourag-

them that believe: In ^a my name shall they cast out devils; they shall speak ^b with new tongues;

18 They shall take up ^c serpents; and if they drink any deadly thing, it shall not hurt them; they ^d shall lay hands on the sick, and they shall recover.

¶ 19 So then ^e after

^a Lu. 10.17, Acts 5.16 8.7. 16.18. 19.12. ^b Acts 2.4. 10.46. 1 Cor. 12.10,28. ^c Lu. 10.19. Acts 28.5. ^d Acts 5.15,16. 28.8. Ja. 5.14,15. ^e Acts 1.2,3, Lu. 24.51.

ing them now, and all along strengthening them with such predictions and palpable proofs of his presence. "*A sign in the New Testament language*," says Trench, "is a token and indication of the near presence and working of God." ¶ *Cast out devils*. That this was done by the name of Christ we have ample historical testimony. We find early writers appealing to infidels themselves for the truth of these miraculous works. See Acts 16: 16-18. ¶ *Shall speak with new tongues*. This is a prediction of what so wonderfully took place on the day of Pentecost, and it is frequently spoken of in the New Testament. It was found requisite for the speedy propagation of the Gospel. See Acts 2: 3. 10: 46. 19: 6. 1 Cor. 12: 10-30. 13: 1. 14: 2-26, &c. 2 Cor. 1: 5, &c. ¶ *Shall follow*. Shall attend upon them, as disciples and apostles of Christ, (v. 20,) especially following their testimony for Christ. This is not needful now.

18. *They shall take up serpents*. One instance of this is given us in the New Testament, where Paul had the viper upon his hand, and received no injury. Acts 28: 5-6. From this instance, too, we see the design and effect of such a miraculous power. This was regarded in that time as a decisive test of supernatural protection. ¶ *Any deadly thing*. This would be necessary (as Doddridge observes) because, at that time, the art of poisoning was brought to such a refinement. It was even applied as a capital punishment, and hence this promise must have been most important. It is worthy of remark that Mo-

the Lord had spoken unto them, he was received up into heaven, and sat ^f on the right hand of God.

20 And they went forth, and preached every where, the ^g Lord working with *them*, and confirming the word with signs following. Amen.

^f Ps. 110.1. 1 Pe. 3.22. Rev. 3.21. ^g Acts 5.12. 14.3. He. 2.4.

hammed, who styled himself the Apostle of God, lost his life by poison, which would prove his imposture, in the light of this promise. ¶ *Lay hands on the sick*. This was common. See Acts 3: 6-7. 5: 15. 1 Cor. 12: 19-30. James 5: 14-15. Epiphanius relates that soon after the destruction of Jerusalem, the Christians returned from Pella, "*working mighty signs of healing*."

§ 172. THE ASCENSION.—*Bethany*.

Matt.	Mark.	Luke.	John.
	16. 19-20.	24. 50-53.	

See also, on the Ascension of our Lord, Luke 24: 50-53.

19. *He was received up*. See Acts 1: 9. "A cloud received him." He ascended from the Mount of Olives. Matthew and John give no account of the Ascension. But it was predicted by our Lord, and its fulfilment was repeatedly asserted by Peter and Paul. Compare Acts 2: 32. Eph. 4: 10. 6: 9. Col. 4: 1. 1 Tim. 3: 16. Heb. 6: 19. 8: 1. 9: 12-21. ¶ *The right hand of God*. The reference is here to Psalm 110: 1, which is prophetic of the Messiah. As, in the language of men, to sit on the right hand of a king, is the highest royal honor, indicative of most exalted favor and authority—so, here the meaning is that Christ was exalted to the highest honor and power. See Matt. 28: 18.

20. *Preached everywhere*. The Apostles labored first in Judea, and then in other different parts of the world—Greece, Rome, &c. See the Acts and the Epistles. ¶ *The Lord working with*

them. That is according to the promise found in Matthew 28: 20, "Lo, I am with you alway." Christ commissioned the Apostles to go forth on the ground of his almighty and universal power in heaven and on earth, and the promise implied that this power should be exerted for their aid—defending and sustaining them, giving to their preaching success. Mark, in this gospel narrative, adds here the testimony that this did so occur. This passage would go to prove that he did not write as early as some have supposed. The Apostles cannot be said to have preached *every where*, until after their scattering abroad out of Judea. ¶ *Confirming the word.* That is, showing the gospel which they preached, to be the word of God. This also showed the power of the Apostles to be all derived from God, while Christ wrought miracles in his own name and by his own power. Matt. 8: 26. John 11. He had promised to confirm their testimony by his miraculous gifts. This was done by *signs following*. It was most necessary in their weakness, and amid the strength of their enemies, to have the word divinely attested, as from God himself. The "*signs following*" were such as he had promised in v. 17. Skeptics must be driven to confess that this simple historical statement of the Evangelist gives the only reasonable clue to the triumphs of early Christianity. How God "confirms the word with signs following," we may judge from the plain allusions in five of Paul's epistles and in the two of Peter. These great apostles of the circumcision and of the uncircumcision, held up this divine seal to their Gospel document, and to their own commission. Paul, to the Hebrews, (ch. 2: 3, 4,) lays great stress on this fact, which must therefore have been well known among the people. He says—The great salvation, which at first was spoken by the Lord, was *confirmed* toward those of that after time by such as heard Christ themselves. "God also bearing witness, (i. e. to the truth of their testimony,) both with signs and wonders, and with divers miracles

and gifts of the Holy Ghost." These Hebrews, too, were familiar with the sense of these terms, as they were common in their Greek translation of the Old Testament. Ex. 3: 20. 4: 9, 21, 28. 7: 3. "Signs and wonders in the land of Egypt." Ex. 10: 2. Num. 14: 11. Deut. 4: 44. 6: 22. 7: 19. 34: 11, where the very same terms are used. So in the Psalms and prophets. And hence these signs were appealed to by the apostle, as the same sort of attestation given by God to the gospel message, as he had given to Moses and the prophets.—Paul claims himself to have wrought these miraculous works, and now boldly appeals to the facts, in writing to Rome, the world's metropolis, that he had made an extensive circuit from Jerusalem to Illyricum, and every where "Christ had wrought by him to make the Gentiles obedient, both by word and deed, (by preaching and miracles,) *through mighty signs and wonders*, by the power of the spirit of God." And the facts were most notorious over that whole region. Rom. 15: 18, 19.—But, further. In the Epistle to the Galatians, (3: 5,) Paul appeals to the actual working of miracles among them at that very time. "He (the teacher,) who now ministers to you the gifts of the Spirit, and *worketh miracles among you*," is he not a gospel teacher?—Further still. In his second Epistle to the Corinthians, (12: 12,) he appeals to the miracles wrought by himself during his stay at Corinth, in their own city. "The signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds." And in the first Epistle he speaks freely of miraculous gifts as existing among themselves. 1 Cor. 13 ch. Here, then, we have that which is necessary to account to us for the plain facts of the early progress of Christianity. It did spread by the aid of miracles, as God had promised, and the Christian religion was every where proved to be the *Work of God!* ¶ *Amen.* This word is a solemn closing of the record. It means prayerfully, *Be it so!* and is meant also as a solemn declaration of the truth of the record.

INTRODUCTION

TO THE

GOSPEL ACCORDING TO LUKE.

AUTHOR, OBJECT, &c.

THIS Gospel narrative plainly looks beyond the former, and seems to contemplate a further want of the church. It agrees more with the spirit of Paul's ministry—giving the fullest historical testimony, not at all for Theophilus, merely, but for the world—both Jew and Gentile. This feature of *universality* plainly appears.

The genealogy of our Lord is here traced back not only to Abraham, as by Matthew for the Jews—but to Adam—as for the whole family of man. And as Matthew wrote mainly for the Jews, and Mark wrote specially for the Gentiles, Luke writes rather for both and for all men. So he narrates the mission, not only of the twelve, but also of the seventy, as the representatives of all nations.

Accordingly, we find him to have been a companion of Paul in his journeyings; and as he himself was not an apostle, sympathizing with that last called apostle to the Gentiles in those fresh revelations and commissions which he received from the Son of God. In both his books—the Gospel and Acts—Luke specially testifies of the *transfer of Gospel privileges to the Gentiles*. He holds up the calling of the Gentiles as immediately consequent upon the casting off of the Jews—as does the great Apostle to the Gentiles. Luke 24: 47. Acts 3: 26. 13: 46. 18: 6. Rom. 1: 16. 2: 10. In the parable of the Prodigal Son he gives our Lord's picture of the true justifying righteousness (as Paul does in the Romans) in opposition to that of self-righteous pharisees. So especially in giving the parable of the Pharisee and Publican. ch. 18: 9–14. So also the touching incident of the woman that was a sinner, and of her being forgiven, in contrast with Simon, the haughty, self-righteous despiser of such. Luke also in both his books, gives great prominence to the person, and office work, of the Holy Spirit. ch. 1 and 2. ch. 11: 13. Some have called the book of the Acts the Gospel of the Holy Ghost. ch. 1: 2. ch. 2. ch. 8: 15, 16. ch. 10: 11. ch. 8: 29. ch. 10: 19, 20. From the “Acts of the Apostles,” we find that the author had written a “*former treatise*,” which was this history of our Lord's life and teachings (Acts 1: 1); and he speaks of himself as the companion of Paul in various travels which he narrates. Acts 16: 10–17. 21: 1–6. With this agrees entirely the testimony of earliest authorities who speak of “Luke” as the companion of Paul, and as having written the Gospel which Paul preached, even as Mark recorded the preaching of Peter. Ireneus says, “Luke, the companion of Paul, put down in a book the gospel which was preached by him.” Her. iii. 1. Also Tertullian, Cont. Marc iv. 5.

This is not contradicted by what he says (ch. 1: 1) of the apostolical testimonies which were the common sources, and which he traced out, as well as the testimony of such as were eye-witnesses from the beginning, as Paul was not.

This, therefore, has always been regarded as the *Pauline* gospel. We find in it many of the same views and the same representations of the highest gospel truths as are found in Paul's epistles. It sets before us the Jewish privileges and the Jewish woes alternately: illustrating Paul's sentiment (Rom. 11: 12, 13) in such passages as ch. 1: 32, 33, 68. ch. 21: 24.

The narrative of the institution of the Lord's Supper (22: 19, 30) agrees most remarkably with that of Paul (1 Cor. 11: 24, 25) giving the words of our Lord almost the same. His companionship with the great Apostle to the Gentiles, may be traced in the "Acts" of that Apostle, as well as from allusions in Paul's epistles. He joined Paul at Troas during the second missionary journey of the Apostle, (Acts 16: 10) accompanied him to Macedonia—remaining at Phillippi (if not going in the meantime through Palestine) for the interval of seven years, and starting again from thence (Acts 20: 5) to Asia and Jerusalem, (Acts 21: 17) being with him at Cesarea during his imprisonment, (Acts 24: 23. Col. 4: 14. Phil. 2: 4) and traveling with him to Rome, (27: 1. 28: 16) where he remained with him till near his martyrdom. 2 Tim. 4: 11.

That he was not himself an *eye-witness from the beginning*, nor a *minister of the word*, is plain from his own account in v. 1. In "the Acts," however, he often speaks as an eye-witness of the events which he narrates. Observe, his use of the term "the people" so constantly, as agreeing with his idea of universality, (ch. 3: 10, 15, 21 compared with vs. 6, 7 and 11–14, &c.) ch. 5: 1. 7: 11. 12: 1.

We gather from Col. 4: 14 that he was a *physician*. This appears also in his narrative—the technical accuracy with which he refers to diseases—as the great fever of Peter's wife's mother—the dimmed vision of Elymas—the fever and dysentery of Publius at Malta, and the loathsome malady which carried off Herod Agrippa. He, alone, speaks of the healing of Malchus' ear (22: 51) and medically accounts for the sleep of the disciples in the garden from their depression of mind—22: 45. The art of medicine at that time was very much in the hands of the Greeks. Syria was in great repute for the practice of medicine.—The style of Luke and especially of his introduction reminds us of the Greek classical historians.

In Col. 4: 11, 14, he is distinguished from 'those of the circumcision.' We incline to think that though he was born a Greek, he became a proselyte to the Jewish religion before embracing the religion of Christ. His writings show the Greek proselyte.

The Romish church has adopted a late and groundless tradition that Luke was also a *painter*. Many pictures in the churches at Rome, especially portraits of the Virgin, were declared to us to be the very work of Luke! They were generally held in most special sacredness and kept veiled to be seen only on particular leave from the Pope. Copies are freely shown to the curious. *Yes! says Stier, indeed; a skilful painter of holy pictures!* ch. vii. 40–50

TIME AND PLACE.

Eusebius and Jerome speak of Luke as a native of Antioch in Syria. The latter records an early report that this Gospel narrative was published "*in the parts of Achaia and Beœtia.*" Humphrey regards it as most probable that the Gospel was written during Paul's detention at Cesarea, and the Acts while Paul was in custody at Rome. The testimony of Eusebius, who wrote about A. D. 325, is of great importance. He says (Hist. iii. 4) "Luke, a native of Antioch, by profession a physician, was mostly Paul's companion, but conversed not a little with the other Apostles. He has left us examples of the art

of healing souls, which he acquired from the Apostles, in two divinely inspired books: in THE GOSPEL, written as he declares, according to accounts delivered to him by men who from the beginning had been eye-witnesses and ministers of the word, and which he says he himself had followed out from the first: and in the ACTS OF THE APOSTLES, which he composed not like the former book, from hearsay, but as he gathered with his own eyes." Olshausen supposes that it was written at Rome (see the closing paragraph of "the Acts," which was the second part of his work) and about the year A. D. 64, which would be about the same date as that of Matthew and Mark. From ch. 21 it is plain that he wrote before the destruction of Jerusalem. But no ancient authorities speak of Rome as the place. It is the most complete of the Four Gospels, beginning as far back as the announcement of John the Baptist's birth, and closing with the particulars of the Ascension. See § 1 notes, ch. 1: 1-4. This narrative must have been given by Inspiration of God. For the author declares that he was not himself an eye-witness. Besides he was probably a Gentile, as we have seen. He cannot have had any other of the Gospels before him, or he would have conformed more to their language. How then could he have avoided contradicting the others, but by such Divine guidance? This Gospel narration is properly the *first part* of Luke's History. For to this, he has added a History of the Church, "the Acts of the Apostles. And hereby he hints to all critics that a true Church History can be comprehended only out of a true *Life of Christ*, as the Gospels give it." See *Stier's Preface*.

Luke is remarkable for his attention to dates—his notices of time, and age, as our Lord's being thirty years old at his baptism, and twelve years old at the time of the First Passover—and of his tarrying forty days after the Resurrection. He enters more than the other Evangelists into the Jewish history of the time, and makes frequent reference to cotemporary Roman history. He often notices the family of the Herods, and in the Acts, especially, leads us into general history and antiquity. It is a proof of these historical records, that they do so connect themselves with those of the world at large, that any charge of fiction against them must apply as well against all history. Often we see how the testimony of secular historians brings out the truth and correctness of the Evangelical writings. For example, in Acts 19: 28, 34, the popular outcry against Paul, was "Great is Diana of the Ephesians." In a Greek manuscript of Xenophon the Ephesian, a virgin of Ephesus swears by the goddess of her native town, as "the Great Diana of the Ephesians."



THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order

PART I.

Events connected with the Birth and Childhood of our Lord.

Time, about thirteen and a half years.

CHAPTER I.

§1. PREFACE TO LUKE'S GOSPEL.

Matt.	Mark.	Luke.	John.
		1, 1-4	

¶ *Forasmuch as.* Thus appropriately does Luke preface his history with an account of its particular origin. He refers to the testimonies which had been handed down by the Apostles, who were *from the beginning* of the official history *eye-witnesses and ministers of the word*—that is, to the substance of the Apostolic preaching, which was the only authoritative testimony until the Gospels were written. By “ministers of the word” he may refer to other testimonies also, as from the seventy. See Davidson. Besides, Paul the Apostle, from whom Luke received his chief testimonies, was *not an eye witness*, but a minister of the word. Many undertook to preserve summaries of what they had so received; but though these might answer for that time, they could not suffice for the permanent wants of the church. Already that traditional history was judged, in itself, insecure. Greater certainty and security were requisite in such important matters. The case of Theophilus, who was even catechised in these Apostolic teachings, represents the real necessity, which would of course be greater every day. And as that generation was passing away, Luke was seasonably moved to *commit to writing* the divine truths which could not be trusted to any oral tradition. And this he was to do, upon the fullest exami-

a declaration of those things which are most surely believed among us,

2 Even as they delivered them

nation and from the best sources, under the inspiration of the Holy Ghost. Luke makes no positive reflections on “the many,” but the Spirit, through his language, here intimates that their attempts would not answer the great permanent purpose. And the reason that Luke gives for writing this Gospel History, is *the Spirit's reason after the manner of men*, for putting forth this inspired narrative. And herein is implied the claim which it has to superiority, not only over those fragmentary accounts of “the many,” but over the spurious Gospels which were written subsequently to Luke's time. ¶ *Many.* Many persons (having charge of churches, for example) had made summaries of the Apostolic preaching, both for convenience and permanence. These were of course fragmentary—in many pieces. Luke cannot here refer to Matthew and Mark, for he could not have put them in the same rank with *the many*, nor would he have referred to them without distinct mention. ¶ *Taken in hand.* Undertaken. ¶ *To set forth in order.* To draw up, to arrange. ¶ *A declaration.* A narration, history, account. The Greek term is *διήγησις*—a diagesis, or digest. ¶ *Believe.* The term means—most fully assured or certified among us—most fully proven and made known, as in 2 Tim. 4: 5-17.

2. *As they delivered.* As they who were eye-witnesses handed them down. The reference is here to the summaries of Apostolic teaching which were current, and from which such fragmentary histories had been made up by *many*. The Apostles were divinely commissioned to be eye-witnesses and witness bearers of whatever belonged to the official history of our Lord. It

unto us, which from the beginning^a were eye witnesses, and ministers of^b the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first,

^a Jno. 15.27. He. 2.3. 1 Pe. 5.1. 2 Pe. 1.16. 1 Jno. 1.1.
^b Ro. 15.16. Eph. 3.7. 4.11,12.

was natural that many should have undertaken to preserve some summaries of their testimony; and now, as that generation was passing away, this Evangelist was inspired to write this complete narration for the Church in all time.

Observe. This tradition was divinely authorized and Apostolic, and yet in the lifetime of the authors it was thought safe to be superseded by the written word. How, then, can the floating traditions of past ages, without such authority, be a safe guide in faith and practice? Though the reference is chiefly to oral testimonies, the family records and genealogies in the first chapter, were probably based on written accounts to which the Holy Spirit directed the Evangelist. ¶ *Which from the beginning.* He here refers to the Apostles chiefly who "delivered," preached this Gospel history in the Holy Ghost and with power. See Acts 1:2. Of course Luke was not such an eye-witness and minister. Other testimony may be included under that general phrase of eye-witnesses and ministers—as of the seventy. Luke was neither, nor does he seem to know of any narration written by such.

3. *It seemed good.* Compare Acts 15:25-28. ¶ *To me also.* That is, besides these, and to supersede these for reasons stated. ¶ *Having had.* Rather, having accurately traced them all from the very first. The term may also mean "*from on high*"—from a divine source. It is so rendered in about half the instances where it occurs in the New Testament.—He had examined these statements and the facts thoroughly, and all of them, and had complete understanding to give a well authenticated account from first to last. So he begins farthest back—

to write unto thee in order, ^c most excellent Theophilus,^d

4 That thou mightest know^e the certainty of those things wherein thou hast been instructed.

^c Acts 11.4. ^d Acts 1.1. ^e Jno. 20.31.

at the earliest point (John the Baptist's birth) and gives properly the introduction to the Gospel history. See Synopsis of the Gospel Harmony. Notes on Matthew. ¶ *To write.* His object was to write—to put these important verbal testimonies in permanent shape. ¶ *In order.* As there were many scattered narratives he proposes to write a complete account. He speaks not of chronological order, but of an orderly history, as not fragmentary and in detached portions, but complete and arranged; brought into a connected whole. ¶ *Theophilus.* This name means the friend of God, and it was common for persons to have significant names. And as he is here called "most excellent," he was doubtless a person of rank, since this was an official title: applied also to Festus and Felix. It was also a term of respect and affection. See Acts 26:35. 26:24:3. Calvin thinks that this Gospel narrative was addressed to him that he might take it in special charge among its enemies. See Paul to Timothy, 2 Tim. 1:14. 3:16. Josephus speaks of one Theophilus known in Jerusalem at this time. Ant. xx. 8. Bengel quotes ancient testimony that he was a resident of Alexandria, where also systematic instruction, as referred to (v. 4) flourished. It is not important to be known, since through him this Gospel was for all the world. In the Acts the same person is addressed.

4. *That thou mightest know the certainty—or safety.* Luke here declares the end he had in view—that he wrote to his friend in order that a safe historical basis might be had for the currently received statements which had been orally taught—that the Gospel narratives which had been delivered to the Christians of that time, and in

¶ 5 **T**HERE was, in the days of ^aHerod the King of Judea, a certain priest named Zacharias, of the course of

^a Matt. 2.1.

which they had been instructed, might be committed to safe keeping, in a written history, which should be the most perfectly authenticated as to the facts. The inference here is, that no common ground of certainty could equal this—that no other histories could be equally authentic as the four Gospels. The inference would also be, that as no reference is made to the narrative of Matthew and Mark, this Evangelist had not seen those. ¶ *Those things.* The term here rendered *things* means *narratives*—histories. ¶ *Instructed.* Literally, catechised. The term means to instruct by word of mouth. This is the term used also of Apollos, (Acts 18: 25) and the Jew addressed by Paul (Rom. 2: 18) as the representative of his church and nation. This passage, therefore, is, 1. against the sufficiency of oral tradition; and, 2. against the withholding the Scriptures from the laity; 3. it shows the habit of the early church, to teach systematically out of these narratives. The Spirit thus made an inspired history for the Gentiles, by prompting this record, for this Gentile Theophilus, whose case would represent that of all.

¶ 2. AN ANGEL APPEARS TO ZACHARIAS. —Jerusalem.

Matt.	Mark.	Luke.	John.
		1. 5-25.	

5. *In the days of Herod the King.* Matthew uses the same language in stating the period. ch. 2: 11. Luke here commences from the very beginning, and relates the circumstances of John the Baptist's birth, as properly introducing the Gospel history. This was Herod, surnamed the Great; an Idumean by birth, and the first king of Judah who was not of Jewish extraction. In him, therefore, the sceptre had departed from Judah. Gen. 49: 10. God would awaken the attention of the

Abia: ^b and his wife *was* of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous

^b 1 Ch. 24.10. Ne. 12.4,17. c Ge. 7.1. 1 Ki. 9.4. 2 Ki. 20.3.

people by a new display of his hand, as in ancient times. In these characters another Abraham and Sarah seem to be again brought on the stage. Two such persons would scarcely combine to impose a false story on the nation. Zacharias was himself incredulous at first, but became afterward a sign to the people, of the truth spoken by the angel. It was also at a time when the people in general “looked for redemption in Israel.” Zacharias being a public character, this event and all the circumstances would gain readier currency and authority. See Jamieson's Sacred History, p. 174-5, vol. ii. ¶ *A certain priest.* Thus definitely he describes the family and descent of John, with the miraculous circumstances. ¶ *Of the course of Abia*—or Abijah. This was the eighth of the twenty-four classes of priests instituted by David. See 2 Chron. 24: 10. The term here rendered *course* means, literally, a *daily* service, as was that of the Jewish priests in the temple. But they officiated in weekly *turns* or *courses*, and hence the term came to denote the class who so officiated. Each course had to officiate twice in the year, and each priest served one day, during the week of his course, or two days in the year. ¶ *His wife.* A priest might marry any of the daughters of Israel, yet it was more honorable to take a wife of priestly descent, i. e. of “the daughters of Aaron,” who was the first *high* priest, and brother to Moses. And this is here noted to show that John was of the sacerdotal line, both on his father's and mother's side. *Observe.* From the account here added of the birth of John, we see that his mission must have been divine, accompanied as it was by such miraculous testimonies.

6. *They were both, &c.* Bengel remarks that God takes his chosen ves-

before God, walking in all the commandments and ordinances^a of the Lord blameless.

7 And they had no child, because that Elizabeth was barren, and they both were *now* well stricken in years.

^a 1 Co. 11.2. Ph. 3.6.

sels from pious parents. ¶ *Righteous.* Here is added a statement of their personal character, that they were exemplary and pious, which is further defined by the next clause, "walking," &c. Joseph, the husband of Mary, is spoken of as "just," (which is the same word in the Greek, Matt. 1:19,) as being a strict observer of the commands and ordinances. But these were righteous "before God." And other terms here are emphatic, giving them the highest character for piety, not merely outward like Saul's, who was blameless in the law, (Phil. 3:6,) nor yet a perfect justifying righteousness of itself, but that they were "devoted to righteousness." *Calvin.* ¶ *Walking in.* This term expresses the habitual daily conduct. ¶ *Commandments and ordinances.* That is, including moral precepts and ceremonial rites. ¶ *Blameless.* This respects the life, and it presupposes *faith*. We cannot be righteous *before God*, without having the righteousness of Christ by faith, and blameless obedience before man is also the proper fruit of faith in Christ. These persons lived like Simeon and Anna, waiting for the consolation of Israel. See vs. 43 and 68. Observe, some care for ordinances and not for commands, for the communion of the Church and not of the Holy Ghost, for various observances and ceremonies and not for Christian duties. Some pretend to care for commands and not for ordinances, neglecting the appointments of Christ's house as needless to them. True religion is found in this that we walk in both.

7. *No child.* Attention is here called to this fact, as this Son of promise was to be as one born out of time, like Isaac of Sarah. Gen. 17:17. Compare

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was^b to burn incense when he went into the temple of the Lord.

^b Ex. 30.7,8.

Luke 23:29, and Gal. 4:27. So also other eminent characters, as Samson and Samuel, had been born contrary to the ordinary course of nature. John's conception was marvellous, Christ's was miraculous. See Mal. 3:1, John 1:6. ¶ *Well stricken in years.* That is, quite advanced in age. Zacharias could not have been over fifty years old, as the duties of the priest's office could not be performed beyond that age.

8. *It came to pass.* After this description of the characters, the Evangelist proceeds to narrate the circumstances of John's birth. ¶ *Before God.* That is, in the house of God, the temple where God dwelt. ¶ *In the order of his course.* That is, in the turn or routine of his class, viz. the class or course of Abia, v. 5.

9. *The custom.* According to the regulations of the Jewish ritual, incense was burnt on the altar at the morning and evening sacrifice. Ex. 30:7,8. During the routine of each *class* a priest was chosen by lot to offer up incense daily. This had become the law of usage for the office of the priesthood. Probably the actual service of each priest was limited to one day. ¶ *To burn incense.* For the ingredients of the temple incense see Ex 30:34. Among the various duties thus distributed by lot, the most distinguished was this, and no priest could perform it more than once. The altar of incense was situated in the *holy place*, and not in the court. See Temple, Matt. 21:12. It was overlaid with gold. ¶ *The temple.* This means the holy place in distinction from the edifice itself, which included the courts.

10. *Praying without.* In the courts which surrounded the holy place the

10 And the whole multitude of the people were praying without,^a at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on

^a Le. 16.17.

the right side of the altar^b of incense.

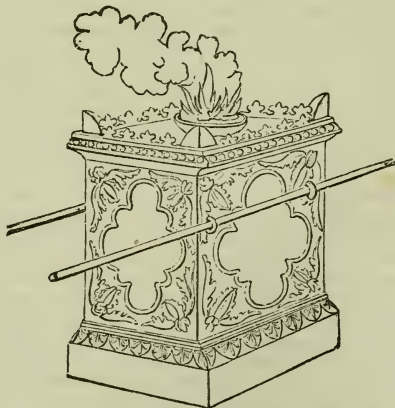
12 And when Zacharias saw *him*, he was troubled,^c and fear fell upon him.

^b Ex.30.1. Re.8.3,4. c Ju.13.22. v.29. Da.7.14,37. Mi.4.7.

people collected for silent prayer, while the priest officiated within. See Rev. 8:1-3. It was thus arranged that many should witness this miracle. From the multitude at worship, it is supposed to have been the Sabbath. While we pray without, Christ offers intercession above, "within the veil."

11. *An angel.* This was Gabriel. See v. 19. Such angelic appearances had been common under the Old Test. God had often so revealed to men his will. But since the time of Malachi, now about four hundred years, there had been no divine revelation. And Malachi's last prediction had been that John the Baptist should come in the spirit and power of Elias. Now that this John, the forerunner of Christ, is about to come, Gabriel is sent to an-

nounce the fact. ¶ *On the right side.* The account is given so minutely that none may question the historical fact. The angel stood on the *north* side and near the table of shew-bread. ¶ *Altar of incense.* Or, golden altar. It stood within the holy place, and near the inmost veil which covered the Holy of Holies. Ex. 30:1-6. It was made of Shittim wood, eighteen inches square and three feet in height. It was overlaid with pure gold. See Union Bib. Dict.—*Altar.* This altar was only for daily incense, and blood was never spilt upon it, excepting once a year on the great day of atonement. Lev. 16:18, 19. See Ex. 30:1 and 40, 5:26. "The right is the favorable side." *Alford.* The angel did not appear until *after* the priest's usual service. See v. 13.



12. *Troubled.* Before we know how God will reveal himself, whether in mercy or in wrath, we are naturally troubled. How should we be left to despair without the express revelations of grace in the gospel! See Ps. 77. v. 3, &c.

13. *Fear not.* This is the message of divine grace, "Be not afraid." "Peace." "Why are ye so fearful." This salutation was quite in accordance with the whole message. ¶ *Thy prayer is heard.* As the nation were expecting the Messiah, and "looking for the consolation

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name ^a John.

^a v. 60.63.

of Israel, (as Simeon and Anna) the priest and people were always offering this as the substance of their prayers, that the expected Saviour should come. The angel's message accordingly goes on to announce the glad event, compared with which the mere birth of a child to them would be altogether trivial. ¶ *John*. This word from the Hebrew means "Jehovah is gracious," or "the grace of God." This was not the apostle John.

14. *Joy and gladness*. This may read, "He shall be to thee (a source of) joy and exultation." This expresses the fact that he was to be born as the glad harbinger of their Messiah. The term gladness, is emphatic, and means exultation. The expectation of 400 years since Malachi's prediction is now about to come, in the person of their son, and many who had cherished such a patient hope, should rejoice at his birth, for reasons which follow, especially in v. 17. See vs. 58 and 56. ¶ *At his birth*. The Papists abuse this passage to authorize a procession of dancing and leaping, in an annual celebration of John's birth-day.

15. *Great, &c.* It is distinctly expressed here that his greatness was to be not of an earthly, but of a spiritual kind, and in reference to divine things. The same is declared in Matt. 11: 11. ¶ *Neither wine, &c.* This language simply declares that he should live a Nazarite; that is, one solemnly separated unto God for a special work. The priests also abstained while they were performing their duties in the temple. Lev. 10: 9. The use of wine was forbidden only to such. Numb. 6: 3. This wine of Judea was the common juice of the grape, and fresh, and was used as an ordinary drink by the people. This severe habit of John was expressive of his work, and his food and dress also,

14 And thou shalt have joy and gladness; and many shall rejoice^b at his birth.

15 For he shall be great^c in the sight of the Lord, and shall^d drink

^b v. 58. ^c ch. 7.28. ^d Nu. 6.3.

were all in keeping with his mission. Locusts and wild honey to eat—sackcloth of camel's hair to wear—and to be denied these favorite drinks. He was to come, neither eating bread nor drinking wine. "The utmost severity of legal observance appears concentrated in the law of the Nazarite, and to represent this was John called, who forms, as it were, the keystone of the Old Testament." "It was a concentration of the spirit of the law, whose office was to convince of sin, and so he eminently represented the law and the prophets in the work of preparing the way for Christ."—*Alford*. ¶ *Strong drink*. This abstinence was practised also by Samson and Samuel, (Judges 13. 1 Sam. 1: 11,) as distinguishing a Nazarite, (Numb. 6: 3. &c.) that is, one separated by a vow unto the Lord, "for the consecration of his God is upon his head." This term, rendered strong drink, is applied to any intoxicating liquor. "We must not on this ground imagine" says Calvin, "that the worship of God consists in abstinence from wine—only let all practise temperance." ¶ *Shall be filled, &c.* This expresses the pre-eminent and most abundant gifts of the Spirit. He should be an extraordinary subject of the Holy Spirit's influence, from his earliest infancy, in a way that should appear with his very first acts. See Calvin. "Let us learn by this example, that from the earliest infancy to the latest old age, the operation of the Spirit in men is free."—*Calvin*. We learn also, that infants are capable of regeneration. They have moral natures before they act at all. They must, therefore, be "regenerated and saved by Christ through the Spirit." Children, then, are never too young to be converted. Sabbath-school teachers and parents are therefore encouraged to

neither wine nor strong drink; and he shall be filled with the Holy Ghost, even^a from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And^b he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers

^a Jer. 1.5. ^b Jno. 1.34.

pray for the youngest, that they may be subjects of divine regenerating grace. The good king Josiah was remarkable for piety in his early youth—at seven years of age. 2 Chron. 24: 3.

16. *Children of Israel.* Here it is declared that John should be the Elias whom Malachi had prophesied as the immediate forerunner of Christ. For this was to be his office, as signified in Mal. 4: 6, to turn or convert the ancient covenant people to the Lord, as a great reformer of their apostacy, and a preparer of *his* way. See v. 17. John preached repentance. Matt. 5: 2.

17. *Before him.* That is, before Jesus Christ, who was, in the last verse, spoken of as the Lord God of Israel. Hence, Christ is Jehovah in the flesh. ¶ *Of Elias.* That is, in the character of the prophet Elijah—in the same spirit of reform, and with like power. See note on Matt. 11: 14. These two characters were, in many respects, alike. Both called on the people to repent. Both, at the risk of their lives, rebuked iniquity in high places, without fear. Both lived much apart in the wilderness, and wore a camel's hair dress and leathern girdle. ¶ *Fathers to the children.* The children of Israel. The descendants of Abraham had departed from God—the family compact had been slighted, and the true religion was thus perilled. See Malachi. Malachi already accuses them of this. And since his time they had still more grievously degenerated. Therefore, John should preach repentance, and should aim at a reform in national religion, by reviving the domestic religion. This

to the children, and the disobedient¹ to the wisdom^c of the just; to make ready a people^d prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for^e I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, ^f that

¹ or, by. Ps. 111.10. ^c Matt. 11.14. 19.26. Mar. 9.12. Ro. 4.21. ^d 1 Pe. 2.9. ^e Ge. 17.17. ^f Da. 8.16. v. 26.

is God's plan. ¶ *The disobedient.* See Mal. 4: 6. The sons of Jacob (see Mal. 3: 6,) had changed, and become a disobedient posterity of that just and godly ancestry. But they should be turned back or converted, as they were in the time of Elijah, after most grievous departures. ¶ *To the wisdom.* This indicates the aim of John's work, and the reform which should be effected to the knowledge and faith of the covenant. See Mal. 3: 7. 4: 4. See how the christian religion was propagated by household piety, as with the Jailor, Lydia, the nobleman of Capernaum, and the three families from which six, perhaps eight, of the twelve Apostles were taken. (Anderson's Domestic Constitution.) Also at Pentecost, "For the promise is unto you, and to your children." Acts 2: 39. ¶ *To make ready,* &c. The design of his preaching was to make the people attentive to the instruction of Christ.—*Calvin.* The law was our school master to bring us unto Christ. Gal. 3: 24. So John was to school and train the people for Christ's coming and preaching. See Matt. 11: 11, 12, where Christ testifies of John's work.

18. *Whereby,* &c. His unbelieving temper is very different from the faith of Abraham in like circumstances, (Rom. 4: 17, 18.) See v. 20. Hence, he is not denied a sign, but it is such an one as shall be also a punishment of his distrust.—It belongs to faith to believe that more can be done than carnal reason admits.—*Calvin.*

19. The angel here gives his high authority as being a messenger from God. ¶ *Gabriel.* This name means "the

stand in the presence of God; and am sent^a to speak unto thee, and to shew thee these glad things.

20 And behold, thou shalt be^b dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for

^a He. 1.14. ^b Eze. 3.26.

mighty one of God," or, "the power of God;" and may have a reference to the occasion of his mission—to announce a great work of God's sovereign power and prerogative. The name would be at once familiar to Zacharias as the same who appeared to Daniel, (ch. 8:16, 9:21,) and it would recall that message which this very angel delivered to Daniel, concerning the Messiah. ¶ *That stand, &c.* This phrase expresses his official relations, and active office work. In the Persian government there were seven princes of the Empire, who stood nearest the throne of the king. Esther 1:10-14. Compare, also, Isa. 6:1. See, also, Dan. 7:9, &c. Rev. 4:1, 5, 6. ¶ *Am sent.* This was important—that the angel came not of himself—but was commissioned from God. This is the meaning of the words apostle and missionary, *sent*. The ministerial office derives its authority from the divine commission. The ministers of Christ are as truly sent to preach the Gospel, as was this angel sent with this message. Heb. 1:7-14. Angels are sent forth to minister for the heirs of salvation, and we know not how many kind and gracious offices they perform for us. Ps. 34:7. ¶ *Glad tidings.* That is, of John's birth as Christ's forerunner. The Gospel means glad tidings, and John's advent was a glad event only as introducing the Gospel. Mark 1:1. Luke 2:10-17.

20. The chastisement was so ordered as to serve the important end of calling public attention (v. 22). It was also expressive of faith's duty, "Be still and know that I am God." ¶ *Until the day.*

Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them and remained speechless.

23 And it came to pass, that, as soon as the days of his ministra-

The chastisements of God's people have an end. They are for a special purpose, and they are promised to be for their good. Compare v. 64 with vs. 13 and 63. ¶ *Because.* This was the reason. It was his unbelief that was to be at once chastised and cured. The affliction was gracious, because it was accompanied with a promise. God did not give him up to that unbelief. He had a faith that was to be exercised and tested by this revelation, and subjected to a fiery trial. Christians, who indulge unbelieving views of the Gospel, staggering at God's great promises, are often left to be dumb in his praises, and in their joy and hope.

21. *Waited.* The priest commonly tarried only a short time, about half an hour, and the people were accustomed to wait without, in the court, at silent prayer, while he offered the incense. They waited for his blessing at the close of the service. This miraculous visitation had detained him quite beyond the ordinary time. Hence they were already in a state of wonder, ready to inquire what had occurred, and the more so as it was within the *holy place*, in the presence of God.

22. *They perceived.* It was intended that the whole multitude should notice the miraculous event. His whole appearance and manner showed plainly that he had seen a vision, that is, had received some special communication from God. Besides, he beckoned to them, or indicated to them this general fact.

23. *The days, &c.* That is, the week's time: of service for his class, or course

tion were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on me, to take^a away my reproach among men.

¶ 26 And in the sixth month the angel Gabriel was

^a Ge. 30.23. 1 Sa. 1.6. Isa. 54.1,5.

of priests. The priest was not permitted to leave the precincts of the temple till the week's term was finished. And he could burn incense without the faculty of speech. Only he could not have blessed the people. God adapts his chastisements to our case. Ministers are often smitten dumb in the midst of their labors, while yet they must go on and minister till their days are accomplished. They can yet offer the incense of prayer and praise, even when they are "not able to speak." Zacharias is thought to have lived at Jutta, in the hill country, south of Jerusalem.

24. *Hid herself.* This does not mean to limit the retirement to the exact period of five months, but rather with reference to verse 26, to state that she was retired five months, and in the sixth month Mary came to her. It would seem also, from the connexion between verses 24 and 25, that her retirement was for meditation and devotion in regard to this dealing of God with her, saying "Thus hath the Lord dealt," &c.

25. *Looked on me.* That is, regarded me. ¶ *My reproach.* It was a reproach among the Jews to be childless, (Ex. 32: 13. 1 Sam. 1: 6, 11,) and children were considered a great blessing in the married state. Lev. 26: 9. Deut. 7: 13. Ps. 128: 3. This originated, doubtless, in the desire to be the mother of the Messiah.

§ 3. AN ANGEL APPEARS TO MARY.
Nazareth.

sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin^b espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured,^c the^d Lord is with thee: blessed *art* thou among women.

^b Matt. 1.18. 1 or, *graciously accepted*; or, *much graced.* ^c Da. 9.23. ^d Ju. 6.12.

Matt.	Mark.	Luke.	John.
		1. 26-38.	

26. *Sixth month.* That is, after she had been hid five months.

27. *Espoused.* See Matt. 1: 18, 19. ¶ *House of David.* Of the family or posterity of David. The reference seems to be to Joseph. Though it is nowhere expressly stated in the Gospels that Mary was of the house of David, it is inferred from the taxing, and from the genealogy given by Luke. As Christ was of the seed of David according to the flesh, it was through Mary as his own mother. Yet Dr. Da Costa argues that Mary would not need to be a lineal descendant of David, since in Israel the children were always born to the husband as *his* heritage. See Four Witnesses, p. 476.

28. *Hail.* This was a common word of salutation, meaning *rejoice*. ¶ *Highly favored.* This word means graciously treated: one to whom signal grace is shown. It expresses that unmerited favor with which she was visited, to be chosen of God out of all her race, as the mother of the Messiah. This salutation, so far from proving the Virgin Mary to be an object of worship, refers this distinction to the mere grace of God, and only salutes her to notify her of this grace. She was a sinful creature like others, and hence this honor was most amazing towards her. See v. 30, which has the same idea based on the same term. See Acts 7: 46, where the same language is used of Abraham. So also of Noah, (Gen.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou ^a shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, ^b and shall be called the ^c Son of the Highest: and the Lord God shall give unto

^a Isa. 7.14. Matt. 1.21. ^b Matt. 12.42. ^c He. 1.2-8.

6: 8,) and of Joseph, Gen. 39: 4. ¶ *The Lord*. This may read the Lord *be* with thee, which is more in keeping with the usual form of salutation among the Jews. Ju. 6: 12. Ruth 2: 4. ¶ *Blessed*. This is a Hebrew form of the superlative, meaning "Happiest of women."

29. *Was troubled*. The sight of an angel, and the fact that a salutation was seldom offered to a woman, and besides, the language of the angel all amazed and perplexed her. She gave some signs of astonishment, v. 30. ¶ *Cast*, &c. Considered, pondered.

30, 31. Here is promised her the precise accomplishment of Isa. 7: 14. See Matt. 16: 22, 23, *notes*. The name is given as in Matthew 1: 28, where the reason of it is also stated in the meaning of the name, and of his office work.

32. *Shall be great*. There seems a reference here to Isa. 9: 7-6 and Dan. 7: 14. See Matt. 12: 42. A greater than Solomon is here! ¶ *Shall be called*. This often means simply—he shall be. ¶ *The Son*. John is represented (v. 76) as the Prophet of the Highest, the Most High God, for which term see Acts 7: 48. Mark 5: 7. ¶ *The throne*. The kingdom. See v. 33. Christ was the promised Son of David, who was to occupy his throne. 2 Sam. 7: 11-12. Ps. 45: 6-7. See also Heb. 1: 8. ¶ *His father David*. This would seem to imply that Mary was descend-

him the throne ^a of his father David:

33 And he shall reign over the house of Jacob for ever; and ^e of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of

^d 2 Sa. 7.11,12. Isa. 9.6,7. ^e Da. 7.14,27. Mi. 4.7.

ed from David, as she was his only parent according to the flesh. See v. 28, note.

33. *The house of Jacob*. That is, the family or posterity of Jacob, the children of Israel. Christ was indeed to be the promised king of the Jews. Matt. 27: 37. See Ps. 89: 5. Isa. 9: 7. Jer. 33: 15, &c. ¶ *Forever*. This perpetual kingdom is in the church of Christ. See Dan. 7: 14. Ps. 72: 5-17. This perpetuity of his reign hints of the nature of his kingdom, that it is over God's holy hill of Zion, (Ps. 2) as the king of his people. Rev. 7: 10. 11: 17.

34. Zacharias doubted of the possibility. Mary only inquires *how* it shall be: as she had lived with no man as a wife, though she was espoused to Joseph. This doubt was only most reasonable in the circumstances, and was rather an inquiry into what seemed naturally impossible.

35. *The Holy Ghost*. This directed her mind to a divine operation for this great end. The terms here used, *shall come upon thee—shall overshadow thee—*would only give a hint of the efficient power, but not so as to satisfy any curiosity. She is referred back to that divine agency which brooded over the waters at the creation. Gen. 1: 2. ¶ *Therefore*. This implies that Christ was not to be born by ordinary generation, since he needed to be holy—se-

thee shall be called ^a the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For ^b with God nothing shall be impossible.

^a Mar. 1.1. ^b Mal. 4.5,6.

arate from sinners. Heb. 7: 26. ¶ *That holy thing.* Literally, the holy offspring shall be called—that is, shall be—(v. 32, note) the *Son of God*. God's holy child Jesus. Acts 4: 27. Not that he became now, for the first, the son of God—because he was eternally such—but that this miraculous and holy conception was fitted to his divine nature, as God's only begotten Son. As it was necessary that he should be a real man to expiate our sins; so it was necessary that he should be without sin in himself, to bear the sin of others. 1 Pet. 1: 19. This extraordinary birth of Christ, to escape the common corruption of our nature, shows that all others, as they are born in the ordinary way, are inevitably corrupt. That Christ was conceived without sin is here carefully revealed. That Mary was so conceived is nowhere stated, but the contrary is here supposed and provided against by the special agency of the Holy Ghost. Yet the Papal Church now proclaims this as one of her tenets.

36. Mary is here told of Elizabeth's case, for the confirmation of her faith. So Elizabeth finds her faith confirmed by the salutation of Mary: v. 41. The angel tells the wonderful facts in regard to Elizabeth, so as to show Mary that nothing was impossible with God. The bare word of God ought to have been enough, but to prevent further hesitation, the Lord condescends to strengthen his promise by this new aid. ¶ *Thy cousin.* That is, a relative by the mother's side. It appears hence that Jesus and John the Baptist were relatives by birth. Elizabeth was of the

38 And Mary said, Behold the handmaid ^c of the Lord; be it unto me according ^d to thy word. And the angel departed from her.

¶ 39 And Mary arose in those days, and went into the hill country with haste, ^e into a city of Judah;

40 And entered into the house

^c Ps. 116.16. ^d Ps. 119.33. ^e Jos. 21.9-11.

tribe of Levi. But intermarriage with other tribes was prohibited only when it might remove inheritances, (Numb. 36: 7,) which danger would not exist in marrying a priest, as he could not have an inheritance: and so, if a woman of the tribe of Levi passed into another tribe. Aaron himself married into Judah; (Exod. 6: 23-37.) In Gen. 18: 14, the same is also said in Sarah's case. It is for humble child-like faith to rely implicitly upon the power of God. To all cavillers it may be replied, "Ye do err, not knowing the power of God," Mark 12: 24, See Rom. 4: 20-21.

38. This is the language of Mary's entire concurrence. She was convinced, and satisfied to have it according to the message. Contrast Mary's faith with Eve's unbelief. By the one came the fall. By the other came the salvation.

24. MARY VISITS ELIZABETH.—*Juttah.*

Matt.	Mark.	Luke.	John.
		1. 39-56.	

It is thought by some that the events in Matt. 1: 18-25 must have occurred before this.

39. This shows that Mary's mind was taken up with the angel's message, and that she received it all as truth, as regards Elizabeth and herself. On the faith of the statement she went to visit her relative. That she must have gone *at once*, is evident from comparing v. 56-7 with v. 26. ¶ *Hill country.* This lies to the south of Jerusalem. See map in Matt. ¶ *A city.* This should read the city *Jutta* or *Juttah*. Not "a city of Judah." See Josh. 15: 55, and 21: 16. This

of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice; and said, Blessed *art* thou among women; and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my *Lord* should come to me?

a Ju. 5.24. *v.* 28. *b* Jno. 13.13.

was a city of the priests in the mountains of Judah south of Hebron. The place still exists under the same name.

41. This verse explains Elizabeth's address to Mary (v. 42, &c.) as she could not have known at all of Mary's case previously to this. ¶ *Filled with the Holy Ghost.* This accounts for her language. She was endowed with the prophetic influences of the Spirit, and she was also excited to devout thanksgivings. The token which she here received, tended to confirm her faith, and to intimate the relation which Elizabeth's offspring should sustain to that of Mary.

42. *Blessed.* See the same salutation in v. 28. It was plainly no *worship* of Mary. Mary is pronounced *blessed*, but as the mother of Elizabeth's LORD, v. 43. A higher name was given to Jael (Judges 5: 24) "*Blessed above women shall Jael the wife of Heber, the Kenite, be.*"

43. Elizabeth here expresses her conscious inferiority to Mary, as John afterward to Christ. Elizabeth recognized the truth of the Incarnation.

45. Mary's prompt and signal faith is here extolled. It was a striking contrast to the unbelief of Zacharias, v. 18. It may read as in the margin, (see reference) "She which believed that there shall be," &c.

46-48. Mary here breaks out in response to the salutation of Elizabeth,

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she¹ that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My *e* soul doth magnify the Lord.

47 And my spirit hath rejoiced^d in God my Saviour.

48 For he hath regarded the low *e* estate of his handmaiden; for be-

¹ *or, which believed that there shall be.* *c* 1 Sa. 2.1. Ps. 34.2,3. *d* Ps. 35.9. Hab. 3.18. *e* Ps. 136.23.

and acknowledges the signal honor put upon her, as appointed to be the mother of our Lord. She disclaims that worship which Papists give her, for she owns Christ as her *Lord* and *Saviour*, and she confesses herself his *handmaiden* and owns her *low state* as such—and hence that *she* is not to be worshipped for this—but that God alone is to be worshipped in it all. To worship any but God is idolatry and as such it is forbidden. Exod. 20: 4, 5, and 34: 14. We are to remember that Christ was looked for by the Jewish nation, and that Mary understood the honor of being made the mother of our Lord. Some of the expressions in this song are gathered from the song of Hannah with which she was doubtless familiar. 1 Sam. 2: 1-10. ¶ *Magnify.* Mary thus, in her whole heart and with all her powers, *exalts* and *glorifies* the Lord. Compare the song of Hannah. 1 Sam. 2: 1-10.

47. She already recognizes God in Christ Jesus as her Saviour, and shows her understanding of the annunciation that the child was to be called Jesus, "for he shall save his people," &c. She even, already, beholds her Saviour, in the holy child that should be born of her, and that he was to be the promised Saviour of men. v. 48. She may also speak prophetically here, without as yet the full conception of this truth.

hold, from henceforth all generations shall call me ^a blessed.

49 For he that is mighty ^b hath done to me great things; and holy ^c is his name.

50 And ^d his mercy is on them

^a Ge. 17.1. ^b Ps. 71.21. 126.2,3. Ep. 3.20. ^c Ps. 111.9. ^d Ge. 17.7. Ex. 20.6. Ps. 103.17.

48. She extols the signal favor that regarded her in her low, obscure condition, and put such honor upon her, as a chosen vessel for God. The same idea is repeated in v. 52. "He hath exalted *them of low degree*." ¶ *For behold*. This honor to her is the more amazing as she looks forward to the realization of the covenant promise made generally to Abraham, and now particularly applied to herself. "In thee shall all nations of the earth be blessed"—that is, as *progenitor of Christ*. There would be no more reason from this, to worship her as the Papists do, than there is to worship any of the patriarchs. ¶ *Shall call me blessed*. All nations should be blessed in her, as being the immediate progenitor of Christ.

49. *He that is mighty*. That is the *Almighty God*. She acknowledges God's power also, and goodness in thus accomplishing through her, of lowly condition, such great things. The whole hymn expresses her fullest confidence that it would all eventuate as the angel had announced. Her faith therefore was wonderful, and all the kingdom, power and glory are ascribed to God in the spirit of a true and humble believer. ¶ *Holy is his name*. Hallowed be his name. Mary claims no worship to herself, but sets God before her as the only object of worship. The Papists go in direct opposition to her example and testimony here, while they pretend to exalt her above Christ. So Mary's example after his ascension was to pray with the other disciples. Acts 1: 14.

50. *His mercy*. This recognizes God's titles and claims as a covenant-keeping God, and as the author of the covenant made with the church through Abra-

ham. This gospel covenant was now about to be signally fulfilled. See Gen. 17:7, and Deut. 7:9. This is here referred to, as expressing God's faithfulness. The Abrahamic covenant is in such terms—"I will be a God to thee and to thy seed after thee." And this is the unchangeable method of God's grace. He shows his faithfulness to pious families. Rom. 9:29. The children of christian parents are baptized, to show that this is God's covenant still; and that he will be faithful to us now as he was to Abraham of old. Ps. 103: 15, &c. Yet it is not any virtue in baptism—as a mere formality, (with careless sponsors and a careless house,) whoever may administer it. But it is in the families of the faithful, "upon them that *fear him*," and "such as keep his covenant," &c. Ps. 103: 17, 18.

51 He ^e hath shewed strength with his arm; he hath scattered the ^f proud in the imagination of their hearts.

^e Ps. 98.1. Isa. 51.9. 52.10. 63.5. ^f 1 Sa. 2.9. Da. 4.37.

ham. This gospel covenant was now about to be signally fulfilled. See Gen. 17:7, and Deut. 7:9. This is here referred to, as expressing God's faithfulness. The Abrahamic covenant is in such terms—"I will be a God to thee and to thy seed after thee." And this is the unchangeable method of God's grace. He shows his faithfulness to pious families. Rom. 9:29. The children of christian parents are baptized, to show that this is God's covenant still; and that he will be faithful to us now as he was to Abraham of old. Ps. 103: 15, &c. Yet it is not any virtue in baptism—as a mere formality, (with careless sponsors and a careless house,) whoever may administer it. But it is in the families of the faithful, "upon them that *fear him*," and "such as keep his covenant," &c. Ps. 103: 17, 18.

51. Here the hymn celebrates the wonders which God had wrought of old, and prophetically looks forward to the triumphs which he would work through this event. ¶ *He hath shewed*. He hath wrought strength or victory by his arm. The sentiment is expressed in Isa. 59: 16. "Therefore his arm brought salvation unto him," &c. It can well refer eminently to the arrangements for bringing in his first begotten into the world. The doctrine of a Messiah or Christ is the power of God unto salvation to every one that believeth. ¶ *He hath scattered the proud of heart*. He discomfith those that are haughty in their purposes of heart. This is the sentiment so often expressed in the prophets, as to the superiority of God in his counsels to all opposers. Is. 29: 14. 44: 25-6. "That turneth wise men backward and maketh their knowledge foolish." And the Apostles repeat the same, "where is the wise," &c.

52 He^a hath put down the mighty from *their* seats, and exalted them of low degree.

53 He^b hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in^c remembrance of *his* mercy;

^a Job 5.11. ch. 13.14. ^b 1 Sa. 2.5. ^c Ps. 98.3.

52. ¶ *The mighty.* δυναστας—dynasties. See Ps. 107: 39. Dan.2: 61. This further expresses God's distinguished grace which Mary celebrates in her election as the Mother of our Lord. God's sovereign prerogative is thus extolled by Hannah in her song. 1 Sam. 2: 1-10. "He bringeth low and lifteth up"—and by the Psalmist, (Ps. 75: 7,) "For God is the Judge. He putteth down one and setteth up another." Mary here celebrates, prophetically, in her song, the triumphs of the Saviour's kingdom, and in the inspiration regards the event as already accomplished. OBSERVE. They who are really subjects of divine grace, will always be ready to recognize God's sovereign, distinguishing, electing love, in their salvation.

53. Here the idea of God's sovereign grace is differently expressed—that God is no respecter of persons—that he has regard to the lowly: and the proud he knoweth afar off.

54. The general sentiment is here applied to her own case. ¶ *He hath holpen*—helped—literally, *propped up*. When the Jewish nation was so utterly reduced (the sceptre departed,) and ready to fall, God interposed and *raised up* his people Israel—that is, by sending the Messiah. ¶ *In remembrance*. Remembering his covenanted mercy—that is, his promise to Abraham and the patriarchs in holy covenant.

55. *As he spake*. See vs. 70-73. God had now remembered his covenant to the patriarchs, the substance of which was that Christ should come of the seed of David and of Abraham, and now it was about to be fulfilled. ¶ *For ever*.

55 As he spake^d to our fathers, to Abraham, and to his seed forever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

^d Ge. 17.19. Ps. 132.11.

This is added in proper connexion with the previous verse, to express God's faithfulness, which is everlasting, from generation to generation. OBSERVE. (1.) All ages have attested the immutable truth and fidelity of God, and all his people have so experienced, and all his dealings with the church have so proved. (2.) God is a *sovereign* in all his dealings, yet faithful, forever, to all his promises. He is on a *throne*, yet it is a throne of grace. (3.) The Old Testament saints were under the same covenant of grace under which believers now are. "The Fathers" of the church are Abraham, Isaac and Jacob.

56. *About three months*. After Mary's return, those things occurred, as we suppose, which are mentioned in Matt. 1: 18 and 19, though they may have been previous. See §4. ¶ *Her own house*. That is, at Nazareth. See ch. 2: 39. We saw the spot which is pointed out as the dwelling place. Chambers in the rock are shown as their apartments, but the house of Joseph and Mary is said by the monks to have gotten to Italy! I asked a monk there how this could be. He said, "God could make it fly there." It is said by them to have been carried by miracle to Loretto, in Italy. So superstitious are the priests and people of the Papal Church.

§ 5. THE BIRTH OF JOHN THE BAPTIST.

Jutta.

Matt.	Mark.	Luke.	John.
		1. 57-80.	..

58. *Cousins*. Relatives. Congratulations were customary in ordinary cases of child-birth. In this case they were special. See v. 14. ¶ *Shewed great mercy*. Literally, had magnified mercy.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they^a rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and

a ver. 14.

59. *The eighth day.* This was the day fixed by the Mosaic law (Levit. 12:3,) for circumcision. See Gen. 17:12. God instituted this rite as the seal of the covenant with Abraham. And, according to this very ancient usage, John received his name on the day of his circumcision. Gen. 21:3, 4. So did our Lord. ch. 2:21. ¶ *Zacharias.* It would seem, from Old Testament genealogies, that it was not usual, among the Jews, to name the son after the father, but after other relatives, v. 61. Yet, as this case was quite peculiar, sympathy for the dumb father, and the interest of the family to devolve upon this one son, born out of time, naturally enough suggested the father's name.

60. *John.* Heb. *Johanan*—meaning bestowed by Jehovah. This was the name dictated by the angel. v. 13. It had probably been made known to Elizabeth by Zacharias, in writing;

said, Not so; but he shall be called John.

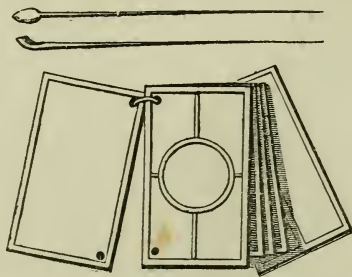
61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name

else she must have spoken it by revelation, which we need not suppose.

61. *None of thy kindred.* This fact is here brought out, to show that this name was given him with a very special reference, and altogether out of the ordinary way, to signify the relation in which this child should stand to the kingdom of grace and salvation, rather than to his natural household, and that thus he was a special gift of God. So our Lord's name was not found among his ancestors. They would naturally suppose that she would choose some family name, if she wished it to be any other than Zacharias. This name, too, was so entirely new in the family, that they expressed surprise at it, and wondered on what account it should be chosen, as it was not on account of any relative being so called. As the Jews were very careful to keep their genealogies, and were



very particular to preserve their families and tribes distinct, we can understand this suggestion of the relatives and friends.

63. *He asked.* That is, by signs, as he was dumb. ¶ *A writing table.* This was rather a tablet, upon which the writing was done, as upon a sheet of

is ^a John And they marvelled all.

64 And his mouth ^b was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them; and all these ¹ sayings were noised abroad throughout all the hill country of Judea;

66 And all they that heard *them*

a ver. 13. b ver. 20. 1 or, things.

paper. Some soft material like wax was spread upon a thin board, and the letters were written upon it with an iron pen. This was before paper was in use. Tablets of lead, wood, wax and ivory were used. The Anglo-Saxon version renders it, a *wax board*. Sometimes these tablets were put together in folds or leaves, like our slate books. ¶ *His name.* Zacharias here followed the angel's direction, and so professed his faith, though he had been at first so unbelieving. The naming of the child according to the divine direction was the consummating act. All the things were performed.

64. According to the promise (v. 20) his mouth was now opened. He had been dumb nine months for his unbelief, and on his recovery now, he first used his speech in thanksgiving, and praised God.

65. *Fear.* *Holy dread*, or reverential awe, was a natural effect of this upon the neighborhood, who saw or heard these things. It was not so much the recovery of Zacharias, as it was his full account of the wonderful facts, and his devout testimony to the divine goodness, power and faithfulness, that filled the people with holy awe. When the tongues of unbelieving and dumb Christians are loosed, and they testify of God's dealings towards them, and give him praise, then fear comes upon all around. A whole neighborhood is moved. ¶ *The hill country.* This is the region South of Jerusalem, about Hebron, which is eighteen miles distant. The report

laid *them* up ^c in their hearts, saying, What manner of child shall this be? And the hand ^d of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed ^e be the Lord God of Israel; for he hath visited and redeemed his people,

c ch. 2.19,51. d Ps. 80.17. e Ps. 72.13.

had not reached Jerusalem. The Scribes and Pharisees there knew not as yet these wonderful things.

66. *Laid them up.* That is, treasured them in mind and pondered them, as full of meaning. So it is said of Mary, (ch. 2: 19) "Mary kept all these things, and pondered them in her heart." v. 51. ¶ *What manner of child.* This strong impression of the community, and their awakened inquiry about the career of this child, are here introduced as showing that the wonders were calculated to produce the designed effect—to refer the people to his future greatness. ¶ *The hand of the Lord.* It is here stated for general information, that the power and grace of God were remarkably displayed in his case; so that people took knowledge of him, as an extraordinary person.

67. *Filled with the Holy Ghost.* This phrase has reference here to prophetic gifts of the Spirit. See v. 41. ch. 2: 25. The spirit of prophecy, a peculiar glory of the Jewish church, had ceased with Malachi; and now, nearly four hundred years after, it was restored again in Zacharias. This is also a most remarkable prophecy of Christ and of John the Baptist. It expresses the great doctrines of grace, and asserts that all the prophets, from the first, had testified of Christ, (70) whose coming was now about to fulfill them all.

68. *Blessed.* This ascription is founded on the vision which Zacharias had of Christ, for whom he specially gives

69 And hath raised up an horn of salvation ^a for us, in the house of his servant David ;

^a Ps. 111.9.

thanks, and seems to regard his own son—Christ's forerunner—chiefly in his relations to Christ. ¶ *Lord God of Israel*. This title is used to indicate God's faithfulness to his covenant people, which was now so eminently to appear. ¶ *Hath visited*. When the ancient church seemed now to have been left by God, he had not deserted them, but had visited them. The same word is used v. 78, where the *dayspring*, as the rising sun, is said to visit or rise upon us. See Heb. 2: 6. "Or the son of man, that thou visitest him." ¶ *Redeemed*. Literally—wrought out redemption. There is doubtless a reference here to ancient blessings on the Jewish people; but this only as consequent upon the greater spiritual deliverances. The redemption here referred to is fully explained in the verse following. The phrase refers to the great idea of redemption so familiar under the Jewish law. This is now the kinsman-Redeemer. Ruth 2: 30. 3: 9. There was a provision for redeeming the family inheritance, (Lev. 25: 25-48) when alienated—or captives from the hands of another, by the payment of a price. The term here refers to the latter. So Israel's firstborn were to be redeemed by a price, after the typical representation by the paschal blood in Egypt. Ex. 13: 2-13. See Ps. 111: 9. 104. 42-43, where substantially the same language is used respecting deliverances of Israel, which were given as types of this. It implies the paying a ransom price for his people—this was the precious blood of Christ. 1 Pet. 1: 19. See the Hebrews.—"God having out of his mere good pleasure elected some to everlasting life, did enter into a covenant of grace to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer." See Gal. 3: 13. 4: 5. "He gave his life a ransom for many." Matt. 20: 28. The Apostle says to

70 As he spake ^b by the mouth of his holy prophets, which have been since the world began :

^b Jer. 23.5,6. Da. 9.24.

his brethren, believers, Christ hath redeemed us from the curse of the law, being made a curse for us—that is, instead of us. Gal. 3: 13. Christ stood in their stead, and suffered the law's penalty for their release. This is what is meant by the ransom price being paid, as though to another party. This included a redemption from all spiritual enemies. Such a redemption (as it involves the payment of a ransom price) must be *particular*—that is, must have its objects. The Redeemer must have his *redeemed* from among men. Rev. 14: 4. The shepherd must have his flock. "There shall be ONE FLOCK (*ποιμνῆν*) and one shepherd." John 10: 17.

69. *Raised up a horn*. This language alludes to familiar terms of the prophets, "His horn shall be exalted." Ps. 112: 9. "My horn shalt thou *exalt*, like the horn of an unicorn." Ps. 92: 10. The single horn in the forehead of this animal was a symbol of great strength. This horn "*exalted*" or "*raised up*" was the sign of this strength being applied. So to raise up, or lift up, or exalt the horn of salvation for us, means, to apply the strength there is in Christ alone for our salvation. This Zacharias foresaw as accomplished. Acts 5: 31. Him hath God exalted with his right hand to be a Prince and a Saviour—a mighty Saviour. So, 2 Sam. 22: 3, and Ps. 18: 2. God in Christ is called "*the horn of my salvation*." So, "*the rock of my salvation*." A horn was also the symbol of a kingdom. Dan. 7: 8. The sense is the same as in Ps. 89, 19. "I have laid help upon one that is mighty," v. 34. ¶ *In the house*—or family—that is, from the posterity of David. Matt. 1: 1. "The house of David" (Ps. 132: 17) was Christ Jesus.

70. This verse is a parenthesis—and v. 71 connects with v. 69. All the prophets are here declared to have testified of Christ, and so they are all

71 That we should be ^a saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to ^b remember his holy covenant,

73 The oath ^c which he swore to our father Abraham,

^a Isa. 54.7-17. Je. 30 10,11. ^b Le. 26.42. Ps. 105.8-10. Eze. 16.60. ^c Ge. 22.14, 17.

fulfilled in his coming, see v. 55. "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10. Gen. 49: 10. Deut. 18: 15. Is. 9: 6, 7. See Zechariah and Malachi. So the first disciples witness—"we have found him of whom Moses in the law and the prophets did write." John 1: 46. ¶ *Since the world began*—that is—the Holy Prophets who have been from the beginning. The promise of a Redeemer was made in the garden. Gen. 3: 15.

71. *That we should be saved.* Literally—*salvation from* our enemies. This v. connects directly with v. 69, and with the phrase "Horn of salvation," as the word salvation is repeated at the opening of this verse. This explains the salvation brought about in Christ. That it is from spiritual enemies appears from the following vs. 72 and 74. Enemies which hinder in God's service, and against which he had covenanted. See Acts 26: 17, 18. "To turn them from the power of Satan unto God."

72. *To perform.* Literally—To do mercy *with* our fathers. To perform or accomplish the mercy promised to them—as is more fully expressed in the next clause. This teaches them that the salvation of the "fathers in whom they trusted"—Moses and Abraham—was all of grace. It would be keeping mercy with *them*, as they had their hope entirely in him who was to come. "To declare his righteousness for the remission of sins that are past," &c. Rom. 3. See Luke 20: 37, 38, "for the redemption of transgressions which were under the first testament." Heb. 9: 15. ¶ *His holy covenant.* διαθηκης—*Testament*—the term *testa-*

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him ^d without fear,

75 In ^e holiness and righteousness before him, all ^f the days of our life.

76 And thou, child, shalt be

^d Ro. 6.22. ^e Tit. 2.11,12. 1 Pe. 1.14,15. ^f Re. 2.10.

ment, meaning he economy, arrangement, or institution of grace.

73. *The oath.* According to the oath. This oath is found in Gen. 22: 16, 17, and is referred to in Heb. 6: 13, 14. The "two immutable things," are the promise and the oath. The oath to bless Abraham and his seed, is shown to have included the whole gospel provision—"the hope set before us."

74. This was the mercy and the covenant—this grant or favor—to have such a deliverance as to serve him *without fear*. This is the *adoption*, whereby we cry Father, as distinct from "the spirit of bondage *again to fear*." Rom. 8: 15. By bringing in this great salvation, he grants us the privilege of serving God with hope and a love that casts out fear (1 John 4: 18)—the sweet privilege of rendering *filial service*. This is the liberty where-with Christ hath made us free as opposed to the yoke of bondage. Gal. 5: 1. We are redeemed to be servants in cheerful, happy obedience: and this service without fear—free and filial—is the high privilege of Christ's redemption, here and in all eternity.

75. *In holiness and righteousness.* These terms express the quality of this new service. So in Eph. 4: 24, they are used together to denote the characteristics of "the *new man* who after God is created in righteousness and true holiness." ¶ *Before him.* So the phrase ch. 1: 6, "*righteous before God*," intimates *relations* which can be attained only by grace. So it may read "in holiness and justification in his sight." Calvin has it—In holiness—that is, *toward God*—and in righteousness—that is, *toward man*—compre-

called The Prophet of the Highest, for thou shalt go^a before the face of the Lord, to prepare his ways;

77 To give knowledge of salvation unto his people, by¹ the remission^b of their sins,

78 Through the tender² mercy

^a Mal. 3.1. 1 or, for. ^b Acts 5.31. 2 or, bowels of the mercy.

hending all duty. ¶ *All the days of our life.* The saint's perseverance is grounded on the covenant of God, and his perfect work, and not on our inherent stability. It is his faithfulness that secures us, not ours. We "are kept by the power of God through faith unto salvation." Peter.

76. It is only now, secondarily, that Zacharias mentions his son—the Baptist. For John was to have all his glory from being the forerunner of Christ. He was sent to "bear witness of that light." John's prophetic work is here prophesied of. ¶ *The Prophet of the Highest.*—Called, *My messenger* in Malachi, ch. 3. The reference is to the language of that prediction (Is. 40: 3) with which Mark opens this gospel narrative. John's office as Prophet or messenger of Christ should be to carry in advance the tidings of his coming and his work. ¶ *To prepare his ways.* See Malachi 3: 1. Matt. 3. 3, notes.

77. *To give knowledge.* This is what John should do—and by this means he should prepare his ways. He should herald this salvation which Christ was to bring. See vs. 69 and 71. He should explain its nature, and put the people in preparation for it. "By his knowledge (i. e. the knowledge of him) shall my righteous servant justify many," &c. Is. 55: 11. ¶ *By (ev, in) the remission of their sins,*—"free forgiveness in his name." This is the *good news—the gospel.* The knowledge of a salvation which consists in remission, &c. as the old economy could not give. This was the method of Christ's salvation. John was to give the knowledge, and set forth the necessity of this salvation, by preaching the remission of

of our God; whereby the³ day-spring from on high hath visited us,

79 To^c give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

³ or, sun-rising: or, branch. Isa. 11.1. Zech. 3.8. 6.12. ^c Isa. 9.2. 49.9.

sins. Mark 1: 4. Remission means forgiveness. This salvation is by the remission or forgiveness of sins which was signified or dwelt upon in John's baptism. But beyond this also in this remission should the true knowledge of Christ be first opened to men. This was something beyond the reach of the old economy. Heb. 9: 13. 10: 1, 2, 16-19.

78. *Through the tender mercy.* Literally, the bowels of mercy. This refers back to v. 72, and declares this salvation to be of grace, and according to promise. ¶ *Whereby.* That is, by the tender mercy of our God. ¶ *The day-spring.* The reference is here again to prophetic terms. The prophet Malachi had given them the last promises, and so his language was long cherished, and is now declared to be fulfilled. The day-spring, or sun-rising, is here said to visit us, or look out upon us. Isa. 60, "And kings to the brightness of thy sun-rising." In Malachi, 4, the promise is "unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings." And that prophecy constantly viewed Christ in connexion with John—the Elias. The moon and all the stars could not make the day—nothing but the *Sun*. Reason and learning can never be a substitute for the Gospel.

79. *To give light.* Here Zacharias is taken up with Christ's work, to which John's is only incidental and secondary. This is the true light that lighteth every man, and of which John only bore witness. So Isa. 60. "The Gentiles shall come to thy light, and kings to the brightness of thy sun-rising." "For behold, the darkness shall cover the earth," &c. The reference here is

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

to the prophecy of Isaiah, (9:1, 2,) and the object of Zacharias in referring to the prophetic language, is to show how the predictions are fulfilled; (see Matt. 4:14-16;) at least this is the object of the Holy Spirit speaking by him. ¶ *To guide our feet.* As wanderers. Sheep going astray. The light is not only for discovery and for reviving, but for direction, also. The Gospel of Christ opens to us the way of peace—the only way of peace with God—peace of conscience and eternal peace. Zacharias, in this prophecy, speaks of Christ as now about to introduce the Gospel dispensation, and to accomplish all the predictions of old. He dwells upon the features of Christ's redeeming plan—John's forerunning and work—and Christ, his Saviour, is more to him than John, his son, because in Christ he has the Gospel of peace for the only true guide to heaven!

80. This record of his growth and strength, in body and mind, has the same sense as in v. 66—to express the general fact that the hand of the Lord was with him. The phrase, "Strong in spirit," may refer to the Holy Ghost with which he was to be filled. The two phrases are coupled together in ch. 2:30. ¶ *Was in the deserts.* The reference is to v. 15, and expresses his Nazarite living. "The word of God came to him in the wilderness." ch. 3:2. He was in that rude, wild region, without public notice in his office-work. ¶ *Till the day of his showing.* That is, of his public appearance—the entering upon his office to which he had been previously appointed—that is, at about thirty years of age. See Matt. 3, and Luke 3. John was born six months before our Lord, and probably entered on his ministry six months before him, and at the same age—thirty years.

CHAPTER II.

§ 8. THE BIRTH OF JESUS.—*B: hlehem.*

CHAPTER II.

¶ AND it came to pass in those days, that there went out a decree

Matt.	Mark.	Luke.	John.
		2. 1-7.	

1. The object of this record is to state the wonderful plan of providence for bringing Mary to Bethlehem, though she resided in Nazareth, (Luke 1:56,) and at such a moment, too, as to secure the fulfillment of prophecy, (Micah 5:2,) that Jesus should be born at Bethlehem, (Matt. 2:6,) for here her ancestors had lived. In such marvellous methods can God yet accomplish his redeeming plans. See Prov. 21:1. "The king's heart is in the hand of the Lord." ¶ *In those days.* A general phrase, as, "about that time." About three years before Jesus' birth, Augustus ordered an enrollment throughout the empire. ¶ *A decree, &c.* A law or order was proclaimed. The Greek word is *dogma*—*dogma*. ¶ *Cæsar Augustus.* He was the Roman emperor at that time, and the first who held in himself the government of the whole empire. He corrected the calendar, and the month *August* took its name from him. Observe how the inspired record connects with secular history. ¶ *All the world.* The whole Roman empire—which was commonly so called, because it boasted at that time to have embraced all the world. Some understand it as meaning only Judea or Syria, which is often the sense of the term. It is found, from the latest inquiries, that "the plan of Augustus was to introduce an equal form of taxation throughout the whole empire." *Olshausen.* Bengel remarks that the whole world may rejoice in coming under the same necessity with Jesus, who chose to be included in the same lists with the many. The Syriac version has it, "that all the people of his empire might be enrolled." So the *Persic*. We know (from Tacitus, Ann. i.:11, Suetonius Aug. xxviii.:101, Dio. 53:30. 56:33,) that Augustus drew up a *rationarium* of the whole empire, which took many years to ar

from Cæsar Augustus, that all the world should be¹ taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

1 or, enrolled.

range and complete. The enrollment of the inhabitants of the provinces would naturally be a part of the undertaking. This enrollment would belong to the data for the taxing, which did not go into operation until some years after. The above named authors also state that Augustus left behind him a book written in his own hand, containing statistics of the empire, as to population, wealth, forces, tributes, &c. and this could have been gotten only from such a general census. We learn also, not by the historians of the times but by after reference, that he took a geometrical survey of the empire—This, then, was an enrollment of real estate, or landed property, not itself a taxing, or mere census, but with a view to both. Palestine was not yet a Roman province, but a dependency, and as such was properly included in this undertaking. Though Josephus does not speak of this preliminary registration, but only of the taxing to which it led, some years after, under Cyrenius, he speaks of the emperor's offence at Herod, and of his determination to treat him as a subject and vassal, making him tributary to the kingdom. In this connexion, too, the Jewish historian tells us, "That the whole nation took an oath to Cæsar and the king together." And this refers, doubtless, to this enrollment of the persons and their property, which was required to be made *upon oath*. The date in Josephus agrees with this. The Roman law made males subject to a tax from fourteen years, and females from twelve years. This was the "tribute to Cæsar" spoken of, (ch. 20: 20–26.)—The actual taxing was not carried out at this time—but only the enrollment, which was preparatory, *because* Herod sent an ambassador (Nicolaus of Damascus,) to the emperor, which led him to postpone

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of

the operation of the decree for several years.

2. *And this taxing.* For the very purpose of telling us that the taxing was not now carried out, but only the enrollment made, Luke puts in this clause in parenthesis. The word "*and*" is not in the Greek; so that it reads as an explanatory clause. "This taxing first occurred, or first came to pass, when Cyrenius was Governor of Syria." The contradiction which some have tried to find here, is fully explained by a careful attention to the Greek. As Luke also wrote the Acts of the Apostles, we find him speaking of the days of the *ἀπογραφή*. See Acts 5: 37. The taxing *then* occurred, and this was but the preliminary enrollment, so that then this enrollment was first consummated or executed. ¶ *Cyrenius*. His name was Pub. Sulpicius Quirinus. Cyrenius was not proconsul of Syria until about ten years after this time, and then the assessment was actually enforced. Joseph. Antiq. 18: 1, 1. The Tyndale and Cranmer versions read, "And this taxing was the first, and executed when Cyrenius was Governor of Syria." It is also remarkable that this enrollment was taken under the charge of this same Cyrenius, who was sent by Augustus into Syria for this purpose, while a Roman Senator, and who was afterwards made governor. Joseph. 18: 1, 1. ¶ *Governor of Syria*. That is, under the Romans. Syria was then a province of the Empire, extending from the Mediterranean to the Euphrates, E. and including Phenicia and Judea. It was under a Roman proconsul, who resided at Antioch, and to him the procurator of Judea was responsible. So low was Judea in the scale of nations. Syria is now under the Turkish government. A pasha resides at Beyrout.

David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

3, 4. *All went.* Some assert that there is a mixture of Roman and Jewish customs here. In the Roman census, men, women and children must all submit to the enrollment, but at the residence, not at the place of birth, as here. This was the Jewish feature, which would naturally be the case as Jewish officers would be employed to take the census. But a German writer shows that under the Roman imperial law, it was to the "*forum originis*,"—the town hall of his nativity or family, that each citizen must go for the census. (*Huschke*, Breslau, 1840.) ¶ *His own city.* The city of his ancestors. See Levit. 38: 28, 36. 42: 10. (See the parenthesis in v. 4.) Joseph's registering is accounted for here, because "*he* was of the house," &c. How they went to Bethlehem is here explained. It was the birth place of David, his ancestor, (John 7: 42,) of whose house or family he was, and of whose lineage, or direct line of descent he was. The *lineage* is a more particular term than the *house*. Every care was taken among the Jews to keep the families distinct, so as to trace the Messiah. ¶ *Bethlehem.* A small village six miles S. from Jerusalem, See notes, Matt. 2: 1.

5. *His espoused wife.* See Matt. 1: 25. It is supposed from Mary's going up that she may have had some small property to be registered. *Olshausen.* We should infer hence, also, that she must have been of the lineage of David, as well as Joseph, though this reason for going up is given only as regards Joseph. Else she may have accompanied her husband, on account of the Roman requirement, which included all in the census. ¶ *Being*, &c. Mary's going up is here explained. The active participle here used expresses the cause—*being*, or *because she was*. It would read—Joseph went up to be

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she ^a brought forth her

^a Matt. 1. 25.

registered, accompanied by Mary his espoused wife, *because she was* great with child. Of course, as "all the people" were going up, and the few who remained behind would be very much exposed, there was every reason why she should be unwilling to be separated from her natural protector. We cannot know all the circumstances. Certain it is, that they found reasons for going up together.

6. *So it was.* According to the prophecy thus wondrously fulfilled. But the Roman emperor had no such purpose as to fulfill it. Micah 5: 4.

7. *Swaddling clothes.* These were cloths and bands that were wrapped around infants at their birth, to prevent distortion. This wonderful infant was to be treated like others, as he came to take our place. "In all things it behoved him to be made like unto his brethren." Heb. 2: 17. ¶ *A manger.* They were in a stall where the cattle lodged, as distinguished from the inn where the people abode, and which was crowded. This is mentioned to show the lowly circumstances of our Lord's birth. Jesus would sympathize with the poorest. The child who is born in a cellar or garret finds this Saviour stooping to his case. Not the birth, but the new birth is every thing. None need be afraid of such a lowly master, nor ashamed of him. So the invitation of Christ is, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart," &c. ¶ *The inn.* This does not mean a hotel kept by a landlord, at so much a day. The inns or caravanseries of the East, called Khans, are large enclosures built at convenient distances along the road, for the accommodation of travelers. They are for shelter and protection at night. The building is commonly of stone, built round an open square,

first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

with sheds or stalls for cattle. and over these, often, are chambers for the traveler. At these caravanseries we saw whole caravans of horses, mules, camels, and men, from different quarters, take up their lodgings for the night. We sometimes found our best accommodations inside an *inn*. No provisions are furnished for man or beast, but the traveler must carry his own

¶ 8 And there were in the same country shepherds abiding in the field, keeping watch¹ over their flock by night.

¹ or, *night-watches*.

supply. There is usually a well of water in the enclosure. The cattle sometimes are tied in the open square, while the people lodge in the chambers above, around the sides of the building and opening into the court or square. But often there are separate stalls for the cattle in the rear under a shed which runs all along behind these walls, and the floor of the front lodging rooms



projects behind, so as to make recesses along the rear, which may serve for a platform from which the cattle may eat, out of their sacks or bags. In these rear lobbies the muleteers often stow themselves near the cattle, having the skin, or rug or blanket from the back of the animal, for a pillow. It was probably in one of these rear lobbies among the stabling, that Joseph and Mary were compelled to lodge, as the chambers opening on the square were taken up by the crowd, and there was no room for them there. Ancient tradition is, that this stable was a cave. The grotto pointed out as the spot, we found to be thirteen steps below the floor of the church. Passing along a

dark and narrow passage, we were shown several stalls or separate chambers in the rock, in one of which Jerome is said to have written, and in another his tomb is pointed out. These are said to be the stalls of the inn or caravansery of Bethlehem, where Christ was born. See Fig. v. 16. In the same hill side, as we passed around by the road, we saw such stalls in the rock, *now in use*, and cattle in them. Joseph and Mary, who possibly were the only survivors of David's race, (see notes Matt. 1: 30) not intermixed with other tribes, were very obscure, and this may be the reason why room was not made for them. This pair was a scion from the old root of Jesse,

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

though the genealogical tree was now cut down to the stump. Fem. Scrip. Biog. vol. 2, p. 73.

§9. AN ANGEL APPEARS TO THE SHEPHERDS.—*Near Bethlehem.*

Matt.	Mark.	Luke.	John.
		2. 8-20.	

8. We are here told how and to whom Jesus' advent was first made known. ¶ *Shepherds.* Was it not meant by this to honor the office of shepherds, because Christ was to be the good shepherd, and the "shepherd and bishop of our souls"—"that great shepherd of the sheep?" There were, in that region, round about this village, shepherds of Bethlehem, tending their flocks of sheep in the fields; and we learn from the Talmud that it was customary in the mountainous parts of Judea, to keep the flocks at pasture from March till November. From this and from other proofs, it is concluded that our Lord was not born in December. As we came across from the Dead Sea, amidst desolation and barrenness, our eyes were cheered by a rich plain, stretching in the rear of the town, with a clump of olives in the centre. This was pointed out as the plain of the shepherds.—The 25th of December is celebrated by many as the day of Christ's birth. Others, without reference to the date, decline to keep any day, since there is no authority for it in God's word, and since much evil has come from multiplying holy days, so as to overshadow the Sabbath, which is properly the *Lord's day*. There is no mention in the early church of any such observances, till between the third and fourth centuries, and then the day could not be found out with any certainty. Supposing Zacharias to have been high priest, and that the angel appeared to him on the day of atonement, which was in September, it was reckoned that John would be born in June, and Jesus six

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

months later, in December. But it is plain that Zacharias was only an ordinary priest, and that it could not have been the service of atonement-day in which he was engaged. So that the calculation falls to the ground. Besides every thing goes to show that the birth of our Lord could not have been in mid-winter. It would be the worst time for a census or enrollment, which would take all from their homes to travel. The flight into Egypt, too, must then have been in February, which would be still worse for that greater distance, with a new-born child. And besides, the shepherds would scarcely have been out all night with their flocks at this season. It has been shown that the month of September is much more likely to have been the time. Nothing, however, can certainly be known, and this is perhaps to keep us from observing days, months, &c. ¶ *Keeping watch.* The Wickliff version has it, "Keeping the watch of the night on their flocks"—which gives the true idea, of their tending by turns through the different watches of the night.

9. *Came upon them.* Suddenly appeared, as in a vision. ¶ *The glory of the Lord.* This is a familiar phrase in the Old Testament Scriptures, and denotes the Shekinah, or visible symbol of the divine presence. Ex. 24: 16. Nu. 14: 10. It was frequently coupled with the attendance of angels, as at the creation, and so here, at the redemption. Job 38: 7.

10. *I bring you, &c.* The Rheims version has it, "I evangelize to you great joy," which is the literal rendering. These are the words in which the advent of Christ is announced to the shepherds. These men had probably been of the number who waited for the consolation of Israel. This was to be joyous news to all who sought a Saviour. Compare these

11 For unto you^a is born this day, in the city of David, a Saviour which is Christ the Lord.

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

a Isa. 9.6.

terms with the previous passages. ch. 1: 32, 74, &c. Christ is proclaimed to humble shepherds, whose response to it (v. 15) shows that they were ready to receive with joy the glad word. To preach the Gospel to the meek and poor in spirit, is Christ's plan and work. ¶ *To all people.* Or, to all the people, not to Jews alone. ch. 1: 33-68. Christ is for none who could not rejoice in him.

11. *Unto you.* The Gospel preaches Christ as born unto us. *We* have this Saviour as a parent has a child. He is ours. Christ is born to us as well as to Mary. He is as much the sinners' Saviour as he was Mary's son. ¶ *In the city of David.* This refers the shepherds to the prophecy now fulfilled. Mi. 5: 2. ¶ *A Saviour.* See ch. 1: 47-74. Matt. 1: 21. He was afterwards called Jesus, which means Saviour. ¶ *Christ the Lord.* That is, the anointed Lord—or the Lord Messiah. Hos. 1: 7. *Christ*, in the Greek, means the same as Messiah in the Hebrew. "The Lord," here answers to the term Jehovah in the Old Testament. Christ is Jehovah.

12. *A sign.* A guiding sign. The wise men afterward had a star to guide them to Bethlehem and to the house. These Bethlehem shepherds were only directed to their village, and to a manger there, which would be sufficient to point them to the spot. No other newborn infant was cast upon this extremity. His humiliation was to be his distinction. God is now to be found in Christ, and Christ on earth—a babe like others, only in a manger—humbled below others. Every inquirer is directed to find Christ by these humiliation marks—"born in a low condition, made under the law, undergoing the miseries of this life," &c. If Christ had not ap-

13 And suddenly there was with the angel^b a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace,^c good will toward men.

b Ps. 103.20, 21. 1 Pe. 1.12. c Isa. 57.19.

peared in humiliation, we could not find him. His low condition emboldens us to seek him out. By these marks (the infancy, the swaddling clothes, the manger,) they were to find him, and so finding him, their faith in the advent was to be confirmed.

13. *A multitude.* This was to express the homage of angels to Christ, and to his redemption work. "When he bringeth in the first-begotten into the world, he saith, 'and let all the angels of God worship him.'" Heb. 1: 6. The homage of the angels confirmed the faith of the shepherds. ¶ *Glory to God, &c.* This is the chorus or doxology in which they sing the glory of this advent. "The earth's jubilee proclaimed in the song of angels." To God in the highest, (heavens) glory! and (to men) on earth peace—good-will! Christ's coming on earth, as a Saviour, brings glory to God in the highest places, and brings peace and good-will to men on earth. "The highest," may refer to the right hand of the Majesty on high, where Christ is said to have sat down, when he ascended—exalted above the angels, having obtained by inheritance a more excellent name than they. Heb. 1: 3, 4. These are the angels' views of Christ's nativity. They see in it glory to God above, from all intelligences.—His love is displayed. His manifold wisdom is made known to principalities by the redeemed church. His law is magnified. His faithfulness and truth are proved. His alienated inheritance is redeemed. Satan is despoiled. ¶ *Peace.* Christ comes as the Prince of Peace, and brings to men the offer of peace. God is in Christ reconciling the world unto himself, not imputing to men their trespasses. Besides, his Gospel brings peace on earth as it changes the con-

15 And it came to pass, as the angels were gone away from them into heaven, the ¹ shepherds said one to another, Let us now go even

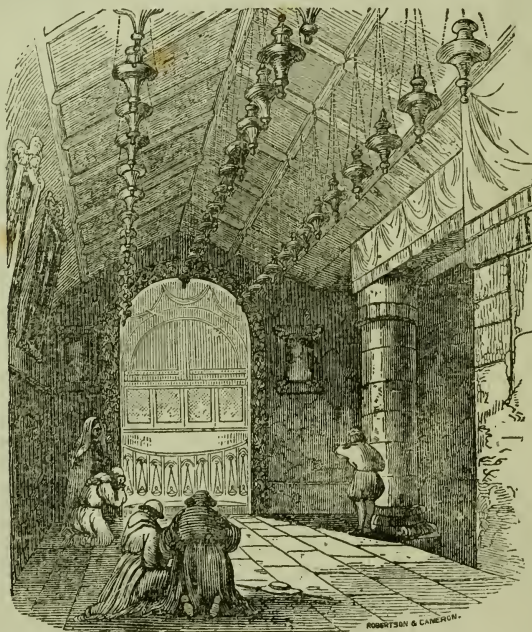
¹ The men, the shepherds.

dition of society. In one passage Christ declares, expressly, that he came not to send peace on earth but a sword: meaning that his Gospel will stir up oppositions and persecutions, among men, and among families even. Yet its proper effect is to set men at peace

unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste,

with each other, as it brings the heart to be at peace with God and at peace within; and its ultimate effect, which the angels sing and typify, is the reign of peace. ¶ *On earth*—by the conversion of the nations to God. ¶ *Good-will*. To sinners who have merited ill-will



ROBERTSON & CAMERON.

and wrath. Heaven comes down to earth with good-will to men, who have deserved the opposite. So we pray that God's will be done on earth as it is in heaven. The coming of Christ expresses God's good-will to man, because he comes as a mediator and propitiator for sin. In him God is reconciled. He comes to convey the mes-

sage of pardon and peace to condemned sinners, through his blood. "Herein is love." "God commendeth his love toward us." "God so loved the world." This work of redemption has had its origin in the love of God, in his free, unmerited grace to sinners.

15. *Let us now go.* They provoke one another to good works. This is the

and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

prompt response of the shepherds, and the effect of the heavenly message upon the men the first time of the simple Gospel's being proclaimed on earth. Every man on hearing the good news, ought to set out after Christ. ¶ *And see.* It is to get a personal view and experience of the Gospel that we should be moved by the message. They recognize this as an ocular demonstration from God, though it was proclaimed by angels; and on this ground they start in search. Unless we first heartily believe the Scriptures to be God's word, we shall not truly seek Christ. ¶ *Made known.* We have the message now "spoken unto us by the Lord."

16. *With haste.* This expresses the ardor and earnestness of their following the divine direction, and going after the infant Saviour. So it is with every true seeker. ¶ *Found*—as it had been promised, v. 12. And this finding was to be a *sign*, to convince them of all his work. Who ever truly sought Christ, according to divine direction, and *did not* find him? Our finding Christ is the grand confirmatory sign to us in all our religion. When we find Christ according to the promise, how can we ever doubt his offices or words?—This grotto, (see v. 6,) now called the "cave of the nativity," is quite under ground. We reached it by a descent of thirteen steps, from the floor of the church, which is built over it. It was lighted with a row of rich golden lamps—the arched roof of rock being hung with a calico-looking drapery. It measured about 36 feet in length, by 12 or 14 broad. A silver star under a shrine, pretends to mark the spot over which the star that guided the shepherds stood, and where Jesus was born. Near this is the place of the manger. In one corner of the grotto, descending three steps, is a room with other Rom-

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things and pondered *them* in her heart.

20 And the shepherds returned,

ish traditions and decorations, spoiling it of all natural simplicity.

17. When they were so satisfied at the sight, they at once published it to others. It was an angelic message confirmed to them by a striking sign, and as they had double proof, so we have the promise and the oath, "two immutable things." Heb. 6: 18. The believer in Christ at once publishes the gospel to others. Ps. 51. So the *Shepherds* were the first preachers of Christ among men. And they preached from their experience of the gospel truth.

18. The effect of this publication upon all is here mentioned. They were amazed. They had not looked for the Messiah to come in this humble manner, yet the *Shepherds'* word was not to be discredited.

19. *Mary.* She is mentioned as the chief parent. This shows a reference of inspiration to the miraculous birth. ¶ *Kept*—i. e. treasured in mind. ¶ *Pondered.* Brought them together—compared, collated—as we say, *put this thing and that thing together.* These acts of the *Shepherds* confirmed her faith: and she laid up these things in her memory and in her warm feelings; herself most interested and most faithful.

20. This is here recorded as the joy of their experience. How delightful to have found Christ answering to the promises. This leads us to glorify and praise God. Christ is announced to us. We are directed to him in the sacred Scriptures. We ought at once to set out in search of him, as did the *Shepherds*, and we shall rejoice and bless God, at finding Christ the Saviour as was told us. OBSERVE. 1. Genuine christian experience naturally seeks to publish the gospel whose power has been felt and whose glad tidings have

glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

¶ 21 And when eight days were accomplished ^a for the circumcising of the child, his name was called JESUS, which

a Le. 12.3.

been found out. 2. It seeks to publish "the sayings"—the message—rather than to boast the personal experience. 3. The effect of preaching. All men wonder—the multitude "wonder and perish." 4. Some, like Mary, ponder and revolve these things, and with a special interest, treasure them up in their hearts. 5. The joy of experience—of having found Christ and proved the promises—and all real christian joy gives all the glory and praise to God. 6. "If the cradle and rags of the Infant Saviour had such an effect upon them, how much more should the death and resurrection affect us." *Calvin.*

§ 10. THE CIRCUMCISION OF JESUS AND HIS PRESENTATION IN THE TEMPLE.
Bethlehem—Jerusalem.

Matt.	Mark.	Luke.	John.
		[2. 21-38.]	

21. *Were accomplished.* That is, when the eighth day was come. This was the period fixed by the Jewish ritual for a child's circumcision. See Gen. 17: 12, and Lev. 12: 1-4. Our blessed Lord was circumcised as other children were. 1. Because it was his parents' act and their duty. 2. Because He would thus be incorporated with the covenant people, as the uncircumcised were cut off. 3. As he was made in the likeness of sinful flesh, so the Father would subject him to the symbol of purification. "It behoved him to be in all things made like unto his brethren." Heb. 2: 17. "Yet without sin." Heb. 4: 15. "He was made sin for us." He would honor the ordinances of the law as He was made under the law, and as he stood the representative of his people, he would submit to all the Divine requirements for them—"to redeem all that

was so named of the ^b angel before he was conceived in the womb.

22 And when ^c the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord.

b Matt. 1.21. ch. 1.31. *c* Le. 12.2,&c.

were under the law." Gal. 4: 4. In this view also he submitted to the ordinance of Baptism—"to fulfil *all righteousness.*" ¶ *Called Jesus.* See Matt. 1: 21, notes. This was the name given by the angel, which shows that the parents followed faithfully the direction of the angel as a Divine message.

22. *Purification according to, &c.* This was also submitted to in deference to the law, yet the birth itself was natural, not miraculous; therefore the mother was ceremonially unclean. "The days of purification" were 40 days for a male child and 80 days for a female, during which the mother was to keep at home as defiled, and was not to attend upon the Temple service. The great truth of the ceremony was thus set forth—the defilement of the race by sin, and the need of purification. ¶ *To Jerusalem.* Because the temple was there, and the ceremony was there to be performed by the Mosaic law. ¶ *To present him.* Since the time of destroying the first-born of Pharaoh in Egypt and sparing the first-born of Israel, it was enjoined that every first-born son should be presented unto the Lord—that is, devoted to the sacred office as a priest, for offering sacrifices and conducting the services of the Temple. Exodus 13: 2. Lev. 12: 2. But afterwards (Num. 3: 12, 13) when God accepted the family of the Levites, instead of the first-born—these had yet to be presented (brought near) as a symbolical act of consecration, but they could be redeemed for five shekels. Num. 18: 15, 16. OBSERVE. 1. Redemption makes a perpetual claim for God's highest service. As the redemption of the first-born made a claim upon the first-born—so our redemption made

23 (As it is written in the law of the Lord, Every^a male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man

a Ex. 13.12. 22.29. Nu. 8.17.

a claim upon us for God's *official* service. "Ye are a royal priesthood, to offer up spiritual sacrifices"—"the sacrifice of praise to God continually," "to do good and to communicate," &c. So we are "the church of the first-born," redeemed. 2. The christian ministry is a standing memorial of the redemption, and is instead of the christian first-born. 3. We see the duty of christian parents to present their children to God in the church for his service. The parents of our blessed Lord did this. It is our encouragement that Christ honored this observance. The children of Israel in Egypt were spared for the parents' sake. The duty grows out of the work of redemption, as at first, because our houses and families are passed over. 4. As the passover celebrated the redemption, so it reminded of the obligation, and so now it is with the Lord's supper. Thus the sacrament of the supper, or Christian Passover, enforces that of Infant Baptism. 5. We learn the duty of parents to present their sons to the Church for the *holy ministry*. Infant Baptism favors family piety, and this transmission of covenant blessings. Christ was redeemed from the service of the terrestrial tabernacle that he might more perfectly devote himself to building up the greater and more perfect tabernacle. Heb. 9: 11.

23. *As it is written.* Ex. 13: 2.

24. *And to offer a sacrifice.* The rich were to bring a lamb for a burnt offering, and a turtle dove or young pigeon for a sin offering. But the poor could bring a pair of turtle doves or young pigeons. See Lev. 12: 6. Mary expresses her poverty by this kind of of-

fering, yet this does not show that she was in utter penury, for the other kind of offerings was for the really rich. *Ols-hausen*. Plainly enough our Lord designed to rank with the poor, both to honor worthy poverty, and to draw the poor to him.

26 And it was revealed unto him by the Holy Ghost, that he should not see^c death before he had seen the Lord's Christ.

b Mar. 15.43. v. 38. *c* Isa. 40.1. *d* Ps. 89.48. He. 11.5.

fering, yet this does not show that she was in utter penury, for the other kind of offerings was for the really rich. *Ols-hausen*. Plainly enough our Lord designed to rank with the poor, both to honor worthy poverty, and to draw the poor to him.

25. Here follows the narrative of a prophetic testimony to Christ, from a devout Jew in the temple, which also served to confirm Mary's faith. ¶ *Whose name*. Nothing else is known of this man. It is enough if we are known to be godly. It is more important to have our names written in heaven, than to have the spirits subject unto us. ¶ *Just. Righteous*. This is the term used of Joseph, (Matt. 1: 19,) and means one who is strict in the law, a careful observer of all the Old Testament ordinances and duties. ¶ *Devout*. Fearer of God. This refers to the spirit, and means one who is pious towards God. ¶ *Waiting*, &c. This clause expresses the style of his piety. He was looking for the Messiah to come, according to scriptural predictions. ch. 12: 36. Christ was called the consolation of Israel, (see Isa. 40: 1,) as he was their desire, and was expected to relieve the sufferings under which the nation had groaned. Acts 28: 20. So he was called "The Hope of Israel." See Isa. 49: 13. 52: 9. 66: 13. ¶ *The Holy Ghost*. The spirit of prophecy was now revived in Zacharias and Simeon, &c. The Holy Spirit was upon him. This was the prophetic impulse. He was a prophet as Anna was a prophetess.

26. *It was revealed*. The term here used is the same as in Matt. 2: 12, "being warned of God," which signifies a special revelation. It was sometimes

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

by a dream—sometimes by inspiration, or inward illumination, yet so as to leave no doubt about its divine source. ¶ *See death.* That is, *die*, (Matt. 16: 28,) experience or “*taste death.*” This revelation made him confidently expect Christ, and helped him to identify the infant Saviour. The same Spirit sensibly guided him to the scene. The seventy weeks of Daniel’s prophecy were fulfilled, and pious Israelites were waiting for the Saviour to come. ¶ *The Lord’s Christ.* That is, the *anointed* of the Lord, or the Lord’s *Messiah*. The term Christ means anointed, and answers to the Hebrew word Messiah, which means the same. This is, therefore a reference to prophecy, viz. that the Anointed One, or the Messiah of the Sacred Scriptures should appear. It is now revealed to each of us that we need not see death, without first beholding Christ. He has come, and the Spirit leads us to him.

27. *By the Spirit.* By the impulse and guidance of the Holy Ghost who had given the promise, he was led up to obtain the fulfillment. So Christ was led into the wilderness by the Spirit as part of the Divine plan. All the particulars of the great salvation are under the direction of God. The Spirit’s work throughout is indispensable for our beholding Christ. We must seek the leading of the Holy Ghost. He already directs us in his word, and if we apply ourselves earnestly and prayerfully to his teachings there, we shall find out the great salvation. ¶ *The parents.* Joseph and Mary are meant, for so it is understood, though Joseph was not the father of our Lord. See v. 33. What a blessing are pious parents. Even our blessed Lord acknowledged their offices to lead him to the temple privileges, and to do for him according to the divine law. They were the first Christian parents. Pa-

28 Then took he him up in his arms, and blessed God, and said,
29 Lord, now^a lettest thou thy servant depart in peace,^b according to thy word:

^a Ge. 46.30. ^b Isa. 57.2. Re. 14.13.

rents are to *act* for their children, during their infancy, to attend to their being baptized, instructed, trained in the religion of Christ. ¶ *The law.* See Num. 18: 15, 16, &c. The redemption price of five shekels was probably paid at this time, though the child was one so remarkable, and an exception to all.

28. *Then took he him.* This was an embrace of Christ such as his faith and desire prompted. So Mary Magdalene clung to his feet. Matt. 28: 9. So when we find Christ according to the promise, and directed by the Spirit, we ought to receive him in the gospel, with earnest faith and love, and bless God.

29. *Now lettest.* This is the dying song which the good old Israelite sung. “Now thou dost dismiss thy servant according to thy word, in peace,” referring to v. 26. Death to him was a mere dismissal from service to enter on his rest. He was not to die till he had seen the anointed of God, and now he was ready to go, and his death now would be peace. Israel’s expectation was fulfilled and his own earnest longing was satisfied. Blessed are they who do not die before seeing Christ: and how triumphant and happy is their departure. It is all according to God’s word. The truth, the promises, must be the only basis of a good hope.

30. *Mine eyes have seen.* See Job 19: 27. “Whom I shall see for myself and mine eyes shall behold, and not another.” So the shepherds praised and blessed God for all the things which they had heard and seen, &c. ¶ *Thy salvation.* In Christ, Simeon saw the Saviour, and prophetically, also, the great salvation, and goes on to speak of it. God’s work of salvation is inseparable from Christ. ¶ *Hast prepared.* Hast made ready. Simeon refers to the prophecies of the Messiah, which so plainly described the salvation as for Gentiles, and not for

30 For mine eyes have seen ^a thy salvation,

31 Which thou hast prepared before the face of all people :

32 A light to lighten the ^b Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother

^a Isa. 52.10. ch. 3.6. Acts 4.12. ^b Isa. 42.6. 49.6. 60.3. Acts 13.47,48.

Jews alone. See Is. 46:13. 49:6. 52:7-10. This was a truth very hard to be received by the people. See Acts 10:45. 11:18. Hence, this first announcement was plain on this point. ¶ *Before the face.* See Isa. 11:10. "Standing for an ensign to the people." We see that his view was far beyond the narrow idea of the Jewish people at that time.

32. *A light*, &c. Speaking of the salvation. v. 30. See John 1:4 and 9. Is. 42:6. 49:6. This is that referred to in Is. 25:7. Only this great and true light can enlighten the nation. ¶ *The glory.* This salvation is also the glory of Israel, to whom it was first sent, and of whom, as concerning the flesh, Christ came. It will yet save the true Israel, as his people, and the coming glory of this salvation in the earth shall make them boast it, though they now despise. Or it may read "a light for the revealing of the gentiles." See v. 34.

33. *Marvelled.* They wondered at these striking testimonies from the shepherds, (v. 19,) and from this prophet.

34, 35. *Blessed them.* He pronounced them blessed, both the parents, for their relation to the child, and the child himself, as Elizabeth had done. ¶ *This child.* Simeon here presents the alternative aspects of Christ's work. The Gospel is a savor of life unto life, or of death unto death. ¶ *Is sent.* Appointed, ordained. See 1 Pet. 2:8, last clause. ¶ *For the fall and rising.* Referring to Isa. 8:14 and 28:16. See Rom. 9:33. "These are the *two halves* of the ministry." Some of the people should fall upon this stone as a stone of stumbling

and marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall ^c and rising again of many in Israel; and for a sign which shall be spoken ^d against.

^c Isa. 8.14. Ro. 9.32,33. 1 Cor. 1.23,24. 2 Cor. 2.16. 1 Pe. 2.7,8. ^d Acts 28.22.

and rock of offence. 1 Pet. 2:7-87. Others should build upon it as a chief corner-stone. That which the builders would disallow, should become the head of the corner.—The sense is, "for the fall and raising up," see ch. 1:52, referring to the opposite classes and results.—Or the terms may refer to the same persons, as the work of humbling in order to exaltation. The word here for rising is the term for *resurrection*, and is applied here, by some, to the raising again of Israel. ¶ *And for a sign.* This word — σημειον — rendered sign, is the same used in the Gospels in reference to miracles, as a divine token or testimony. So Christ was to be a sign or wonder. His name should be called "Wonderful." ¶ *Spoken against.* The same word is here used as in Rom. 10:21, a *gainsaying* people, and in 1 Pet. 2:8—*disobedient*. ¶ *A sword.* A javelin. This is an allusion to Isa. 53, foretelling Christ's sufferings and death. The climax of the gainsaying and disobedience should be this murderous act that should pierce her own soul through with many sorrows. Mary, his mother, stood at the cross, weeping for her crucified son. John 19:25. ¶ *That the thoughts*, &c. He sits as a refiner and purifier. Mal. 3. He lays the axe at the root of the trees. Christ is the test. What think ye of Christ is the question. His word is a discern-er of the thoughts and intents of the heart, &c. He is the judge. In the treatment of Christ, up to the crucifixion, how many hearts were revealed! The truly good Israelites were brought out by Christ's coming, and were found, like Nathanael, "Israelites indeed:" while the hypocritical Pharisees, who

35 (Yea, a sword^a shall pierce through thy own soul also,) that^b the thoughts of many hearts may be revealed.

a Jno. 19.25. b Ju. 5.15,16. 1 Cor. 11.19.

would be esteemed eminent in piety, were shown in their true enmity to God. Christ is a rock of offence to the disobedient, that stumble at the word. 1 Pet. 2:7, 8. **OBSERVE.** Christ is for all nations, and ought to be made known to all. His salvation debars none.—The great end of life is to see the great salvation, and so beholding him, we can, like Simeon, die in peace. It is not seeking our prosperity, or our good name, or the homage of our fellow men, that can give such peace in death.—The Gospel of Christ presents a great alternative of salvation or perdition. It is good news. And those alone to whom it comes as glad tidings, can find it to be *the Gospel*.

36. *Anna.* Observe how simple is the history. Another person is here mentioned, of the godly sort, whose prophetic testimony is given with that of Simeon—one of the small circle of believing Israelites at Jerusalem. To these two faithful souls who were waiting for him, Christ was revealed. ¶ *A prophetess.* One in whom the spirit of prophecy had appeared, as in Simeon, v. 25. ¶ *Tribe of Aser.* Of Asher. This tribe was located in the N. W. part of Canaan, in Galilee. Like her blessed Lord, she came out of Galilee. ¶ *Of a great age.* The same phrase is rendered in ch. 7, “well stricken in years.” ¶ *Seven years.* This particular is given to show how long she had continued a widow, in supreme devotion to religious duties. See 1 Tim. 5: 5. How purely she had married, and how shortly and youthfully she was left in widowhood. It shows, also, with what tender fidelity she had preserved the memory of her deceased husband. Her widowhood is also especially mentioned, as the state was held in great honor among the Jews. Seven years she had lived with her husband, having been married at twelve and a half years, which was counted a marriage-

36 And there was one Anna, a prophetess, the daughter of Phannuel, of the tribe of Aser; she was of a great age, and had lived with

able age among the Jews. So that she was a hundred years old and over at this time. The shock of corn was fully ripe, ready to be gathered in, in its season.

37. *A widow of.* 1 Tim. 5: 9. ¶ *Which departed not,* &c. She was not content with merely going to Jerusalem at the great festivals. And because the territory of her tribe was far off, and these journeys, at her age, would be most difficult, she had fixed her abode in Jerusalem, and might be said to live in the temple. She answers Paul's description of “a widow indeed,” (1 Tim. 5: 5) “continuing in supplications night and day.” This will show the meaning; not that she did not go in and out of the temple, but while the temple services were not commonly attended by men, and much less by women, except on Sabbath days and the great festivals, she like the Psalmist, dwelt in the house of the Lord for ever, (Ps. 23) devoting herself to religious duties, and waiting much on God, at this time, for the promised Messiah. Simeon and Anna are mentioned only in this connexion, and this is all that we know of them. It is enough that they found Christ, whom they looked for, and bore important testimony to him as the Messiah. Her age is mentioned in connexion with her devoted piety. It is not how long we have lived, but how long we have lived well. The new life properly dates our existence. Her situation in life is mentioned in its religious connexion, for its bearing upon her piety. This is the only proper light in which to view the relations of life, or our particular lot. How does our situation help or hinder us in God's service—our wealth or bereavements, our business, station, office. What she was, is here testified, not by man, but by God. A long life of eminent piety is worthy of all honor. Such are often privi-

an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers ^a night and day.

^a Acts 26:7. 1 Ti. 5:5.

leged in their old age to have special meetings with their Lord and Saviour. It was in the way of her long and regular religious duties that she met the Lord. ¶ *With fastings and prayers.* She attended the daily prayers at 9 and 3, and the usual fasts of twice in the week, (Matt. 6:16) which was a mark of great strictness, (Luke 18:12) and she was to be found at every service of the temple, ordinary or special, night or day. See Ps. 134:1-2. Acts 26:7. "Blessed are they that dwell in thy house. They will be still praising thee." See Ex. 33:8. There were women that followed him from Galilee, who were afterwards honorably mentioned. Matt. 27:55. Such constant attendance upon the services of Christ's house is worthy of note in any Christian member. It is plainly hinted by the narrative that it is to be expected only in consistency with family duties: for it is here stated expressly how she was situated so as to devote her time in this manner. See 1 Tim. 5:5-8. "But if any provide not for his own," &c. OBSERVE. Religious duties in God's house are not intended to interfere with domestic duties, or to bring about a neglect of the family, but to promote family religion. They who have their own household uncared for, to be out in public constantly, find no countenance in God's word. They who are so situated in life as to command the time from other relations, ought to be the more devoted to God in public duties of charity and true piety. *Observe*—how Old Testament piety falls in with the New. See the eminent faith, that in this babe of common parents, found the Lord. Bereavement may well make us devote ourselves more entirely to God's service. Female

38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that ^b looked for redemption in ¹ Jerusalem.

¶ 39 And when they had performed all things accord-

^b ver. 25. 1 or, *Israel*.

piety is lovely. Aged piety is sweet. Women ought to be in their spheres, publishers of Christ. So were the Marys, Marthas, and Salomes. In Sabbath schools, tract distribution, visitation of the poor and sick—they are most efficient helpers. How much more angelic is this than fashion's giddy, slavish round.

38. This was likely, at the hour of prayer. Her coming in at that instant was one of the happy fruits of her great constancy in religious duties. Continuing in prayer, we meet the Saviour. ¶ *Gave thanks.* Rather, confessed, acknowledged. ¶ *Likewise.* As Simeon had recognised and confessed the Babe as the Messiah. ¶ *Spake of him.* Anna became at once a publisher, in her sphere, of this good news, to all them in Jerusalem that looked for redemption—that is, to the circle there, who, like Simeon, looked for the consolation of Israel: the Redeemer who was promised in the Old Testament. The conversation of Christian ladies in social circles ought to savor of Christ. Frivolity and gossip do injury. How many idle words are passed in the sanctuary. How much good could be done if all the female members of a church would speak of Christ in their circles.

§ 12. THE FLIGHT INTO EGYPT. HEROD'S CRUELTY. THE RETURN.—Bethlehem—Nazareth.

Matt.	Mark.	Luke.	John.
2. 13-23.		2. 39-40.	

39. Here is a brief and rapid transition to the settlement at Nazareth, passing over the visit of the Magi and the flight into Egypt. Matt. ch. 2. Joseph and Mary returned to Bethlehem from Jerusalem, a distance of six English miles, where they had now

ing to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled^a with wisdom; and the grace of God was upon him.

^a Isa. 11.2,3. ver. 52.

been detained for nearly two months. From Bethlehem they went into Egypt, as they were directed of God, after the visit of the Magi, to escape the search of Herod, and thence came to Nazareth, as they were expressly warned of God in a dream. See Matt. 2: 22. See the Harmony. ¶ *Their own city.* ch. 6: 56. It must be borne in mind that Nazareth was their place of residence, and that they had only gone up to Bethlehem for a special purpose. See ch. 2: 4. Notes Matt. 2: 23.

40. *The child grew.* Our blessed Lord was now a child, and so he grew in size, like other children. He was perfect in his human nature, as well as in his divine. He would pass through all those periods and stages of life, made like unto men, only without sin. This is a great encouragement for children to come to him, and trust in him for salvation, since he condescended to be a child, and to grow as others do. ¶ *Waxed strong.* &c. See the same phrase in ch. 1: 80, applied to John the Baptist, showing that in this respect, of his real childhood, our Lord grew in body and mind, just as truly as did John, and was therefore truly human as well as truly divine—"both God and man in two distinct natures, and one person for ever." ¶ *Filled with wisdom.* See v. 52, where it is plain, that having a human mind, as man, he advanced in knowledge and in mental powers. Here it is declared that he was remarkable for wisdom in his childhood. And the next phrase expresses the general idea of his being distinguished with gifts and graces, marking him to all observers as a peculiar favorite of God. A divine and heavenly grace sat upon his countenance, and appeared in all his actions.

¶ 41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

^b Ex. 23.15. De. 16.1.

He would show the pattern of perfection in a child. This encourages children to seek from above such graces and gifts as will make them like the young Jesus. Christ now from heaven invites little children to come to him. "They that seek me early shall find me."

¶ 13. AT TWELVE YEARS OF AGE JESUS GOES TO THE PASSOVER.—*Jerusalem.*

Matt.	Mark.	Luke.	John.
		2. 41-52.	

41. Here follows a single incident related of our blessed Lord, after he had attained his twelfth year—passing from his infancy to his boyhood, to give something of his history at every period of his life. ¶ *His parents*, Joseph and Mary, were strict in all their religious duties. The Passover was one of the three great festivals to be attended yearly at Jerusalem by all the males of the nation. According to the school of Hillel, women were bound to go up to the Passover.

42. *Twelve years old.* This was the age at which parents took their sons with them. Boys at twelve years of age were considered as bound to keep the law, and were called "sons of the law." This gives importance to the incident here narrated. See Ex. 12: 36. Deut. 16: 4. These parents and their son did every thing after the custom, or regulation of the feast.

43. *The days.* The feast lasted eight days. See Ex. 12: 15. Lev. 23: 5-6. When they had fulfilled or kept these, they returned, for that was their sole business. We should have no other object at God's house but his worship, and no other business on the day of God.

44. *They supposing him, &c.* This

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him

shows what confidence they had in his filial affection and obedience, from all his habits towards them. ¶ *The company.* That is, the band of fellow travelers, relatives, neighbors and friends, who usually journeyed together to and from the feasts, for company and safety. We saw long trains of pilgrims—men, women and children, from Bethlehem, Nazareth, &c. some on horseback, some on foot, going up to Jerusalem to the feast called Easter. Some very young children were strapped fast to the mules, while young boys of twelve were walking or riding. How often we thought that in such a train of families, neighbors, &c. was our blessed Lord. It is about seventy miles from Jerusalem to Nazareth.

44. *A day's journey.* This is sometimes put for a distance of twenty or thirty miles, but here it means that they traveled a day, according as the caravan might move, more or less rapidly. At the day's close, when they would naturally collect in families for the night, they looked for him, but in vain. So we saw the trains of pilgrims to the feast at Jerusalem camping for the night, at various points along the road.

46. *After three days.* That is, on the third day. The phrase is the same used by our Lord about his resurrection. Matt. 27: 63. And, as in that case, the parts of three days are meant. They traveled homeward one day, (v. 44) returned to Jerusalem the next day, and found the Saviour on the third day. ¶ *The temple.* This extensive

not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding^a and answers.

48 And when they saw him, they

a Ps. 119.99. Matt. 7.28. Mar. 1.22. ch. 4.22,32. Jno. 7.15,46.

building had many halls, in which judges announced judgment, or the Rabbis kept their schools for instruction. In one of these schools our Lord was. *Olshausen.* ¶ *Asking them questions.* That is, about the law and the prophets. This was done with proper respect, as from a boy, and yet (v. 47) he commanded respect as a wonderful boy. The great Sanhedrim of 70 members sat in the room Gazith, 23 judges sat in the gate of the court of Israel, and 23 in the gate of the court of the Gentiles. It was allowed in any of these to propose questions concerning the laws, and a great part of the Rabbinical books consist of the answers to such questions. At this time he shows his knowledge of his own work as the Messiah—"his father's business,"—and this is to explain his tarrying with the expounders of the Scriptures, and his earnest interest in all that could be gathered on points so connected with himself, "for the testimony of Jesus is the spirit of prophecy." The sum of all the Old Testament Scriptures is the revelation of Christ in the Law and the Prophets and the Psalms.

48. *Why?* *Observe,* the mother speaks, not Joseph. This sounds like reproof or complaint, but the fault was that of the mother, who had forgotten or overlooked the higher work of her son. ¶ *Thy father.* Joseph stood in this relation to our Lord, and so the young Jesus was accustomed to regard him, and so Mary naturally spoke of him. Yet he really had no father, ex-

were amazed : and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about ^a my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them,

a Jno. 5.17. 9.4.

cept in heaven, as he says. v. 49. Joseph is not mentioned after this, and it seems probable that he died before our Lord entered on his public ministry, eighteen years afterwards. ¶ *Sorrowing*. That is, afflicted by his absence and by their anxiety about him. Who can wonder that such parents most dearly loved such a child? Good children, though they are never without sin, as Christ was, are always loved.

49. He answers their surprise by expressing his own surprise. They were to be wondered at, not he. Why were they not thinking of his work, and where it became him to be. ¶ *My father's business*. Literally—Among the things of my Father—in the temple, and about the affairs of my Father—on his official work, as the Messiah. He here reminded them that he was not merely the son of Mary, but mainly the Son of God, and must first of all be faithful to him who sent him. The word rendered *must* (*dei*) is that which is so commonly used to express the divine plan and purpose, which he was to carry out.

50. The parents had not yet a clear and full idea of who and what he was as connected with this saying.

51. This is here mentioned to show that our blessed Lord submitted himself in all filial faithfulness to his earthly parents. This was part of his voluntary humiliation. Phil. 2: 7. He set an example of filial obedience: and here he stands a pattern to youth. He honors the fifth commandment. We

and came to Nazareth, and was subject unto them: but his mother kept ^b all these sayings in her heart.

52 And Jesus increased ^c in wisdom and stature,¹ and in favour with God and man.

CHAPTER III.

¶ **N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pon-

b Da. 7.28 ver. 19. *c* 1 Sa. 2.26. ver. 40. *1* or, *age*.

find some children who, because they have learned more, or gained more than their parents, look upon them with contempt, despising their ignorance or poverty: and seeming proud to disregard their counsel. Our Lord did otherwise, though he was the most exalted son ever born; being God and man also.

52. *Increased*. See v. 40. This refers to his natural growth of mind and body. The stature here means more than the size, and includes the whole man, his age, maturity and vigor. ¶ *In favour*. God's love to him was essentially the same always. He was with God and was God. Yet *in the* sense here meant, and in connexion with the advance in his work, it may be said that the Father loved him more and more, as he went forward. As he is said to have loved him on this account, because he laid down his life, &c., so the Son is here said to have increased in favor with the Father. And we find the testimony of this love repeated from the skies, at the Baptism, Transfiguration, and through all the progressive stages of the work.

PART II.

Announcement and Introduction of our Lord's Public Ministry.

Time, about one year.

CHAPTER III.

§ 14. THE MINISTRY OF JOHN THE BAPTIST.—*The Desert—The Jordan.*

Matt.	Mark.	Luke.	John.
3. 1-12.	1. 1-8.	3. 1-18.	

tius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas^c and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And^b he came into all the country about Jordan, preaching

^a Jno. 11.49,51. 18.13. Acts 4.6. ^b Matt. 3.1. Mar. 1.4.

The narrative here passes by about seventeen years of our Lord's private life, without notice, during which time he dwelt at Nazareth, "where he was brought up." ch. 4: 16.

1. Luke gives us these dates which connect the sacred history with the history of the time. Hence we see that this narrative of our Lord is no fiction, nor any thing separated from the affairs of the world. It is just as true that John the Baptist and Jesus Christ lived and preached as that Tiberius Cæsar lived and reigned over the Roman Empire: and the Evangelist appeals to the history of that time in his record of these Gospel facts. There is thus every evidence that the Gospels were not written by impostors, and that the narratives which they give are true. Josephus, a writer of that very age, who was a Jew, and an enemy of Christianity, most remarkably confirms these statements of the Evangelists.—Matthew has omitted these particulars and uses the general phrase, "In those days." ¶ *The fifteenth year, &c.* That is, dating from the beginning of the reign of Tiberius: for he was joint Emperor with Augustus three years before he became Emperor alone. This would reckon as follows: Tiberius having begun to govern A. D. 12, or in the year of Christ's age sixteen, and having been in power fourteen years—called "*in the fifteenth*"—it would be now in the thirtieth year of Christ's age—v. 23. Luke aims here at historical minuteness. From this date also we can obtain the year of Christ's birth. Reckoning from the death of Augustus in the year of Rome 767, the fifteenth year of his successor Tiberius, would be A. U. 781: and going back thirty years brings us to 751 or 752 for the birth of our Lord. Adding to this the period of three years in

which Tiberius was joint Emperor with Augustus, and we have the year of Rome 749, being four years beyond the present era, which corresponds with the year of Rome 753. ¶ *Governor.* He was procurator under the Roman Government and held the office ten years. ¶ *Herod.* This was Herod Antipas, son of Herod the Great. See Matt. 14: 1. He became tetrarch after his father's death. ¶ *Tetrarch.* Though this term means the ruler of a fourth part of a province, it was applied to the Herods in a more general sense, as rulers of any small portions. See notes Matt. 2: 11. ¶ *Philip.* His mother was Cleopatra of Jerusalem. Jos. Ant. 17: 1-3. He built Cesarea Philippi and was by far the best of Herod's sons. He is to be distinguished from his half brother Philip, whose wife was Herodias. ¶ *Iturea.* This was the country N. E. of Galilee. *Abilene* was N. of these, so called from Abila, a town eighteen miles N. of Damascus, now called Nebi Abel or *prophet Abel*. It is not the Abila in Decapolis. See Map. (Matthew.)

2. *High Priests, &c.* Annas and Caiaphas are here mentioned together, as High Priests. See also Acts 4: 6, where the latter is spoken of as of the kindred or order of the High Priest. In both instances Caiaphas was actual High Priest, but his father-in-law Annas having personally filled the office for fifteen years and acquired the esteem and confidence of the people, still retained the name and much of the authority, as appears from the fact that Christ was carried first before him and afterward before Caiaphas. John 18: 13, 24. Biscoe on the Acts, p. 420. So that he exercised the power still and may have been deputy of Caiaphas. See 2 Kings 25: 18.

the baptism of repentance^a for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet,^b saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And^c all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O^d generation of vipers! who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits¹ worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for

^a ch. 1.77. ^b Isa. 40.3. ^c Ps. 92.2. Isa. 40.5. 49.6. 52. 10. Ro. 10.12,18. ^d Matt. 3.7. 1 or, *meet for*.

3-8. See notes on Matt. 3:1-9.

9. See Matt. 3:10, notes.

10. This is a natural question from all such as are really converted. The same was asked by Saul of Tarsus. The queries and answers that follow under this general head, are possibly put together from various occasions.

11. From the narrative in Matt. 3:7, we infer that the Pharisees were specially spoken to, and that their penuriousness and lack of good works, were here aimed at. Deeds of justice and charity are the first fruits of repentance. See Micah 6:8. So Zaccheus acted. ch. 19:2, &c.

13. He does not condemn the office of publican, as the Jews did, but enjoins against its abuse, by extortion or exaction. ¶ *Appointed*. That is, the lawful tax.

14. *Soldiers*. The word means men under arms. Penn reads, "the soldiers going on service." This is explained

I say unto you, that God is able of these stones to raise up children unto Abraham.

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

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He^f that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans^g to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact^h no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto

^e Matt. 7.19. ch. 13.7,9. ^f ch. 11.41. 2 Cor. 8.14. 1 Jno. 3.17. ^g Matt. 21.32. ch. 7.29. ^h ch. 19.8. 1 Cor. 6.10.

by the fact that Herod was at this time at war with Aretas, king of Arabia, beyond the Dead Sea. See Mark 6:37, notes. ¶ *Do violence*. John does not command them to lay down their arms and leave their ranks, as he must have done if it were wrong in itself to be a soldier. He warns them against private wrongs—as wantonly taking others' property by violence, oppressing and robbing others in time of peace. This is apt to be the case with soldiers. ¶ *Accuse*. The term here is *συκοφαντησιν*, from which we have the word *sycophant*, which originally meant an informant. There was a law in Athens against the exportation of figs, and he who informed against those who attempted it, were called fig-tellers, which, in Greek, is the word *sycophants*. Here, therefore, the term is applied to making unjust complaint against any, in order to get gain. These were wrongs, doubtless, more or less common among

them, ¹ Do violence to no man. neither accuse *any* ^a falsely; and be content ^b with your ² wages.

15 And as the people were ³ in expectation, and all men ⁴ mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto

1 or, put no man in fear. a Ex. 23.1. Le. 19.11. b 1 Ti. 6.8. 2 or, allowance. 3 or, suspense. 4 or, reasoned; or, debated.

the soldiers.—And he charges them to turn away from all sin, if they would show a true repentance. A disposition to quarrel and fight, stirring up strife, is not the part of a good soldier, nor to be justified in any.

15. *Expectation.* That is, that John would make himself known as Christ. We see from the last verses how extensively John's preaching reached, and stirred up all classes. We find in John 1:19-25, that the Jews sent messen-

them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

19 Whose fan ^c is in his hand, and he will thoroughly purge his

c Jer. 15.7.

gers from Jerusalem to ask him whether he was the Christ or not.

16-18. See notes on Matt. 3:11, 12.

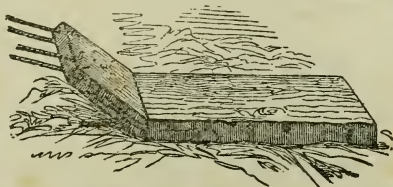
¶ *Latchet.* See Figure, ch. 10:4.

17. *Purge his floor.* The ancient church or covenant people is here spoken of under the figure of a threshing floor. This is a level plot of ground, about fifty feet across, with a hard, beaten floor or bottom, on which the grain is spread, and the oxen tread it out by being driven all over it. Gen.



50:10. 2 Sam. 23:16-24. A kind of threshing machine much used in Palestine, is made of two thick planks, fastened together and bent upwards in front. Sharp iron teeth are fixed in the bottom, sometimes sharp stones or other rough edges, and this is drawn

over the grain by oxen, while a man sits on it to keep it down. Jehovah promises to make his church to be "a new sharp threshing instrument, having teeth or edges." Isa. 41:15. This cuts the straw as well as separates the grain. There is still another machine



seen now in Palestine. It is a frame of wood, with three wooden rollers in the centre, armed with spikes. It is

surmounted by a seat in which the driver sits, while it is drawn by oxen. A man stands to turn the grain with a

floor, and will ^a gather the wheat into his garner; but the ^b chaff he will burn ^c with fire unquenchable.

18 And many other things in his exhortation, preached he unto the people.

¶ 19 But ^d Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

^a Mi. 4.12. Matt. 13.30. ^b Ps. 1.4. ^c Ps. 21.9. Mar. 9.44,48. ^d Matt. 14.2. Mar. 6.17.

fork, to have it thoroughly trodden out, and then throws up the grain to the wind, so as to have the chaff blown away. Thus, by all means, our Lord would thoroughly purge his ancient church.



sis of the Harmony, notes on Matt. Yet Luke had a motive for relating the fact here, as it closes the ministry of John. Mark gives the additional information that Herod heard him gladly, and did many things accordingly. And only by comparing all the narratives do we get a full account of the imprisonment. See Mark 6:17-20.

§ 15. THE BAPTISM OF JESUS.—*The Jordan.*

Matt.	Mark.	Luke.	John.
3. 13-17.	1. 9-11.	3. 21-23.	

21. *When all the people*, &c. Not after, but at the same time, with the people. Heb. 2:17. Luke, alone, calls attention to this fact, that it was at a baptizing of the multitudes that our Lord came forward for this sacred ordinance. John had been preaching of Christ's coming about six months, and proclaim-

20 Added yet this above all, that he shut up John in prison.

¶ 21 Now when all the people were baptized, it ^e came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22 And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my

^e Matt. 3.13,&c. Jno. 1.32,&c.

§ 24. JOHN'S IMPRISONMENT.—*Perea.*

Matt.	Mark.	Luke.	John.
	6. 17-20.	3. 19-20.	

19. 20. This event belongs to a later period in the history, as will be seen by the No. of this section. See synop-

ing his office work. Now he was to be made acquainted with our Lord *in person*, by a divine and miraculous sign. Henceforth he would be able to point him out and say, "Behold the Lamb of God!" "This is he of whom I said," &c. John 1:16-34. Whether John had any personal acquaintance with Jesus in youth, or at the festivals in Jerusalem, or not, matters little. He "knew him not" of himself, nor could he speak of him from his own knowledge, but only as he should be made known to him by this divine sign and testimony, as had been promised. There was no plot between them. He came to proclaim him, only as he had been sent of God, and that he might be made manifest to Israel. ¶ *And praying.* Luke, alone, records this interesting fact. Neander suggests that it may have been his praying before baptism,

beloved Son; in thee I am well pleased.

¶ 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son ^a of Joseph, which was *the son of Heli*,

24 Which was *the son of Matthat*, which was the son of Levi, which was *the son of Melchi*, which was

^a Matt. 13.55. Jno. 6.42.

that struck John with the overwhelming thought that this was the promised Messiah, and led him to decline, at first, to baptize him. But we can easily see how the same gleam of divinity, shining through his flesh, as often afterwards, flashed the conviction upon John and led him so to exclaim. Matt. 3:14. Christ chose a public occasion, also, that the voice at least, if not the sign, might give them the Father's testimony—thus confirming John's ministry and his own. He sought no *private* baptism.

22. *Like a dove*. Luke is explicit, and tells us that it was "in a bodily shape," not merely alighting as a dove would alight, but in visible form or shape, "like a dove." At Pentecost it was in the form of cloven tongues, for the gift was that of tongues, and yet it was "like as of fire." Acts 2. So here, it was in the form of a dove, yet doubtless, with a bright luminous appearance. He was to baptize with the Holy Ghost and with fire. Now the Spirit descended upon him as the promised gift for his great office. Isa. 61:1. The Spirit hereanointed him to preach light and life and peace, as afterwards he declares to his own townsmen at Nazareth, referring to this, as many of them, doubtless, witnessed this scene. ch. 4:18. The form of a *dove* would indicate the spirit of his ministry, and as the dove, with an olive branch, flew to the ark, showing the waters of the flood to have abated, so this was the symbolical testimony of the Father, and the Spirit, at his baptism, which agreed with the angels' song at his birth,

the son of Janna, which was *the son of Joseph*,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which

"Peace on earth," &c. At this spot, as is supposed, across from Jericho, where, also, Israel probably passed over under Joshua, now called "the Fords of the Jordan," thousands of pilgrims from all quarters, bathe in the river, encouraged by their priests to believe that so they may get to heaven. They take with them a sheet which they keep for a shroud. We saw crowds of men, women and children on their way thither, lying out at nights on the decks of vessels, living on scanty provisions, which they carried with them—some aged and unable to walk, yet only wishing to reach that sacred stream alive, hoping to bathe and be saved! How is the Hindu, who thinks to be saved by plunging into the Ganges, any less deluded? Romanism is Paganism in a Christian dress. ¶ *Thou art*. The other Evangelists have it, "This is," &c. It was an acknowledgment for our Lord, to confirm his commission from Heaven, and for this he may have been praying. It was also for John and the people, as was the voice at the grave of Lazarus, for which he also prayed, that they might believe. John 12:29, 30.

23. *Began to be*. Rather, Jesus was about thirty years of age, when he began (his ministry). This was the age required of the Levitical law for the entering of priests upon their ministry. Numb. 4:3, 23. 43:67. ¶ *As was supposed*. Here Luke alludes to the miraculous conception of our Lord. See notes on Matt. 1:1-17.

§6. THE GENEALOGIES.

Matt.	Mark.	Luke.	John.
1. 1-17.		3. 23-38.	

was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, ^a which was *the son* of David,

32 Which was *the son* of Jesse, ^b which was *the son* of Obed, which was *the son* of Booz, which was

the son of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, ^c which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, ^d which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, ^e

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Malaleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God. ^f

^a Zech. 12.12. ² Sa. 5.14. ³ Ru. 4.18,22.

^c Ge. 11.24-26. ^d Ge. 11.12. ^e Ge. 5. ^f Ge. 1.26. 2.7. Isa. 64.8. 1 Cor. 15.45,47.

See Notes on Matthew and Genealogical Plate. p. 18. Dr. Da Costa contends that this is not the genealogy of Mary, but of Joseph, and that as Matthew gives his legal descent from David by the Levirate in the royal or Solomonic line, Luke gives the *natural* descent of Joseph from the same patriarch in the Nathanic line—in a simple and continued line from Jesus by Joseph, David, Abraham and Adam, up to God; i. e. by the patriarchs from whom his descendants inherited an interest in the privileges and promises of the covenant. He contends that Mary

needed not to be proved of David's line, since, by the Jewish law, the descent by the mother was not reckoned, and the children were born to the father, as his, and that the conception by the Holy Spirit altered not at all the *legal* relationship of the son born by Mary to Joseph. This son was not an ordinary man, but *God-man*, and he had his incarnation by the Holy Ghost—his humanity by Mary his mother—his right and his name as a son of David by Joseph, in conformity with the Israelitish law and institutions. The Holy Ghost acted with respect to

CHAPTER IV.

¶ **AND**^a Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And^b in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It^c is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up

^a Matt. 4.1, &c. Mar. 1.12, &c. ver. 14. ^b Ex. 34.23. ^c Ki. 19.8. ^d De. 8.3.

Joseph, according to what may be called a holy Levirate, raising up a seed to this heir of David according to the flesh. *Four witnesses*, p. 472. ¶ *As was supposed*. Da Costa would render this—as he was considered in the eye of the law—*ενομιζετο*—alluding not to the mistaken notion of men, but to the Israelitic law,—*νομος*—which made this extraordinary child to be David's seed.

CHAPTER IV.

‡ 16. THE TEMPTATION.—*Desert of Judea.*

Matt.	Mark.	Luke.	John.
4. 1-11.	1. 12-13.	4. 1-13.	

For full explanation see notes on Matthew.

1. *Full*, &c. The Holy Spirit had been given him without measure, now, at his baptism. Compare v. 14. Satan, the great tempter, was to find nothing in him but the Holy Spirit, and therefore nothing to entertain at all his impious proposals. John 12: 31. 13: 30. The Spirit, too, led him up to all this conflict, as part of his official work, in our redemption.

into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for^d that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt^e worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan, for^e it is written, Thou shalt love the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him. If thou be the Son of God, cast thyself down from hence:

^d Jnc. 2.31. 14.30. Ep. 2.2. Re. 13.2,7. ^e 1or, fall down before me. ^e De. 6.13. 10.20.

2. *Being forty days tempted*. These were the days of which Matthew speaks as days of fasting. While he fasted he was tempted; and afterwards also Satan came to him (Matt. 4: 3) with particular temptations here recorded. 3: 13. ¶ *Eat nothing*. This was no empty form or ceremony of fasting, like that of the Pharisees. Mark mentions that he was with the wild beasts. A greater than Daniel!

6. *For that*, &c. Satan here claims the kingdoms of the world and their glory, and the power to distribute them. He is spoken of by Christ as the Prince of this world. John 12: 31. 14: 30. But he had no absolute right, as the reply intimates. His object was to tempt our Lord to accept worldly pomp and pride, instead of a spiritual kingdom. This would also gratify the Jewish expectations of him, and save him from their bitter persecutions.

8. Our Lord here first directly confronts his foe to the face; and henceforth all the devils know him.

13. *For a season*. This shows that the conflict was kept up. We know it

10 For it is written, He ^a shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, It is said, Thou ^b shalt not tempt the Lord thy God.

13 And when the devil had end-

^a Ps. 91.11. ^b De. 6.16.

was fiercely renewed in Gethsemane and on the cross. ch. 22: 53. Compare John 14: 30.

Observe. The order of these temptations is not the same in Luke as in Matthew. But Luke does not speak of their order, while Matthew uses particles in v. 2 and 8, which are more definite. The devil is yet striving in the world, tempting men, even God's people. Motions to sin, that we feel in us, should be thought of as the direct acts of Satan. We can take refuge in Christ, who won the victory over him. In prayer we can find him for our defence. And we may guard against temptation, often, by praying not to be led into it, and by avoiding what would lead us into it, and by storing the mind with the Holy Scriptures, so as to be able to use them against Satan as our Saviour did.

§§ 17 to 24 are given by John alone: including the Baptist's testimonies to Jesus—the marriage at Cana—his first Passover at Jerusalem—driving out the traders—his discourse with Nicodemus, and his baptism in Judea. See Synopsis of the Harmony. Notes on Matthew.

PART III.

Our Lord's First Passover, &c. until the Second.

Time, one year.

§ 24. JESUS DEPARTS INTO GALILEE, AFTER JOHN'S IMPRISONMENT.

Matt.	Mark.	Luke.	John.
4.12.	1.14.	4.14.	4.1-3.

ed all the ^c temptation, he departed from him for a season.

¶ 14 And Jesus ^d returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

¶ 16 And he came

^c He. 4.14. ^d Jno. 4.43. Acts 10.37.

For full explanation see notes on Matthew and Mark.

14. *Returned.* The former Evangelists state that it was upon his hearing of John's imprisonment that he returned into Galilee. ¶ *In the power of the Spirit*—as it had been so specially communicated to him at his baptism. His private teaching, his wondrous baptism, with John's testimony of him, and the miracles at Cana, with his work at the temple in Jerusalem (see the Harmony. §§ 17-24) all spread abroad his fame.

§ 26. JESUS TEACHES PUBLICLY IN GALILEE.

Matt.	Mark.	Luke.	John.
4. 17.	1. 14, 15.	4. 14, 15.	4. 43-45.

The Evangelist John records our Lord's discourse with the Samaritan woman at Jacob's well, near Neapolis or Schechem, now called Nablous. It was on his journey into Galilee. See Harmony § 25.

14-15. Here is a general notice of our Lord's teaching in the Synagogues. Mark has it "preaching the gospel." See v. 18. His custom was (v. 16) to attend the Synagogue during his youth time at Nazareth—and now he began publicly to teach and to preach, as the time for his ministry had now begun. As John decreased, Jesus increased. The Evangelist John here records the healing of a nobleman's son at Capernaum. See § 27.

§ 28. JESUS IS REJECTED AT NAZARETH AND DWELLS AT CAPERNAUM.

Matt.	Mark.	Luke.	John.
4. 13-16.		4. 16-31.	

to Nazareth,^a where he had been brought up: and, as his custom was, he^b went into the synagogue on the sabbath-day, and stood up for to read.

^a Matt. 2.23. ^b Matt. 13.54. Jno. 18.20. Acts 13.14. 17.2.

Luke alone details this incident. Matthew had alluded to it.

16. *Brought up.* Where he had lived and been educated. Matt. 2: 23. ¶ *His custom.* This may refer both to his attendance and to his teaching in the Synagogues. It is doubtless meant to give us here a glimpse of his strict religious observance during his youth, of which we have so limited an account, showing us this as a proper preface to his public preaching. Our Lord honored the institutions of public worship by his presence and sought always to do good there. Now too he had a special work to do in preaching the gospel in the village church of his own poor Nazareth. In the old Synagogue service, after a doxology, lessons from the Old Testament (first the Law and then the Prophets) were regularly read by seven readers in succession—one priest, one Levite, and five members of the Synagogue. Our Lord may have read as a member, or as *one of note*, (v. 14) which was sometimes done. Usually the ruler of the Synagogue called on any person present, as he chose, to read and explain, unless some one offered himself. Acts 13: 15. ¶ *Stood up.* Rose up. This was probably to show his wish to read the Scripture, for so the word intimates and such was the custom. Neh. 8: 4, 5, 8. The Scriptures were always read *standing*, except that the Book of Esther might be read *sitting*.

17. His request was promptly granted because of his fame which they had heard. ¶ *The Book, &c.* See Acts 13: 15. The ancient books were not leaves bound together as ours, but large skins or linen (or papyrus, whence our word paper) which were rolled up, and kept in a case. Hence, our word volume means a roll. Probably the reading of the law was finished when our Lord

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

stood up, and there was then handed him the roll or scroll from the Prophets, containing a portion of Isaiah. These sacred books were very carefully kept in a chest or ark near the pulpit or desk. Although the book was selected by the minister—*υπηρετης*—the servant of the Synagogue, yet the portion was not pointed out, as it would seem. The customs of the service have changed since. ¶ *Opened.* Literally—*unrolled*. These scrolls were rolled on a roller like a map, and if they were long they were on two rollers, rolled up from each end of the scroll to meet in the middle. These could be held one in each hand and unrolled as far as one pleased either way and then held at the place, and read. They were bound with a string and easily sealed. ¶ *Found the place.* Whether he selected the place or whether it was the passage which came in the course of their reading, we do not know. Stier thinks that his eye fell upon this passage by direction of the Father. But it might also have come in course by the same direction. He was now, in his own poor Nazareth, to speak for the first time of himself. No text about his kingdom or royalty would suit the case. It would have only offended them who knew him chiefly as the Carpenter. Therefore he speaks now only of his mission and anointing as the Preacher of glad tidings with a gospel for the heart—with terms which also intimate his wonderful works. Hence he introduces himself to them by the reference, in his first words, to his Baptism by John at the Jordan, which must have been known to the Nazarenes, together with his Anointing by the Spirit. Therefore he has a text not of his kingdom but of his gracious office work, which they would more likely welcome as the

18 The ^a Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

^a Isa. 61:1.

broken-hearted, ^b to preach deliverance to the captives, and recovering ^c of sight to the blind, to set at liberty them that are bruised,

^b 2 Ch. 34:27. Ps. 34:17. 51:17. 147:3. Isa. 57:15. c Ps. 146:8. Isa. 29:18. ^d Isa. 42:3. Matt. 12:20.

mildest, most inviting sound out of all the Scriptures which testify of him. And it is as though the passage were written only for this moment of its fulfilling. And here also, says Stier, he sanctions for us a custom for all after-time, to put the word of Scripture before the word of mouth.

18. This prophecy now fulfilled, (v. 21,) is found in Isa. 61:1, and it explains the word of our Lord here, while it is also explained by this event. The long predicted year of the prophetic jubilee had come. The Jewish interpreters acknowledged that it referred to the Messiah. ¶ *The Spirit*. He thus asserts his designation to the prophetic office and his qualifications for it, by a reference to his baptism. ¶ *Anointed*. This is the meaning of the word *Christ* in the Greek, and the word *Messiah* in the Hebrew. Here he declares his claim to the official title, and that he was the Christ and the Messiah promised. Not that he was literally anointed as were the kings and priests, who were the types of his office, but that he had what that anointing signified—a baptism and consecration of the Holy Ghost. It was not only an act of consecration, but a symbol of the spiritual influence by which the recipient was qualified and designated for his work. 1 Sam. 10:1, 6. 16:3. ¶ *To preach*, &c. This means, to bring good news to the humble. This term for “poor” in the Old Testament, usually refers to the disposition, rather than to the condition of life. Both ideas are included here. Whatever need drives to Christ finds a gospel of glad tidings by a Redeemer. And though it appeals to the children of poverty as demanding no money nor price, the worldly poor may yet turn haughtily away. Therefore, whoever (rich or poor) will find this a gospel to them, must feel it to be glad tidings and that they have no money

nor price to give. ¶ *The broken-hearted*. Those who are contrite, bruised or broken in heart. This includes those whose deep afflictions or disheartening sense of sin would make Christ precious. Isa. 57:17. Yet if any think to bring their penitence as an offering and a price to God, they must learn that it is not *their* agony and tears, but *Christ's* that shall avail. If any stagger, and think they cannot come to Christ, because they cannot bring broken hearts, let them understand that they are not to put *the way of coming to Christ* in the place of *Christ himself*, for Christ has said “I am the way.” He alone is to be trusted. He alone has the merit that justifies. Stier remarks here about heartless critics, how clear it is that brokenness of heart is at the basis of a true theology. ¶ *Deliverance*. The Hebrew has only this clause without the following, which is taken from the Septuagint version. Our Lord would give the prophecy in the form which would best suit his first Greek readers. This is the custom of the New Testament writers. He would also give the true full sense of the prediction. ¶ *Recovering of sight*. The corresponding phrase in the Hebrew reads literally, “*and to the bound, open opening*”—(i. e. of the eyes, or of the prison.) From the usage, however, the term must refer rather to the opening of the eyes, than of the prison, and so the phrase which is not clear in the Hebrew, is made plain by our Lord's use of it. And this sense agrees entirely with the Old Testament sense of the terms, as referring to spiritual blindness and illumination. ch. 42:7. 50:10. See Alexander on Is. 51:1.—It was customary at the East to put out the eyes of prisoners. Jud. 16:21. 2 Kings 25:7. Deliverance from captivity therefore expressed so much to the Jews. Yet Christ delivers us from

19 To preach the acceptable year^a of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious^b words

^a Isa. 61.2. 63.4. ^b Ps. 45.2. Isa. 50.4. Matt. 13.54. Mar. 6.2. ch. 2.47.

a more grievous bondage. See Acts 26: 16, 17, where Paul declares his commission to the gentiles in such terms. ¶ *To set at liberty.* Though this clause does not occur in the passage with the rest, it is found in Is. 58: 6, as rendered by the Greek version. Our Lord would correct that translation which was in such common use. And here he puts the clause where it rightly belongs. He announces now the fulfillment of all that had been spoken of him in this respect. ¶ *The accepted year.* This is the gospel time, called in 2 Cor. 6: 2, "The accepted time." The allusion is to the year of jubilee, when liberty was proclaimed to all in the land. Lev. 25: 8, 10, 7. It was every fiftieth year. It was a time of forgiving debts, and of redeeming forfeited estates. This gospel jubilee had come.

20. *Minister.* The keeper of the sacred books. ¶ *Sat down.* This did not mean that he had nothing to say, but it showed the contrary. For the custom in the synagogue was to stand, in reading the Scripture, and to sit down for explanation of it. This led them to fix their eyes on him in eager expectation. He was to preach now from A TEXT!

21. *Began.* Implying that this is only a part, or abstract of the discourse. ¶ *Fulfilled.* It was not by a mere accommodation that the passage of the prophecy could refer to him. It was fulfilled in him at this time most remarkably. ¶ *In your ears.* In your hearing

which proceeded out of his mouth. And they said, Is ^c not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum,^d do also here in thy country.

24 And he said, Verily I say unto you, No^e prophet is accepted in his own country.

^c Jno. 6.42. ^d Matt. 4.13. 11.23,&c. ^e Matt. 13.57. Jno. 4.44.

—or which ye have heard—i. e. by his proclamation of himself to them.

22. *Witness.* Witnessed to him, in his favor. But this witness or testimony was partial, and coupled with wonder and doubt. They admitted the words of grace which he spake.—Yet they wondered at him as a villager and workman of Nazareth, and the son of the carpenter Joseph, whom they very well knew. Doubtless, the discourse was remarkable, and carried a certain conviction with it of its divine authorship and agreement with the Scriptures.

23. *Heal thyself.* This was the common proverb, that one who pretended to heal others should not leave himself unhealed. The application is immediately explained. Do for your own Nazareth what ye have done for Capernaum, and so prove yourself the very Messiah to us. He had just before healed the nobleman's son at Capernaum. John 4:46-54. ¶ *Capernaum.* This was situated on the border of the lake of Galilee. The remarkable ruins at Tell Hum, near the head of the lake, have been generally regarded as the site. Robinson thinks this not sufficiently in the region of Gennesaret to answer the description—and hence he locates it at Khan Minyeh, not far from Majdîl, the ancient Magdala. In either case it is only about a common day's journey from Nazareth—and they would naturally get the fame of his wondrous works immediately.

24. *Accepted.* Acceptable. He an-

25 But I tell you of a truth, Many^a widows were in Israel in the days of Elias, when the heaven was shut up^b three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city*

a 1 Ki. 17.9. b Ja. 5.17.

swers one proverb by putting another. Men reject the extraordinary pretensions of one rising up among them. It seems to reflect on themselves—and much more when it is a prophet, who admonishes and rebukes them. This principle could only be a reason for their hesitancy and examination, not for their unbelief.

25. Besides throwing out this hint for his vindication, viz: that he was not acceptable, our Lord brings the example of their two greatest prophets, who acted contrary to this proverb of theirs, and performed their miracles upon strangers, passing by the people of Israel. But Elijah had first been rejected and compelled to fly to a foreign land. ¶ *In Israel.* In the land or among the people of Israel. There were many in his own country—the Holy Land—yet he was sent to one in a heathen city. The doctrine of the prophecies was here hinted at that the Jews should be passed by for their sins, and the Gentiles received in their stead. And Luke, alone, records this, in keeping with his object, and the spirit of his Gospel narrative. See Introduction to Luke. ¶ *Elias.* That is, Elijah. See 1 Kings 17:8–24. ¶ *Shut up.* Though the rain was sent in the third year of the drought, (1 Kings 18:1,) yet, as the early rain falls in April or May and the latter rain in October or November, the six months of natural drought must be added to the three years of miraculous drought. This will give the whole period during which there fell no rain. James 5:17. ¶ *When.*—So that. The drought was the cause of the famine.

26. *Save, &c.* Rather—but to Sarepta he was sent. This force of *ει μνη* is the same as in John 17:12, where it would

of Sidon, unto a woman *that was* a widow.

27 And^c many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue,

c 2 Ki. 5.14.

read “And none of them is lost, *but* the son of perdition is lost.” ¶ *Sarepta.* This is now known as Surafend. It stands between Tyre and Sidon, on the hill overlooking the Phenician plain, and close to the border of Galilee. The ancient city probably stood nearer to the Mediterranean coast. We saw on the hill a Mohammedan Wely, with a neat, white dome, which marks the traditionary spot of Elijah’s miracle and the widow’s son. 1 Kings 17:9–24. Observe how the example stands parallel with that of our Lord’s miracle in case of the Syrophenician woman in this very region, whose daughter he cured.

27. Observe how this case is parallel with that of the nobleman at Capernaum, (John 4:46) whose son he cured. The unwelcome doctrine was thus plainly hinted, that God is sovereign in the bestowment of his favors, and that salvation should go to the Gentiles. ¶ *Eliseus.* This is the Greek for Elisha. ¶ *But Naaman.* It is not meant that Naaman was the only one in Israel who was cleansed, for he was not in Israel. As before, the reading is rather—but Naaman, the Syrian, was cleansed. So that the Israelitish lepers and widows were passed by, and Gentiles were visited with God’s special favors. See 2 Kings 5:10. He preached what the prophets had forewarned—that the Gospel and the covenant blessings should pass over to the Gentiles. This always offended the Jews, and especially here, his own townsmen, who claimed his mighty works for themselves.

28. *Wrath.* Men have always been offended with the doctrines of distinguishing grace, a particular salvation,

when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow¹ of the hill whereon their city was built, that they might cast him down^a headlong.

30 But he,^b passing through the midst of them, went his way;

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

¶ 32 And they were astonished at his doctrine: for his word was with^c power.

1 or, edge. a Ps. 37.14,32,33. b Jno. 8.59. 10.39. c Je. 23.29. Matt. 27.28.29. Tit. 2.15. He. 4.12.

and an unconditional election. Men have always been unwilling to hear of this plan of God to take some and pass by others, though all are invited to accept his free grace in the Gospel. The Jews showed the same feeling at the same truths, as Luke also records. Acts 21: 22. ¶ *The Hill*. One who visits Nazareth at this day will see how remarkably it answers to this description. It is built on precipitous slopes, and in several places we noticed rocky steepes of forty to fifty feet. These were chiefly on the outer edge of the city, and would answer to this narrative. A Maronite church stands on one of these spots. The Latin monks, however, have located this event at a high summit, called the Mount of Precipitation, about two miles S. by E. from the city. But the enraged people would scarcely walk two miles to vent their rage, if it could be done more immediately. Besides, it is not on the brow of that hill that Nazareth is built. This kind of punishment was sometimes inflicted by law among the Romans. ¶ *That they might*, &c. "Fine fellow citizens of the Holy One of God!"—*Stier*. Not that they were struck blind, for the Evangelist seems to deny this in his words, "he passing through their midst." But he looks upon them with

33 And^d in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with a loud voice,

34 Saying,^e Let us alone; what^e have we to do with thee, *thou* Jesus of Nazareth? I^f know thee who thou art; the^g Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed,

d Mar. 1.23. 2 or, away. e Ja. 2.19. f ver. 41. g Ps. 16.10. Da. 9.24. ch. 1.35. Acts 3.14.

only one glance of his majesty, that was, till this last point, held back, and they are hindered from touching him—they must give way, right and left, in awe of him. And so now at his departure, they receive a sign of his spirit power. "They stand—they start—they look—they are ashamed—they flee and scatter!" So, when he said in the garden, "I am he," they went backward and fell to the ground. This unveiling of his divinity was the proper sign to those Nazarenes. Yet it was awful—so it must always be to his enemies.

31. *Came down*. Capernaum lay on the coast of the lake, and Nazareth is on high ground among the hills above the plain of Esdralon. He went back to the scene of his mighty works about which they had so challenged him. v. 20. So he rejected "his own country," for strangers, (see Matt. 4: 13) but not till they had rejected him, as they had rejected their prophets before him. Matt. 4: 12. 23: 34-36. And Capernaum was afterwards his abode. ¶ *Of Galilee*. This is mentioned, as in Matt. 4: 13, to show the fulfillment of prophecy in his making Galilee of the Gentiles the scene of his mighty works. Though rejected even in Galilee, even in Nazareth, whose reproach he bore, he did not leave the Galileans

and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and ^a they come out.

37 And the fame of him went out into every place of the country round about.

¶ 38 And he arose out of the synagogue, and entered into Simon's house. And ^b Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

^a 1 Pe. 3.22. ^b Matt. 8.14, &c. Mar. 1.29, &c.

—and we find at last among his followers, on his last journey to Jerusalem, faithful women from Galilee, as trophies of his grace!

§ 30, 31, 32. v. 21-44. See Mark 1: 21-39, in nearly the same words.

36. *What a word.* This may also be said of his Gospel word. Luther said, "I have often found some word of Scripture to me like the Gate of Paradise."

40. *Setting.* See Matt. 8: 16. ¶ *Every one.* See Matt. 8: 17. This is in wonderful contrast with his work at Nazareth where he could not do these mighty works because of their unbelief. The people of Capernaum were differently affected toward him. How their city was blessed.

42. *When it was day.* There is no disagreement here with Mark, but a beautiful variation of the same statement. Mark reads, "Rising a great

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 ¹ to speak: for they knew that he was Christ.

¶ 42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore ^a am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

AND ^b it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

¹ or, to say that they knew him to be Christ. ^a Mar. 1.38. ^b Matt. 4.18, &c. Mat. 1.16, &c.

while before day he went out in the morning." ¶ *The people.* Mark mentions that "Simon and they that were with him" who had been called, (§ 29) report to him of the crowds who were in search of him.

CHAPTER V.

§ 29. THE CALL OF SIMON PETER AND ANDREW, JAMES AND JOHN.—*Sea of Galilee.*

Matt.	Mark.	Luke.	John.
4. 18-22.	1. 16-20.	5. 1-11.	

This paragraph—as will be observed by the No. of the section—belongs to a previous period in the history: though Luke has an object in relating it here. This was the first calling of these men to the Apostleship, though Simon and Andrew followed him before. Luke mentions that it was after his departure from Nazareth and going back to Capernaum that the people pressed

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch ^a out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled

^a Jno. 21.6.

upon him—by the lake on which Capernaum stood—to hear the word.

2. *Two ships.* This explains to us the narrative of the other Evangelists. Luke gives these particulars which they omit. These two pairs of brethren had their two boats standing at adjacent points of the shore. ¶ *Washing.* Rather—*had been washing off* their nets—having finished their work. This was probably the way in which they were at first occupied. But v. 4 tells us how they came to be casting a net into the sea, as Matthew and Mark relate. Our Lord, it appears, so directed them after entering Simon's boat and teaching the people from it. From the reading in the Greek we find that he first addressed Simon, "Launch *thou* out," which was his work—and afterwards including the men, "Let *ye* down"—implying the need of others for this work. In v. 18 Simon is also addressed "*fear not*," for he had been most shocked and struck down at this display of Divine power. This miracle was calculated to give them great confidence for their work. Peter has here the prominence, and we may suppose that he was first called to the Apostleship, he who was first to "Launch out into the deep" as the Apostle to the Gentiles: and who was so remarkably

all the night, and have taken nothing: ^b nevertheless, at thy word I will let down the net.

6 And ^c when they had this done, they inclosed a great multitude of fishes, and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help ^d them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down ^e at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

^b Ps. 127.1,2. Eze. 37.11,12. ^c Ec. 11.6. Ga. 6.9.
^d Ex. 23.5. Ga. 6.2. Pr. 18.24. ^e Ju. 13.22. 2Sa. 6.9.
¹ Ki. 17.18. Isa. 5.5.

called to the discipleship at the very first—the first who was designated—John 1: 42. Hence he is spoken of *first* in the lists of the twelve, not for any official preëminence—which is often contradicted. Luke does not mention Andrew by name, but this does not contradict the others. We are to remember from John 1: 41, that they had both known our Lord before this time (see § 19) having been introduced by John the Baptist. This may account for their so readily following him on this occasion of their more special call.

4. *Into the deep.* This direction was given, partly to avoid the ordinary fishing rule, which would make the miracle more manifest, and partly as the sign was to be given to the Apostles alone.

5. *All the night.* This confession also would show the mighty power of God in what should now be done under the divine direction. The night, too, was the usual time for fishing. See John 21: 3.

6. *Brake.* Rather—their net was breaking.

7. *Partners.* This explains the close company of the boats.

8. The terms express personal sinfulness, "a man, a sinner." So the

9 For he was astonished, and all that were with him, at the draught of the fishes ^a which they had taken :

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook ^b all, and followed him.

¶ 12 And ^c it came to pass, when he was in a certain city, behold, a man full of leprosy,

^a Ps. 8-6, 8. ^b Matt. 4. 20. 19. 27. Ph. 3. 7, 8. ^c Matt. 8. 2, &c. Mar. 1. 40, &c.

publican in the temple. This effect upon Peter was produced by the miracle in which our Lord appears as the Second Adam of the 8th Psalm, having dominion over the fish of the sea. See 1 Cor. 15: 27. Eph. 1: 22. He shall not hesitate after this when the Master shall even command him to fish for tribute-money, here about this same spot. Matt. 17: 24. 27.

9. *Astonished*. Literally, "awe possessed him."

10. *Catch men*. Compare John 21: 16, where after repeating this miracle as he was about to leave the world, he said, "Feed my sheep, my lambs"—or literally, "shepherd my sheep." It is plain that though Peter was immediately addressed, the rest were included. *Observe*: Our Lord sanctifies every worthy calling, and turns it to his service. These were still to be fishers; but oh! how different—fishers of men! Their apostolic work would demand all their power and zeal, and would apply all their energy by night and day, and though they should have discouragements, great draughts would be granted them at last. We are to cast our net wherever he directs, though it be against all ordinary rules of men. He knows best when and where we are to *launch out and let*

who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be ^d thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, ^e for a testimony unto them.

15 But so much the more went

^d 2 Ki. 5. 10, 14. ^e Le. 14. 4, &c.

down; and in this great work of preaching and winning souls, we are most implicitly to look to him for our rule and direction, and he will give the glorious result.

§ 33. THE HEALING OF A LEPER.— *Galilee.*

Matt.	Mark.	Luke.	John.
8. 2-4.	1. 40-45.	5. 12-16.	

12. *If thou wilt*. The three Evangelists record this remarkable language of the leper. See notes on Matthew and Mark. How can any one doubt Christ's willingness now, since he has died for sinners. How promptly he replied, as much as to say, If that be your only doubt, you may at once be satisfied. "I will." He has revealed his gracious will to us in the Gospel. Our doubts are met beforehand. Our petitions are answered here in his very words. He now commands us to be healed and saved. And yet how many inquirers are as much in darkness as though no Saviour had come.

14. See notes on Mark.

15. This is explained by Mark's narrative, that the increased fame of him was from the leper's publishing abroad the miracle, though Christ had forbidden him so to do. The result

there a fame abroad of him ; and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 And ^b he withdrew himself into the wilderness, and prayed.

¶ 17 And it came to pass, on a certain day, as he was teaching, that ^c there were Pharisees and doctors of the law sitting by, which were come out of every town in Galilee, and Judea, and Jerusalem ; and the power of the Lord was *present* to heal them.

18 And, ^d behold, men brought in a bed a man which was taken with a palsy : and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst, before Jesus.

^a Matt. 4.25. Mar. 3.7. Jno. 6.2. ^b Matt. 14.23. Mar. 4.46. ^c Jno. 3.21. ^d Matt. 9.2,&c. Mar. 2.3,&c.

shows why our Lord enjoined such silence.

16. When he was thus driven from his active work, we see how naturally he was engaged in prayer.

‡ THE HEALING OF A PARALYTIC.—*Capernaum*.

Matt.	Mark.	Luke.	John.
9. 2-8.	2. 1-12.	5. 17-26.	

17. This explains Mark's narrative, as to the character of the crowd, and whence they had come. ¶ *To heal them*—the sick among them. This corresponds with Matt. 9 : 8. He was displaying his healing power, or about to display it.

19. See notes on Matthew and Mark. This probably refers to the roof of the gallery which was broken up (see Mark) so as to let him through.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive ^e sins, but God alone ?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts ?

23 Whether is easier to say, Thy sins be forgiven thee ; or to say, Rise up and walk ?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and ^f take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and ^g they glorified God, and ^h

^e Ps. 32.5. 103.3. 130.4. Isa. 1.18. 43.25. ^f Jno. 5.8. 12. ^g Acts 4.21. Gal. 1.24. ^h ver. 8.

See notes on Matthew and figure. ch. 9 : 2-8.

22. *Their thoughts*. The term is the same as in v. 21 and in next clause. Their dialogues, disputings.

25. *To his own house*. Luke alone gives us this natural item of the history. He went, with his new found joy, first of all to his own home and family, glorifying God before them, and carrying the bed, or mat, on which he had so long lain. He had been bidden to go home by our Lord, (v. 24) and that which it was so pleasant to do, was also done in obedience to Christ's command.

26. *Amazed*. The term is *εκστασις*—an ecstasy—seized them all. ¶ *Strange things*. The term is *παράδοξα*—*paradoxes*,—unusual things—contrary to

were filled with fear, saying, We have seen strange things to-day.

¶ 27 And ^a after these things he went forth and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

¶ 29 And Levi made a great feast in his own house : and ^b there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

31 And Jesus, answering, said unto them, They that are whole need not a physician, but ^c they that are sick.

32 I came not to call the righteous, but sinners ^d to repentance.

^a Matt. 9.9,&c. Mar. 2.13. ^b ch. 15.1,&c. ^c Je. 8.22. ^d ch. 15.7,10. 1 Co. 6.9-11. 1 Ti. 1.15. 2 Pe. 3.9.

opinion or expectation. Mark has it, "We never saw it on this fashion."

‡ 35. THE CALL OF MATTHEW.—*Capernaum.*

Matt.	Mark.	Luke.	John.
9. 9.	2. 13-14.	5. 27-28.	

See notes on Matthew and Mark.

27. Matthew calls himself by his Roman name, and may have had a religious reason for this. It was his "new name." He also calls himself "the publican." ¶ *Receipt of custom.* Mark mentions that it was by the sea-side. He was collector for Capernaum, taking toll or tax upon the business of the lake. All the Evangelists speak of the feast in connexion with the call, but it occurred some time after. See Harmony.

‡ 58. LEVI'S (MATTHEW'S) FEAST.—*Capernaum.*

Matt.	Mark.	Luke.	John.
9. 10-17.	2. 15-22.	5. 29-39.	

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees ; but ^e thine eat and drink ?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them ?

35 But the days will come when the bridegroom shall be taken away from them, and then ^f shall they fast in those days.

36 And ^g he spake also a parable unto them : No man putteth a piece of a new garment upon an old ; if otherwise, then both the new maketh a rent and the piece that was *taken* out of the new agreeth not ^h with the old.

37 And no man putteth new wine into old botttes ; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

^e ch. 7.34,35. ^f Isa. 22.12. ^g Matt. 9.16,17. Mar. 2. 21,22. ^h Le. 19.19. De. 22.11. 2 Cor. 6.16.

29. *A great feast.* The fact here mentioned expressly, is clearly implied in the narrative of Matthew and Mark. Matthew has it naturally, "in the house"—speaking of his own house, while Luke here reads, "in his own house."

30. Matthew and Mark speak of the complaint as made against the Master, but it is plainly against them, as well.

33. *Make prayers.* This intimates the empty formality where there is not the light and life of Christ's presence.

34. *Can ye make.* That is, constrain, by your ordinances, as distinct from the voluntary fasting. v. 35.

36. *If otherwise.* If he does, he both rends the new garment and the patch from the new garment will not agree with the old. This is meant to show how the attempt to patch up the old with the new, spoils both systems. The new loses its completeness, and the old

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old ^a is better.

CHAPTER VI.

¶ **A**ND^b it came to pass on the second sabbath after the first, that he went through the corn-fields, and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that

^a Je. 6.16. ^b Matt. 12.1, &c. Mar. 2.23, &c.

its consistency. See notes and figure. Matt. 9: 17.

39. This verse, which Luke alone gives, seems to be the conclusive answer to the question in v. 33, which is not found in the other Evangelists. Those who drink the old are the Jews, who, from long habit and taste prefer the old, and do not relish, at once, the new wine of grace and freedom in the Gospel. But afterwards the new becomes old: and the religion of Christ will be found at length to be the old from the beginning, and will be relished as always better than any novel system of men.

PART IV.

From our Lord's second Passover to the third.

Time, one year.

CHAPTER VI.

§ 37. THE DISCIPLES PLUCK EARS OF GRAIN ON THE SABBATH.—*Way to Galilee?*

Matt.	Mark.	Luke.	John.
15. 1-8.	2. 23-28.	6. 1-5.	

See notes on Matthew and Mark for full explanation.

1. *The second Sabbath, &c.* Literally, the second-first Sabbath. This designates the first Sabbath after the second day of the Passover. That second day

which ^c is not lawful to do on the Sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what ^d David did when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful ^e to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

^c Ex. 20.10. ^{Isa.} 58.13. ^d 1 Sa. 21.6. ^e Le. 24.9.

was the day on which the ripe sheaf was offered as a wave-offering. And from that day the seven full weeks were reckoned to Pentecost. Hence the reason for its giving name to the Sabbaths. See Deut. 23:23. Levit. 23:14. ¶ *Ears of corn—or grain.* This was probably barley. The barley harvest began at Passover time. ¶ *Rubbing them.* The practice was, to pluck the heads of grain, and rub them between the hands so as to clear off the chaff. Luke, alone, gives this particular. And it is probable that in this work, as a kind of reaping, or threshing, they made the breaking of the Sabbath to consist. This way of gathering grain to eat, along the way, is common at this day. And the people say 'it cannot be complained of, for it is an old custom and is allowed as a charity.'

§ 38. THE HEALING OF THE WITHERED HAND ON THE SABBATH.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 9-14.	3. 1-6.	6. 6-11.	

The Pharisee here attempted to ensnare him by a question about the Sabbath. Our Lord had constantly to deal with these, whose false religionism would rather make religion a farce. So it is still, and will always be. True Christianity suffers from bigoted formalists, who seem to be most scrupulous in their religion, and yet are most

¶ 6 And ^a it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day,^b that they might find an accusation against him.

8 But he knew their thoughts,^c and said to the man which had the withered hand, Rise^d up, and stand forth in the midst. And he arose, and stood forth.

9 Then Jesus said unto them, I will ask you one thing; Is it lawful on the sabbath-day to do good, or to do evil? to save life, or to destroy it?

10 And looking ^e round about upon them all, he said unto the

^a Matt. 12.10, &c. Mar. 3.1, &c. ch. 13.14. 14.3. ^b Jno. 9.16. ^c Job 42.2. ^d Isa. 42.4. Acts 26.26. ^e Mar. 3.5.

wicked and unscrupulous in their conduct. If he should answer him that it was wrong to heal on the Sabbath, this would condemn himself.—If he answered that it was right, they would accuse him of profaning the Sabbath by his principles and acts.

6. *Right hand.* This is mentioned by Luke alone, but it is important, and would show the great mercy of restoring to a man the use of this hand, (or arm,) with which he labored.

9. By this question our Lord would show that the Sabbath was for *good works*, and not for evil works, and thus call their attention to the character of the action. Christ's works were really divine works, done by him who made the Sabbath, and perfectly in keeping with all his high and gracious aims. So that he could not be accused of violating the Sabbath. In Matt. 12:10, we find that they asked him the question which he answers in this verse.

10, 11. See notes on Mark. ¶ *Do to Jesus.* That is, to destroy him.

man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed ^f one with another what they might do to Jesus.

¶ 12 And ^g it came to pass in those days, that he went out into a mountain^h to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve,ⁱ whom also he named Apostles;

14 Simon (whom^k he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

^f Ps. 2.1,2. ^g Matt. 14.23. ^h Matt. 6.6. ⁱ Matt. 10.1, &c. Mar. 3.13. 6.7. ^k Jno. 1.42.

§ 40. JESUS CHOOSES THE TWELVE.

Matt.	Mark.	Luke.	John.
10. 2-4.	3. 13-19.	6. 12-19.	

From § 49, recorded by Matthew and Mark, we find our Lord arrived at the Lake of Galilee, followed by multitudes whom he most wondrously healed; and Matthew tells us that he there quoted the prophecy in Isaiah, respecting the ingathering of the Gentiles. Matt. 12:17-20, and notes.

12. Luke alone records this interesting fact, that before choosing or ordaining the twelve, he spent the whole night in earnest, private prayer. How does this example hallow prayer, and make it sweet, dignified, divine! Who should neglect to pray when Jesus prayed. Who can afford to neglect it, when Jesus thus was wont to introduce his works.

13. Out of all his disciples he chose twelve, who were for a special mission, and should be called APOSTLES, as Luke alone mentions. It was not until a

16 And Judas ^a *the brother of* James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and ^b a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed ^c of their diseases ;

^a Jude 1. ^b Matt. 4.25, &c. Mar. 3.7, &c. ^c Ps. 103.3. 107.17-20.

later period that they were sent forth with instructions. See § 62.

15. *Zelotes*. This was a name by which he was known, as he was also called "the Canaanite," to distinguish him from Simon, called Peter. This one may have been known by both names. *Canaanite* means, in Chaldean, the same as *Zelotes*, in Greek; and he may have been of the sect of the Zealots, who were followers of Judas of Galilee, and who bitterly resisted the payment of tribute to the Romans. His surname, here mentioned, may be added like that of the Publican with Matthew, to shew how grace had taken him from a corrupt class.

16. *Judas*—or Jude. This one corresponds to "Lebbeus, whose surname was Thaddeus," called by Mark Thaddeus, which is the Syriac for Judas. He was the brother of James, who was also a relative of our Lord. This is he who is mentioned by John (14: 22,) as "Judas not Iscariot," among the Apostles.

17. *And stood in the plain*. Luke adds somewhat here that is not given by Matthew. Mark also has it, "They went into a house." But both these statements are true in their place. And neither of them contradicts the record of Matthew, that, "seeing the multitude he went up into a mountain." ¶ *A great multitude*. Matthew and Mark record the multitudes who thronged around him at the Sea of Galilee. Luke here explains the reason of such a crowd. "And seeing the multitudes," says

18 And they that were vexed with unclean spirits, and they were healed.

19 And the whole multitude sought to touch ^d him: for ^e there went virtue out of him, and healed them all.

¶ 20 And ^f he lifted up his eyes on his disciples, and said, Blessed *be ye* ^g poor: for yours is the kingdom of God.

^d Nu. 21.8,9. Matt. 14.36. Jno. 3.14,15. ^e Mar. 5.30. ch. 8.46. ^f Matt. 5.2, &c. ^g Ja. 2.5.

Matthew, (in the following § 41,) "he went up into a mountain," and delivered the Sermon on the Mount.

19. *Virtue*. Power. The word is often used for miracle—mighty work, &c. His inherent, underived power—the same term as is used by our Lord (Mark 5: 30,) when "he perceived," in the case of the woman, "that virtue had gone out of him." He doubtless came down to the plain and healed some of the sick who were thronging to him. And then, pressed by the multitude, took his seat upon an eminence, and delivered this discourse. On the hilly ground about that vicinity, we could see how the language could apply with strictest accuracy. From the plain of Gennesaret, from Tiberias and all along the shore of the Lake, about the middle of which, or near the upper end, was Capernaum—the beautiful hills rise in great variety, to a table land, which in some spots overlooking Tiberias, we found richly cultivated—the hills marked by patches of grain, and ploughed land without fences.—We find from the Harmony what multitudes they were on this occasion, and how they came to him. See § 39 and v. 17. § 41. THE SERMON ON THE MOUNT.—

Near Capernaum.

Matth.	Mark.	Luke.	John.
5. 6, 7.		6. 20-49.	

We have here, no doubt, such *fragments* of the discourse as suited the object of this narrative, while in Matthew we have it more fully, and in its *connexions*.

21 Blessed *are ye* that hunger ^a now: for ye shall be filled.^b Blessed *are ye* that weep ^c now: for ye shall laugh.

22 Blessed are ye when men shall hate ^d you, and when they shall separate ^e you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ^f ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner ^g did their fathers unto the prophets.

24 But woe unto you that are ^h rich! for ye have received ⁱ your consolation.

25 Woe unto you that are full! ^k for ye shall hunger. Woe unto you that laugh ^l now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well ^m of you! for so did

^a Isa. 55.1. ^b Ps. 107.9. ^c Isa. 61.3. Re. 21.4. ^d Jno. 17.14. ^e 1 Pe. 2.19, 20. 3.14. 4.14. ^f Acts 5.41. Col. 1.24. ^g Ja. 1.2. ^h Acts 7.52. He. 11.32-39. ⁱ Ha. 2.9. ^j Ja. 5.1. ^k ch. 16.25. ^l Isa. 23.7. 65.13. ^m Pr. 14.13. Ep. 5.4. ⁿ Jno. 12.19. 1 Jno. 4.5.

20. *Ye poor.* This is explained by the terms in Matthew, "poor in spirit." A poverty of spirit may or may not be connected with poverty of estate. So in v. 21. "Ye that hunger."

22. *Separate you.* This term indicates *excommunication* among the Jews. Besides this, they were to be reviled and slandered by the heathen. There were three kinds of excommunication among the Jews. See 1 Cor. 16: 22. ¶ *Cast out your name as evil.* This is explained by the corresponding clause in Matt. 5: 11. From a Latin historian of that time, we learn that the primitive Christians were hated merely because they were so called. Pliny, 10 Epist. 97.

24, 25. This is introduced by Luke, and contains the same sentiment by contrast. This would apply to such as the Pharisees, and gives greater force to the passage in Matthew. It must

their fathers to the false prophets.

27 But I say unto you which hear, Love ⁿ your enemies, do good to them which hate you;

28 Bless them that curse you, and ^o pray for them that despitefully use you.

29 And ^p unto him that smiteth thee on the *one* cheek, offer also the other; and him ^q that taketh away thy cloak forbid not to take *thy* coat also.

30 Give ^r to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And ^s as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them

ⁿ Ex. 23.4,5. Pr. 25.21. Matt. 5.44. ver. 35. Ro. 12.20. ^o ch. 23.34. Acts 7.60. ^p Matt. 5.39. ^q 1 Cor. 6.7. ^r De. 15.7,8,10. Pr. 19.17. 21.26. Matt. 5.42,&c. ^s Matt. 7.12.

be remembered that the multitude were before him, and so impressively and discriminatingly did our Lord preach, "Wo is unto you who make this world your portion."

26. This refers again to the disciples. ¶ *False prophets.* Is. 30: 10. Jer. 6: 14 and 8: 11 and 14: 13. Ezek. 13: 10-16. Zech. 10: 2. Opposition does not always prove one's doctrine to be true and good, though such doctrine will commonly meet opposition. If *all* speak well of you and of your doctrine (bad and good men alike,) beware. Popularity of this sort shows something to be wrong.

29. See notes and Fig. Matt. 5: 40.

30. These verses inculcate forbearance under injuries in person and estate, and a spirit of liberality to all.

31. This is called the "golden rule" for its preciousness. It is inserted in

which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies,^a and do good, and lend,^b hoping for nothing again; and your reward shall be great, and^c ye shall be the children of the Highest: for he is kind unto the unthankful, and *to the evil*.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge^d not and ye shall not

a ver. 27. b Ps. 37.26. 112.5. c Matt. 5.45. d Matt. 7.1.

a different order from Matt. 7: 12. It belongs everywhere and it is never out of place.

32. *What thank*—*χαρις*. What grace is there in this?—to show by contrast always the grace of Christ in the gospel.

34. *To receive*—*wa*. "In order that they may receive," is the reading. ¶ *As much again*. That is, not only their due, but a like favor in return: always with an eye to some selfish interest, hid under the garb of charity.

35. *Hoping for nothing again*. That is, with reference to v. 34, *aiming at no recompense*. ¶ *Your reward*, &c. See the parable of the supper. "Ye shall be recompensed at the resurrection of the just." ¶ *Children of the Highest*. Not as though heaven would be the reward of pecuniary contributions, as Papists maintain, and some others imagine. But ye shall show your relation to God, the giver of all good. The phrase is a Hebrew idiom, as "children of darkness."—"Children of the Highest," means "partakers of the divine nature," in this respect, "*for He*," &c.

36. This verse enforces the foregoing sentiment. We should pattern after God, as he is revealed to us in

be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give and it shall be given^e unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.^f For^g with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them: Can^h the blind lead the blind? shall they not both fall into the ditch?

40 Theⁱ disciple is not above his master; but every one¹ that is perfect shall be as his master.

41 And why beholdest thou the

e Pr. 19.17. Matt. 10.42. f Ps. 79.12. g Matt. 7.2. Mar. 4.24. Ja. 2.13. h Matt. 15.14. i Matt. 10.24. Jno. 13.16. 1 or, shall be perfected as his master.

Christ Jesus. This justifies the precept in v. 35. Where we give to those who can return us nothing, and give from higher motives than the hope of a return in kind from the same party, we shall have ample return, nevertheless, even from men, and also from God. See ch. 14: 13, 14. ¶ *Pressed down*. Bengel supposes these three terms to apply to three different kinds of articles—either dry, soft, or liquid—in either case an *abundant return*. Rather we should say—In all kinds of return, and every way you shall have it. ¶ *Shall men give*. Literally, *shall they give*, which may be understood impersonally, *it shall be given*, as in the first clause, that is, by whatever agencies God shall please to employ. The promise is his, and his agents and resources are infinite.

39. *A parable*. This is introduced by our Lord, as showing how they who are leaders, especially should be examples of all that is good. And what need of some to lead men into all truth, if men be not naturally in darkness and error. How unfit for spiritual guides are they who are natural men and unconverted. This also would apply to the multitude as a warning not

mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast ^a out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For ^b a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For ^c every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they ¹ grapes.

45 A ^d good man out of the good treasure of his heart bringeth forth

^a Pr. 18.17. Ro. 2.1,21,&c. ^b Matt. 7.16,17. ^c Matt. 12.33. ¹ A grape. ^d Matt. 12.35.

to follow the Scribes and Pharisees, whom he elsewhere called "blind guides."

40. The evil of following such false leaders is, that the disciple cannot hope to be better or to fare better than his master or teacher. ¶ *But*. The most that is aimed at, as the perfection of learning, is to be equal to the master—therefore to be pupils of such, would be bad enough.

41. See notes on Matthew, 7: 3, &c.

42. In Matthew this is connected with a warning against false prophets. The force is the same in this connexion. It is vain to attempt to teach others good if your life be evil. Matt. 7: 17-21. And teaching and teachers may be known by their fruits, "for out of the abundance of the heart the mouth speaketh." v. 45. ¶ *Treasure*. Every heart is a storehouse and source of conduct. This verse is recorded by Matthew in ch. 12: 35. See Notes.

that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which ¹ evil; for of the abundance of th heart his mouth speaketh.

46 And why call ye me, ^e Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He ^f is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and ^g could not shake it; for it was founded upon a rock.^h

49 But he ⁱ that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the

^e Mal. 1.6. Matt. 7.21. 25.11. ch. 13.25. Ga. 6.7. ^f Matt. 7.25,26. ^g 2 Pe. 1.10. Jude 24. ^h Ps. 46.1-3. 62.2. ⁱ Ja. 1.24-26.

46. In Matthew it is, "Not every one that saith unto me, Lord, Lord." ch. 7: 21. Such are the loud professors and formalists who are full of religious talk and ceremony, without true living piety.

47-49. This record of the parable, compared with that of Matthew, furnishes illustration of the points.

48. A rock. Rather, the rock. Christ is called the precious corner stone and the sure foundation. "He is the rock of ages."

CHAPTER VII.

‡ 42. HEALING THE CENTURION'S SERVANT.—*Capernaum*.

Matt.	Mark.	Luke.	John.
8. 5.13.		7. 1-10.	

1. *Ended*. Literally, fulfilled. Fully completed the discourse in the audience or hearing of the people.

2. *Centurion's servant*. A Centurion was the captain of a hundred footmen

stream did beat vehemently, and immediately it fell; ^a and the ruin of that house was great.

CHAPTER VII.

¶ **N**OW, when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was ^b dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, say-

^a Pr. 28.18. Hos. 4.14. ^b Matt. 8.5, &c. ^c Job 31.15. Fr. 29.21. ^d 1 Ki. 5.1. Gal. 5.6. 1 Jno. 3.14. 5.1,2.

—more or less—in the Roman army. Such an one was stationed at Capernaum. ¶ *Dear.* Bengel remarks that he was dear on account of his obedience. He may have had but one servant—*δουλος*.

3. *Heard.* He had not yet seen Christ. ¶ *Sent.* Matthew has it that he came to Christ. From comparing the two accounts, we find that he sent first, and came afterwards. See De Gasparin on Plenary Inspiration. The narratives of Matthew and Luke do not contradict. Each omits some items and mentions others, so that the whole history here is to be had only by comparing the two. Christ enters Capernaum. Luke 7: 1. The Centurion sends to him elders to beseech him for his servant. v. 2-3. They pronounce him to be worthy, &c. v. 4-5. Jesus goes with them. v. 6. When Jesus draws near the house, he sends friends with a second message, (6: 8) but the Centurion himself sets out with his errand, omitting the sentence that was to justify his absence, (9) and adding another. Matt. 8: 5-9. Christ admires his faith (8: 10. Luke 7: 9) and adds a passage about the calling of the Gentiles and the rejection of the

ing, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble ^e not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say ^f in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto ¹ one, Go,

^e ch. 8.49. ^f Ps. 107.20. 1 *This man.*

Jews. Matt. 8: 11-13. He dismisses the Centurion in peace. 13. The servant is healed in that hour, and when the friends return, they find him healed. Matt. 8: 13. Luke 7: 10. ¶ *Sent elders.* These were rulers of the synagogue. ¶ *Beseeching him.* The language is—he beseeching him, (not they.)

4 *Instantly.* Earnestly.

5. *Is worthy.* How differently he speaks of himself. v. 6. Let another praise thee. ¶ *Hath built, αὐτος* is here expressed. *He himself, at his own expense!* The Roman Emperor Augustus published a decree in favor of Jewish synagogues as schools of learning and virtue.

6. Hearing that the Lord was coming, he sent friends with this second humble message, showing his belief in his faith and grace. ¶ *Worthy that.* In order that. He had no worthiness to attract Christ.

7. *Wherefore.* He was a Gentile, (Matt. 8: 10) and felt himself out of the fold of Israel—out of the flock of Christ—even defiling by his contact. We must have some sense of our inability, and of Christ's ability together, to be led to him.

and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

¶ 11 And it came

to pass the day after that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

8. I know what it is to obey and to be obeyed, and diseases are thy servants, coming and going as thou wilt. In the Roman army there were two grades of Centurions, the one in subjection to the other. This one was of the lower grade.

9. *No, not in Israel.* This and the case of the Syrophenician woman, were eminent first-fruits of Gentile faith. In Matthew there is added a prediction of the Jews being rejected, and the Gentiles received into favor.

‡ 43. RAISING THE WIDOW'S SON.—*Nain.*

Matt.		Mark.		Luke.		John.
				7. 11-17.		

Our Lord, in this miracle, showed his power over death and the grave, and his ability to work the resurrection of our bodies; so that this miracle has a prophetic force. He performed three miracles in this department. He raised the daughter of Jairus, when she had just died—the widow's son on the way to burial, and Lazarus, when he had been four days in the grave.

11. *Nain.* Crossing the plain of Jezreel, and approaching the mountains among which Nazareth lies, we saw, on a small eminence, the remains of this city—about three miles S. by W. of Mount Tabor, and about fifteen miles, or within a day of Capernaum.

12. Ancient cities were very commonly surrounded by walls, to protect them from enemies, and hence the

gates. But at the entrance of almost every town in the East is a gate, although there be no wall, and as people pass in and out this way, it was formerly the place of public assembling and of the dispensing of justice. See figure, Mark 10: 25. The Jews, as well as the Greeks and Romans, were accustomed to bury their dead outside the gates, except that the kings of David's house were buried within the city of David. 2 Kings 21: 18. The practice of burying in church yards was introduced, perhaps, in honor of the early martyrs. See Jer. 22: 19. ¶ *And she.* Thus a double bereavement was here.

13. It is not to bring the *dead one back* to a vain earthly life, that he would raise this youth, but to console the living. ¶ *Weep not.* Far enough is his comfort from the poor comfort of men, who say the same words, but can know and do no more. This word is so spoken as to draw to him the *faith* which induces his act that follows. This word he speaks for all the troubles of all men, and to this poor widow he makes it her own. To how many since has the Spirit made it a strong consolation, and thereby has given them to taste the full sense of that "*weep not.*"

14. *The bier.* The Jews did not use a coffin for their dead. This belonged to Babylon and Egypt. On the Nile, landing at Old Cairo, we saw a funeral procession. The coffin was like a mummy case, with a tall head-board

14 And he came and touched the ¹ bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, ^a Arise.

15 And he that was dead ^b sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all :

¹ or, *coffin*. ^a ch. 8.54. Acts 9.40. Ro. 4.17. ^b 2 Ki. 4. 32-37. 13.21. Jno. 11.44.

and they glorified God, saying, That a great prophet ^c is risen up among us ; and, That ^d God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

^c ch. 24.19. ^d ch. 1.68.

covered with red shawls and silk, and all under a canopy. At Alexandria we saw a funeral procession headed by four young men, (priests) two in white, two in common blue dress, the pairs chanting responsively. Four persons carried the plain, wooden bier, like that upon which our coffins are carried. The corpse was in a coffin having a low head piece. But in Constantinople we saw such a funeral as this at Nain. The body was stretched out upon a long bier, like one asleep on a bed—covered with shawls and silk. The head, hands and feet were bare. The bier was carried by four persons. ¶ *They that bare*. Rather—the bearers. ¶ *Stood still*. His touch was with an air of authority which caused the bearers to stand still, though after the Jewish custom they were going *with quick step*.

15. If the young man was also brought to spiritual life, as we may suppose, then the mother's joy was made true and abiding. ¶ *Sat up*. No doubt was left of the miracle, and many were witnesses in this most public place. v. 12. In the three cases in which he raised the dead we have a similar call. "Maid!" "Young Man!" and at last speaking out with the *name* "Lazarus!" that the dead may hear the voice of the Son of man (John 5: 28) who calls them as though they were living! Then we have the word "*Rise up*" (arise) for this one who was *laid out*—as afterwards for the *buried* Lazarus, "*Come forth!*" He does not here say, "come again to life," "come back from death"—but *only wake up*, as if the youth were sleeping. ¶ *To his mother*. Luke here hints at the Old Testament instances in 1 Kings

17: 23, and 2 Kings 4: 36, "Take thy son hence." The same Redeemer who does this, will once, when the great word "*Rise up*" shall call all the dead, give back to all his separated ones, their own beloved whom he has raised for personal recognition and special communion. As surely as there is to be a Resurrection, so surely is there to be such a recognition and possession again of our beloved ones, if we and they are Christ's—those whom he has raised from spiritual death, and who are his to give back to those whom he loves. They are to be given back to us in heaven, as part of the work of Redemption which our Saviour does for us. The nearest relatives will there greet each other as such. The son will know his mother as such, and be given back to her, and she to him, by their adorable Redeemer. And christian faith may so lay hold of the sweet truth as conveyed to us in this scene.

16. *Fear*. They were naturally enough awed at this direct exertion of miraculous power. Nothing could go beyond this work of *raising the dead*. ¶ *Great Prophet*. Only the greatest prophets Elijah and Elisha had been known to raise the dead, and they not by a word, but by exertions that show the invoking of a power not belonging to themselves. ¶ *Visited*. They thought of the *Prophet* that was to come.

17. *This rumour*, &c., of his raising the dead. This should have overcome the unbelief of the Jews.

§ 44. JOHN THE BAPTIST IN PRISON SENDS DISCIPLES TO JESUS.

Matt. 11. 2-19. | Mark. 7. 13-35. | Luke. | John.

18. Matthew tells us that John "had

¶ 18 And the disciples of John shewed him of all these things.

19 And^a John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come?^b or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus, answering, said unto them, Go your way, and tell^c John what things ye have seen and heard; how^d that the blind see, the

^a Matt. 11.2. ^b Zech. 9.9. ^c Jno. 1.46. ^d Isa. 35.5,7.

heard in the prison the works of Christ.” See ¶ 24 Harmony. It is here said, that he heard through his disciples.

19. It was natural that John hearing such a report of the dead raised, &c., should send from his prison to obtain a formal answer from Christ, for his disciples, in regard to his Messiahship. These wonders showed that Christ had entered on his public work. It was also common to make such formal inquiry. So a delegation had been sent to John, to know from him whether he was the Christ. And now John would send his own disciples that they might be directed to Jesus whom John heralded, and might get from him the evidence for themselves of his being the Christ whom John had proclaimed. It is not anywhere said that John had any doubts. His business was to point to Christ. And as his disciples came to him in his prison with the report of his wondrous works, some possibly unbelieving and questioning, he bade them *go and*

lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor^e the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended^f in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.^g

26 But what went ye out for to see? A prophet?^h Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is writ-

^e ch. 4.18. ^f Ja. 2.5. ^g Isa. 8.14,15. ^h Matt. 11.6. 13.57. ch. 2.34. Jno. 6.66. 1 Co. 1.21-28. ^g 2 Sa. 19.35. Est. 1.3,11. ^h ch. 1.76.

ask Christ for themselves, in his name, and so have their minds at rest.

21. Luke here relates the fact of our Lord having wrought miracles before them which explains fully the fourth verse of Matthew's narrative. ¶ *Infirmities*. Luke who was a physician distinguishes here between the *diseased* and the *possessed*—infirmities, plagues and evil spirits. See notes on Matt. ¶ *Gave sight*. Literally—he *graciously granted*, to see. The same word in v. 42 is rendered *he frankly forgave*.

22. *Preached*. Literally—the poor are evangelized. He would have John understand by this, that salvation had come to the people, with all its benefits, and that as a mark of the Gospel dispensation, the poor and blind and lame, were made glad. It was indeed glad tidings and good news to the distressed and destitute. From the days of John the Baptist, the kingdom suffereth violence, and the violent take it by force. Matt. 11:12.

23-29. See notes on Matt.

ten,^a Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified^b God, being baptized^c with the baptism of John.

30 But the Pharisees and lawyers¹ rejected the counsel of God² against themselves, being not baptized of him.

31 And the Lord said, Whereunto^e then shall I liken the men

^a Mal. 3.1. ch. 1.15-17. ^b Ps. 51.4. Ro. 3.4. ^c Matt. 3.5,6. ch. 3.12. 1 or, *frustrated*. ^d Acts 20.27. 2 or, *within themselves*. ^e Matt. 11.16, &c.

29, 30. Observe the different manner in which the Evangelists introduce our Lord's reproof. v. 31. Luke declares, what is implied in Matthew, that a class of his hearers found fault both with John and with our Lord. See notes on Matt. 11:16. This is not to be regarded as a continuation of our Lord's discourse, but a historical record of Luke, introducing the rebuke of v. 31, &c.

¶ *Justified God.* That is—they having heard Christ, pronounced this testimony right, having been baptized with John's baptism. They were John's disciples. The fact of their having submitted to his baptism before his imprisonment, led to their testimony in his favor, as to the truth of our Lord at this time. ¶ *But the Pharisees,*—who were not disciples of John, and had not received his baptism, rejected his preaching, which was repentance, and also, of course, rejected this testimony which so rebuked and condemned themselves.

32. In the market places of the East, you may often see a boy playing on a reed pipe, and other children dancing to it. We often saw, also, a funeral

of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came^f neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The^g Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But^h Wisdom is justified of all her children.

¶ 36 Andⁱ one of

^f Matt. 3.4. Mar. 1.6. ch. 1.15. ^g Jno. 2.2. 12.2. v. 36. ^h Pr. 8.32-36. 17.16. ⁱ Matt. 26.6, &c. Mar. 14.3, &c. Jno. 11., 2 &c.

train, where some were wailing and others responding in regular measure. These dissatisfied people, who could not be suited, were always complaining. Finding fault that their tastes and motions could not be responded to. Matthew here inserts the reflections of Jesus, and woes upon Chorazin and Bethsaida, concluding with the Gospel invitation, "Come unto me," &c.

‡ 46. WHILE AT MEAT WITH A PHARISEE, JESUS IS ANOINTED BY A WOMAN WHO HAD BEEN A SINNER.—*Capernaum.*

Matt.		Mark.		Luke.		John.
				[7, 36-50.]		

The narrative of this incident here, agrees well with the connexion. It cannot be the same as is related in Matt. 26:7. Most of the particulars are different. The ‡ 45 given by Matthew seems to belong before this, and rather fixes the place at Capernaum. This narrative is found in Luke only.

36. *One.* We find, from v. 40, that his name was Simon—not Simon the Leper. ¶ *Sat down.* Literally—reclined, as was the custom at table.

the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner,^a when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

a ch. 5.32. ver. 34. 1 Ti. 1.15.

37. *A sinner.* This case may be given here, in reference to their charge, v. 34. She was, in her own eyes, also, a great sinner, scarcely daring to hope; and so, unlike the Pharisees. There is no good reason to suppose that this was Mary Magdalene, though her name has passed into a bad association from this view of the text, and she has, hence, been made the picture of penitence in the Romish Church. She was of Magdala, as her name imports. Here, no name is given, that whoever reads of her may think the case their own. The terms here used imply that this was a public character—one well known as a sinner, “a woman of the town.” It appears she was known to Simon as such. v. 39. ¶ *When she knew.* She doubtless inquired, as the term intimates. She may have been reached by that inviting call in the previous §, (45). Matt. 11: 28. “Come unto me,” &c. That she *came* to him, is only told in her conduct. In the East, the meals are most commonly taken in an open court, or a room enclosed only on three sides, admitting free access. We took a meal at the house of the Consul at Tyre. It was in such an open area, and several natives dropped in without the least ceremony or restraint, to see us. ¶ *An alabaster box.* See Matt. 26: 7. A cruse or pot commonly used for ointment, with a long, narrow neck, and sealed at the top. See Fig. in Matt. p. 262, ch. 26: 6.

38. *At his feet.* According to the oriental custom, as he reclined on the left side, his feet were stretched out behind him on the couch or divan, at the table. The Jews were accustomed to embrace the feet of their Rabbis as a

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man,

mark of homage or affection. (So Mary Magdalene, Matt. 28: 9.) ¶ *With tears.* Literally, *the tears*, that is, which she shed in weeping. Her fullness of feeling flows out, not from the mouth, but from the eyes. ¶ *Ointment.* Alford says the ointment here has a peculiar interest, as being the offering by a penitent of that which had served her in her unhallowed work of sin! (So Stier and Bishop Hall.) Her tears showering upon the feet of the Lord, open for her the most suitable way to come nearer to her desire of anointing him. For there, now, she *must wipe* the feet, and having once *touched* them she *must kiss* them! She would soon have forgotten the anointing: but finally she comes to this—of course not venturing to anoint the *head*: and thinks at last, to pour out her sin-sick soul in weeping at the feet of the Saviour of sinners, thinking of none except of herself and of him, who, silently and without a disturbing look, accepted it all. How well this suits her. Therefore the Lord will not so quickly shorten the happy moments. This is, indeed, a spectacle of joy for angels. But the Pharisee sees with other eyes. See *Stier*.

39. The Jews believed that discerning of spirits was one of the marks of a true prophet and eminently of the Messiah, (from Is. 9: 3, 4.) See 1 Kings 14: 6. 2 Kings 1: 3 and 5: 26. It was by this means that Nathaniel and the woman of Samaria were led to believe in Christ. The Evangelists often speak of Christ as knowing the thoughts of his hearers. The Pharisee, therefore, reasoned in himself that our Lord could not discern spirits, and was not a true

if^a he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.^b

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred¹ pence, and the other fifty:

42 And when they had nothing^c to pay he frankly forgave them

^a Jno. 9.24. ^b ch. 15.2. ¹ See Matt, 18.28. ^c Ps. 49.7,8. Ro. 5.6.

prophet, or that he had no regard for holiness. The presumption was that he would not bear her touch, if he knew her sinful character; for to the Pharisee the touch of an unclean person was defilement.

40. *Answering*—to what had not been spoken, but only *thought* in his heart. He thus shows Simon that he could discern the thoughts, and could read his thoughts. This, perhaps, leads him to say "Master." ¶ *To say unto thee.* How our Lord would now tenderly bring home the truth.

41. This is to show the case of two persons so differently chargeable as to the amount of transgression. Simon and the woman were both debtors and bankrupt. Our Lord puts the case in gentlest terms to convict Simon of being *without forgiveness*, because *without love*.

42. *Nothing to pay.* To him who is penniless, a debt of fifty is as fatal as a debt of five hundred. There is total inability to pay. So are we all before God. Yet here the helplessness is supposed to be *felt* and confessed. ¶ *Frankly forgave.* Freely, graciously cancelled the debt. That is the only kind of forgiveness that would answer in such case of utter inability. Col. 2:13. Unless we can be saved without merit, we cannot be saved at all.

43. *Rightly judged.* And he had condemned himself as the one who loved

both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly^d judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but

^d Ps. 116.16-18. ¹ Co. 15.9. ² Co. 5.14. ¹ Ti. 1.13-16.

little or none. How tender is Christ's rebuke.

44. *Seest thou this woman?* How often a sight of some true hearted Christian puts the proudest scoffer to the blush! How confidently can we appeal to this power of religion in the life, as a triumphant answer to all objections and sneers of infidelity. Our blessed Lord points the self-sufficient Pharisee to this weeping woman, and makes her humble, unpretending, but odoriferous acts, testify for her, and for her religion. He sees the fruit as an evidence of the tree, and a proof, that so far from being a *great sinner*, she is a great believer—while the Pharisee is unforgiven. ¶ *Water for my feet.* This was a courtesy to guests at the East (Gen. 18: 4. Jud. 19: 21) and the Pharisees were fond of washing before meals. ¶ *No kiss.* This was the salutation of friendship. Gen. 22: 4. Exod. 18: 7. It is yet the common mode of saluting at the East. ¶ *My head.* Anointing the head with oil was common as a mark of honor to guests at festivals. Ps. 23: 5. 141: 5. If he had not been deficient in common courtesy, he had, at least, taken no pains for his guest. That she is so loving and thou so cold-hearted is founded in the difference of heart.

47. The object was now to show, not that any are forgiven on account of *their love*, as the meritorious ground, for

this woman, since the time I came in, hath not ceased to kiss my feet.

46 My^a head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same loveth little.*

^a Ps. 23.5.

then it would read also, "he who loveth little, to the same little is forgiven," or *little is forgiven, for he loveth little*: nor that the forgiven do actually love in proportion to the sins forgiven them—for all have not had the same deep sense of pardoned sin—but that a sense of forgiveness is a foundation-principle of love: so that here, even the faint, first hope of forgiveness took strong hold of the heart, and engaged the affections of this woman. How much more should it do so, after she should be assured of the pardon—after she should hear his very words to her, v. 48. The claim of personal *merit*, as with the Pharisee, would be utterly opposed to this feeling. "Repentance unto life is a saving grace, whereby a sinner *out of a true sense of his sin*, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience." Besides, the love is also a *proof* of the forgiveness, which is often pronounced in secret, before it is fully assured to us. The new life has begun, while as yet the emotions are faint, and the life exercises feeble. Thus in his view she was proving her pardoned state, before she had yet heard the very words of pardon from our Lord to herself. Her sins, which are many, are (already) forgiven—for she (as you saw by her actions) *loved much*. Therefore, to love much is the best confession. Anoint the Saviour now, anoint his feet—his poor members—that thus all who stand by, and understand, may see how much he

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who^b is this that forgiveth sins also?

50 And he said to the woman, ^c Thy faith hath saved thee; go in peace.

^b Matt. 9.23. Mar. 2.7. ^c Ha. 2.4. ^a Matt. 9.22. Mar. 5.34. 10.52. ch. 8.48. 13.42. Ep. 2.8.

must have forgiven thee. And others, who do not understand it, and turn against you, confess not to them, for *the only auricular confession* belongs to Christ alone—the one High Priest. He in whose view the sin forgiven him, is *little*—who has had slight sense of his sin, or who has such narrow, restricted views of the pardon as to *belittle* it—"loveth little." And the faintness of his love shows this defective character of the other exercises. If, therefore, the feeling of *merit* is mixed with the idea of the sinfulness or the forgiveness, the love must be cold and barren, indeed. Let such be shamed by this warm-hearted penitent, and go to have their *many sins* forgiven. Yet how tender are the words of our Lord, which ought to have won Simon. He says not "to whom nothing is forgiven, the same loveth none:" but this was the *meaning for him*.

48. Now our Lord *assures* the penitent sinner most directly and solemnly of her *forgiveness*. He does not say "Thy *many sins*," for his love can make the few or many clean. Now also he shows his authority to forgive sin, as Matt. 9: 2-6. He gives the regular simple blessing, "Go in peace."—The assurance here sensibly sealed to her was quite beyond the first forgiveness.

49. They seem to have seen evidences of his prerogative in this transaction beyond all that was in the words.

50. *Thy faith*. "By grace are ye saved, *through faith*." Her faith led her to Christ, and by this confidence she laid hold of him for salvation.

CHAPTER VIII.

¶ **A**ND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him:

2 And ^a certain women which

^a Matt. 27.55.

“Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.” Here the important secret is shown. Her love was not the ground of her forgiveness, but her faith had saved her. Christ saw the faith as the *inner principle* of which the love was the *outward* expression. “Thy hand of faith has given it to thee because it has received it from me.” Her faith saved her only as it laid hold of him who first had saved her by his grace. ¶ *Go in peace.* This points her to a life of new obedience. *She might almost have forgotten to go home.* He sends her forth to life’s duties. She should not always remain there at his feet. As though she had been healed as well as forgiven, he says, *Go forth—not only in peace*, but into it, as the end of the course, where thou shalt enter *into* peace. Faith not only clears thee of guilt but will destroy thy indwelling sins by its indwelling power. Observe the four steps in Christ’s revealing to this penitent believing sinner. 1. Silently he accepted her coming. Then 2. The light of his countenance he turned to her. Then 3. He spoke to her especially his assuring word. And 4. He sent her forth in the peace of faith (Rom. 5: 1) again into the world.

CHAPTER VIII.

§ 47. JESUS WITH THE TWELVE MAKES A SECOND CIRCUIT IN GALILEE.

Matt.	Mark.	Luke.	John.
		8. 1-3.	

1. *Afterward.* See “Synopsis of the Harmony,” in notes on Matthew. ¶ *Every city*, &c. Observe that this was a

had been healed of evil spirits and infirmities, Mary called Magdalene, out ^b of whom went seven devils,

3 And Joanna the wife of Chuza, Herod’s-steward, and Susanna, and many others, which ministered unto him ^c of their substance.

¶ 4 And when much

^b Mar. 16.9. ver. 30. ^c 2 Co. 8.9.

second circuit in Galilee. ¶ *Preaching.* Publishing. ¶ *Shewing.* Explaining. ¶ *The glad tidings*—that the kingdom was at hand according to prophecy, and that the Messiah’s reign had come.

2. *Certain women.* These are the women mentioned in ch. 23: 55, “which came with him from Galilee.” ¶ *Magdalene.* That is, of Magdala, on the sea of Galilee, between Tiberias and Gennesaret. We found there a small degraded remnant of a village, now called *Majdil*, which is probably the same. See Matt. 15: 39. ¶ *Seven devils.* There is a common impression through the Romish Church that this was the woman who was a sinner, (ch. 7: 36-50,) and so her name has been associated with loose and vile habits. It is plain that she was not the same, and though she was doubtless a penitent, she was not that one who wiped the feet of her Lord with her hair in Simon’s house: as the Romish pictures of Mary Magdalene suppose. See Mark 16: 9.

3. *Joanna.* She was with Mary at the sepulchre. ch. 24: 10. ¶ *Herod’s steward.* That is, his domestic overseer, who provided for the household. See Gen. 15: 2. In royal governments this is an officer of State. This Herod was Herod Antipas of Galilee, son of Herod the Great. ¶ *Ministered.* Served him with their goods, whatever they had, for his support. **OBSERVE.** (1) Christ’s work was extensive—every city. His preaching was particular—“preaching and showing” the gospel. (2) Signal mercies should make us cleave to Christ. Mary Magdalene is distinguished by the number of devils cast out of her. What should have been his gratitude who had a legion cast

people were gathered together, and were come to him out of every city, he spake by a parable:

5 A ^a sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden ^b down, and fowls of the air devoured it.

6 And some fell upon a rock: ^c and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns: ^d and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. ^e And when he had said these things, he cried, He that hath ears to hear, let him hear. ^f

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in

^a Matt. 13.3, &c. Mar. 4.3, &c. ^b Ps. 119.118. Matt. 5. 13. ^c Jer. 5.3. ^d Jer. 4.3. ^e Ge. 26.12. ^f Pr. 20.12. Jer. 13.15. 25.4.

out? ch. 8: 30. (4) Christian women may minister to Christ in most important service. (5) It is here mentioned that this follower of Christ, (Joanna) was a person of high rank. Calvin says it may also be intimated that her husband, like Herod, was of opposite feeling at first.

From § 47 we pass to § 54 in the Harmony—since part of chapters 11, 12 and 13, belong first in order of time.

§ 54. THE PARABLE OF THE SOWER.

Near Capernaum.

Matt. 13. 1-23. | Mark. 4. 1-25. | Luke. 8. 4-18. | John.

4. *Much people.* See § 52. ch. 12: 1. From the other Evangelists, we learn that this was spoken at the *sea-side*.

parables; that seeing ^g they might not see, and hearing they might not understand.

11 Now ^h the parable is this: The ⁱ seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil and taketh away ^k the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive ^l the word with joy; and these have no root, ^m which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with ⁿ cares and riches and pleasures of *this* life, and bring no fruit ^o to perfection.

15 But that on the good ground are they, which, in an honest and good heart, ^p having heard the word, keep *it*, and bring forth fruit with ^q patience.

^g Isa. 6.9. ^h Matt. 13.18. Matt. 13.18. Mar. 4.14, &c. ⁱ 1 Pe. 1.23. ^k Pr. 4.5. Isa. 65.11. Ja. 1.23, 24. ^l Ps. 106. 12, 13. Isa. 58.2. Ga. 3.1, 4. 4.15. ^m Pr. 12.3. Hos. 6.4. ⁿ 1 Ti. 6.9, 10. 2 Ti. 4.10. 1 Jno. 2.15-17. ^o Jno. 15.6. ^p Jer. 32.39. ^q He. 10.36. Ja. 1.4.

5. *Trodden down.* This is named in Luke alone, though it is natural, and belongs, doubtless, to the discourse.

6. *On the rock.* On the rocky soil.

10. *Might not see.* Mark has the explanatory form. "That seeing they may see and not perceive." ch. 4: 12.

14. The cares and pleasures of the world, though so opposite in their nature, agree in their effect, as choking or crushing the good seed. ¶ *Are choked.* Mark explains—"choke the word."

15. *The good ground.* This good soil is prepared for the seed only by God's power and grace. This makes "the good and honest heart," in which alone the seed finds nurture. ¶ *Patience.* With consistent persevering continu-

16 No ^a man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For ^b nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.

18 Take ^c heed therefore how ye hear: for ^d whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth ¹ to have.

¶ 19 Then ^e came to him *his* mother and his brethren,

^a Matt. 5.15. Mar. 4.21. ch. 11.33. ^b Ec. 12.14. Matt. 13.36. ch. 13.2. 1 Co. 4.5. ^c Ja. 1.21-25. ^d Matt. 13.12. 5.29. ch. 13.26. ¹ or, *thinketh that he hath.* ^e Matt. 1.46, &c. Mar. 3.32, &c.

ance through the course of a life spent in duties, and amidst discouragements and trials. Matt. 24: 13.

16. *When he hath lighted.* When a man has received the truth into a good and honest heart, it will show itself, since its nature is to *spread*, just as the nature of light is to *shine*. A man ordinarily gets not credit for any more piety than he possesses. No one believes that he has it somewhere hid away. He cannot keep it concealed, as he can keep money in a chest. It must *come abroad*. This is its very nature. Therefore, the kind of reception which the truth has had with any man, will surely appear. See also notes on Mark and Matthew.

18. *Seemeth to have.* This explains Mark's language, "*which he hath.*" For really he hath not, *to purpose*, and such an one who does not use his measure of truth, will so work against its proper nature that it will run into error. The salt will lose its savor, though yet it may seem to be salt. The other Evangelists here introduce the parable of the tares, and other parables of the kingdom.

and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

¶ 22 Now ^f it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a

^f Matt. 8.23, &c. Mar. 4.35, &c.

§ 50. THE TRUE DISCIPLES OF CHRIST HIS NEAREST RELATIONS.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 46-50.	3. 31-35.	8. 19-21.	

19. *For the press.* The other Evangelists speak of the multitude. Luke alone expressly states that his relatives could not get at him on account of the crowd.

21. *These which hear, &c.* How tenderly he here brings himself into fondest relationship with those whom he addresses. No earthly claims could have precedence to these. No ties could be nearer or dearer than the ties which bound him to every true disciple, whether prince or beggar. Many thought it so enviable to be his relative in the flesh. And just before, as he spake, a woman of the company cried out, "Blessed is the mother of such a son." See § 49. ch. 11: 27. And he foresaw that a corrupt and superstitious Church would at length worship his mother more than himself, as the Papal church now does. Hence he takes every opportunity to rebuke such a feeling, and to show the sad mistake. True christians, whoever

storm of wind on the lake: and they were filled *with water*, and were in jeopardy.

24 And they came to him, and ^a awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

¶ 26 And ^b they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried

^a Ps. 44.23. Isa. 51.9,10. ^b Matt. 8.28, &c. Mar. 5.1, &c.

they are, are Christ's family, and nearer to him than any earthly kin. Eph. 3: 15.

‡ 56. JESUS DIRECTS TO CROSS THE LAKE. THE TEMPEST STILLED, &c.
—*Lake of Galilee.*

Matt.	Mark.	Luke.	John.
8. 18-27.	4. 35-41.	8. 22-25.	
		9. 57-62.	

The case of the three who, as he was about to embark, applied to him on certain conditions, to follow him, is given by Luke in ch. 9: 57-62, though it belongs to this part of the narrative, in the order of time.

23. *Came down.* The word is expressive, as though the storm came rushing down from the clouds or the surrounding hills. ¶ *Were filled.* Rather—were filling.

out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment ^c me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep. ^d

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the devils out of

^c Isa. 27.1. Ja. 2.19. Re. 20.10. ^d Re. 20.3.

25. In Matthew this rebuke occurs first in the narrative, before the stilling of the storm. But Christ often first quiets the tempest for us, and then expostulates with us for our want of faith: and then indeed the reproof comes home with power. How it shames us when he then asks, "Where is your faith?" Then, we rather ask, Where is our unbelief?

‡ 57. THE TWO DEMONIACS OF GADARA.
—*S. E. Coast of Lake of Galilee.*

Matt.	Mark.	Luke.	John.
8. 28-34.	9. 1.	5. 1-21.	8. 26-40

27. *Out of the city.* Not that he came from the city, for he came out of the tombs. But he was a man of the city. ¶ *The tombs.* See notes on Mark 5: 2, and figure, Mark 16: 5.

29. *Kept bound.* The imperfect tense

the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, ^a and went and told *it* in the city and in the country.

35 Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right ^b mind : and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about, besought him ^c to depart from them, for they were taken with great fear. And he went up into the ship, and returned back again.

^a Acts 19.16,17. ^b Ps. 51.10. ^c Acts 16.39.

rather means, "It was attempted to bind him." ¶ *Was driven*, &c. The language strikingly agrees with that in reference to our Lord, (Matt. 4: 1) excepting this great difference, that our Lord was led by the Spirit into the wilderness, to be tempted of the devil, while this poor wretch was driven by the devil into the wilderness.

30. *Legion*. In the Roman army a legion included from three to five thousand ; but the term is taken to denote a great number.

41. *Into the deep*. *αβυσσος*—the abyss. This would mean the same as "Torment me not." v. 28. The term is generally used in the Scriptures for the abode of lost spirits, as in Rev. 20: 1-3—"bottomless pit."

33. *There was there*. Matthew has it—"a good way off." But Mark, "There was there nigh unto the moun-

38 Now the man out of whom the devils were departed, besought him that he might be with ^d him : but Jesus sent him away, saying :

39 Return to thine own house, ^e and shew how great things ^f God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him : for they were all waiting for him.

¶ 41 And, behold, there ^g came a man named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus' feet, and besought him that he would come into his house :

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

^d De. 10.20,21. Ps. 116.12,16. ^e 1 Ti. 5.8. ^f Ps. 126. 2,3. ^g Matt. 9.13,&c. Mar. 5.22,&c.

tains," showing that they were in that vicinity, where they could be seen in the distance.

39. He was bidden to go home and tell his friends. But he could not contain his report. He published it throughout the whole city, and Mark says, also in Decapolis—the whole region of the ten cities. Who that has met such a change, from being possessed with a fierce legion of devils, to have the indwelling of the Holy Ghost, could be silent. Our Lord did not forbid him to publish it—contrary to his custom. He allowed it, and wished him rather to tell among his friends how great things God had done for him, than that he should accompany him on his journeys. See notes on Matthew and Mark.

40. See Acts 24: 3. 15: 4. This is the proper waiting upon God in his or-

43 And a woman having an issue of blood twelve years, which had spent ^a all her living upon physicians, ^b neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and ^c immediately her issue of blood stanchèd.

45 And Jesus said, Who touchèd me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touchèd me?

46 And Jesus said, Somebody hath touchèd me: for I perceive that virtue ^d is gone out of me.

47 And when the woman saw that she was not hid, ^e she came trembling, ^f and falling down before him, she declared unto him, before all the people, for what cause she had touchèd him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace.

49 While ^g he yet spake, there cometh one from the ruler ^h of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not; ⁱ believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepeth. ^k

53 And they laughed him to ^l scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, ^m arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but he charged ⁿ them that they should tell no man what was done.

^a 2 Ch. 16.12. Isa. 55.2. ^b Job 13.4. ^c Matt. 8.3. 20. 34. ch. 13.13. ^d ch. 6.19. 1 Pe. 2.9. ^e Ps. 38.9. Hos. 5. 3. ^f Isa. 66.2. Hos. 13.1. Acts 16.29.

^g Matt. 9.23,&c. Mar. 5.35,&c. ^h ver. 42.43. ⁱ Jno. 11.25. Ro. 4.17. ^k Jno. 11.11,13. ^l Ps. 22.7. ch. 16.14. ^m ch. 7.14. Jno. 11.43. ⁿ Matt. 8.4. 9.30. Mar. 5.43.

dinances. They who have been with Jesus will so receive him, and wait till he come.

§ 59. THE RAISING OF JAIRUS' DAUGHTER. THE WOMAN WITH AN ISSUE OF BLOOD.—*Capernaum.*

Matt. 9.18-26. | Mark. 5.22-43. | Luke. 8.41-56. | John.

See full explanation in notes on Matthew and Mark.

44. *Came behind.* This was not only because of the crowd, but because she was unclean, and according to the Jewish law, had no right to touch any one. For the touch of an unclean person would make another ceremonially unclean. But this was not so

with our Lord. On the contrary, this touch of him, even of his garment, even of the fringe of his garment, was the means of her healing. ¶ *The border.* This border or fringe of the garment was the most sacred part, and this may have led her to touch it. It was also the most within her reach. Mark 5: 28 gives her motive. She had wrong views, perhaps, as regards the virtue of touching the garment, yet it was a working of her strong faith, and this our Lord saw. Many superstitiously handle the externals of religion, as though they had virtue in themselves. She plainly thought them of no virtue apart from him—

CHAPTER IX.

¶ **T**HEN^a he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take^b nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when you go out of that city shake^c off the very du^t from

^a Matt. 10.1, &c. Mar. 3.13, &c. 6.7, &c. ^b ch. 10.4, &c. 12.22. ^c Ne. 5.13. Acts 13.51. 18.6.

therefore he searched her out, and brought her faith and cure to light.

45. Many throng around Christ in his church and in the ordinances. He knows the few who really touch him by faith and get his healing grace.

48. *Made thee whole.* Not the faith, as an act or exercise, any more than the touch of the garment: but only as connecting her with Christ. One cannot be a new creature, and not know any thing about it. Mark 5:29.

CHAPTER IX.

¶ 62. A THIRD CIRCUIT IN GALILEE. THE TWELVE INSTRUCTED AND SENT FORTH. *Galilee.*

Matt.	Mark.	Luke.	John.
9. 35-38.	6. 6-13.	9. 1-6.	
10.1, 5-42.			

See notes on Matthew and Mark.

1. "Power and authority over all devils," shows their high commission in conflict with the kingdom of darkness, in all its forms and powers. ¶ *And to cure.* That is, power and authority to cure disease.

2. This is their commission—to preach the kingdom of Christ, and to do good

your feet, for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

¶ 7 Now^d Herod, the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead;

8 And of some, That Elias had appeared; and of others, That one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And^e he desired to see him.

¶ 10 And the apostles, when they were returned, told him all that they had done. And

^d Matt. 14.1, &c. Mar. 6.14, &c. ^e ch. 23.8.

to the distressed who were suffering under the ills of the fall.

6. This shows the extent and sufficiency of their work. They went into the towns healing everywhere, as they went. See Matt. 10:5, but not going among the Samaritans.

¶ 63. HEROD HOLDS JESUS TO BE JOHN THE BAPTIST, WHOM HE HAD JUST BEFORE BEHEADED.—*Galilee? Perea.*

Matt.	Mark.	Luke.	John.
14.1, 2, 6-12	6.14-16, 21-29	9.7-9	

See v. 6. ¶ *Said of some.* Matthew and Mark give this as the suspicion of Herod. And we can see how naturally such a hint from others would stir up darkest fears in his own guilty mind. "The wicked flee when no man pursueth." He had imprisoned John on account of his faithful preaching against his crimes. He pretended, says Josephus, that the assembling of such multitudes to hear John preach, was dangerous to his government. This is still the plea of tyrants for imprisoning the people of God.

8. *The old prophets.* Elijah was the last of this class.

he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew^a it, followed him: and he received^b them, and spake unto them of the kingdom^c of God, and healed them that had need^d of healing.

12 And^e when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert^f place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

^a Ro. 10.14,17. ^b Jno. 6.37. ^c Acts 28.34. ^d ch. 1.53. 5.31. He. 4.16. ^e Matt. 14.15,&c. Mar. 6.35,&c. Jno. 6.5,&c. ^f Ps. 78.19,20. Eze. 34.25. Hos. 13.5.

§ 64. THE TWELVE RETURN. JESUS RETIRES WITH THEM ACROSS THE LAKE. FIVE THOUSAND ARE FED.—*Capernaum and N. E. Coast?*

Matt. 14.13-17. Mark. 6.30-44. Luke. 9.10-17. John. 6.1-14.

10. *Bethsaida.* This would seem to be the Bethsaida at the N. E. corner of the Lake, as he is said to have crossed the Lake from Capernaum, which was on the W. side. We may suppose, however, that instead of crossing over to the E. side, or N. E. he may have crossed only a bay or cove, keeping on the same side of the Lake. This would seem more likely from Mark's account that the people seeing him, went on foot, or rather "by land;" keeping an eye on the vessel it would appear, all the while. Otherwise, the multitude must have crossed the Jordan, which, at this season of the year, was overflowed, and not easily forded. Besides, our Lord's conversation with Philip and Andrew, about the supply, would be accounted for by their belonging to

14 (For they were about five thousand men.) And he said to his disciples,^g Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all^h filled: and there was taken up of fragments that remained to them, twelve baskets.

¶ 18 Andⁱ it came to pass, as he was alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answering, said, John^k

^g 1 Co. 14.40. ^h Ps. 107.9. ⁱ Matt. 16.13,&c. Mar. 8.27,&c. ^k Matt. 14.2. ver. 7.8.

Bethsaida, and knowing about the provisions to be had there. OBSERVE. It was not to the town itself, but "to a desert place, belonging to the city called Bethsaida," that they came. So that when (Mark 6:45,) they took ship again to go to the other side, unto Bethsaida, it may mean to the town itself, on the W. coast, and not to one of the same name, actually across the entire Lake. It was "over the sea toward Capernaum," (John 6:17,) into the land of Gennesaret, (Mark 6:53,) and Tiberias is said to have been nigh to the place where the miracle of the loaves was wrought, and this would make the Bethsaida of the miracle on the W. side. Instead, then, of supposing two Bethsaidas, (which is not mentioned in the narrative,) may we not suppose that it is an arm or cove of the sea that is spoken of as being crossed—such as that which we find at Gennesaret? The contrary wind spoken of, would drive them out into the open sea. See notes on Matt. for the common view.

the Baptist; but some *say*, Elias; and others *say*, That one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter^a answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

¶ 22 Saying, The^b Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If^c any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For^d whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

^a Jno. 6.69. ^b Matt. 16.21. 17.22. ^c Matt. 10.38. 16.24. Mar. 8.34. ch. 14.27. Ro. 8.13. Col. 3.5. ^d Matt. 10.33. Mar. 8.33. 2 Ti. 2.12.

27 But^e I tell you of a truth, there be some standing here, which shall not^f taste of death, till they see the kingdom of God.

¶ 28 And^g it came to pass about an eight days after these¹ sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy^h with sleep: and when they were awake, they saw hisⁱ glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it^k is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing^l what he said.

^e Matt. 16.28. Mar. 9.1. ^f Jno. 8.59. He. 2.9. ^g Matt. 17.1, &c. Mar. 9.2, &c. ¹ or, *things*. ^h Da. 8.18. 10.9. ⁱ Jno. 1.14. ^k Ps. 27.4. 73.23. ^l Mar. 10.33.

PART V.

From his third Passover till his final departure from Galilee.

Time, six months.

Our Lord is next discoursing at Capernaum. Thence he goes to the region of Tyre and Sidon, where he heals the daughter of a Syrophenician woman. Then, passing through the region of Decapolis, he feeds four thousand near the Lake—see ¶ 65 to 73—till he comes to the district of Cesarea Philippi, now called Baniyas, a retired spot

amidst the bold scenery of Lebanon, looking out upon the plain of the Jordan.

18–21 and 22–27, ¶ 73 and 74. See full explanation in notes on Matthew and Mark.

¶ 75. THE TRANSFIGURATION, &c.—*Region of Cesarea Philippi.*

Matt.	Mark.	Luke.	John.
17. 1–13.	9. 2–13.	9. 28–36.	

28. *About an eight days.* That is, “after six days” with the parts of two days included—as from Monday to Monday. ¶ *To pray.* Luke here mentions this object of Christ, in going

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This ^a is my beloved Son: hear ^b him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days ^c any of those things which they had seen.

¶ 37 And ^d it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine ^e only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.^f

41 And Jesus answering said, O faithless ^g and perverse ^h genera-

^a Matt. 3.17. ² Pe. 1.17,18. ³ De. 18.15. Acts 3.22. ^c Ec. 3.7. ^d Matt. 17.14,&c. ^e Mar. 9.17,&c. ^f Zech. 12.10. ^g Acts 19.13-16. ^h Jno. 20.27. He. 4.2. ⁱ De.32.5. Ps. 78.8.

apart with them to the mountain. Our Lord thus gives us an example of social prayer, as also elsewhere of private prayer and public prayer. At special seasons in his history we find him praying: at his baptism—at the choosing of the twelve—and now, at his transfiguration.

36. *Told no man.* Matthew and Mark explain this silence by the command of Christ to this effect.

37-43, § 76. See notes on Matt. 17: 14-21, and Mark 9: 14-29.

43-45, § 77. See § 74, and notes on Matt. 17: 22-33, and Mark 9: 30-32.

45. *It was hid from them.* They did not understand the meaning as yet.

tion. how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming the devil threw him down, and tare *him*. And Jesus rebuked ⁱ the unclean spirit, and healed the child, and delivered him again to his father.

¶ 43 And they were all amazed ^k at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for ^l the Son of man shall be delivered into the hands of men.^m

45 But ⁿ they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

¶ 46 Then ^o there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whoso-

ⁱ Mar. 1.27. ^k Ps. 139.14. Zech. 8.6. ^l Matt. 17.22. ^m 2 Sa. 24.14. ⁿ Mar. 9.32. ch. 2.50. 18.34. ^o Matt. 18.1,&c. Mar. 9.34,&c.

But he would often repeat these predictions, so as to have their faith established by the events, when they would need all possible supports. Thus they were favored with evidence from miracle and prophecy. ¶ *They feared to ask him.* They who, on any account, neglect to confess their blindness, and to ask of the Great Teacher for light, may expect to have the truth hid from them. The god of this world blinds the minds of them who believe not, and this keeps the light of the Gospel from shining unto them. 2 Cor. 4: 4.

46-50, § 79. See fuller narratives in Matt. 18: 1-35, and Mark 9: 33-50, and notes.

ever^a shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for^b he that is least among you all, the same shall be great.

49 And John answered and said, Master, we^c saw one casting out devils in thy name: and we forbad him, because he followed not with us

50 And Jesus said unto him, Forbid *him* not: for^d he that is not against us, is for us.

¶ 51 And it came to pass, when the time was come

^a Matt. 10.40. Jno. 12.44, 13.20. ^b Matt. 23.11,12. ch. 14.11. ^c Nu. 11.27-29. ^d Matt. 12.30. ch. 16.13.

§ 81. JESUS GOES UP TO THE FEAST OF TABERNACLES, &c. HIS FINAL DEPARTURE FROM GALILEE.

Matt.	Mark.	Luke.	John.
		9. 51-56.	7. 2-10.

51. *Received up*—or ascend to heaven. See Mark 16: 19. ¶ *Steadfastly*. This shows his firm purpose, with foreknowledge of all that should come upon him. It was his last journey to Jerusalem. He set out to suffer and die. He undertook our redemption with this in view. And this alone explains the willingness with which he met all that was on his way to the cross.

52. *Samaritans*. This route was usually avoided by travelers to the feast, on account of the religious hostility of the Samaritans toward the worship at Jerusalem. And hence our Lord sent friendly messengers before him, to bespeak him a kind reception. Perhaps James and John, who had just now (v. 49-50) shown their intolerant spirit, and been corrected, were sent. He would lead the disciples through a further training and restraining of such a spirit of persecution for religion's sake.

53. *Because, &c.* This was about the time of the feast of Tabernacles. And his being on the way to Jerusalem at this time, showed that he thought that

that he should be received ^e up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans,^f to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John, saw *this*, they said, Wilt thou that we command fire to come down from heaven, and consume them, even as Elias ^g did?

^e Mar. 16.19. Acts 1.2. ^f Jno. 4.4. ^g 2 Ki. 1.10,12.

to be the place to worship: whereas they contended that their temple at Gerizim was the place—and perhaps they were hoping that he would pronounce in favor of their claim. When the Samaritans treated him kindly, they were coming from Judea, and it was not the season of any festival. John 4: 1-42. We see that sinners can blindly reject Christ, even on his way to suffer for them upon the cross!

54. *Command fire*. See 2 Kings 7: 10-12. This would be their way of rebuking his enemies and theirs. How intolerant are we toward our fellow sinners. These would call down lightning from the skies to visit swift destruction. ¶ *Even as Elias did*. They had yet in mind this great prophet, as he so lately appeared on the Mount of Transfiguration. v. 30-33. This sight may have animated them to an emulation of his conduct. He had, also, in this very Samaria, punished with fire from heaven such a despising of God through him. They mean to be as true in their discipleship as Elias was. But, alas, they are more ready to imitate the prophet in these fiery, vindictive acts than in any other features. They do not ask Christ to command the fire, but “wilt thou that we?” *They*

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For ^a the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ 57 And ^b it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

^a Jno. 3.17. 12.47. ^b Matt. 8.19, &c.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer ^c me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

^c 1 Ki. 19.20.

would do it, and only want his permission, not doubting that the fire would come at their word, or under cover of his consent. Strange mixing of faith and pride. It is, after all, more perhaps their own rejection than that of Christ, that they so much feel, and yet they might argue that this would be in the spirit of Christ's direction in v. 5—"shake off the very dust of your feet."

55, 56. *He rebuked them.* It was an unwarrantable application of the Scripture, at which Christ was more offended than at the Samaritans. "As Elias did," they say. Elias then, and you now—what a difference! Do you enter so little into the spirit of your Master? Know ye not that it is another than the Old Testament prophet-spirit which you should have, viz. that of disciples, children, heirs. Is not the spirit of the servant different from that of sons; (Rom. 8: 15) which should show the father's love, as it was first shown in the meek, suffering Son of Man. Ye know not of which spirit ye are. Know ye not for what purpose I have come? It is not "to destroy men's lives, but to save them." The Son of Man will let the man live, in order to give him life. So shall Samaria be spared for the future salvation which here the Lord predicts; and this same John must, in his time, with apostolic power, implore *baptism of the Holy Ghost and of fire*, upon these Samaritans. See Acts 9: 14-15. How different their temper already, in

Acts 4: 29. Religious persecution is contrary to the Gospel.

‡ 56½. INCIDENTS IN CROSSING THE LAKE OF GALILEE.—See ‡ 56 v. 57-62.

These cases are put together here by the direction of the Spirit according to the particular aim of this narrative. Matthew has them in almost the same words, but at another point, according to the order of the history. See notes.

57. *Whithersoever.* Expecting to follow Christ to some earthly home.

59. *To go and bury.* "Let me go and attend to an aged father till he dies." *Henry.* Under the law *priests* might not come near a corpse nor meddle even with the burial of a parent. It is suggested that this may have been a son of Zebedee, as the father is not afterwards spoken of.

60. Many put natural relations first, or make a righteousness of these—of being good children, or husbands or neighbors. It is dead burying their dead—and blind leading the blind and falling together into the ditch. All your best duties are powerless for salvation without Christ. To follow Christ is the law. This interferes with no real duty, but is the highest rule for each. Christ can be followed in burying a parent, and in doing any duty or civility of life. Only Christ must be first, nothing else can be put before him. This is the work of God—to be-

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

¶ **A**FTER^a these things the Lord appointed other seventy also,

^a Matt. 10.1, &c. Mar. 6.7, &c.

lieve on him. To us, to live, is to be CHRIST!

62. Observe the different treatment which our Lord uses in these different cases. 1. The man who will follow, but his resolution gives out—this one he frightens off. 2. The one whom he will call, and who is ready, but who in the deciding moment is yet hesitating—him he will draw and urge. 3. The third who stands more undecided, and quite between the two courses, He will test by a general principle, which may lead him to his own decision. ¶ *No man.* The language refers doubtless to the call of Elisha. 1 Kings 19: 19. When Elijah cast his mantle on him, he left the oxen and ran after him, asking permission to bid his father and mother farewell. But Elijah bade him return to his work for he had done nothing to him to call him away as yet. He went back and killed a yoke of the oxen (like Matthew) for his fellow ploughmen, and went about his ministerial work. This showed his perseverance in seeking the prophetic office and obeying the call, even without going back to his father's house to bid farewell. So must it be with those called to this royal priesthood of Christ's people and especially to the sacred office. Immediately they must not confer with flesh and blood, but obey the call. The looking back as illustrated in these cases is either, 1. On account of the *hardships* of the service—or 2. The conflicting of other *duties*

and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, ^b The harvest truly *is* great, but the ^c labourers *are* few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry^d neither purse, nor scrip,

^b Matt. 9.37. Jno. 4.35. ^c 1 Cor. 3.9. 1 Ti. 5.17. ^d ch. 9.3, &c.

that are put first—or 3. The force of other *attachments*.

CHAPTER X.

§ 80. THE SEVENTY INSTRUCTED AND SENT OUT.—*Capernaum.*

Matt.	Mark.	Luke.	John.
		10. 1-16.	

Only Luke narrates this sending out of the seventy, which is consistent with his idea of universality in the Gospel call. See Introduction.

1. *After these things.* This was after our Lord's third Passover and in the year of his ministry following the appointment of the twelve. See Harmony. ¶ *Appointed.* The word means *publicly appointed*. ¶ *Other seventy.* That is seventy others, besides the twelve apostles. These were not apostles, nor have the apostles any successors as such. Those were to be with him. These were to go before him. It was for a temporary purpose. As the number twelve had a reference probably to the number of the patriarchs, intimating his provision for his Israel, so this number may have referred to the seventy Elders chosen by Moses to aid him in the government of the people. Numb. 11: 16, 25. So the council of the Sanhedrim consisted of seventy. ¶ *Two and two.* These were sent in pairs for mutual aid—fraternal counsel and prayer. "Where two of you shall agree," &c.

2. See Matt. 9: 37, 38. This saying was doubtless uttered by our Lord

nor shoes: and ^a salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son ^b of peace be there, your peace shall rest ^c upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things

^a Ge. 24.33,56. 2 Ki. 4.29. Pr. 4.26. ^b Isa. 9.6. 2 Th. 3.16. ^c Ja. 3.18.

on divers occasions. ¶ *Send forth.* The term conveys the idea of urgency. *Observe.* The harvest here alluded to, is the multitude destitute of the gospel and ready to receive it. See Matt. 9: 36. It is the Lord's harvest—the ingathering of souls belongs to the Lord—though men are laborers in the field doing his work. These also he sends forth—prepares them and urges

as they give: for ^d the labourer is worthy of his hire. Go not from house ^e to house.

8 And into whatsoever city ye enter, and they receive you, eat ^f such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

^d 1 Cor. 9.4-14. 1 Ti. 5.18. ^e 1 Ti. 5.13. ^f 1 Cor. 10. 27. ^g Matt. 3.2.

them forward. For this supply we are to pray.

3, 4. See Matt. 10: 9, 10, 16. ¶ *Shoes.* These were sandals—soles fastened to the bottom of the feet with thongs passing over the foot and ankle. ¶ *Salute no man.* Very much the same instruction was given to the Seventy as to the Twelve. But as the time allowed to these was short, they were not to waste



it, even in giving the ordinary formal salutations of the East when they should meet travelers. The greeting, gesturing, repeating of forms, and prostrating before superiors, would often occupy much precious time. And to pass on, would show that they were on urgent business of a sacred kind, which, by the Jewish law, excused them from civil obligations.

5. See Matt. 10: 11-15.

6. *The son of peace.* Matthew, in his charge to the twelve apostles, reads "worthy." Here it plainly means the

proper character and disposition to be a recipient of the blessing, one who would receive the benediction as *peace*. The worthiness required by the gospel is that the tidings come to us as *glad* tidings, and the news as *good news*.

7. *Go not from house to house.* They were to stay in the same house if well received, that they might be easy of access, and so could be more efficient. See Matt. 10: 11. Besides he would not have them leave the houses of the poor for those of the rich, but be content.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even ^a the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe ^b unto thee, Chorazin! woe unto thee, Bethsaida! for ^c if the mighty works had been done

^a ch. 9.5. ^b Matt. 11.21,&c. ^c Eze. 3.6.

9. See Matt. 10: 8. ¶ *The kingdom.* See Matt. 10: 7. "This was the general text on which they were to preach all their sermons." *A. Clarke.* The gospel brings mercies to the body as well as to the soul. It elevates and dignifies the man, soothes his sorrows, and often cures his maladies by its remedial effect upon the mind, even when, as now, there are no miraculous powers of healing with the ministry.

10. We are to testify publicly against the rejecters of Christ.

11. *Notwithstanding.* The gospel message is still to be repeated to stubborn rejecters, as being for their condemnation. For "This is the condemnation," &c. John 3: 19. Our responsibilities are strictly proportioned to our privileges. This is the case with individuals not less than with cities and churches. ¶ *Is come.* Whether men will or not, this is the solemn fact for which they must give account, that the gospel with all its opportunities, promises, and threatenings, is come directly to their doors.

12, 13. This passage shows that they who reject the gospel or the messengers of Christ, commit the highest crime. They must suffer eternal punishment, for it shall be worse with them than with Sodom and Gomorrah. And

in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which ^d art exalted to heaven, shalt be thrust ^e down to hell.

16 He ^f that heareth you, heareth me; and he ^g that despiseth you, despiseth me; and ^h he that despiseth me, despiseth him that sent me.

¶ 17 And the sev-

^d Isa. 14.13-15. Jer. 51.53. Am. 9.2,3. ^e Eze. 26.20. 31.18. ^f Jno. 13.20. ^g Acts 5.4. ^h Jno. 5.23.

in Jude (v. 7,) we are told that they are set forth an example, suffering the vengeance of eternal fire. Those cities were destroyed 1900 years before that time, and now nearly 4000 years ago. But these would be more guilty, rejecting Christ's messengers, and himself also, in the face of clearest evidences, prophecy, miracles, mercies, (v. 9,) and the self-evidencing power of gospel truth. These facilities were so great, it could reasonably be alleged that the most wicked cities of ancient time would have repented. ¶ *A great while ago.* Long before this—much sooner than now.

13. Chorazin and Bethsaida are here contrasted with Tyre and Sidon, heathen cities, which had been overthrown. Chorazin and Bethsaida have experienced this woe. They are not to be found, neither any trace of their site, nor of their name. The site of Capernaum is also in great doubt, and if it be that near Gennesaret, known as Khan Minyeh, as Dr. Robinson supposes, there is nothing to mark it but the ruin of a caravansery.

§ 89. THE SEVENTY RETURN.—*Jerusalem.*

Matt.	Mark.	Luke.	John.
		10. 17-24.	

17. *Returned.* That is, in a short

enty returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan ^a as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents ^b and scorpions,

^a Re. 12.8,9. ^b Mar. 16.18. Acts 28.5.

time, and probably at, or about the period of his reaching Jerusalem; though it may have been even sooner. ¶ *With joy.* At their success according to the Master's commission, and especially at their triumphs over the powers of darkness. Yet, they confessed that it was only through Christ's name they could do such a work.

18. *I beheld*, &c. Long ere this have I seen in spirit, the power of evil as a thing overthrown. *Olshausen.* John 12: 31. Rev. 12: 7. While the disciples report as though they had made a discovery and elated with their wonderful success, our blessed Lord declares that this was nothing unexpected but fore-known to him and pre-arranged from eternity, as well as provided for in their commission. He thus gives them to understand that this conflict with Satan is the substance of his work and belongs to an eternal plan, which is gradually carrying out, to the glorious result. ¶ *As lightning.* See Zech. 9: 14. This expresses not only the suddenness of his fall, long since, but the fact that he was an angel of light! ¶ *From heaven.* From exalted power and privilege. v. 15. And their success over evil spirits was a fruit of Christ's manifestation and an evidence of his great victory which had virtually wrought the entire downfall of Satan. OBSERVE, Satan is a real and personal being, the Prince of Evil spirits.

19. *Behold.* Here they are promised the utmost exemption from personal injury; and they are to notice how all the wonder-working power which they have is his gift. *I give*, &c. ¶ *Serpents*, &c. These are the well known em-

blems of Satan's power and part of the curse in the animal creation. Satan is called the Old Serpent, as he first acted in the form of a serpent. They should have providential protection amidst perils such as Paul's, (Acts 28: 5, 6,) and they were to be defended from all forms of Satan's power. See Ps. 91: 3. This corresponds with the promises given at the Ascension, for the special necessity in Christ's absence and in their labors for establishing the Gospel kingdom. See Mark 16: 18 notes. Job. 2: 7. Matt. 13: 39. Rom. 16: 20.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written ^c in heaven.

^c Ex. 32.32. Ps. 69.28. Isa. 4.3. Da. 12.1. Ph. 4.3. He. 12.23. Re. 13.8. 20.12. 21.27.

blems of Satan's power and part of the curse in the animal creation. Satan is called the Old Serpent, as he first acted in the form of a serpent. They should have providential protection amidst perils such as Paul's, (Acts 28: 5, 6,) and they were to be defended from all forms of Satan's power. See Ps. 91: 3. This corresponds with the promises given at the Ascension, for the special necessity in Christ's absence and in their labors for establishing the Gospel kingdom. See Mark 16: 18 notes. Job. 2: 7. Matt. 13: 39. Rom. 16: 20.

20. *Notwithstanding.* Here he cautions them that having such distinguished powers they should not make these their chief rejoicing. They would be tempted so to do. Spiritual pride is to be guarded against. We are not to boast of our gifts and graces. "The christian's heart may cleave to the duties of this earthly sphere and to their successful results which have too much value in his eyes—so that he may not joyously obey the summons of redemption from the sufferings of earth." *Neander.* ¶ *But rather.* This is the proper ground of joy that we have salvation through Christ and are heirs of heaven. This we may rejoice in without miraculous gifts. And this is ground of permanent rejoicing to every child of God. This should make death welcome. ¶ *Names are written.* See Est. 6: 1, 2. Mal. 3: 16. Exod. 32: 32. Ps. 69: 28. 139: 16. He had warned them that many who had cast out devils should be rejected in the final day. ¶ *In heaven.* It was the ancient custom that citizens in any common-

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All ¹ things ^a are delivered to me of my Father: and no ^b man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his*

1 Many ancient copies add, *And turning to his disciples, he said.* a Matt. 28.18. Jno. 3.35. b Jno. 6.44,46.

wealth should be enrolled in a book, and when any were admitted to the rights of citizenship their names were registered on this list. They were to rejoice that they were enrolled as citizens of heaven. "Our conversation (citizenship) is in heaven." Heb. 12: 23. "The Lamb's Book of Life" is this, (Rev. 3: 5,) though some suppose it to allude to the genealogical tables of the Jewish priests—"The Book of Lives." Ezra 2: 62. Neh. 7: 64. "The inscribing is conceived of as the act of God, so that the election of grace by which the saints are chosen and which they have to make sure is hereby denoted." *Olshausen*. The sense here is, that an oversight of God's pre-ordaining agency in the work of men's salvation, inspires a self-sufficiency and boasting—that such views encourage irreverence in feeling, and language, as we find, and destroy the christian spirit of dependence. The doctrines of predestination and personal election are presented here by our Lord, to strike at the root of spiritual pride and boasting. The fact of God's electing and eternal love greatly comforts the believer, and cannot harm or hinder the unbeliever. For where no confidence is reposed, none can be violated—and as it bears only against the indifferent, so the moment one is con-

disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that ^c many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

¶ 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what ^d shall I do to inherit ^e eternal life?

26 He said unto him, What is written in the law? how readest thou?

c 1 Pe. 1.10. d Acts 16.30,31. e Ga. 3.18.

cerned for his soul's salvation he is met by the encouragement that this is of God, and the indication is, *so far*, of God's having chosen him to salvation.

21-22. See notes Matt. 11: 25-27, where the words occur in a different connexion. They may have been uttered on various occasions by our Lord.

23, 24. See notes Matt. 13: 16, 17.

PART VI.

The Festival of Tabernacles, &c. until our Lord's arrival at Bethany before his fourth Passover.

Time, six months, less one week.

§ 86. A LAWYER INSTRUCTED, &c.—*Near Jerusalem.*

Matt.	Mark.	Luke.	John.
		10. 25-37.	

25-37. An incident very similar is related, Matt. 19: 16, see notes. It cannot be the same with this, as Luke has given that also, ch. 18: 18. ¶ *Lawyer*. One who interpreted and taught the law of Moses, called also a *scribe*. ¶ *Eternal life*. This was the great topic of inquiry and would naturally call out his views. The doctrine of the lawyer was that salvation came by the law. Rom. 3.

27 And he answering said, Thou^a shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind : and thy^b neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and^c thou shalt live.

29 But he, willing to justify^d

^a De. 6.5. ^b Le. 19.18. ^c Le. 18.5. Ne. 9.29. Eze. 20.11,21. Ro. 10.5. Ga. 3.12. ^d Job 32.2. ch. 16.15. Ro. 4.2. Ga. 3.11. Ja. 2.24.

26. Here Christ refers him to the very law which he professed to expound.

27. This reply refers to Deut. 6:5. Levit. 19:18, which were repeated every day (morning and evening,) in the synagogue, as containing a summary of the whole law. The former part was also written on their phylacteries.

28. This was correct. But our Lord now urges the man to carry it out in practice. This attempt, if he would make it, would expose his inward and radical defect. So Ps. 15. Here he would find his need of the gospel of grace to keep the commandments—and of Christ's righteousness to atone for sin—and of Christ's perfect obedience as the ground of justification. So Gal. 3:24. "The law was our schoolmaster to bring us unto Christ." On this subject see notes on Matt. 22:37-40.

29. *Willing to justify himself.* The lawyer resorted to an evasion. He granted that the law was binding, but he found refuge in the application of it. He admitted the precept but questioned in regard to the practice. So men creep out of duty by urging always some objection against the case in hand, and just where the law applies, and calls for the practice, they question the application. "But, who is my neighbor?" And so, also, he asks not about the love of God, but about the inferior matter, making the first and great commandment of small account. We find that many who wish to evade the whole law, talk only of the second table, and leave out the first.

30. *And Jesus answering.* Our Lord

himself, said unto Jesus, And who is my^e neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and

^e Matt. 5.43,44.

here shows the true principle of love. The Jew regarded no man as a neighbor, unless he were a Jew. Christ now, instead of specifying the objects of love, points out the true spirit of it, which will find its objects and apply to all cases at hand. He takes him to learn his duty from a heretic—as the Samaritan was considered—whom a Jew would not call a neighbor, yet, who was a pattern of love where Jewish priest and Levite turned aside. ¶ *To Jericho.* This was about twenty miles E. of Jerusalem, and was one of the cities where the priests and Levites resided. This road was rocky and gloomy, and infested with robbers, and Jerome says it was called the *bloody way*. Josephus says that Herod the great dismissed 40,000 workmen from the temple buildings, most of whom became highwaymen. On this dreary and waste road, among ravines and rocks, we could see the shocking cruelty of leaving a man to lie, wounded, stripped and exhausted. Our only shelter at noon was "the shadow of a great rock," where not a tree was to be seen. ¶ *Thieves.* Rather robbers, who not only stripped travelers of their money and goods and clothing, but often took their lives.

31. *By chance.* The Greek reads—by a happening together—a coincidence. This expresses it—it so came to pass. There is no such thing as *chance*. It was so ordered in God's providence. The meaning is, that it so occurred, without previous design of the persons. ¶ *A certain priest.* This was one of the chief religious men of the nation. This

when he saw him, he passed by^a on the other side.

32 And likewise a Levite, when he was at the place, came and looked^b on him, and passed by on the other side.

33 But a certain Samaritan,^c as he journeyed, came where he was : and when he saw him, he had compassion^d on him.

34 And went to him, and bound^e up his wounds, pouring in oil and wine, and set him on his own

^a Ps. 38.11. ^b Ps. 109.25. Pr. 27.10. ^c Jno. 4.9.
^d Ex. 2.6. ^e Ps. 147.3. Isa. 1.6.

fact gave great force to the narrative. It is said that at Jericho, in our Saviour's time, there were 12,000 priests residing, who served at Jerusalem, and traveled this road. ¶ *Passed by.* He really avoided him—turned out across the road to shun this object of charity. This conduct was plainly against all the spirit of love.

32. *A Levite.* This was a class who served at the temple, assisting the priests in the sacrifices and other services. They belonged to the tribe of Levi, which was set apart to religion. Numb. 8 : 5-22. This case further shows the point of our Lord's discourse. These men of the law were poor examples of keeping the law. Sir Frederick Henniker, was here attacked in 1820, and describes his case as similar to this—robbed, stripped and wounded.

33. *But a certain Samaritan.* One that a Jew would not allow to be his neighbor, was more loving than either Priest or Levite.

34. *Oil and wine.* See Is. 1 : 6. This was a well known method of cure in the East. Greek and Latin physicians commended it. The use of oil poured hot into wounds, prevailed formerly in the European armies, and thereby a majority of those wounded by gunshots died. ¶ *His own beast.* That is, the Samaritan's. This was the greatest magnanimity, and so much more than common kindness required. Real love does not ask *how little*, but *how*

beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two¹ pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again I will repay^f thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed

¹ See Matt. 20.2. ^f Pr. 19.17. ch. 14.14.

much it may do. ¶ *An inn.* The *πανδοχειον*, is the Caravansery or enclosure for travelers along the road, with more or less accommodations. It means properly a place where all are received.

35. *Two pence.* This was the price of two days' labor. How complete was this love, providing even for the future. From this narrative has been derived the tenet and name of *Supererogation* : that here the Samaritan did more than his duty. The phrase "What thou shalt expend more," is rendered in the Latin *supererogaveris*, and this voluntary, extra bounty obtained this name of *Supererogation*. But no man can ever do more than his duty in the sight of God. "When we have done all, we are unprofitable servants. We have done that which was our duty to do."

36. Christ has shown the true love *in exercise*—has given a pattern of it among men, while he himself in his amazing love, is the only perfect pattern. Christ now answers the lawyer's inquiry by asking the same question back, for only now could the inquirer be prepared to judge.

37. *Likewise.* The great teacher had led the inquirer to admit the reality of love in this instance, and now he presses upon him to act according to his admission. Our love must be *universal*, for "our neighbor" is our fellow creature in need. And it must be complete, not partial, to the extent of our ability and of the actual necessity.

mercy^a on him. Then said Jesus unto him, Go, and do thou likewise.

¶ 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha,^b received him into her house.

39 And she had a sister called Mary, which also sat^c at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to

^a Pr. 14.21. Hos. 6.6. Mi. 6.8. Matt. 23.23. ^b Jno. 11. 11. 12.2,3. ^c ch. 8.35. Acts 22.3.

This parable has been construed as a representation of Christ's redeeming love, as it can well be. But in reality, every act of Christian love represents Christ on the earth.

287. JESUS IN THE HOUSE OF MARTHA AND MARY.—*Bethany.*

Matt.	Mark.	Luke.	John.
		10. 38-42.	

38. *Village.* Bethany. This was near Jerusalem, on the E. slope of the Mt. of Olives, and Christ often visited this family, which he loved. See John 11: 1. The house is spoken of as Martha's, and her reception of Christ is noted here, as it was hospitable and cordial. She was doubtless the elder sister, and the care of the house devolved mainly upon her.

39. *Mary sat, &c.* Pupils sat at the feet of their teachers. The teacher's seat was elevated, and this phrase came to denote discipleship, as Paul's with Gamaliel. Mary clave to Christ and attentively waited on his instructions. This was her characteristic.

40. Martha's character was different. ¶ *Cumbered.* Troubled about the much to be done, and that she had to do, in providing for our Saviour's visit. ¶ *Dost thou not care?* She went with all her anxieties to her Lord. This was well. Yet she showed the fretfulness of temper which our Lord aimed at in his reply. Well were it if the domestic cares with which so many

him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing^d is needful: and Mary hath chosen that good part, which shall not be taken away from her.

^d Mar. 4.19. ch. 21.34. 1 Cor. 7.32,35.

are overburdened, to the neglect of their devotions, were like Martha's, in providing for their Lord. Some think that it is only at their stated devotions that Christ can be served and enjoyed. But household duties are necessary, and we should commune with Christ in our most common employments. We should also have our special seasons of devotion. We have Mary's privilege wherever we are. Martha forgot that the service of Christ must bring its own happiness and reward. There is a time for everything, if only we seek to do everything for Christ.

41. Our Lord would here put Martha right as to Mary, and as to herself. Mary is not idle while she is sitting at Christ's feet. Religion is based on communion with Christ, instruction and meditation. Mary is doing well. Martha is overmuch troubled about various matters, not having sufficiently the single eye.

42. *But one thing.* If we have this one aim, this simplicity and singleness of purpose, our most perplexing duties will be smoothed to our hand. It is from having many things instead of the one thing, to occupy us, that we become distracted and bewildered. In this light, Mary was doing well at Christ's feet, and Martha could have done well also in her household service. But the moment she became jealous of Mary, as enjoying more of Christ, or as doing less for him, or gave

CHAPTER XI.

¶ **A**ND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our^a Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy

^a Matt. 6.9, &c.

undue importance to the various attentions to his person, that moment she needed this correction, and Mary this vindication from her Lord.

CHAPTER XI.

§ 88. THE DISCIPLES AGAIN TAUGHT HOW TO PRAY.—*Near Jerusalem.*

Matt.	Mark.	Luke.	John.
		11. 1-13.	

Our Lord had already given them, before the multitude, (§ 41, Matt. 6:9,) that outline and directory of prayer, called "The Lord's Prayer." Here a disciple asks him for special teaching on the subject, such as John gave to his disciples. And he repeats part of the same general formula, with some verbal variations, sufficient to show that it is the substance and not the words, that he prescribes here—the spirit and not the form that he here directs. He rather enforces the great duty of prayer *according to our actual wants*, and shows himself the hearer of prayer.

1. *When he ceased.* This seems to intimate that it was something in his praying which led to this request. Our Lord is a pattern of prayer, of secret prayer, of social prayer, and of public prayer. In the ordinances, ch. 3:21. In temptation, 5:16. ¶ *Teach us to pray.* We must be taught of God by his Spirit, before we can truly pray. And true prayer must come from the heart. Christ teaches us to pray by his word and Spirit, by his own example, and by his providence. In how

will be done, as in heaven, so in earth.

3 Give us¹ day by day our daily bread:

4 And forgive us our sins; for^b we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight,

¹ or, for the day. ^b Mar. 11.25,26.

many an affliction and bereavement he teaches us to pray.

2-4. See Matt. 6:9-13.

4. *For we also forgive.* This is not so expressed as making a claim for forgiveness, but as complying with that gospel law of love, to which Christ would bind us. It means the same as in Matthew, that we shall feel restricted in our petition, to the measure of our own forgiving spirit, and so shall be pledged and drawn to a standard of practical forgiveness, such as we ask for ourselves. Unless we forgive, we cannot be forgiven. Christ makes us, in every prayer for pardon, solemnly to declare that we do forgive all those who have injured us. The difference in the language here, from that in Matthew, though the substance is the same, shows that our Lord did not intend this to be used merely as a form, and always to be repeated in so many words. It is meant to be a *guide* to prayer.

5. Here an encouragement is given to persevere in prayer. He shows that success is had by this means, even with unprincipled men. ¶ *At midnight.* At a most inconvenient time, most unlikely for getting help. On account of the intense heat of the weather at the East, many travel by night in the summer.

6. This was prayer *for another*. Our Lord teaches us to pray for the world in wickedness, for our friends and for our enemies. We are not fully taught to pray, till we can intercede for oth-

and say unto him, Friend, lend me three loaves;

6 For a friend of mine¹ in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity^a he will rise and give him as many as he needeth.

1 or, out of his way. a ch. 18.1-8.

ers. There is every reason for seeking God's grace on behalf of our unconverted friends. We have no power to save them in their extremity, and we must go to God on their behalf.

7. This conduct of an ungenerous man is only to show how much better our success must be with God. In both the parables the same great truth is illustrated. "If *selfish* man can be won by importunate prayer to *give*, and *unjust* man to *do right*, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice."—*Trench.* Par. p. 291. If perseverance will prevail over such objections, how much more with God! We are not to pray as though we were to overcome a reluctance with God, but rather to lay hold of his willingness. Besides, this is the way in which God's delay sometimes appears to us. But really when he delays, he does not deny to us his gifts, but commends them the more. ¶ *My children.* Literally, *with me are abed.* This expresses the unreasonableness of this man's application. All had gone to rest for the night, and no one was up to attend to him.

8. *His importunity.* This term means *shamelessness.* This strong term expresses the boldness and urgency which amounted almost to rudeness, and would take no denial. So said Jacob: "I will not let thee go except thou

9 And I say unto you, Ask,^b and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer² him a scorpion?

b Matt. 7.7. 21.22. Jno. 15.7. Ja. 1.6. 1 Jno. 3.22. 2 give.

bless me." The applicant is supposed to have gone on knocking, until the householder arose. The perseverance is insisted on, because it shows the earnestness. Many stumble at the difficulty of asking *aright*. We never ask aright, nor do anything aright so as to claim acceptance on such grounds. We are to be in earnest, and our plea is to be the merit of Christ. It is because he has done all aright, that we may be saved.

9-12. See notes Matt. 7: 7-11. This passage as connected with the parable would teach, that the more we press our petitions the more fully we shall succeed. The mere *asking* receives. But the further seeking finds the hid treasures of grace. And further, the knocking gets admission to the open treasure-house of the gospel. Christ opens to such an one. He sups with Christ, and Christ with him. "The secret of the Lord is with them that fear him and he will show them his covenant."

12. *A scorpion.* The body of this reptile (the white scorpion) when rolled up resembles an egg. God does not answer our prayers by giving mischievous things, as *scorpions*, even though to us they may wear the appearance of that which is good. We often ask for what seems to us desirable. But God does not give it, because

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

¶ 14 And^a he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through¹ Beelzebub the chief of the devils.

16 And others, tempting him,^b sought of him a sign from heaven.

17 But he, knowing^c their thoughts, said unto them, Every^d kingdom divided against itself is brought to desolation; and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons

^a Matt. 9.32. 12.22,&c. ¹ Beelzebub, so ver. 18.19. ^b Matt. 12.38. 16.1. ^c Jno. 2.25. ^d Matt. 12.25. Mar. 3.24.

he knows it would be evil,—*a scorpion and not an egg.*

13. *The Holy Spirit.* The corresponding passage in Matthew reads, “*good things.*” He will at least give us the Holy Spirit in which all good things are covered; because, it is the saving gift—and because it often answers instead of removing a thorn in the flesh, by enabling us to bear what seemed insupportable.

248. THE HEALING OF A DEMONIAC, &c.
—Galilee.

Matt.	Mark.	Luke.	John.
12. 22-37.	3. 19-30.	11. 14-15, 17-23.	

These reflections of our Lord are recorded in Matthew and Mark, but the passages are here in a somewhat dif-

cast *them* out? therefore shall they be your judges.

20 But if I with the finger^e of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger^f than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked

^e Ex. 8.19. ^f Isa. 53.12. Col. 2.15.

ferent order, following chap. 8. See *Synopsis of Harmony.* Notes on Matt. and Mark.

20. *Come upon you.* Hath overtaken you, or come unexpectedly upon you.

22. Christ, “the stronger,” had already come into the strong man’s house—the Saviour, into the world. He has overcome him in the cross. He takes from him his power and divides already his spoils, rescuing one and another from his power. The work thus goes on till the end, when he shall bind the strong man in the abyss (Rev. 20: 1) and at last cast him into the lake of fire. Rev. 20: 14.—The great facts of Christianity are solemn realities, whether men will hear or forbear. They cannot escape them. They must be saved or lost.

than himself; and they enter in, and dwell there: and the last *state* of that man is worse ^a than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed ^b is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed ^c are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation; they seek a sign; and ^d there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas ^e was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen ^f of the south shall

^a Jno. 5.14. He. 6.4. 10.26,27. 2 Pe. 2.20,21. ^b ch. 1. 28.18. ^c Ps. 119.1,2. Matt. 7.21. ch. 8.21. Jo. 1.25. ^d Matt. 12.40,&c. Mar. 8.12. ^e Jno. 1.17. 2.10. ^f 1 Ki. 10.1,&c.

§ 49. THE SCRIBES AND PHARISEES
SEEK A SIGN, &c.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 38-45.		11. 16, 24-36.	

See notes on Matt. 12: 38-45, for explanation.

27, 28. *Blessed.* This woman was thinking how happy must be the mother of such a son as our Lord. The Papists pay divine honors to the Virgin Mary, as they call her. But here Christ plainly condemns such worship. For he declares that true discipleship is the great blessedness—and that this mere natural relation of which the woman spoke is far inferior. Mary doubtless felt that the chief dignity and excellence even beyond that of being his mother in the flesh, was this of being his child in the spirit. ¶ *That hear, &c.* This is our Lord's description of the truly blessed who are his

rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for ^g they repented at the preaching of Jonas: and, behold, a greater than Jonas is here.

33 No ^h man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light: but when *thine eye* is evil ^k thy body also is full of darkness.

^g Jon. 3.5,10. ^h Matt. 5.15,&c. Mar. 4.21. ch. 8.16. ⁱ Matt. 6.22,&c. ^k Pr. 28.22. Mar. 7.22.

children. They hear the Scripture—give heed to it—receive its messages—keeping the faith and the commandments of God's word. OBSERVE. 1. The nearness of Christ's relation to his disciples. 2. The privilege we have of being so nearly related to Christ—his brother, sister, mother. See notes on Mark 3: 31-35.

30-32. Jonah preached to the Ninevites *after his resurrection*, declaring of course, God's wonderful work in bringing him there and thus making his own deliverance for the purpose of preaching to them a sign to that people, which sign they received and repented. But a greater sign, by far, this generation shall reject. *Alford.*

33-36. Here are passages such as are found in the Sermon on the Mount. See Matt. 5: 15. 6: 22, and Luke 8: 16, and notes. They are such as would

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, ^a having no part dark, the whole shall be full of light, as when ¹ the bright shining^b of a candle doth give thee light.

¶ 37 And as he spake, a certain Pharisee besought

^a Ps. 119.105. Pr. 6.23. Isa. 8.20. 2 Cor. 4.6. 1 ^a candle by its bright shining. ^b Pr. 4.18. 20.27.

he spoken more than once, since they cover great general truths, universally applicable. Here also they appear in a somewhat different light. ¶ *Secret place*—κρυπτην—a crypt, or covered passage.

§ 51. AT A PHARISEE'S TABLE JESUS DENOUNCES WOES AGAINST THEM.—Galilee.

Matt.	Mark.	Luke.	John.
		11. 37-54.	

A similar discourse is found in Matt. 23 ch. and was doubtless repeated in substance as the Pharisees gave frequent occasion to expose their hypocrisy. Toward the close of his ministry, therefore, we find it again as recorded by Matthew. § 123.

37. *As he spake.* It will be seen, from the Harmony, that the remarks here referred to were probably those in ch. 8: 19-21. § 50. See Matthew 12: 46-50. ¶ *Besought him.* A heartless urgency in many an invitation of worldly people, covers a bad feeling. He had no friendship toward Christ. ¶ *Dine with him.* This was the morning meal, which was after the morning sacrifice, say at about 10 o'clock—for Sabbaths about 12. The afternoon meal, which was the chief, was at 3 o'clock, after the heat of the day. ¶ *He went in.* He entered without delay. The posture at the table was reclining, as on a couch. See Fig. Matt. 23: 6-12.

38. *Marvelled.* He probably made some remark, expressing his wonder, to which our Lord replied as in the next verse. The marvel was that he

him to dine with him: and he went in, and sat down to meat.

38 And^c when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the LORD said unto him, Now do^d ye Pharisees make clean the outside of the cup and the platter; but^e your inward part is full of ravening and wickedness.

^c Mar. 7.3. ^d Matt. 23.25. ^e Tit. 1.15.

sat down immediately, without the ceremony of washing beforehand, which they religiously observed, though it was not commanded by God's law. ¶ *Washed.* The word here used, is "baptized." This use of the word shows that it did not, necessarily, mean immersion of the whole body, for it was a washing of the hands only, which was here meant. Therefore, the application of water to a part of the body, was called, as here, *baptizing*, when it was done as a religious rite.

39. *Now do ye Pharisees.* Some pretend to think it highly improbable that our Lord should so have rebuked his host at table. But he never omitted duty out of courtesy. And the Pharisees, while asking him to dine, were often seeking to entangle him. ¶ *Now—here.* In this very thing, for example. ¶ *The outside.* A general rebuke was here aimed at their hypocrisy—caring only for the outside—for appearances, forms and show, and being depraved and malicious at heart. As though a clean dish were anything, if it were full of corruption. He might also intimate that their own cup and platter was filled by extortion and wickedness, as was the case. ¶ *Ravening.* The term here, means greediness of gain.

40. The Scripture use of the term *fool*, conveys the idea of sin as well as folly. ¶ *Did not he.* They acted as though they thought God had nothing to do with the soul. So many act. But as surely as he made the soul, and as surely as the soul is more than the body, so will men be judged according to their inward and real character. Must not

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But ^a rather give alms¹ of such things as ye have; and, behold, all things are clean unto you.

42 But woe^b unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not leave the other undone.

43 Woe unto you, Pharisees! for ^c ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and

^a Isa. 58.7. ch. 12.33. 1 or, *as you are able*. ^b Matt. 23.23,27. ^c Matt. 23.6. Mar. 12.38.

the cleansing, to be good for anything, extend to the soul?

41. He has alluded already to their ravening and wickedness, and now directs them rather to give alms and be charitable to the poor, than to devour widows' houses, as they did. ¶ *Give alms*. Instead of grasping and accumulating unjustly, employ what you already have, in almsgiving, and so will you be concerned less for the outside, and have the true charity that thinketh no evil, &c. 1 Cor. 13. See ch. 12:23. "Unto the pure all things are pure—but unto them that are defiled and unbelieving, is nothing pure—but even their mind and conscience is defiled." Titus 1:15. He would have them turn their attention from empty ceremonies to actual piety, and the realities of religion "pure and undefiled," which, instead of devouring widows' houses, visits the fatherless and widows in their affliction. They who consider that they may be as close-handed and grasping as they please, only so as they belong to the church, and attend to the externals of church duties, are here rebuked with the Pharisees.

42. But woe unto you, for so far from doing this, you pay tithes even to the smallest herbs, and perhaps, especially

Pharisees, hypocrites! for ye are as ^d graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens^e with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye

^d Ps. 5.9. ^e Isa. 58.6.

to these valueless things, but neglect duties to God which demand the heart. Shame on this heartless hypocrite, who counted our Lord unclean, because he washed not in his water-pot. How many worldlings, if they should invite the Saviour to a dinner, would consider him coarse and rude, on account of his disregarding their fashions.

44. This differs from the passage in Mark 23:27. ¶ *Appear not*. In the East the graves are commonly very low mounds. The Jewish graves are often marked only by a flat stone on the surface.—Sometimes they are vaults under ground. So that men could walk over them and be *defiled*, without any warning of it. This illustrated their deceitfulness—with such concealed impurity and such fair outside.

43. See Matt. 23:27, 28, notes and Figure.

45. *Lawyers*. Those whose business it was to interpret the ceremonial law. This man considered the rebuke of their empty ceremonial strictness, as implicating him and his vocation—reproaching his office and his work.

46. Our Lord does not retract, but presses the point. ¶ *Ye lade*. They interpreted the law for others in all its exactions, and so insisted; but they

allow^a the deeds of your fathers: for they indeed killed them,^b and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute;

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required^c of this generation;

51 From the blood of Abel^d unto the blood of Zacharias,^e which perished between the altar and the temple: Verily I say unto you, It

^a Eze. 18.19. ^b He. 11.35,37. ^c Ex. 20.5. Jer. 51.56. ^d Ge. 4.8. ^e 2 Ch. 24.20.

were proud and vain—lovers of ease and indulgence. See Matt. 23: 4, notes.

47–51. See notes on Matthew 23: 29–36.

49. *The wisdom of God.* See Matt. 23: 24, where the person speaking is our Lord, who is the ‘word’ of God and the ‘wisdom’ of God. See Prov. But though this quotation is not found expressly in the Old Testament, the whole saying is a reference to 2 Chron. 24: 18–22, especially to v. 19, of which this is a kind of paraphrase and enlargement. He gives the full sense, according to ‘the wisdom of God’ as reaching to their case; since this blood, long ago shed, was soon to be required of the guilty nation, according to the prayer of the dying, martyred Zachariah—“the Lord look upon it and require it.” See the history in 2 Chron. 24: 18, &c. ¶ *Shall slay.* See notes on Matt. 23:34. 2 Chron. 36:15, 16. John 16:2. Acts 7: 52–59. 12:2. 22:19. 2 Cor. 11:24, 25. Jas. 5:10, &c.

50, 51. See notes on Matt. 25:25, 26.

52. The same sentiment is found in Matt. 23-13. See notes. ¶ *Key.* They were authorized expounders of the Jewish Scriptures, and yet they took away the Key by which alone those Scriptures could be opened, or known to the people. Christ is the key to the

shall be required of this generation.^f

52 Woe unto you, lawyers! for ye have taken away the key of knowledge:^g ye entered not in yourselves, and them that were entering in ye^h hindered.

53 And as he said these things unto them, the scribes and Pharisees began to urge *him* vehemently, and to provoke^h him to speak of many things;

54 Laying wait for him, andⁱ seeking to catch something out of his mouth, that they might accuse him.

^f Jer. 7.28. ^g Mal. 2.7. 1 or, *forbid.* ^h 1 Cor. 13.5. ⁱ Mar. 12.13.

understanding of the Old Testament. The law and the prophets properly expounded would have given a knowledge of Christ. “The testimony of Jesus is the spirit of prophecy.” Taking Christ away from the Old Testament, it cannot be understood. OBSERVE. This is the condemnation of the Romish Church—both that it takes away Christ from the Scriptures, and that it forbids the Scriptures to the people. Their guilt is like that of those who deny Christ’s divinity altogether, for they put the Virgin Mary above Christ.

53. *To urge.* To press upon him with violence. In Mark 6: 19 this word is translated “to have a quarrel with.” ¶ *To provoke him,* &c. By questions and banterings, to draw many things from him hastily—off-hand—that they might catch him or entangle him in his talk, as the next verse more fully explains. ¶ *Accuse him.* That they might bring charges against him to some class of the people, and even to the Sanhedrim or governor. Compare Matt. 22: 15-16. 23. 24. OBSERVE. 1. How faithful was our Lord on all occasions. 2. How malignant is the human heart, and how violent against the truth which condemns it. 3. How forbearing was our Lord towards the opposition and enmity of sinners.

CHAPTER XII.

¶ **I**^a *n* the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For ^b there is nothing covered that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my ^c friends, ^d Be not afraid of them that kill the body, and after that have no more that they can do.

^a Matt. 16.6,&c. Mar. 8.15,&c. ^b Matt. 10.26. Mar. 4.22. ch. 8.17. ^c Jno. 15.14. ^d Isa. 51.7-13. Matt. 10.28,&c.

CHAPTER XII.

§ 52. JESUS DISCOURSES TO HIS DISCIPLES AND THE MULTITUDE.—*Galilee.*

Matt.	Mark.	Luke.	John.
12. 1-59.			

1. *In the meantime.* During these things. Though some of these sayings are found scattered in the Gospel by Matthew, our Lord seems here to have employed them in a discourse suited to the occasion. Some of these sayings appear elsewhere in this very Gospel. While this attack was made on him by the scribes and Pharisees, he comes forth to his disciples, and “cautions them against those features in the Pharisees’ character which were most dangerous to them.” ¶ *Innumerable.* Literally, myriads—that is, ten thousands; meaning here, vast multitudes—such a throng and press of people as to trample on one another. ¶ *First of all.* He urged this with special emphasis. ¶ *Leaven.* They were to

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? ¹ and not one of them is forgotten before God:

7 But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

8 Also I say unto you, ^e Whosoever shall confess me before men, him shall the Son of man also confess ^f before the angels of God:

9 But he that denieth ^g me before men, shall be denied before the angels ^h of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the

¹ See Matt. 10.29. ^e 1 Sa. 2.30. Ps. 119.46. 2 Ti. 2.12. Re. 2.10. ^f Jude 24. ^g Acts 3.13,14. Re. 3.8. ^h Matt. 25.31.

search themselves for this hypocrisy which distinguished the Pharisees, and made them so hateful. In preparation for the Passover, the great solemnity of their religion, they were commanded to search for leaven, and put it away, every atom of it, and not to eat any thing that was leavened. So they were to put hypocrisy from them, and be careful that it entered not into their actions or character, nor be found in their houses. See notes on Matthew 7: 5 and 16: 6.

2. *For.* This same consideration is urged in another discourse (Matt. 10: 26) against the fear of men. Here it is brought as a caution against hypocrisy, for the hypocrites will be exposed. The most secret, covert actions, even whisperings and plots of darkness, will be published abroad. Often the hypocrite is allowed to work his own exposure, by going on in his deceit further and further, until he is detected.

Holy Ghost, it shall not ^a be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ^b ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach ^c you in the same hour what ye ought to say.

13 And one of the company said

^a Matt. 12.31. 1 Jno. 5.16. ^b Matt. 10.19. Mar. 13.11. ch. 21.14. ^c Acts 6.10. Acts 26.

at length: and so it may be said that every such secret thing will be exposed. "Be sure your sin will find you out."

9-12. See notes on Matthew 10: 19-23.

13. *One of the company.* This passage (13: 21) is peculiar to Luke. He was probably not a disciple, but a hearer in the crowd, who had been interested in what was said about the care of Providence, and he thought this was just the care his circumstances required. He might also have been prompted by the evident power of Christ over the people. ¶ *Divide.* It was the Jewish law that the property of a parent should be divided at his death, so that the eldest child should have a double portion, and the rest should have equal shares of the remainder. In cases of dispute, the matter was settled by a council of three judges. See Deut. 21: 17. Compare ch. 15: 12.

14. *Who made me.* An allusion is made here to the language (almost the very same) of the Hebrew at the interference of Moses, (Ex. 2: 14) thus suggesting to his hearers that he was the "prophet like unto Moses," whom God would raise up, (Deut. 18: 15. Acts 3: 22-23,) while it shows us the essential difference of their offices.

15. *Unto them.* He showed his discernment of this man's character, by discoursing from it to the people, in regard to covetousness. He warns

unto him, Master, speak to my brother, that he divide the inheritance with me. ^d

14 And he said unto him, Man, ^e who made me a judge or a divider over you?

15 And he said unto them, Take heed and beware of covetousness; ^f for a man's life ^g consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto

^d Eze. 33.31. ^e Jno. 18.35. ^f 1 Ti. 6.7-10. ^g Job 2.4. Matt. 6.25.

here against a decent covetousness—an undue eagerness in getting and holding our own. This man obtruded his worldly matters upon our Lord, in the midst of divine things, and showed how the world ruled in his heart and excluded spiritual matters. Against this temper Christ would warn. ¶ *A man's life.* *ζωή.* "One's true life—his blessedness."—*Trench.* This agrees better with the scriptural sense of the word, and with the important point of the parable. ¶ *Consisteth not.*—*Springeth not from.* *Trench* would read, "When a man comes to have abundance, his life (his true life—his blessedness) does not grow out of his worldly goods." This is consistent with the Greek and with the sentiment. That only is blessedness which has security and endurance. But the earthly life (on which the enjoyment of riches depends) may come to an end at any moment. And so at the conclusion of the parable, a glimpse of the true life is opened, in one's being rich toward God—a permanent eternal blessedness.

16. *Plentifully.* Often the very prosperities of life are to many in place of other temptations. His plenty only increased and aggravated his covetousness. *OBSERVE.* The natural heart draws strength to itself from every quarter, and grows thus to a greater stature of depravity.

17. This opens to us the secret musings of the worldling's heart,

them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will ^a I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

^a Ja. 4.15,16.

“making provision for the flesh, to fulfill the lusts thereof.” It is not necessarily the language of embarrassment or grievous perplexity. ¶ *I have no room.* Literally—I have not where. This was the thought of self-satisfaction and fullness, that found expression within himself. This shows us his feeling. Ambrose answers—“Thou HAST barns—the bosoms of the needy, the houses of widows, the mouths of orphans.” Augustine says, “Suppose a friend should come and tell thee that thou hast lodged thy fruits upon the damp ground, and that they were rotting, and should urge thee to put them on a higher floor—thou wouldst listen. But thou wilt not listen to Christ, who urges thee to raise thy treasure from earth to heaven.” ¶ *My fruits.* All grain is included in this term. He called them all his own. And so in the worldly sense they might have been—as all fairly gotten. This gives point to the parable. “His folly is two-fold.” 1. He forgets the Giver. 2. He reserves all for himself. He takes this for his soul’s portion. And he forgets death, which is every day so possible.

18. *Barns.* ακοθηκας. Depositories and granaries. These in the East are pits built under ground, with an opening at the top. In these the grain could be stored, so as to be more safe, both from thieves and from vermin. We found them often open like a coal vault,

19 And I will say to my soul, Soul,^b thou hast much goods laid up for many years; take thine ease, eat,^c drink, and be merry.

20 But God said unto him, *Thou fool!* this night¹ thy^d soul shall be required of thee: then whose shall those things be, which thou has provided?^e

21 So is he that layeth up treasure for himself,^f and is not rich toward God.

^b Ps. 49.18. ^c Ec. 11.9. ¹ Co. 15.32. ^d Ja. 5.5. ¹ or, do they require thy soul. ^d Job 20.20-23. 27.8. ^e Ps. 62.7. ^f Ja. 4.14. ^e Ps. 39.6. 49.16,17. ^f Je. 17.11. ^f Ha. 2.9. ^g 1 Ti. 6.18. ^f Ja. 2.5. ver. 33.

near the road. He proposes to enlarge these pits by pulling down the walls or sides, and extending them.

19. *Many years.* He boasts not merely of to-morrow, but of many years to come. Having gained such superabundance, he yet plans only for his own indulgence in future; and this the world would say he had a right to do.

20. *But God said. Fool,* as opposed to his own boasted prudence and forecast. ¶ *This night.* As opposed to the many years he promised himself. ¶ *Thy soul*—that which he had thought so surely and bountifully provided for—*should be required* of him—taken away, and called to give up a strict account of all things. See 1 Sam. 25:25. This was God’s decree in regard to him and to his folly. ¶ *Then whose.* See Eccles. 2:18, 19. Ps. 39:6. With all his precautions how little could he tell into what hands this wealth should fall after his death. He could only know, certainly, that he could carry nothing out of this world.

21. *So is he.* This is the end of such a worldling. ¶ *For himself.* This was his character and work, accumulating for self—self alone—and making self his God. ¶ *And is not rich* toward God. He who has not the “durable riches,” “the unspeakable gift,” is miserably poor in all that relates to God. And from the moment of death, this kind of riches is the great and only interest. What a beggar is Dives in eternity!

22 And he said unto his disciples, Therefore I say unto you, Take^a no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens:^b for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the

a Matt. 6.25, &c. b Job 38.41. Ps. 147.9.

grass, which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink,¹ neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But^c rather seek ye the kingdom of God; and all^d these things shall be added unto you.

32 Fear not, little flock;^e for it is your Father's good pleasure to give you the kingdom.^f

33 Sell^g that ye have, and give alms: provide yourselves bags which wax not old, a treasure^h in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

1 or, live not in careful suspense. c Matt. 6.33. d Ps. 34.10. Isa. 33.16. Ro. 8.31, 32. e Isa. 40.11. Jno. 10.27, 28. f Matt. 25.34. Jno. 18.36. He. 12.28. Ja. 2.5. 2 Pe. 1.11. Re. 1.16. 22.5. g Matt. 19.21. Acts 2.45. 4.34. h Matt. 6.20. 1 Ti. 6.19.

What a rich man is Lazarus in heaven! And on earth, he that has God for a friend and portion, possesses the earth. Matt. 5:5. He has an inheritance incorruptible, &c. 1 Pet. 1:4.

22. Our Lord proceeds, now, to teach them that confidence in Divine Providence which so guards us from covetousness, and is the best preservative against over anxieties for our estates. The assurance of the love and care of our heavenly Father will best keep us from covetousness. See Trench on Parables, xix.

22, 31. See notes on Matt. 6:25-33, where, on another occasion, the same sentiment was delivered, in almost the same language.

24. *Ravens.* In Matthew it reads "fowls of the air." The allusion is more beautiful if we note the peculiarities of these birds. They frequently

desert their young, which are preserved from perishing by the worms and insects generated from the materials of the nests.

26. *That which is least.* The least concern as to one's living, is the *stature*; and yet how impossible to add to it.

29. *Doubtful mind.* The term is applied to birds, and ships at sea when "driven by the winds and tossed."

32. The terms are expressive of tenderest care for their smallest interests. The force is, *My little flock!* 1. He assures them of the Father's favor—the same as enjoyed by himself—as the ground for dismissing all fear. 2. He declares himself their Shepherd, (John 10:1, &c.) however despised they might be. ¶ *Good pleasure.* Literally—your Father is well pleased to give you the kingdom. This is the declared will of God in the Gospel.

34 For where your treasure is, there will your heart be also.

35 Let ^a your loins be girded about, and *your* lights ^b burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed ^c are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

^a Ep. 6.14. ¹ Pe. 1.13. ^b Matt. 25.1,13. ^c Matt. 24. 46, &c.

33. In the confidence of God's covenant-favor and gracious providence, we are exhorted to distribute of what we have, in charitable deeds. He that giveth to the poor, lendeth to the Lord. See notes on Matt. 6: 19-21.

35. Since the kingdom is already given to you, live in constant readiness to take possession of it.—And already we are entering upon it, and “receiving a kingdom that cannot be moved.” And this is a motive to serve God acceptably, with reverence and godly fear. The Eastern people wear a long, loose robe or gown, for the outer garment; and for running or working it was necessary to have it girt about the loins, with a girdle or sash—tied and fastened so as not to be in the way, as v. 37. See John 13:4. Eph. 6:14. ¹ Pet. 1:13. 2 Kings 3:21. Hence, *well-girt* signified *active*; and *ungirt* signified *idle, lazy*. ¶ *Your lights*. See the Parable of the Virgins, Matt. 25: 1.

36. *Ye yourselves*. Your whole character and conduct. ¶ *Immediately*. It was the duty of those who were prom-

39 And this know, that if the good man of the house had known what hour the thief ^d would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready ^e also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, ^f whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed ^g is that servant, whom his lord, when he cometh, shall find so doing.

^d 1 Th. 5.2. ² Pe. 3.10. Re. 3.3. 16.15. ^e ch. 21.34,35. ^f 1 Cor. 4.2. ^g ver. 37.

ised such things, to be on the watch, even at night, for their Lord's return. The most sudden knock of our Lord, in death and judgment, should find us ready to open to him immediately.

37. How beautiful and blessed is such a state of preparedness. See Rev. 3: 20, 21. At the marriage supper of the Lamb, he will serve his brethren. ¶ *Come forth*. “Coming in turn to each.” Compare the washing of the Disciples' feet, (John 13: 1, &c.) which was a foreshowing of this. He will so treat all faithful Christians. He will so feast them and serve them in heaven. “The Lamb which is in the midst of the throne shall feed them.” See Rev. 7: 17.

38-46. See notes on Matt. 24: 42-51. ¶ *Second watch*. Supposing the marriage to have occurred on the first watch. See notes, Matt. 14: 25.

39. The connexion here is natural. Our Lord now represents the case by that of a thief and a house-holder. The servants are represented by the latter, and he himself by the former.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat ^a the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will ¹ cut him in sunder, ^b and will appoint him his portion with the unbelievers.

47 And that servant which ^c

^a Matt. 22.6. ¹ or, cut him off. ^b Ps. 37.9. 91.14. ^c Ja. 4.17.

knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten ^d with many stripes.

48 But he ^e that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For ^f unto whomsoever much is given, of him shall much be required: and to whom men have ^g committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I if it be already kindled?

^d De. 25.2. ^e Acts 17.30. ^f Le. 5.17. Jno. 15.22. ^g 1 Ti. 6.20.

They are put in charge of his house, and he comes as a thief. See Rev. 3: 3, and 16: 15. Who that has been overtaken by death, but if he had known at what time death would come, would have watched and prepared for it. So, any one now in health, if he could know how soon death will overtake him, would be looking out and making preparation. "Turn ye, for why will ye die?"

42. Who, then, answers this description of a faithful and wise steward? Who of you shall meet this reward? This sufficiently replies to the question of Peter.

44. *All that he hath*. Not like earthly promotion, where the eminence of one excludes that of another, but rather like the diffusion of love in which the more each has, the more there is for all.

47, 48. See the parable of the talents. Matt. 25: 14-30. The principle is here laid down as to the treatment of men according to their opportunities. Knowledge of God's will as it is revealed in the gospel, is so precious and distinguishing a privilege, that a disregard of it is the great condemnation. John 3: 19. They who have the Bible and the means of grace, are more fearfully guilty if they continue in neglect of them. How many stripes must fall on

those who have every religious opportunity, who have Sabbath schools, pious parents, faithful preaching, frequent warning, and yet do not repent! ¶ *Knew not*. Ignorance will not save from punishment. They that sin without law, shall perish without law. Rom. 2: 12. ¶ *Few stripes*. It is vain for the sinner to take courage in sin from this declaration, for his very knowledge of this Scripture involves him in all the guilt. We can easily see how much more dreadful must be the remorse and woe of one who perishes from amidst the highest privileges, and with the clearest knowledge, than that of one who was less favored. The Jews inflicted thirty-nine stripes, that is, thirteen strokes with a scourge of three cords—within the limit of the law. Yet sometimes double the number were inflicted for a double offence. Forty stripes for great offences, (Deut. 25: 3,) and lesser crimes they punished with fewer stripes. ¶ *Much required*. Not only the much which was given, but a proportionable result of diligence, as *other five talents*, or *other ten*. See Matt. 25.

49. *Fire*. An obstacle in the way of his servants' fidelity is persecution for the sake of his cause. He now announces that this was as certainly connected with his coming, as though he

50 But I have a baptism to be baptized with; and how am I¹ straitened till it be accomplished!

51 Suppose^a ye that I am come to give peace on earth? I tell you, Nay; but rather division!

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father^b shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

1 or, *pained*. a Matt. 10.34. b Mi. 7.6.

had come for this object. ¶ *What will I*. This expresses his entire willingness that it were already kindled. "*What will I if it were*." "What should I have to wish if it were but already kindled" (*Bloomfield*) means that his will is not different from such an event. See notes, ch. 3:16. Mark 9:49. Afflictions and persecutions must arise because of the word, and weak hearts would be offended. In the hour of trial, the chosen twelve would even forsake him. He looks forward to this, and appeals to them to stand firm, by referring to his greater sufferings.

50. He now distinctly alludes to his baptism of blood. See Matt. 20:22, where it stands connected with his drinking of the cup assigned to him—in Gethsemane and Calvary. ¶ *Straitened*. In anguish and trouble of spirit, our Lord constantly foresaw his last sufferings. It was like a *baptism*—an *outpouring* of such vials of anguish and wrath, as men could neither endure nor conceive. And he groaned in spirit until it should be accomplished. He was eager to accomplish it, and yet he shrunk from the endurance. How willing should we be to suffer for him who has suffered so for us, and left us

54 And he said also to the people, When^c ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

55 And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of^d yourselves judge ye not what is right?

58 When^e thou goest with thine adversary to the magistrate, as thou art in^f the way, give diligence that thou mayest be deliv-

c Matt. 16.2, &c. d 1 Cor. 11.14. e Matt. 5.25. f Isa. 55.6.

an example. 1 Pet. 2:21. 51–53. See notes on Matt. 10:34–36. See Mal. 3:2. 3:8, and 4:1.

54. See notes. Matt. 16:2, 3. A similar saying, but at a different time and occasion. ¶ *Cloud*. The cloud so common in that region as a token of a shower. So we saw it at Carmel, violent, sudden. ¶ *West*. In Judea the west is in the direction of the sea. See 1 Kings 18:4. This verse connects with v. 52. For from henceforth the division shall be made, and they ought to see the signs of the times.

56. *This time*. It was as clearly indicated as any change in the weather is marked by signs in the sky. Hence he rebuked their blindness. The sceptre had departed from Judah—the general expectation of Messiah's advent was abroad, as historians of the day testify, and his forerunner, who was to be expected, had announced him as already come. He also rebukes their dullness.

58, 59. See notes on a similar passage, (Matt. 5:25–26) where it is an injunction to agree with an adversary (or an accuser, creditor) quickly, and not to wait the execution of justice, or the day of trial. ¶ *Mite*. λεπτον. This

ered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very ¹ last mite.

CHAPTER XIII.

¶ **T**HERE were present at that season some that told him of the^a Galileans, whose blood Pilate had mingled^b with their sacrifices.

1 See Mar. 12.42. a Acts 5.37. b La. 2.20.

is still the name of the smallest copper coin among the Greeks, and equal to the smallest Jewish coin, or half a farthing. The poor widow gave two of these, when she might have kept back one for her poverty.

CHAPTER XIII.

‡ 53. THE SLAUGHTER OF CERTAIN GALILEANS. THE PARABLE OF THE BARREN FIG TREE.—*Galilee.*

Matt.	Mark.	Luke.	John.
		13. 1-9.	

1. *At that time.* Not necessarily on that occasion. ¶ *Were present.* Some came telling him. ¶ *Whose blood.* Josephus records that Archelaus slew 300 Galileans in the temple, when they were sacrificing. He does not mention this of Pilate. But it is only another such case, as often occurred. See Josephus, Ant. xvii.9.3. Herod erected and garrisoned the tower of Antonia, to put down such tumults. Jahn (Archaeology ‡322) says that there was a sect of the Pharisees called Galileans, who arose about the twelfth year of Christ, bitterly opposing the tax levied by Cæsar, and who made disturbances. ¶ *Mingled.* It was considered so inhuman to slay one at an altar, and worse in the very act of devotion. The Galileans were very wicked, and very much despised and hated by the Jews at Jerusalem. They were subjects of Herod, not of Pilate, and these two rulers were enemies. ch. 23: 12.

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

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

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were² sinners above all men that dwelt in Jerusalem?

c Acts 3.19. Re. 2.21,22. 2 or, debtors.

2. *Suppose ye.* Our Lord chose to correct an impression which probably obtained among them, that such summary calamity was a proof of special sin. It is therefore likely that they told this with an air of reflection upon the parties as grossly wicked. ¶ *Above all, or beyond all.* Was the exemption of other Galileans, like themselves, a proof of being less wicked? ¶ *Like-wise*—in like manner. Not merely ye shall also perish, but shall perish in a like cruel and shocking manner—as indeed they did perish “by the sword of the Romans.” Men are ready to ascribe heavy and sudden judgments to an outbreak of divine wrath—as a token that the cup of sin was overrun. God does indeed punish sin, and often on earth visits for these things—sometimes, as in the case of Ananias and Sapphira, instantly. But men are not to abuse this fact in God’s providence to superstitious purposes. Besides it would often be grossly uncharitable, so to judge of God’s judgments, for the righteous in this life are greatly afflicted. See Job. Gen. 2: 21. Acts 28: 4. But these dealings with others are rather to be regarded as God’s warnings to us. If taken otherwise, they rather defeat this end of the dispensation.

4, 5. *In Siloam.* A small poor village, called Siloam, lies on the rocky side of Olivet, overhanging the ravine of Jehosaphat and the king’s gardens, the

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

6 He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering said unto

a Isa. 5.1, &c. Matt. 21.19. b Jn. 15.16. Ga. 5.22. Ph. 4.17. c Ex. 32.10.

district where the fountain of Siloam lies. ¶ *Likewise.* That is, their city should be broken down and they perish in its ruins.

6. *Came and sought fruit.* This would seem to refer to our Lord's coming to his own—his "fig tree"—"vine"—"pleasant plant." Is. 5: 7. ¶ *Found none.* His own received him not. See Matt. 21: 19 and Notes. They were planted in his vineyard of the covenant. They were the chosen people—purchased possession—often compared in the Old Testament to his vineyard. It is yet very common in the East to plant fig trees in a vineyard.

7. *The dresser.* This is the Holy Ghost—if he who comes is Christ. ¶ *These three years.* Within three years from the planting, the vine will yield fruit, if at all. This includes, perhaps, an incidental reference to the term of our Lord's ministry. The general idea is, that the husbandman came a long time and at successive seasons, and found it fruitless. They had had the labors of Moses and the prophets—John and himself, without any proper effect. They had had full trial. ¶ *Cumbereth.* It was not only fruitless itself, but hurtful to the growth of others.

8. The Holy Spirit as the *Vine-dresser*, is represented as pleading. It is

him, Lord, let it alone^d this year also, till I shall dig about it, and dung it:

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

¶ 10 And he was teaching in one of the synagogues on the sabbath:

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

12 And when Jesus saw her, he

d Ps. 106.23. 2 Pe. 3.9. e Jno. 15.2. He. 6.8. f Ps. 6.2.

he who works in all other agencies, and who alone can give them effect. ¶ *Dig about it.* This is a common mode of treating vines and trees. The Spirit of God works with men in his offices of teaching, convincing, enlightening, re-proving, warning. He proposes to continue longer *striving*. If then, he should be quenched or grieved, their perdition would be inevitable.

Though the previous section is the § 53 in the Harmony, the next passage belongs to the § 94.

§ 94. JESUS BEYOND JORDAN IS FOLLOWED BY MULTITUDES.

<small>Matt.</small>	<small>Mark.</small>	<small>Luke.</small>	<small>John.</small>
19. 1-2.	10. 1.	13. 10-21.	

10. *A spirit.* Whether it is meant for an instance of distinct demoniacal possession seems doubtful, as Christ here healed by a touch, as in cases of disease. It may, however, have been a spirit that inflicted weakness or infirmity. It was, at any rate, the work of Satan. v. 16.

11. *Inno wise.* The reading is, "could not lift up herself altogether," or to an erect posture. She was an attendant at the sanctuary, though thus infirm. Such persons often find reason to stay at home, especially if hard of hearing. But if we are able to get to the sanctuary, we can worship God even without hearing, and may meet the Saviour

called *her to him*, and said unto her, Woman, thou^a art loosed from thine infirmity.

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

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

15 The Lord then answered him, and said, *Thou hypocrite!*^e doth not each one of you on the sab-

^a Joel 3.10. ^b Mar. 16.18. Acts 9.17. ^c Matt. 12.10. Mar. 3.2. ch. 6.7. Jno. 5.16. ^d Ex. 20.9. ^e Pr. 11.9. Matt. 7.5. 23.13, 28. ch. 12.1.

there, as did this woman. She was not applying to him for a cure, but was probably in some expectation. v. 14.

12. *Loosed*. Satan is spoken of (v. 16,) as having *bound* her. Diseases were commonly so spoken of, as a bondage or captivity in chains.

13. Our Lord chose to employ a significant act, working with his *touch*, though the power lay not in that imposition of hands, but in his inherent energy, and though at the same moment he pronounced her cured. Or, her *loosening* was her release from the bondage of that infirmity, and besides, this was the straightening and strengthening.

14. *With indignation*. Though the good done was apparent, and should have satisfied him, and though the miracle should have shown him that this was the Messiah, the hypocrite opposed the work, and on a religious pretence, as though jealous for God's commandments.

15. Our Lord shows that they acknowledged a brute's necessities, and did not hesitate to do such work as to lead cattle to water on the Sabbath.

16. Yet what was a brute in comparison with a human being? And

bath loose^f his ox or *his* ass from the stall, and lead *him* away to watering?

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

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

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

19 It is like a grain of mustard-

^f ch. 14.5. ^g ch. 19.9. ^h Isa. 45.24. ⁱ Pe. 3.16. ^j Ex. 15.11. Ps. 111.3. ^k Isa. 4.2. ^l Matt. 13.31. Mar. 4.30, &c.

this was besides, one of the chosen people—a daughter of Abraham—and still further, the brute had been kept in thirst only the part of a day, and this woman had been bound by Satan eighteen years! How hardened is hypocrisy that could make more of a brute's passing want, than of the forlorn condition of a fellow-creature, who was of the same chosen people with themselves. From the Rabbins we find that it was lawful to water cattle on the Sabbath.

17. So our Lord will confound all his opposers in the day of final judgment, and they shall awake to shame and everlasting contempt. Dan. 12: 2. ¶ *All the people*. "The common people," who were not opposed to him, as the rulers were, from interest.

18. These parables, spoken also on other occasions, (see Matt. 13: 21,) are here repeated, to show how Christ's kingdom shall prevail against all opposition. See explanation in notes on Matt. 13: 31–33. Dr. Tregelles understands these two parables as showing the outward aspects of the kingdom as presented to the eye of mere man—an outward spread, but including evil. A grain of mustard seed grows so as to

seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three¹ measures of meal, till the whole was leavened.

1 See Matt. 13.33.

become a tree, such as was seen in Nebuchadnezzar's vision. Instead of having to do with spiritual and unseen things, it should acquire earthly greatness, and out of its proper sphere—meaning that the kingdom or church shall attain temporal power in opposition to its proper design. The *leaven* he explains as incipient corruption, secretly sowing and spreading, like “the leaven of the Pharisees,” &c. ch. 12: 1. Spoken, also, (1 Cor. 5,) of evil practice, and (Gal. 5,) of corrupt doctrine. The parable he understands as showing how christendom will be leavened with evil. See 2 Tim. 3. So, like the parable of the tares, they teach that evil is secretly to spread in the nominally Christian world, and that while outwardly the kingdom will attain to earthly greatness and universality, the tares will be found spread among the wheat, and the bad fish in the net will need to be cast away. *Tregelles on Daniel*, p. 216. Doubtless, while Christianity shall universally extend, and will necessarily attain to earthly greatness, it will always include false professors till the harvest day.

¶ 95. OUR LORD JOURNEYS TOWARD JERUSALEM, TEACHING, AND IS WARNED OF HEROD.—*Perea*.

Matt.	Mark.	Luke.	John.
		13. 22-35.	

23. This question was probably asked by a Jew, out of national pride, or for information. The doctrine of a “*remnant* to be saved” was familiar to

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

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

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

25 When^c once the master of

^a Matt. 7.13. ^b Jno. 7.34. 8.21. Ro. 9.31. ^c Ps. 32.6. Isa. 55.6.

them in their Scriptures, and discussed in the schools. This man sought the opinion of our Lord on this important subject. ¶ *Unto them. To the multitude*, whom he took occasion to address. It was not necessarily a question of idle curiosity. It involved the theories of universal salvation, that as Abraham's seed, the promises applied to them all. So our Lord's answer is to the point. Many shall seek to enter in, and *shall not be able*.

24. *Strive*. “Strain every nerve.” The term is taken from the Grecian games, where they wrestled, and ran the race in order to win the crown of laurel which belonged to the victor. It is the term, too, from which is our word “agonize.” ¶ *Strait*. See the explanation on Matt. 7:13. Through this gate is the only entrance. ¶ *Shall seek*. Observe, many shall seek to enter into the gospel feast, yet not at *this gate*, and herein shall be their disappointment. This it is that makes the impossibility to them. Many shall wish and labor to get in, but strive to climb up some other way, or turn aside from this only way. It is not the seeking, therefore, that saves, but the entering by this way. Blessed, &c. Rev. 22:14. Observe, this that is said about the *many*, refers to the question about the *few*. v. 23.

25. *When once*. “From the time that.” ¶ *Risen up*. From his seat. The case is that of a feast, to which guests were admitted by a narrow

the house is risen up, and hath shut^a to the door, and ye begin to stand without, and to knock at the door, saying, Lord,^b Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

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

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

28 There^e shall be weeping and gnashing of teeth, when ye shall

^a Matt. 25.10. ^b ch. 6.46. ^c Matt. 7.22,23. 25.12,41. ^d Ps. 6.8. 101.8. ^e Matt. 8.12. 13.42. 24.51.

wicket door, at which only one at a time could enter, and each apart. Here the feast is one at which a householder—"master of the house"—entertained his own family relationship. When all were assembled he rises and closes the door, not the *gate*, for this was *without*, where the janitor sat—but the door of the HOUSE. There could be no longer any admittance to the feast, and it was no fault of the *gate*, but of those who did not enter.

26. *Then*. That is, "*when*" (v. 25) you find that the door is shut. ¶ *Have eaten*, &c. There may here be a reference to the miracles in which he had fed the multitudes, as well as to various occasions on which he had eaten at their houses. ¶ *In thy presence*. To eat and drink with one, is a common phrase to express familiar company. We have been in your acquaintance and intercourse. ¶ *Taught*. They would plead this that would be their condemnation. True he had come very near to them, but they had not received his message. So with all under the Gospel. Christ's name, and invitation, and promise are all familiar things, and yet to those who enter not through Christ, who is the gate, all this will be for condemnation.

see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

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

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

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

32 And he said unto them, Go

^f Re. 7.9,10. ^g Matt. 19.30.

27. Ye are not of my family, but strangers and aliens—no relationship with me. ¶ *Workers of iniquity*. This term corresponds with *evil doers* in the Psalms.

28. *There*. Literally, *There there shall be*. In that outcast state—ἐξω. ¶ *Cast out*. "Cast out, outside."

29. Here it is shown in answer to the inquiry v. 23 that there shall be many saved, but not *they*—their Prophets, but not themselves—strangers, publicans—Gentiles rather than such despisers, who should only behold, and wonder, and perish. See Matt. 8: 11, 12.

30. *First*. Some take this for a prophetic declaration of what shall be in the order of ingathering. Those first enjoying the Gospel shall be last to enter, and the Gentiles, the last to enjoy it shall be the first to enter. It is capable of general application.

31. *Will kill thee*. *Wishes to kill thee*. It is not likely that the Pharisees invented this, because our Lord, who knew all secrets, sent them with a message to Herod. It is more probable therefore that Herod Antipas had sent these men on this errand, as a means of getting him to leave Galilee. So our Lord calls him a *fox* to show

ye, and tell that fox, ^a Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be ^b perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O ^c Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

^a Zeph. 3.3. ^b He. 2.10. ^c Matt. 23.37.

that he knew him and his cunning trick. So in Mark 8: 5, we find him warning against the *leaven of Herod*, hypocrisy. It is not probable that Herod really thought of killing him, but would be glad to have him frightened away by such a rumor. He was full of superstitious fears, and he knew not what mischief might come to him from this wonder-worker. ¶ *To-day*. This reply conveys to Herod the definitive and fixed course he had to pursue, which no design of his to kill him could frustrate. *He was now journeying towards Jerusalem to be offered up*—v. 22. It was only a few days before his last Passover. He would merely say, that he had his work to do, and soon it would be finished. ¶ *Be perfected*. I shall have “*finished my work*.” It may also cover a reference to the three years of his ministry, as in the parable of the fig-tree, which would further appear from the reference to his death at Jerusalem.

33. *Walk*. This verb means to *journey*, and is the very same which they used (v. 31) “*Depart*.” The meaning is, “*I must go on journeying*,” as he was “*teaching and journeying towards Jerusalem*.” v. 22. He would express his settled purpose—and that he must needs go on, yet not for fear of Herod,

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

CHAPTER XIV.

¶ **A**ND it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath-day, that they watched ^f him.

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

^d Le. 26.31,32. Ps. 69.25. Isa. 1.7. 5.5.6. Da. 9.27. Mi. 3.12. ^e ch. 19.38. Jno. 12.13. ^f Ps. 37.32. Isa. 29.20,21. Jer. 20.10,11.

but for fulfilling and finishing his work. ¶ *For*, &c. Because, it is not possible. The word means, *it is not usual*—as we say strongly—*it cannot be*, to show how utterly unlikely. The force of this is found in the connexion with the words following—O Jerusalem, that *killest the prophets*.

34, 35. These words occur in Matt. 23: 37, 38, but with some differences which indicate another occasion there. Alford thinks that here they are uttered prophetically previous to their utterance in the act of departure. He refers to the ages then future, during which Jerusalem would be trodden down of the Gentiles. See notes on the passage in Matthew.

CHAPTER XIV.

§ 96. OUR LORD DINES WITH A CHIEF PHARISEE ON THE SABBATH.—*Perea*.

Matt.	Mark.	Luke.	John.
		14. 1-24.	

1-24. This means not the chief men among the Pharisees, but rulers who were Pharisees—supposed here *to be rulers of the synagogue*. It appears from v. 7 that there was an invited company there—and we know that the Jews made special meals on the Sabbath. Neh. 8: 10. ¶ *The Sabbath*. The reading is, “he went on the Sabbath

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

4 And they held their peace, And he took *him*, and healed him, and let him go:

5 And answered them, saying, ^b Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he

^a ch. 13.14. ^b ch. 13.15.

marked how they chose out the chief rooms; saying unto them,

8 When ^c thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou

^c Pr. 25.6,7.

to eat bread." He did not go to feast, or to make merry. This was a case of *necessity*—and as it proved, of mercy also. He was also invited. v. 12. ¶ *Watched him.* To see what he would do, that they might accuse him.

2. *Man.* It would seem likely from the last clause of the v. preceding, that this man was placed there by the Pharisees as a challenge to him, and that they watched him to see whether he would heal him on the Sabbath. This appears further from the question of our Lord which is recorded as an *answer*. This implies that they first questioned him on the point, or more probably intimates that he knew their thoughts and answered their inward and secret queries.

3, 4. *Is it lawful.* He puts the question to them to show it unlawful if they could. ¶ *Took him.* Literally—Laying hold. It often occurs in the phrase *taking by the hand*.

5. They were completely silenced, at his knowledge of their thoughts, and his wonder-working power, and he continued his vindication by a case in point.

6. "And they were not able to contradict him as to these things."

7. *Marked.* Observed. ¶ *Chief rooms.* Chief seats or places. It is likely that this was a great feast, and attended by

many of rank. The Jews sat at tables formed with three sides of a square, so that the seats at the head, or opposite the open side, were the chief. Here sat the master of the feast. See plate, Matt. 23: 6. There would, of course, be other such places at a large entertainment.

8. *Highest room.* The term is the same as in v. 7, meaning the chief place at table. ¶ *More honorable.* A person of more consequence, and held in higher esteem. Our Lord did not here encourage the mere artificial distinctions of life, as though rank were merit in his view, or would entitle one to consideration always, or apart from desert. But taking society as it is, he taught the consequence of such ambitious self-preferment, and in this teaching he meant to have reference also to the kingdom of God. v. 16.

9. *Give this man place.* This was the phrase which they used, for frequently they quarreled about the chief seats at feasts.

10. *That when.* In order that. This is presented by our Lord, not as a motive for so doing, but as a consequence of it. See v. 8. ¶ *Worship.* The term means honor, respect.

11. *For.* The reason of such a result is given in a proverbial saying or adage, such as was common among the

have worship in the presence of them that sit at meat with thee.

11 For^a whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy*^b rich neighbours; lest they also bid thee

^a 1 Sa. 15.17. Job 22.29. Ps. 18.27. Pr. 15.33. 29.23. Matt. 23.12. ch. 18.14. Ja. 4.6. 1 Pe. 5.5. ^b Pr. 22.16.

Jewish doctors. Men who evidently seek to advance themselves at the expense of others, and are always forwarding self, are generally understood and opposed, and rarely succeed: while it is God's plan of grace to abase the proud and raise the lowly.

12 Our Lord doubtless referred to such an ostentatious feast as this of the Pharisees, where only friends and kin—the grand and rich—were invited; to please self, to court favor, and get a return. Do not do as is here done. Do not act on the principle of this feast, to pamper pride and selfishness. This direction does not discourage the natural courtesies and friendships of life, but only the heartless, artificial modes of worldly society. The former are taken for granted, as to be shown in daily conduct. But for special outlay, attend to charity rather than to vanity, and look for a reward such as men cannot give. "Christ did not intend to dissuade us from any thing courteous, but merely to show that acts of civility which are customary among men, are no proof whatever of charity." *Calvin*. ¶ *Bid thee again*; i. e. return the invitation, and so pay you back, in which case you have done no favor, but only put another under obligation and made him contract a debt.

13. Our Lord was introducing, by this, the method of his grace in the Gospel, which so encourages humility and scorns pride.

again, and a recompense be made thee.

13 But when thou makest a feast, call the ^cpoor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed^d

^c Ne. 8.10,12. ^d Re. 19.9.

14. *Thou shalt be blessed*. Because (*οτι*) they cannot recompense thee, for (*για*) thou shalt be recompensed.

¶ *Resurrection of the just*. See Acts 24: 15, as contrasted with that of the unjust, and John 5: 29. Resurrection of life and of condemnation. He should have part in the resurrection of the just, and not of the unjust, and at that time he should have his reward. See Matt. 10: 42 and 25: 34-36. The Pharisees believed that the just would be raised at the coming of the Messiah, for the establishment of an earthly kingdom. "The higher love imparted in regeneration ennoble all the natural ties of affection. * Christ pronounces those to be blest, who exercise liberality without any expectation of earthly reward, for they manifestly look to God." *Calvin*. It is now where intimated that alms can purchase salvation, or forgiveness of sin, as the Papists hold.

15. *Kingdom of God*. This was a Jew, doubtless, who understood Christ as referring to the temporal kingdom for which they looked, when they should sit around him at his table. They believed that the kingdom should be opened by a great feast, of which all the members—the Jews—should be guests.

16. Our Lord explains more directly the nature of his gospel kingdom. This is not the same parable as in Matt. 32, but agrees in some points, as is natural enough, on the same great

is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A^a certain man made a great supper,^b and bade many;

17 And sent his servant at supper-time to say to them that were bidden, Come,^c for all things are now ready.

18 And they all with one consent began to make excuse. The^d first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

^a Matt. 22.2.&c. ^b Isa. 25.6,7. ^c Pr. 9.2,5. ^{Ca} 5.1. ^{Isa} 55.1,2. ^d ch. 8.14.

subject. See notes on Matthew. ¶ *Great supper.* Like the gospel feast—a feast of fat things. Is. 25: 6. ¶ *Bade many.* There was a class first called. These were not only the Jews in distinction from the Gentiles, but the rich and learned and great among the Jews, as distinct from the poor. v. 21.

17. *The supper time.* When “all things were ready. Such was “the fullness of time,” when God sent his Son. The servant is eminently our Lord, called in Isaiah the “servant of Jehovah,” who was to be given as a covenant to the people—a light to the Gentiles. Yet the thrice sending here mentioned may include, 1. John the Baptist; 2. the Apostles; and 3. the ordinary ministry.

18. *With one consent.* “Of one,” or from one, that is, from one nature or heart. All the various pretexts which men adopt for neglecting or rejecting the Gospel, come from one source and fountain—the depraved heart of man, his fallen nature. ¶ *I must needs.* Literally—I have a necessity to go; which is a strong term, as though he had bought it on this condition of examining it; or it may be, the mere pride of acquiring possessions, which seemed to compel him. So men plead business as a most positive necessity even for letting the Gospel go.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have^e married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry,^f said to his servant, Go out quickly into the streets^g and lanes of the city, and bring in hither the poor,^h and the maimed, and the halt,ⁱ and the blind.

^e ver. 26. ¹ Cor. 7.33. ² Ps. 2.12. ^g Re. 22.17. ^h 1 Sa. 2.8. ^{Ps} 113.7,8. ⁱ Ps. 38.7. ^{Isa} 33.23. 35.6.

19. *I go.* This indicates only his purpose or plan of going, to prove them—perhaps that he was just now setting out. These both beg to be excused. Both these urged the strong compulsion of worldly business.

20. *I cannot.* This one bluntly excuses himself—does not ask to be excused—and puts his worldly relations as a sufficient reason for declining—a reason at any rate satisfactory to himself, as though that were enough. As Trench notices, this would have been reason for his not going to battle, (Deut. 24: 5.) but not for his declining the feast. ¶ *I cannot.* It is plain that the mere fact of his marrying a wife, was no positive preventive, but only so in his own mind and feeling. He was too much taken up with his new relations to attend to this other business. I have a feast of my own—why trouble me with yours? To all these excuses observe the application of v. 26.

21. This was the result of the first effort of our Lord with the Jews, especially the rulers. John 7: 48. He was angry at these and gave the direction to go to another class—yet still of the *Jews of the city*: but to go from the palaces to the streets and lanes, and call in such as the poor, &c. These are the same as are mentioned in v. 13—the needy multitude who have no recompense to make. These, many of them

22 And the servant said, Lord, it is done as thou hast commanded, and yet ^a there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel ^b them to come in, that my house may be filled.

24 For I say unto you, that ^c none of those men that were bid-den shall taste of my supper.

^a Ps. 103.6. 130.7. ^b Ps. 110.3. ^c Pr. 1.24. Matt. 21. 43. He. 12.25.

came. Such, at least, as felt themselves to be of this class. Always, to whom the Gospel is glad tidings, to them it is the Gospel of Salvation. Those whom the Pharisees accounted outcast and contemptible, should be brought in before them.

22. Bengel remarks here, that neither nature nor grace allows a vacuum. But though God has put in operation so many means for filling his table with guests, it may always be said, "and yet there is room."—The banquet hall is so large.

23. Here the parable has a prophetic reference, and alludes to the work of the Apostles after Christ, and to that of the Christian ministry after them. The calling of the Gentiles—those in the country and outside of the city—is here intimated, and its meaning would afterwards appear more fully. ¶ *Hedges*. Rather, "hedged paths," as across fields. ¶ *Compel them*. This is taken by the Papal Church of Rome as authorizing their system of enforcing their faith by the civil power—of compelling men by fire, imprisonment and sword, to be Papists. Hence they have always held that Protestants should be tortured into a profession of Papacy, or put to death. No such idea is found here—but farthest from that, those from the highways who would hold back as unworthy, should be constrained and made to come by the most earnest persuasion. Gen. 19:16. So, also, they should compel men by uttering this invitation to receive the Gospel as Christ's *command*, in which there

¶ 25 And there went great multitudes with him: and he turned and said unto them,

26 If any *man* come to me, and ^d hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life ^e also, he cannot be my disciple.

27 And ^f whosoever doth not

^d De. 33.9. Matt. 19.37. ^e Acts 20.24. Re. 12.11. ^f Matt. 16.24. Mar. 8.34. ch. 9.23. 2 Ti. 3.12.

is no option, as at a human feast, but a compulsion, as it is made not merely the pleasure, but also the highest duty and necessity of all.

24. *For I say unto you*. As the address is here to more than one, ("you" being in the plural of the Greek,) it is inferred that our Lord here spoke to the company, and thus gave the application of his parable at once. This would bring the discourse to a most impressive termination, and serve to explain it most directly, and show how it was addressed to their case. So the Prophets sometimes closed their visions by a word of application.

§ 97. WHAT IS REQUIRED OF TRUE DISCIPLES.—*Perea*.

Matt.	Mark.	Luke.	John.
		14. 25-35.	

25. Our Lord is still passing along through Perea, on the other side of Jordan (E.) on his way to Jerusalem.

26. See Matt. 10:37, 38, notes. This refers back to the excuses and all excuses possible.

27. This was often stated by our Lord as the rule of discipleship. In Matt. 16:24, Mark 8:34, and Luke 9:23, it is laid down in a different form. ¶ *Hate*. That is comparatively; as the references to the excuses will explain, and as shown in vs. 28, 29. Those men should have thought infinitely less of their farms, oxen and families, than of Christ; and one's own life should even be held of secondary consideration. We should be willing to lose it for his sake and the Gospel's. Matt. 16:25. Mark 8:35.

bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending ^a to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.^b

31 Or what king, going to make war against another king, sitteth not down first, and consulteth ^c whether he be able with ten thou-

^a Pr. 24.27. ^b He. 6.11. ^c Pr. 20.18.

sand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all ^d that he hath, he cannot be my disciple.

34 Salt ^e is good; but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men^f cast it out. He that hath ears to hear, let him hear.

^d Ph. 3.7,8. ^e Matt. 5.13. Mar. 9.50. ^f Jno. 15.16.

Luke 9:24. And this is because no man can serve two masters. Luke 16:13.

28. *A tower.* This might be such as is sometimes built in a vineyard, (Matt. 21:23,) but here, probably, a castle such as was erected on the crowns of hills, as a defence from the enemy. These served also as mansions for residence. Spiritual advancement is likened to *building*, from which, also, is our word *edify*. 1 Cor. 3:10. ¶ *Counteth the cost.* Reckoneth the whole expense of the undertaking from first to last. ¶ *Whether.* Literally—If he have the requisites for the finishing. The connexion is plain.—Our Lord would show that to carry out the doctrine of Christian discipleship, every other interest must be subordinate, and in a comparative sense, “hated,” as v. 27. Whenever those earthly interests should be required to be laid on his altar, they must be given up. This is the *cost* of being a disciple. Hence the cost should be counted, else the work of following Christ could not be carried through.

29. *Lest haply.*—Lest perhaps. This counting the cost is only the part of common prudence, and necessary, if one would avoid shame and scorn. “Some shall awake to shame and everlasting contempt.” Dan. 12:2.

30, 31. This parable has a more enlarged scope. The meaning is, “In wish-

ing to follow me ye undertake a contest which ye are unable to carry through. Come first to the conviction of your own weakness, and seek the power of the Spirit, then shall ye be qualified for the kingdom of God.”—*Olshausen*. The connexion is still with vs. 26, 27.

31. *Consulteth.*—Considereth. This is upon a deep personal self-examination. ¶ *With.* Literally—In ten thousand—as all his force. So fearfully are the odds against him. ¶ *To meet.*—To oppose him.

32. The sad result is that he must yield to the kingdom of this world, if he have only his own ten thousand force.

33. *So likewise.* Here is shown the application of the parables, and of ch. 9:61, 62.

34, 35. This saying is found in the Sermon on the Mount. Matt. 5:13, notes. See also Mark 9:29–30. They were doubtless spoken on various occasions. ¶ *Good.* The Christian is good. It is meant to operate as a conservative influence, and does keep society from corruption. ¶ *But if the salt have lost his savour.* Literally—If it be corrupted, or spoiled—itself (its quality of salt-ness.) ¶ *Seasoned.*—Salted. Its use is to salt other things; but what shall salt it, or how shall it have this quality imparted.

CHAPTER XV.

¶ **T**HEN ^a drew near unto him all the publicans and sinners, for to hear him.

2 And the Pharisees and scribes

a Matt. 9.10, &c.

35. *Fit for the land.* A salt soil is barrenness itself, as about the Dead Sea. ¶ *Men.* Literally—They cast it out, i. e. as useless. A coarse rock salt was used in the temple for sacrificial purposes. There was an apartment where it was kept stored away. It lost its quality by much exposure to the air, then it was thrown out to mend the paths and roads—"trodden under foot of men." Matt. 5:13, and notes.

CHAPTER XV.

¶ 38. PARABLES OF THE LOST SHEEP AND PRODIGAL SON.—*Perea.*

Matt.	Mark.	Luke.	John.
		[15. 1-32.]	

1-32. These parables were spoken in connexion with the foregoing discourse, to illustrate our Lord's compassion and love, in extending to sinners the benefits of his kingdom. He would show himself as the Saviour who has come to seek and save the lost. There is also a reference to the calling of the Gentiles, in which Luke's narrative partakes of the spirit of Paul's writings, as it is called, the Pauline Gospel. *See Introduction to Luke.* Bengel takes these three parables as distinguishing between three cases of sinners who are sought after in the Gospel. The lost sheep is the stupid sinner—the lost coin, is the sinner who is plainly unaware of himself and his own case—the lost son, is the sinner who is knowing and voluntary in his transgression. In seeking the first, Christ acts the part of a Shepherd, following him on his lost way and bringing him back on his shoulders. In recovering the second, the Spirit's power (in the ordinances) is most displayed (John 1:4)—finding him in the dust, and giving "the light of life"—"the Spirit and the Bride say come."

murmured, saying, This man receiveth sinners, and eateth ^b with them.

3 And he spake this parable unto them, saying,

4 What ^c man of you having an

b Acts 11.3. *1* Cor. 5.9-11. *Ga.* 2.12. *c* Matt. 18.12.

In recovering the third, the Father—the God in Christ, shows his work. That which the Father does in the case of the prodigal son, the Son Jesus did before their eyes, and the Spirit would do the same after his departure to heaven. Yet Father, Son, and Spirit, work in every true conversion.

1. *Publicans.* He took occasion from the crowding around him of this class, whom the Pharisees despised and hated, to show that his grace extended to such—as having need of a Physician. In addition to the unprincipled extortions of these publicans, they were hated as traitors to the cause of the nation, as they served the Romans, and sided with them for gain, and collected oppressive taxes for a heathen Treasury.

2. *Murmured.* To each other, and the disciples. ¶ *Receiveth.* That is *graciously*. This is an affecting testimony to our Lord's willingness to receive sinners. They would condemn our Lord for doing that which is the glory of his gospel, and without which none of us could have hope.

3. This parable was spoken in substance also on another occasion (see Matt. 18:12, 13) which is not strange, as any one in long teaching would often bring forward the same illustration, as a vital topic. There it had a different point, as applied to the Shepherd's care of single lambs.

4. Here the parable shows the great grace that would so follow up a wandering one, however long and far astray. Christ is our Shepherd. Ps. 23:1. Eze. 34:6, 11-15. This is Christ's love in *seeking* the lost. ¶ *A hundred sheep.* He is supposed to be rich in flocks. It is not as though this were his only sheep. So God would not be impoverished by our loss. Yet

hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home,

in *love*, he *seeks* us. Men would yet do this from self-interest, and should they not justify our Lord in seeking even the publican? ¶ *Leave the ninety and nine.* These are not abandoned to any want—only they are left in the back-ground. ¶ *The wilderness.* This in the East, is not a desolate and barren district—but a vast tract for pastures of flocks. In these the wandering tribes and shepherd families keep their flocks, at this day, allowing them full range. ¶ *Go after.* Our Lord in the gospel pursues men. He not only came down to us from heaven, but he follows us up by his grace, making room for it and enforcing it in his providence and by his Spirit. And this he does with such persistency—coming down to our depths of sin and misery—and with his people, continuing to invite and warn to the end. ¶ *Until.* In every case of conversion, if he had given up the pursuit there would have been no salvation. This class—the *lost*—the *outside*, are here distinguished from the *just*—the legally righteous who “need no physician,” in their view, and “no repentance.” v. 7. He “came not to call the righteous but sinners to repentance.” These indeed had always kept to the flock *externally*—and boasted in the covenants, but theirs was not a case to draw out the heart of Christ, but rather to be left in the wilderness to get natural pastures, while the lost one, as some Syrophenician woman from the heathen coasts, would be taken “home.” v. 6.

5. We have often seen the shepherds in Palestine, *carrying single sheep*, such as from weariness or wandering could not be driven. This shows the love—

he calleth together *his* friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep^a which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which^b need no repentance.

a Ps. 119.176. 1 Pe. 2.25. b ch. 5.32.

that he does not now rebuke and denounce the wanderer, but bears it home with joy. ¶ *Layeth it on his shoulders.* “Here,” says Melancthon, “is a sweet idea thrown in, of our Lord’s suffering unto death. He transferred our burden to himself and became a victim for us.” He bore our load of sins. But in the Shepherd’s *going out in search*, we have the undertaking of the work.

6. *Cometh home.* This would seem to refer to heaven, as in v. 7 it is applied—and as from heaven he *went out*, and now returns thither. ¶ *Friends and neighbours*—are those in the presence of the angels of God—saints and all heaven—who are the friends of Christ and dwellers together in glory. “Is there joyⁱⁿ heaven at thy conversion and shall there be none at thy glorification?” *Baxter.* This safe bringing home, refers to both, and especially includes the latter.—“Father, I will that they also whom thou hast given me be with me where I am.” “Precious in the sight of the Lord is the death of his saints.” ¶ *My sheep.* This lost sheep was *his*, therefore he sought it out and found it. See John ch. 10. “My sheep hear my voice and I know them and they shall never perish,” &c. To save his sheep is the joy and the rejoicing of our Lord.

7. *Likewise.* In like manner. ¶ *Repenteth.* Here it is plain that the lost one is brought back by *repentance*, which is a change of mind. Yet if Christ left us to find our own way home, we should fail after all. We could not even make our own way back to him. He taketh the penitent *on his shoulders*—assumes his load—car-

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Re-

1 *Drachma*, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven-pence half-penny, and is equal to the Roman penny. See Matt. 18:28.

ries him through and suffers him not to be finally lost. ¶ *Joy*. The repenting sinner is the object of joy in heaven—"in the presence of the angels of God." It is a joy of angels not only, but of the redeemed there, and of God himself. ¶ *More than*—(ἤ)—Rather than. It is not necessary to suppose any joy over those who are righteous only in the eye of the letter: though the young ruler who had kept all the commands from his youth up was, in a sense, loved by Christ. Mark 10: 21. This makes the parable so applicable to these boasting Pharisees who called all others "sinners." Christ would show them that his plan of seeking and saving the outside people, who never were of the fold, but only his lost sheep, made these despised penitents the objects of joy in heaven—as they, in their vain boasts, could never be. ¶ *Need no repentance*—that is, in their own view—or even in the sense of outward observance, who were always in the external fold of the church, and never strayed away from the enclosure, but withal never were really the Lord's. See Matt. 9: 12, 13.

8. *What woman*. The general sense is still the same—illustrating our Lord's work, of seeking and saving the lost, appealing to their common experience. But he seeks also by His Spirit. The woman, the house, &c. would intimate that the Spirit's work of seeking his lost coin, in the visible church, is here meant. Lighting a candle and sweeping the house, would then represent the use of the truth, by which the lost piece is sought, and the thorough searching the house by all means—

joyce with me; for I have found the piece which I had lost.

10 Likewise I say unto you, a there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

a Eze. 18:23,32. 33.11. Acts 11:18. Phil. 15.16.

like the sifting process of fanning the grain and separating the wheat by a thorough purging of his floor, or his outward church. This would intimate that though he seeks among publicans and sinners, he seeks also among the outward Israel, and is equally rejoiced to find the lost and useless coin. It was stamped, indeed, but until then, and but for this, was lost. Christians are Christ's possession—inheritance—money.

"Pearl of price, by Jesus bought,
To his glorious likeness wrought." *Toplady*.

11. This parable is taken by some to refer to the Jews and the Gentiles, as the two sons; the former being represented by the elder son, murmuring at the reception of the latter. Yet this great truth of the Gentiles' conversion had not yet been understood so far as to have them regarded as of the same family as the Jews; besides the Gentiles should then, perhaps, have been represented as the elder, in fact. The parable was spoken, rather, to meet the murmurs of the Pharisees and scribes, (v. 1-2) and these would seem well described by the elder son. They were in the same family with these publicans and sinners, who were probably Jews, like Levi, Zaccheus, (Luke 19: 9) and others (7: 29); and they were opposed to their reception. But these were only representatives of two great classes in all time—the prodigals who repent and the self-righteous who murmur at divine grace. Like the other two sons commanded to go about the father's work—one does better than he promises, the other promises better than he performs. One

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.^a

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

^a Mar. 12.44.

is all profession—the other comes to reformation. Stier says: “If we dare distinguish, we should call this the crown and pearl of all the parables.”

12. This represents the proud claim and willful wandering from God, which characterize sinners. Men demand their liberty—their right to depart from their heavenly Father, even while they live upon his bounty, and they justify themselves in acting their own pleasure, though it will lead them to ruin. ¶ *The portion of goods.* That is, the share of his father's property which would come to him. This was sometimes given to a son before his father's death. This would be half as much as the elder brother's portion. Deut. 24: 17. ¶ *Living.* The living. That is, the estate—the possessions upon which they lived. God allows the sinner to have his freedom in sin. And this freedom shows how just is his condemnation; for what greater ground of condemnation can there be than that men, gone astray from God, of their own choice, have *loved* darkness. John 3.

13. At once, and with a full purpose, he gathered all together, took all his property and went, like the straying sheep, into the wilderness. ¶ *A far country.* This represents the distance to which the natural heart seeks to get away from God, our Father; forgetting God and saying, depart from us. How just, then, is their final condemnation—“depart.” ¶ *Wasted.* So the sinner squanders what God allows him to use—all his time, his fa-

14 And when he had spent all, there arose a mighty famine^b in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks^c that the

^b Am. 8.11, 12. ^c Isa. 44.20. Ho. 12.1.

culties and energies, he wastes. They might be employed for God and eternity, but they are trifled away. ¶ *Riotous living.* The term here used seems not to mean *unsavingly*, but incorrigibly, unreclaimably, beyond all hope of reformation, (v. 30)—*lost*, like the sheep or piece of money.

14. At length every thing conspires against him. Just as he had spent all, a mighty famine arose. How bitterly sinners are punished, even in this life. How soon their own resources fail them in time of want; nay, their resources are gone before the extreme want comes on. They have spent all before the mighty famine has begun. In the East, the famine often comes from the indolence and neglect of the people, and among such, it would seem, he had cast his lot. ¶ *And he.* Literally—and he *himself* began, &c. The famine reached this man, who lately was so full of pride and boasting. Nay, it reached him among the first. It found him both empty and among strangers, away from father and father's house.

15. *Joined himself*, &c. He engaged himself in the service of one of that strange people among whom he had gone. ¶ *To feed swine.* His new employer sent him to do the most menial, debasing work, as swine were forbidden to be eaten or kept among the Jews, and so were held in abhorrence. This shows the shifts which poor sinners make in their extremity, and how they come often to the lowest, most degrading services of sin, while they keep away from good. Jer. 11: 19. 17: 5-6

swine^a did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread

^a Ps. 73.22.

16. *Would fain.* Literally, he *was eager* to fill, &c. He was glad to get these husks, as Lazarus desired to be fed with crumbs. ¶ *Husks*, &c. This is a flat pod, dark and hard, in size and shape like a Lima bean. It grows on a tree known as the huskel, or carob tree, and found commonly in Syria and Palestine. The *husks* are not the *shell*, but the whole pod, which seems to have no distinct *bean*, but a pulp, and is of a uniform thickness. This pod is used to feed animals; yet we have seen poor people eat it, and it is for sale as an article of meanest food. ¶ *And.* Even in this extreme hunger and destitution, he could not get such mean subsistence at the hand of any man. He must take it from the swine, if at all, and then only at such time as he was feeding them, and could share a meal with them who were now his betters. How the poor sinner in his straits is often cast off by his fellow man, despised and driven away even from the brothel, or left, like Lazarus at the gate, to the charity of the dogs, without the God of Lazarus for a friend. How vain are creature dependencies in our last extremity.

17. *Came to himself.* Repentance, if genuine, must come from reflection. This language implies that he had been beside himself and had just come to his senses. Like the demoniac, he was now "in his right mind." "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin," &c. *Westmins. Catechism.* ¶ *Hired servants.* He was a hired servant, but yet was not his father's. The place of a menial in his father's house he began to envy. Before his leaving home it had been *drudgery* to be a son. Now it would be *freedom* to be a *servant*. ¶ *My father's.* Yet he remembered that

enough and to spare, and I perish with hunger!

18 I^b will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

^b Ps. 32.5.

he had a father, and this was salvation to him. But for this, he must have perished. The lost sinner, who does not think of God and his love, or who doubts it, or rejects it, must perish forever. "The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well." *Beza's notes.* ¶ *Enough and to spare.* Literally, abound with bread. This phrase is the rendering of one Greek word which means to *abound*, (Phil. 4: 18,) to have more than enough.

18. *I will arise.* Rising up I will go. It was all one act that he determined on—going to his father and everything else as merely in order to that. Some are always questioning about the manner of their going to their heavenly Father, or the measure of it—how exactly or sufficiently they have repented—rather than whether they have gotten to their Father's house, by whatever means. ¶ *To my father.* Not to the priest to confess, but directly to his father against whom he had sinned. A picture cannot express everything. Some take this resolution of the prodigal to be proof that we can turn to God in our own strength. But the resolution to do so usually leads us to see our helplessness, and to find help in one that is mighty. So some argue that our repentance reconciles us to God. But we are to repent just because the kingdom of heaven is at hand. Because Christ has brought salvation to sinners, we are to turn to him and live: to look unto him and be saved. See John 6: 44. Heb. 10: 19-22. ¶ *I have sinned.* The honest, hearty confession is that he is a sinner. So said the publican. He may mention some sins, but rather there is sin in everything he does. ¶ *Against heaven.* Against the God of heaven, the hope

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father: But when he was yet a great way ^a off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

^a Acts 2.39. Ep. 2.13,17.

of heaven, and heaven itself. ¶ *And in thy sight.* Thus David confessed. "Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51. To a true penitent the very sense of a father's presence and a father's love, makes sin more intensely hateful, as committed against him. This also makes the condemnation of one's own conscience so overwhelming.

19. *No more worthy.* His confession of unworthiness shows his humility, which always belongs to true repentance. "With grief and hatred of his sins, he turns from them unto God."

¶ *As one.* He is a son, but an unworthy son, and craves to be admitted to the father's house *as a servant*, though yet *a son*. Here is his confidence in the father's treatment, that his service would be sweet. The repentance unto life includes an "apprehension of the mercy of God in Christ." *Westm. Catechism.*

20. Many do nothing more than make good resolutions. You never find them *to arise and go*. There must be action. A step must be taken. ¶ *Yet a great way off.* It is the custom of the East to meet a friend at some distance from the house, even outside the town. So the bridal company goes out to meet the bridegroom. As we were returning to Beyrout, after travelling through Palestine, our host, hearing of our coming, rode out on horseback two miles beyond the city, and met us with true oriental salutations. This is the only way in which a parable, or any simile from human relations could express God's *foregoing love*. How he anticipates the sinner with goodness—goes before him always in spiritual

21 And the son said unto him, Father, I *have* sinned against heaven,^b and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring ^c forth the best robe and put it on him; and put a ring on his hand, and shoes on *his* feet:

^b Ps. 51.4. ^c Zec. 3.3-5.

workings, and loves the prodigal before he comes home—yea, from the beginning, even before the foundation of the world. We know that the first motion to repentance must have been prompted by God. Ps. 10: 17. ¶ *Had compassion.* The heart of the father was here expressed in action. He *ran*, *fell on his neck* with warm embraces, and *kissed* him. In the East the kiss is the pledge of reconciliation, often accompanying the salutation "Peace," as a mark of this. See Gen. 33: 4. 2 Sam. 14: 33. Ps. 2: 12.

21. The confession was not withheld, though the father was seen to be reconciled. It was rather drawn forth more earnestly and promptly by this. The sin is not mentioned against him, but yet he must own it all. And the more the sinner sees and tastes of God's love, the more he grieves ever to have sinned against him. Ezek. 36: 24-31.

22. The giving of a robe and a ring is the mark of highest honor and favor in the East. So the wedding garment was provided for every guest, as a token of distinguished consideration. It signified the opulence of the father, and the acceptance of the son, as a son. ¶ *The best robe.* Outer garments are often very richly ornamented and with "divers colors of needlework." Judges 5: 30. In these, sometimes, the wealth of a person consists—having so many rich and costly changes of raiment. The best robe was to be brought for this returned prodigal. See Gen. 41: 42. Esther 8: 2. The wonder is that a repenting sinner should be received to the highest favor. But as he is received in the name and

23 And bring hither the fatted calf, and kill *it*; and let us eat and be merry :

24 For ^a this my son was dead, ^b and is alive ^c again; he was ^d lost, and is found. And they began to be merry.

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing : *

^a ver. 32. ^b Ep. 2.1. 5.14. Re. 3.1. ^c Ro. 6.11,13. ^d Eze. 34.4,16. ch. 19.10. ^e Ps. 30.11. 126.1,2.

worthiness of Christ, he is admitted to the reward of *his* merit; and there are freely bestowed upon him "all things that pertain to life and godliness." ¶ *Shoes*. These shoes or sandals were the marks of a freeman, for slaves went barefoot. See Zech. 10: 12. Ephes. 6: 15. See fig. ch. 10: 4.

23. *The fatted calf*. The article denotes *that one* which had been fatted for some special and joyous occasion. It was a proper time for bringing forward all their resources of joy. It is yet the custom, on great festival occasions at the East, to kill the calf fatted for such a special season. During marriage festivities, when the bridegroom enters the saloon to receive his bride, the company sing in these words: "Welcome, O ye guests who carry swords! Had the bridegroom's father known that you were coming to honor his house with your presence, he would have killed for you the fatted calf." ¶ *Merry*. Let us be glad. Let us rejoice.

24. *Was dead*. The restoration to the father of this long lost son, was like a rising from the dead. The latter clause explains the former. So the sinner's state is represented in the Scriptures as a death in trespasses and sins; and his recovery is life from the dead.

25. *His elder son*. "Who is this elder son? All who are such as he." *Stier*. This sets forth the case of the self-righteous and murmuring Pharisees, (v. 2) who complained of Christ's

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, ^f and would not go in; therefore came his father out, and entreated him.

^f Jno. 4.1-3. Ro. 10.19.

love, and who hated their own brethren and fellow sinners. ¶ *In the field*. At work. It was customary that the elder son staid with the father, and took his homestead, with a double portion of the estate. ¶ *Music and dancing*. These were the hired choirs and dancers, which served such festivities at the East. Dancing was practised sometimes at feasts, (Judges 19: 21) on triumphal occasions, (Judges 11: 34) and sometimes in religious services, (Ex. 15: 26. 2 Sam. 6: 17) as a sacred performance. Wicklif's version renders it "a symphony and a crowd." The other ancient versions have it, "miustrelsy and dancing." The terms are, "symphonies and choirs." It is silly to deduce from this, which is a mere narrative, and true to the manners of the people, any argument for or against dancing or gay festivities.

26. *Asked*. He did not enter the house, but as if already without confidence in his father, he demanded of a servant the meaning of all this. The spirit of a legal righteousness presumes to hold God to account, and feels no confidence, no faith, but is always fault-finding—allows no rejoicing in others, and has no lively hope.

27. The servant, though not so related as the brother, sees reason enough for the rejoicing—the son's return, which ought to move this fault-finder's heart, for he was his brother, and his return in safety and health, after such an absence. God will vindicate

29 And he, answering, said to his father, Lo, these many years do I^a serve thee, neither transgressed^b I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son

^a Isa. 65.5. ch. 18.11. ^b Ph. 3.6.

his ways before the universe. His love will vindicate itself.

28. *Angry.* This showed his sour, censorious temper; professing to be the favorite son, yet ready to take sides against his father and his father's house. True Christians love to hear of returning penitents, and of Christ's love to them: for all their own hope is in his grace. ¶ *Therefore.* See the condescension to such unreasonable feeling. Christ will vindicate his plan of grace, against all objections. Here a legalist, (see Gal. ch. 4-5) who has been in the field at work, as if for wages, is expostulated with and invited to the festival. They who are in bondage with narrow views of grace, are expostulated with, and bidden to come in to the rejoicing of the gospel.

29. The legalist has based his hope so much upon his works and deserts, that he has kept a reckoning with the Master, and looks upon the plan of grace towards sinners as unfair towards himself. ¶ *Never gavest.* This shows that he never has entered into the joy of a believing spirit, nor into the true idea of the gospel, as good news and glad tidings. "He is looking for something from God, instead of for every thing in God." *Trench.* ¶ *My friends.* He thus claims to have friends of his own, apart from those of the family, and this discovers his alien spirit, (see Matt. 22: 16) which is also rebuked in v. 31.

30. *This, thy son.* The language is full of envy and jealousy toward the brother and contempt toward the father. Few consider how much injustice and wrong the legal spirit does to the grace of God, representing the

was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever^c with me, and all that I have is thine.

32 It was meet^d that we should make merry and be glad; ^e for^f

^c Ro. 9.4. 11.1. ^d Jno. 4.10,11. ^e Ps. 51.8. Isa. 35.10. ^f ver. 34.

plan of grace as tending to licentiousness, and giving a bounty to sin.

31. *Ever with me.* This is opposed to what he says—"Thou never," &c. This was to rebuke the feeling which sought other rewards and friendships, instead of finding happiness in communion and fellowship with God. The bliss of believers is to be "ever with the Lord." ¶ *All that I have.* This is the grace in the gospel that makes over to us God himself, and all that he has. All Christ's merit is applied to us, and we are to enter into the joy of our Lord. This was the privilege which Christ held out to the Pharisees, if they would. The elder son had really a double portion of the estate, and lived at home, and so had no cause of complaint, but the contrary. The spirit of bondage is narrow, complaining, and grudging. We must enter into the spirit of adoption, and cry *Abba, Father*, with true filial confidence and joy.

32. In this verse the father vindicates the rejoicing, on account of the joyous events. We may, and should rejoice now, on account of what has actually taken place. Christ has died. The atonement has been made. Salvation has been proclaimed through Christ Jesus, and sinners are saved. ¶ *Thy brother.* The appeal is here to the man's own feeling as a brother, which ought to justify the festivity. And the case of a sinner so returning to God, is that which justifies the joy in heaven spoken ^c in v. 7 and 10—and this is that to which these parabables refer. This also hints to the Pharisee that he must own these (whom he despises) as his brothers, if he

this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

¶ **A**ND he said also unto his disciples, There was a certain rich man which had a steward; and the same

was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship;^a for thou mayest be no longer steward.

a ch. 12.42. 1 Cor. 4.2. 1 Ti. 4.14. 1 Pe. 4.10.

would remain in the father's house. He must yield to the rules of the family, and it is the household of faith, named after Christ. Eph. 3:15. The murmuring Pharisee (as the elder son) says not, Abba, Father, and has not served as a child.

CHAPTER XVI.

§ 99. PARABLE OF THE UNJUST STEWARD.—*Perea.*

Matt.	Mark.	Luke.	John.
		16. 1-13.	

1-13. As the parable of the Prodigal Son set forth the case of one who wasted a patrimony, and afterwards repented—so this presents the case of one who wasted his master's goods, and afterwards made himself friends. Both exhibit in general the case of every sinner, as both a prodigal son and unjust steward; but both have also a particular reference to Jews and Gentiles, Pharisees and Publicans. Many and different views have been taken, by interpreters, of this parable, and it has perplexed the cursory reader. But the resort of the steward, (vs. 4-7,) and the commendation which he received (v. 8,) even from the worldly lord, are the points of the parable. As the prodigal, in his extremity, resolved to arise and go to his father, and confess his sin—so the steward, in his straits, when arraigned before his lord, resolved to conciliate the favor of the debtors, and, as we shall see, to make restitution to his lord. He called them together, and remitted to each very largely from the respective bills, or accounts, or notes. But this he did not fraudulently, for the lord would detect it to his injury, and it seems to have been done openly—possibly even in the presence of the

lord, and while arraigned for his wasting stewardship. He did as he had a right to do, and as he ought to do, and as Zaccheus, the chief publican, did in fact, (ch. 19,) he made restitution by thus remitting these sums to the debtors for the payment of their lord, that is—he had these amounts passed to their credit, and charged to himself. We suppose that these were *insolvent debtors*—for the only instance in which that word is used elsewhere in the New Testament, (*χρεωφειλετων*) is in ch. 7:41, 42, and there they were such as had nothing to pay. Hence, he was securing, in so far, their payments to his lord, and so was making restitution to this amount. And hence we see how the lord perfectly understood the transaction, and so commended the steward. Yet it is a purely worldly transaction. And as the chief point is the prudent provision which the steward made for himself, it is shown here to be highly approved by the worldly lord, and even in a worldly point of view. And hence the inference, (v. 8,) and the application following, which is—that the children of light should also make to themselves friends of the mammon of unrighteousness. The term here applied to the mammon is the same which is applied to the steward. It is, literally, 'the steward of unrighteousness.' The sense is, therefore, the unrighteous mammon, as in v. 11, as opposed to the true riches. It is the false, deceitful mammon, worldly wealth. We are to make to ourselves friends by this means—to use it in liberal gifts to poor debtors—to the needy and distressed, especially of the household of faith. That when we fail, these poor and

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his

needy Christians—who are the Lord's own, his body on earth, and whom he counts as his own self, in this very matter of benefaction—accounting, that in feeding, clothing and visiting one of the least of these, we have done it unto him—they may indeed receive us, welcome us, into everlasting habitations. ch. 15:7. Or that we, indeed, may receive the welcome into the Father's kingdom, (as in Matt. 25:32, &c.) not on account of our good deeds, but with gracious mention of these Christian charities. "For I was a hungered, and ye gave me meat."

1. *His disciples.* The drift of the parable shows that he addresses more than the twelve, and refers to the publicans and sinners spoken of, (ch. 15:1, &c.) as having joined his circle; while the Pharisees, also, heard the parable, v. 14. ¶ *Rich man.* How often is the rich worldling thus despoiled of his hoarded goods by unfaithful worldlings, to whom he trusts them. But this ought only to remind them that they are unfaithful, unrighteous stewards of their Lord's money, and that thus Providence takes from them their stewardship. ¶ *A steward.* The term is *οικονομος*, from which we have our word *economy*. This officer was one who had charge of the household affairs, and was, moreover, a general overseer of the estate. An agent—a factor, having the accounts and business in trust. It was usually a long tried slave, who was advanced to this office as a reward of fidelity, but this was a freeman. v. 4. Eleazer of Damascus, held such a post in the family of Abraham, Gen. 15:2. ¶ *Was accused.* Not falsely, though it may have been with malicious intent. The term for *devil*, (accuser,) is at the root of this. ¶ *Had wasted.* Rather, more correctly, *as wasting*; indicating the present conduct, and something actively going on. Literally, the term is

scattering, squandering. "Who, then, is that faithful and wise steward, whom the Lord hath made ruler over all his house." ch. 12:42.

2. *How is it, &c.* It was not to offer apology for his wasting, nor to vindicate himself that he was summoned now, for his removal had already been decided upon. He must render up his account. So, at the final judgment, it will be nothing but a strict account that will be demanded. *Give in an account. Render up an account, &c.*

3. He makes no reply, but casts about for a resort in his extremity. ¶ *Dig.* This is put for all hard labor. I cannot work as a day-laborer. This, perhaps, he had not the strength to do. ¶ *Beg.* To become a beggar. He had too much pride for this. Drudgery and beggary were staring him in the face for the remainder of his life, as he would be without his office. The digging he cannot do, the begging he will not. Guilty man cannot work out his own deliverance, and is ashamed to beg and pray.

4. *I am resolved.* Rather, *I know what I will do*, as though the plan had just come to his mind. This is worldly wisdom—the shrewd planning of men to provide for the future. ¶ *They may receive me.* That is the persons whom he had in mind, and who are mentioned in the next verse. This was the aim of his plan.

5. *His lord's debtors.* Literally—the *debtors of the lord himself*—intimating that it was an arrangement in the presence of his lord, or at least with his knowledge. These debtors were probably insolvent debtors. ch. 7:41, 42. He called every one of his lord's insolvent debtors whose debts were too large for their means, and who therefore were liable to be sold, and all their families, for payment. Matt. 18:25. To relieve them was therefore the

lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred¹ measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred² measures of wheat. And he said unto him,

¹ The word *Batus* in the original containeth nine gallons three quarts. See Eze. 45.10-14.

² The word here interpreted *A measure*, in the original containeth about 14 bushels and a pottle.

highest favor, and to make restitution to his lord, by paying part of their indebtedness, would accomplish two objects—and so would put what he had to the best account.

6. *Measures.* This *measure* was the *bath*, which was eight $\frac{7}{8}$ gallons, according to Robinson, about one-tenth of the measure named in v. 7. ¶ *Take thy bill.* Literally—Receive thy bond, or, Take here thy promissory note, (as though in way of favor.) The steward held the notes of these men, in his charge—and he seems to have given them up for new notes so reduced in amount.

8. *The lord.* Observe—it was the lord or master of the steward, and not the Lord Jesus. He was a worldly man like his steward, and he commends him in a worldly point of view. ¶ *Commended—praised*, expressed his admiration of his plan. ¶ *Wisely.* Sagaciously, prudently. That is, because he had planned so well. “And men will praise thee when thou doest well to thyself.” Ps. 49: 18. ¶ *For.* Our Lord now remarks in reference to the whole matter—the plan and the praise of it—that the *children of this world* are more prudent than the *children of light* are in their generation. The Syriac has it, “*in this their generation.*” The worldly lord praises the worldly steward, and this is worldly wisdom; which we may imitate, only not unrighteously, but according to the *wisdom of the just*. ch. 1: 17. It is the use of their tem-

Take thy bill, and write fourscore.

8 And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the^a children of light.

9 And I say unto you, Make^b to yourselves friends of the³ mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

^a Jno. 12.36. Ep. 5.8. ^b Ec. 11.1. 1 Ti. 6.18,19. 3 or, riches.

poral goods for spiritual gains, which our Lord urges upon christians, and in this they are, alas! deficient. *Not*, that the children of this world are more prudent in preparations for eternity than the children of light—but that they adopt prudential principles in their temporal affairs, which christians would do well to carry out in *their generation*, so as to use their goods to the best account, viz: for eternal benefit. We forget that though our good deeds are not to be the ground of our salvation, they are to be remembered in our rewards—that though they are not to go before us, they are to follow us. And christians do not consider that Christ is *represented* on earth in his poor, and can be *fed and clothed*, in *them*—and that so, our temporal means may be put to the highest account and have an *eternal profit*, by so *making friends*. Matt. 25: 35, 36. So we are told by him that the righteous are surprised at the judgment, by such an estimate of their benefactions. Matt. 25: 37, 38.

9. This is the application which our Lord makes of the parable, as already intimated. ¶ *Friends.* Not palaces, nor barns, nor estates, nor great name—but *friends*. “Sell that ye have and give alms, provide yourselves bags,” &c. (see ch. 12: 33) “a treasure in the heavens that faileth not,” &c. By means of worldly treasure we may *make ourselves friends among the Lord's poor*—the straitened and desti-

10 He ^a that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ¹ mam-

^a Matt. 25.21,23. 1 or, *riches*.

tute in whom we may feed and clothe our blessed Lord himself, (see Is. 58: 6-8) to lighten and unbind heavy burdens by timely relief, and so to change the hundred to four score or fifty, as to render to God of the benefits received, and to save our poor brother from temporal ruin. OBSERVE. If the steward is to be understood as having done this, *by fraud*—cheating his lord still further by altering the accounts or obligations of the debtors, (which is the common view) then the worldly wisdom being spoken of as “*in their generation*”—*after their fashion*—is to be instructive only as shewing to the disciples how they should act where there need be no fraud—providing for the future according to “*the wisdom of the just*.” ch. 1: 17. This would also teach the publicans what they were to do with their goods when, like Zaccheus, they would receive Christ. ¶ *Of the mammon*. Out of it, that is *by means* of it. *Mammon* is a Syriac word meaning riches—and an idol, *the god of riches*. ¶ *Of unrighteousness*. Not such as is unjustly gotten, but as opposed to the *true riches* (v. 11) viz. the *false, deceitful, uncertain riches* (1 Tim. 6: 17) of this world. ¶ *Ye fail*. That is, when *ye die*. This is the provision which is to be made by the *christian* in things temporal. The true value of money never appears as in this light. It is never known until we see how a penny can buy a tract which may be the means of saving a soul, or how a dollar can help to feed or clothe our blessed Lord in his own poor, on earth. ¶ *They may receive you*. This, as already intimated, alludes to our being welcomed by such to heaven, or, as in Matthew 25, refers to the benediction of Christ at our entering heaven, which makes such gracious

mon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

consideration of our christian charities to such.

10. *Least*. And now to enforce this sentiment, our Lord would have it put into universal application, even as regards the least affairs. The widow's mite is accounted of more value in the treasury than the abundance of the rich. It is the *principle* that is to be judged. And one who, in the small interests of this life, has been governed by true Christian principles, has proved himself one to be faithful in the greater interests of eternity. So the verdict of the judge is given in the parable of the talents. “As thou hast been faithful over a few things, I will make thee ruler over many things.”

11. Here is the application of this doctrine. If we have not been faithful in the use of our worldly goods, (the mammon of unrighteousness,) in the false, fickle possessions of this world. ¶ *The true*. The Syriac has it “the reality”: that which alone is *true* and permanent. If we prove false and faithless in the small concerns of this life, who will entrust to us the immense and enduring treasures of eternity? ¶ *Another man's*. And if in our earthly stewardship, we be found squanderers, not serving God in our temporal affairs, who shall give us what is our own? We have thus proved our incapacity to take charge of an estate of our own. ¶ *Who*. This intimates that the habitually unfaithful here, will find no one to reward them hereafter. And the case is shown to be most clearly proved that such an one, (like a spendthrift heir,) was not fit, and would be universally judged unfit, to come into possession of an estate as his own. How could such take care of their heavenly estate, if it were given them? The unrenewed sinner could not be

13 No ^a servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

¶ 14 And the Pharisees also, who ^b were covetous, heard all these things: and they derided him.

^a Jos. 24.15. Matt. 6.24. ^b Matt. 23.14.

happy in heaven, nor could he remain there. How many of fair profession, have none, who can be pointed to, with the verdict "Forasmuch as ye did it *unto one of the least of these my brethren*, ye did it unto me,"—and therefore none to receive them into everlasting habitations.

13. See notes, Matt. 6: 24. The connexion is this. The whole parable has proved that we are to serve God *in every thing*, but cannot divide the service between God and the world. We must use this world for Christ, so as not abusing it by serving it, and subordinating Christ to it. The Pharisees tried to serve God and mammon. The publicans, though outwardly in the service of the world, were inclining to Christ.

§ 100. THE PHARISEES REPROVED.
PARABLE OF THE RICH MAN AND LAZARUS.—*Perea*.

Matt.	Mark.	Luke.	John.
		16. 14-31.	

14. *Pharisees*. The parable just spoken applied to them, for they professed to be God's servants, but at heart were servants to mammon. They were "covetous." ¶ *Derided him*. They scorned the teacher of such a simple, honest creed. The term used here means *turned up the nose* at him.

15. *Justify*. This term refers back to the unrighteousness just exposed in the parable, which, they protested, was not applicable to themselves—that they were *just* stewards, faithful 'n that which is least and most. This verb is used in the Gospel sense of making,

15 And he said unto them, Ye are they which justify yourselves^c before men; but God^d knoweth your hearts: for that which is highly esteemed^e among men, is abomination in the sight of God.

16 The^f law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

^c ch. 10.29. ^d Ps. 7.9. Je. 17.10. ^e Pr. 16.5. Mal. 1.2.15. ^f Matt. 11.12,13.

or accounting just. Ye are they who claim to be righteous beyond others, as in the parable of the Pharisee and Publican,—“close observers of the law.” They professed great sanctity before men, sounding a trumpet before them, as hypocrites. But God *knoweth* your hearts. Ye are they, too, who put yourselves outside of this salvation, which is for the poor and needy, for publicans and sinners, (see ch. 15: 1,) and ye even complain of its freeness. ¶ *Highly esteemed*. Compare ch. 18: 14. Loud professions and pompous ceremonies may impose upon men, as though it were an extra degree of piety. But God's thoughts are not our thoughts. ¶ *Abomination*. This is a strong term in the original. Such hollow pretensions, however popular, are “a stench before God.” See Is. 10-14. “Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.”

16. The old dispensation, (the law and the prophets, ch. 26: 27,) continued until John's time. Since that, the new dispensation of the gospel is come, which is not for ceremonial followers, for vain Pharisees, but for publicans and sinners: not for Jews only, but for all men. ¶ *Every man*. See ch. 15: 1. ¶ *Presseth*. With eagerness--forces himself into it. Matt. 11: 12. Some understand the words to include the violence which the wicked use against the kingdom. The kingdom of heaven suffereth violence now. It is taken by force. Earnest, hearty effort se-

17 And ^a it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever ^b putteth away his wife, and marrieth another, committeth adultery: and whosoever

^a Ps. 102.26. Isa. 40.8. 51.6. ^b Matt. 5.32. 1 Co. 7.10.11.

cures it. Strive to enter in at the strait gate. It is not a thing of empty form, or of ceremonial warrant, but of the heart and life.

17, 18. Matthew gives us these verses in the Sermon on the Mount. But they were probably spoken at different times and in different connexions.

17. In this verse he would again urge upon them, as before, the relation of this kingdom to the law.

18. He passes now to the great subject of controversy among them, wherein they wantonly set God's law at nought. Christ came not to destroy the law, but to fulfill. Matt. 5:17. Thus, too, he shows that his teaching gives a testimony and a sanction to that of Moses, whom they professed to follow. There may be also an allusion to the crime of Herod Antipas, which John the Baptist rebuked to his death, and which they secretly countenanced. Under this figure our Lord may mean to charge upon them spiritual adultery, a common name in the Old Testament for following other gods. *Malachi*. Observe, the parable that follows, brings to view (19-31,) the unchanging nature and meaning of the law, which the Pharisees overlooked.

19. *There was*. This has been understood by many as a real history, because it has not the ordinary introduction of a parable. It is very certain that while it is spoken as a parable, it carries all the force of history, because a parable sets forth a case which is always very possible in itself. Its connexion with the parable of the unjust steward is, that here a case is set forth of such an one as *made no friends* with the unrighteous mammon, and when he *failed*, had no one to receive him into everlasting habitations. And as addressed to "the Pharisees who were

marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

covetous," it aimed at their state of heart which derided the previous teaching. It also exposed their vain confidence in being children of Abraham, and how an Israelite—"a child of Abraham"—could be found calling in vain on the patriarch in eternity for help to a drop of water. Abraham even refers him to the *jus talionis* of the Old Testament for the justice of his lot, and to Moses and the prophets whom he trusted. Moses and the prophets, if properly read and believed, would give true teachings of the way of life. And well he foreknew that though Christ himself should rise from the dead, they would not believe. Indeed, when another Lazarus *did rise* from the dead, it failed to convince them, and only excited their hostilities. ¶ *A certain rich man*. The term *Dives*, a Latin word signifying rich, or a rich man, and so used in the Vulgate, has been commonly used for lack of the name. This much is said of him to show his ample ability to help the poor, if he would. He is not spoken of as vicious, but as worldly minded; a child of this world. It will be shown that though he could look well to the state of his house and his living here, he made with his wealth no friends to receive him into everlasting habitations. ¶ *Purple*. This was the costly dye of Tyrian purple, so celebrated at the East, and this was the outer garment or robe. This was exceedingly scarce, being from a rare shell-fish about Tyre, and only a few drops in each fish. The precious article and art are entirely lost. ¶ *Fine linen*. This was the pure white linen from Egypt, for the thin, inner garment of the East. Both are spoken of (Rev. 18:12,) in the merchandise of Babylon. ¶ *Fared sumptuously*. Lived luxuriously—feasted splendidly; and

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the

dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom:^a the^b rich man also died, and was buried;

^a Matt. 8.11. ^b Pr. 14.32.

this was his *habit* of living every day.

20. *Beggar*. One reduced to a state of beggary. ¶ *Named Lazarus*. The poor man's name is known in heaven. The rich man's is not found there, in the Book of Life. ¶ *Was laid*. Was stretched out, as Mark 7:30, not cast there by friends, but stationed at this place, a rich man's door. See Fig. Matt. 9:4. ¶ *Gate*. This was the passage from the street to the open court beneath the front of the house. The house is built around a quadrangular court, usually with a room in front over the gateway, which leads into the open area. The gate of the rich is still the resort of beggars in the East. In Italy the diseased and crippled are stationed at the doors of hotels and of palaces, appealing to the pity of those who pass in and out. So the lame man at the gate of the temple. Acts 3:2. He was where he must be seen by the rich man, as he seems to have been known and recognized. v. 23. * ¶ *Full of sores*. Ulcerated. Covered with ulcers.

21. *Desiring*. Glad to fill himself. This is mentioned as expressing his condition and attitude of desire. Full of craving and full of sores! It seems to describe his object at the gate, as though he got nothing more, and looked for nothing more, than the scraps which fell from the table, glad if only he got these. Christianity has set the example of making *public* provision for the poor. Hospitals and alms houses are the fruits of the Christian religion. ¶ *Moreover*. This was another feature of his case, as though it had no mitigation except from the crumbs and the dogs. ¶ *Licked*. Rather—licked off, cleansed by licking. This mention of the dogs, accords entirely with their

great abundance and with the custom at the East. The dogs which laid claim with him to the crumbs at the gate, licked, also, his sores. So the Syrophenician woman says, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Such was his offcast condition, as contrasted with that of the rich man. The one clad in costly purple, the other in loathsome sores. The one faring sumptuously, the other on crumbs. The one served in state, the other waited on only in this most disgusting manner.

22. The object is now to show their final estate, as contrasted with their condition in this life. There is no dwelling upon further particulars in life. Every beggar is not a Lazarus. But the results would show that Lazarus had suffered as a Christian. ¶ *Carried by angels*. Here, already, at the moment of death, the contrast in their condition is most marked. Lazarus is attended by angels, and carried by them to heaven. The rich man was buried and sunk into torment. Observe, there is no hint of such a thing as the Romish purgatory for Lazarus to pass through. There is no objection to taking this as a literal fact, that these ministering spirits do even escort the heirs of salvation to heaven. ¶ *Abraham's bosom*. This is a figurative expression by which the Jews understood the sitting down at table with Abraham, &c. in the kingdom of God. Matt. 8:11. It is taken from the habit of reclining at feasts, where the one nearest the head or master of the feast, seemed to rest almost upon his bosom. So John is said to have leaned on Jesus' breast at supper, as being nearest to his side. See John 13:23. 21:20. But here no personal preëminence is meant. It is

25 And ^a in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

24 And he cried and said, Father

a Re. 14.10,11.

Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue;^b for I am tormented in this flame.^c

b Zec. 14.12. *c* Isa. 66.24. Mar. 9.44,&c.

the place of the blest—at Christ's right hand. Note again the contrast. Now at once Lazarus is at the feast in heaven. The feasting, luxurious rich man is calling in vain for a drop of water. *v. 24.* As he gave Lazarus no relief, so none is found now for him. These Pharisees who boasted of being descendants of Abraham, are shown that the beggar, whom they knew not, may get to Abraham's bosom in heaven, and they be cast out. ¶ *Was buried.* This is mentioned to show that the rich man had his funeral, according to his condition in life—ceremonies, purple and linen, as might be expected, all that the world could give—a grave and a funeral. And, alas! though Lazarus may have had neither, and no mention is made of these in his case, yet see the contrast beyond the grave!

23. *In hell.* The term here is Hades, often expressing only the general idea of the spirit world. There is also another term in the New Testament, for denoting the place of lost spirits, viz: 'Gehenna.' But Hades here is described as a place of torments—torment in flame—'this flame.' It is far off from Abraham's bosom, or the abode of the blest. The suffering is intolerable, and it is the lot which follows upon the *life-time* of each. *v. 25.* And, besides, *v. 25,* it is separated by a vast and impassable chasm from the abode of the redeemed, and this chasm is unchangeably *fixed.* All these features describe the place as the abode of lost souls. ¶ *Lifted up his eyes.* A simple Hebraism for looked, or beheld; yet conveying the idea of some sudden surprise. ¶ *Seeth.* Every detail of a parable is not to be pressed; but the lively recollection of persons will amount almost to vision, and doubtless, the soul will recognize persons in the other world.

24. *Father Abraham.* The Jews boast-

ed of having Abraham as their father, and trusted in this as securing to them acceptance with God and a seat in heaven. See Matt. 3:9. OBSERVE. This is the only instance in Scripture of praying to saints. The Roman Catholic Church teaches this as a duty and a means of salvation. But if this be the Scriptural ground, it is not very encouraging. It is a lost soul who does it. His sad and fatal mistake was in boasting Abraham rather than Christ, and trusting to an arm of flesh, or a mere outward relation. To be a son of God (1 John 3:1,) by faith in Christ, is the only salvation. ¶ *Send Lazarus.* Now he would beg for the friendship and service of that same man who had lain a beggar at his gate without relief. This is now the highest hope which he dares to entertain. ¶ *Water.* Thirst expressed the torments. It resulted from the burnings. So, our Lord, in his agonies of soul under the curse, cried out, "*I thirst.*" This expresses the sum of intensest want and torment of soul. ¶ *Flame.* Whatever is really distressing will doubtless enter into the inexpressible torment of those who have passed beyond the region of peace and beyond the reach of pardon. "Hardened sinners have died, crying *fire.*"

25. *Son.* Abraham is represented as owning the relation. He was a Jew, and so a son, according to the flesh. But this was of no avail for that other world. ¶ *Remember.* The man was charged to remember his situation in life and that of Lazarus, also, as he had known it. This would justify the refusal of a drop of comfort to him. And his own mind would thus have within him a world of torment. Memory will be a worm that never dies. To spend eternity in bitter recollections of mis-spent time, lost opportunities, rejected

25 But Abraham said, Son, remember that thou in thy lifetime^a receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither^b can they pass to us that *would come* from thence.

^a Job 21.13. Ps. 73.12-19. ch. 6.24. ^b Eze. 23.24.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They^c have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto

^c Isa. 34.16. Jno. 5.39.

mercies—must be tormenting beyond measure. The teaching here is this—that the lost will be forced to remember their *life time*, and that in their relation to others. All will be spread out before them for the gnawings of conscience and despair.

26. *Besides*. Literally—In addition to all these things, and even if they were not so, the separation is complete and eternal. ¶ *A great gulf*. A great chasm—a vast, impassable depth. This is directly opposed to the doctrine of purgatory taught by the Papists: for souls in torment *cannot* pass to the regions of the blessed. ¶ *Fixed*—had been fixed firmly—forever. ¶ *Would pass*. It is here plainly stated, (in both forms, to and fro), that there is no possibility of passing the boundary in that other world. How vain and anti-scriptural is the dream of those who teach that there will be a final *restoration* of the lost—or rather, their *exaltation* to heaven. This would assert that the gulf *can be passed*, when our Lord in this parable plainly means to teach that it cannot be. No. “These shall go away into *everlasting punishment*.” Matt. 25.

27. *Send him*. Here a prayer is put up for his family on earth, that Lazarus may at least warn his brothers. Lost spirits “believe and tremble.” James 2: 19. He regrets his own unbelief in his lifetime. But it is too late. He gives up all hope for himself in despair, and begs now for those who

are yet alive and who must follow him there, if unbelieving. Some have taken this to show a feeling of kind sympathy, which might promise improvement under the penalty and imply a final destruction. But the intimation is rather by way of complaint: as though he had not had sufficient warning else he would not have been there. *See Trench*.

28. *Testify*. Rather—Warn by bearing witness.

29. *They have*. Abraham replies positively—they have warning and teaching sufficient—and these Old Testament scriptures they do not believe. ¶ *Moses*. The Five Books of Moses, from Genesis to Deuteronomy inclusive—called also the Pentateuch. ¶ *The Prophets*. The writings of the prophets. The whole Old Testament Scriptures were divided into these two parts—“Moses and the Prophets.” ¶ *Hear them*. They were bound to believe in their own Scriptures, and these would have taught them of these things, and led them to Christ, as a schoolmaster, while a rejection of the Old Testament teachings or a practical disbelief of them would make further teaching useless. *Observe*. The doctrine of eternal life and retribution is to be found in the Old Testament, if any revelation can teach it.

30, 31. *But if*. The Jew, was ready always to demand a sign from heaven, and even here beyond the grave he calls for it, while he had left the Scrip-

them from the dead, they will repent.

31 And he said unto him, If ^a they hear not Moses and the prophets, neither will ^b they be persuaded though one rose from the dead.

CHAPTER XVII.

¶ **T**HEN said he unto the disciples, It ^c is impossible but that

^a 2 Cor. 4.3. ^b Jno. 12.10,11. ^c Matt. 18.6,7. Mar. 9.42.

tures of Moses and the Prophets (which he boasted) unbelieved. ¶ *They will repent.* This is man's false judgment of Divine things. True repentance is not to come from alarms, and apparitions, or from miraculous works. These cannot convert. Many a man has thought so, and that he himself would believe if he could have some appearing of God, or of an angel, or risen saint, to convince him. But Christ himself *has* risen from the dead, to testify to men lest they also go to that place of torment, and they will not even be *persuaded*. ¶ *If they hear not.* These very Pharisees (as our Lord already saw and prophesied) would not believe in him or in his mission, though he should rise from the dead. Lazarus, the brother of Mary at Bethany, was raised before their eyes—and they did not deny the miracle, but they did not believe Christ even for the work's sake. John 11: 17. 12: 10. Hence our Lord did not shew himself to the Pharisees after his resurrection (Acts 10: 41) but only to his believing followers. As Abraham here contends, it would have been useless. Men cannot demand any further revelation—or any better means of getting to heaven. In Christ's death and rising from the dead, they have *all, even, that the Rich man in torments asked for—for his brethren.* And how dreadful must be their punishment if they do not believe in *him*. One who rejects a part of the sacred Scriptures will reject all. The Old Testament cannot be heartily received while the

offences will come: but woe *unto him* through whom they come!

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother tresspass against thee, rebuke ^d him; and if he repent, forgive him.

^d Le. 19.17.

New is rejected. A true follower of Moses will find Christ the only Saviour. It was therefore not a mere boast of outward relation to Abraham that would save (nor any loud profession or church connexion) but the Scriptures must be heartily believed. And in this simple way alone, of a repentance that comes from conviction of God's truth, and a faith that comes from receiving the written word, can any one be saved.

CHAPTER XVII.

¶ 101. JESUS INCULCATES FORBEARANCE, FAITH, HUMILITY, &c.—*Perea.*

Matt.	Mark.	Luke.	John.
		17. 1-10.	

This passage is connected with the foregoing. The Pharisees are they who are warned against as offenders—putting obstacles in the way of entering the kingdom. And they have been admonished without effect. Now they are to be avoided by the disciples. ¶ *Impossible.* It is impossible for offences not to come. See notes Matt. 18: 6, 7. In God's plan of government—as men are free and sinful—and as the church is to be advanced by opposition, this could not be otherwise. These words are found in Matthew in another connexion, and are such as may most likely have been spoken repeatedly. ¶ *Offences.* The term, as elsewhere, means *stumbling blocks*. The cavils, objections, and oppositions of the Pharisees, were constantly putting such stumbling blocks in the way to Christ's kingdom. See Matt. 18: 6, 7. ¶ *Mill-stone.* There are two words here used

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou^a shalt forgive him.

5 And the apostles said unto the Lord, Increase^b our faith.

6 And the Lord said, If^c ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the

^a Matt. 6.12,14. Col. 3.13. ^b He. 12.2. ^c Matt. 17.20. 21.21. Mar. 9.23. 11.23.

to express this. It is the upper mill-stone turned by an ass, and therefore larger than the hand stones. See notes Matt. 24: 41. This was a punishment in use among the Jews, Greeks, and Romans. ¶ *Offend*, &c. Syriac, "Cause one of these little ones to stumble."

3. *Take heed*. We are to beware of such and to separate from them. We are to take heed also to our own conduct, not to offend—especially we are to be careful not to do wrong by hasty or severe treatment of such—and withal not to be too readily dismayed at such offences.

4. See notes on Matt. 18: 15-17, and observe the connexion with vs. 6 and 7, of the same chapter. ¶ *Trespass*. Do thee wrong. ¶ *Rebuke*. Reprove him. This is faithfulness to a brother (see Matt. 18: 15) and for lack of this, offences abound. ¶ *Seven times*. This is a Hebrew idiom to express an indefinite number—meaning *frequently*.

5. *The apostles*. The reason for this mention of the apostles here, separately from the body of disciples, may be traced by the parallel passage in Matthew, ch. 18: 15-18, where the twelve were addressed in this very connexion, as having authority in the church in all such cases of offence and wrong doing. v. 18. ¶ *Increase our faith*. This responsibility impressed them with their need of grace for the work, and the call for an increase of their faith. It was not Peter who asked, as though he had been the chief apostle, but all put up the same prayer.

root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken;

The twelve were of equal authority. In Matthew, our Lord encourages them as to the efficacy of prayer, where one or two should agree.

6. Here the efficacy of faith is set forth as accomplishing what mere human power could not do. ¶ *Grain of mustard seed*. This was the smallest of all seeds. The smallest measure of true faith could accomplish so much, for faith applies the power of God. ¶ *Sycamine tree*. This is a tree growing in Egypt and Palestine, which has leaves like the mulberry and fruit like the fig. It is the *fig*—*sycamore*. Such a tree doubtless stood near them, and to this our Lord pointed as he spoke.

7-10. They seemed burdened with a sense of their arduous work, as calling for so much faith and prayer. This parable is therefore spoken to show their relations. They were servants, whose business it was to work for their master, and to do his will—and at length they could only do their duty, without meriting anything, and this was to be the spirit of all their work. Only this feeling of the most to be done, and of demerit after all, and at utmost, would secure the full service. Yet this is not a legal spirit which holds itself to the letter of obligation, and so claims a reward as desert. It is opposite to this, for it accounts the debt of gratitude to be ever more than the work that is done, and at the best and last, counts it a work too little, and claims no desert. ¶ *By and by*.

and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are^a unprofitable servants; we have done that which was our duty to do.

^a Job 22.3. 35.7. Ps. 16.2,3. Isa. 64.6. Ro. 11.35. 1 Co. 9.16,17.

This, in the Old English sense, means *immediately*. The reading is, "Go immediately and sit down to meat." ¶ *Afterward*. This teaches that the servant may find his reward delayed, and so may need his faith helped and increased to bear up and press on. But the reward was sure to them, though of grace and not of debt.

9. *Doth he thank*, &c. Rather, Doth he count himself beholden to that servant. ¶ *I trow not*. I think not.

10. Wo to them, says Bengel, whom Christ calls *useless*. But blessed are they who call *themselves* such.—The best are unprofitable, for Christ is not dependent on their help, neither would they ever do any service but for his aid, giving them the spirit to serve him, and whatever they do, at most, is only what was their duty to do. And this is always tainted with sin, and full of imperfection. Rom. 3:23. Heb. 8:12. The true spirit of obedience is here pointed out. It strives to do the utmost from a deep sense of obligation, never claims reward, but only laments short-coming and ill desert.

§82. TEN LEPERS CLEANSED.—*Samaria and Galilee*.

¶ Matt.	Mark.	Luke.	John.
		17. 11-19.	

11. This record connects in the narrative with ch 9:51. Our Lord was now leaving Galilee on his last journey to Jerusalem, to the feast of tabernacles. He passed through certain villages of Galilee and Samaria, (ch. 10:1,) though the term "through the

¶ 11 And it came to pass as he went to Jerusalem, that he passed through the midst of Samaria^b and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar^c off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

^b ch. 9.51,52. Jno. 4.4. ^c Le. 13.46.

midst" may rather mean *between* these provinces. It was a mixed company. v. 16. It is not unlikely that he crossed the Jordan at the bridge at Scythopolis, which lies at the border, and travelled through Perea, recrossing the river at Jericho. This course would avoid annoyance from the Samaritans, whose hostility would be excited by his going up to the feast. See ch. 9:53.

12. *Met him*. Rather, encountered him, as if they were going the opposite way. Lepers, as they were not allowed to enter the village, hung about the suburbs. ¶ *Afar off*. See Lev. 13:46. The law compelled lepers to keep at a distance from all other persons, as the disease was contagious, and the touch was unclean. Nu. 5:2. 2 Ki. 15:5. As we approached Nablous or Shechem, we saw several lepers who followed us to our tenting ground, and insisted on a fee for leaving the place. Our dragoman protested that their charge was exorbitant, but as the company were alarmed, he yielded at length, paid them their price, and they left us. See Matt. 8:2. We found lepers, also, on the slope of Mount Zion, where a retreat is provided for them near the Zion gate. ¶ *Ten men*. As they were excluded from other society, they associated among themselves. Bitterest prejudices were dropped, and Jew and Samaritan banded together in their common misery. As fellow sinners we should forget minor differences.

14. *Show yourselves*. The law direct-

14 And when he saw *them*, he said unto them, Go shew ^a yourselves unto the priests. And it came to pass, that, as ^b they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified ^c God,

16 And fell down on *his* face at

^a Le. 13.2. 14.3. Matt. 8.4. ^{eh}. 5.14. ^b 2 Ki. 5.15. Isa. 65.24. ^c Ps. 30.1,2.

ed that lepers, when they were cured, should show themselves to the Jewish priest, and get a certificate of the cure. See notes, Matt. 8:4. This direction, therefore, to go thither before they were cured, required great faith. They might have objected, "Why send us without the healing that is requisite? Why not cure us first?" So, many inquirers demand that they should have new hearts before they will go to Christ and cast themselves upon him. They wait for repentance, faith, convictions, &c. But they must go as they are, or they can never be healed. ¶ *As they went.* On their way. As they went forward in the way of Christ's command they were healed. They must already have had some faith in the result. So, the inquirer who puts confidence in the divine directions, and believes the gospel call, and goes blind and leprous as he is, finds healing as he goes. It is only in the way of obedience and confidence that we can find peace and salvation. From this passage the Papists pretend that men should confess their sins to Romish priests. But (1) this was a Jewish ordinance, not a Christian observance. (2) They were not to show their *thoughts* to the priests, but their *skin*. (3) They were not to show how foul and vile they were, but that they were *clean* of leprosy. (4) They were not sent to cleanse themselves by confession, but to show themselves cleansed.

15. This new experience of Christ's care so affected one of these men, that

his feet, giving him thanks: and he was a ^d Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found ^e that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy ^f faith hath made thee whole.

^d Jno. 4.39-42. ^e Ps. 106.13. ^f Matt. 9.22.

instead of going on to the ceremony at once, he returns to give thanks to the great healer. Christ is before the ordinance. Love to Christ is the first obligation. And gratitude to him will be our first impulse. This will ever afterwards express itself in obedience to all his appointments. ¶ *Samaritan.* This is the interesting fact that this man was an *alien*—a gentile—considered and treated by the Jews as such; of an opposite worship, and so they had no dealings with them. Our Lord would show that these *strangers* were not excluded by the Saviour from the gospel kingdom, but were even first to give him glory. This was aimed, therefore, at the self-righteousness and proud boasting of the Pharisees. So our Lord preached by his miracles.

17. Literally, *Were not the ten cleansed?*

18. The Syriac reads "Have they so gone as not to come and give glory to God, save this one of another nation?" ¶ *Stranger.* Foreigner, alien. The Samaritans were called by the Jews *Cuthites*, or aliens. They were originally from other countries. See 2 Kings 17:24-41. They were gentiles, and had a mixed religion.

19. *Go thy way.* He was now free to go forward in all duty: and he would, of course, go at once to the priest, for the examination and certificate of healing that were necessary to restore him to society, as well as to offer the gift commanded by Moses. ¶ *Made thee whole.* Literally—Hath saved thee. This is the language commonly used by

¶ 20 And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh¹ not with observation:

1 or, with outward show.

our Lord in cases of healing It is probable that only this man and his soul's leprosy cured. The rest were healed of the mere outward leprosy of the flesh. This accounts for his different conduct. They who give God no thanks for their temporal mercies are not healed at heart. Gratitude is a distinguishing mark of true converts. And gratitude is the spring of all Gospel obedience. This will aim to do not merely the letter of the command, but the utmost that can be done. This will not confine itself to the ceremony or the ordinance, but will express itself in willing, cordial thanks. His was, therefore, a *saving faith*. OBSERVE. 1. If we would be saved, we may often need to separate from others—we must separate from the world. 2. The more we are obligated, the more shameful our ingratitude. 3. Scarce one in ten gives the glory of his mercies to God. 4. Divine grace alone makes men to differ. 5. Ceremony must yield to substance. 6. They were only to *go* and be healed. We need only to *look* and be saved. It is not how much is done, but whether we follow Christ's plan of grace.

¶ 102. CHRIST'S COMING WILL BE SUD-
DEN.—*Perea*.

Matt.	Mark.	Luke.	John.
		10. 20-37.	

20. *Was demanded*, &c. He was asked earnestly by the Pharisees. They claimed to be the only true heirs of the kingdom, and asked with a proud self-consequence as though having a right to know, above all other men. They claimed, too, to know all about its nature and laws, as only needing to know the *time*. They were utterly in the wrong—both false in principle and ignorant in fact. They might also have aimed to entangle him in his talk.

21 Neither shall they say, Lo here! or, Lo there! for, behold, the ^akingdom of God is² within you.

22 And he said unto the disciples, The ^bdays will come when

a Ro. 14.17. 2 or, among you. Jno. 1.26. b Matt. 19.15.

¶ *With observation*. Syriac,—“With observables.” These Pharisees had made the kingdom one of outward show—to come with worldly grandeur and pomp. Our Lord at once tears away this vain hope, and utterly denies such a principle. The kingdom of God, that is, the reign of the Messiah, as predicted, cometh not with outward parade, or mere worldly display, as temporal kingdoms come. This is not its nature. It does, indeed, subdue earthly kingdoms—it does gain conquests in the world which are glorious, converting multitudes; applying great resources of wealth and power to advance its interests. But its growth is often secret. Its progress is often noiseless, (Isa. 42: 2,) and “not heard in the street.” And its dignities are not temporal, but spiritual.

21. *Lo here*. Neither is this kingdom a visible geographical establishment, of limited, local interests like earthly kingdoms, which you can say, Lo it is here! or, Lo it is there! Nor is it to be expected to come with any such new, strange, or miraculous phenomena, as to set men saying, Lo here! or, Lo there! But it is to come in the working out of great spiritual principles already in operation. ¶ *Within you*. This is the great fact, which the Pharisees were so slow to receive. Their materialistic views called for a kingdom all outward and earthly—temporal and local. But behold, while they expected to wonder after it, it is a thing that is *within*: a spiritual kingdom—seated in the hearts of men, and establishing a glorious reign in the affections. Our Lord did not mean to say that this kingdom was actually in their hearts; but that this is its essential nature, so that the only way of belonging to it, and enjoying its blessings,

ye shall desire to see one of the days of the Son of man, and ye shall not see *it*

23 And^a they shall say to you, See here; or, See there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But^b first must he suffer many things, and be rejected of this generation.

^a Matt. 24.23,&c. Mar. 13.21. ch. 21.8. ^b Mar. 8.31. ch. 9.22.

is to have it set up within. This pointed them to their own hearts.

22. So far as this spiritual kingdom is set up in the world, it must make outward progress, and will openly appear, but not as the Pharisees expected or wished. In this discourse he turns to the disciples, to enforce the idea of the kingdom as a present reality—and that while the Pharisees were looking for its coming, its privileges would soon have passed from their reach. He would have all improve the present opportunities; especially considering the suddenness of his future coming. v. 30. This discourse differs from that in ch. 21. That is parallel with Matthew 24, and Mark 13. In this, no mention is made of Jerusalem's destruction; yet it is included in the reference to troubles coming on; all which would be calculated to break up the false, worldly idea of his kingdom. ¶ *Not see it.* It is not just now to be revealed. It will be long delayed, but sudden at last. Therefore listen not to every outcry, nor follow every prophet. There were many false Christs, as he predicted, (see notes on Matt. 24: 23, 26,) and as Josephus relates, who, about the time of the destruction of Jerusalem, strove to delude the people. See notes on Matthew and Mark.

24. Christ's coming would be sudden, and manifest to all the world, as the lightning. See notes on Matt. 24: 27,

26 And as it was^c in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot

^c Ge. 7.11,23.

where this figure is applied particularly to the destruction of Jerusalem, and that was to be the first in a series of judgments which should close with the final day.

25. This was repeatedly declared to them, in different terms, and was hard to be understood.

26. *Days of Noe.* See Matt. 24: 37, 38, notes.

28, 29. *Days of Lot.* This reference to the Old Testament record of Lot and the destruction of Sodom, gives the confirmation of our Lord's testimony to the truth of that narrative which has been so assailed by false critics. ¶ *It rained.* In the history (Gen. 19: 23-25) it is said, "The Lord rained brimstone, &c. out of heaven: and here *"from heaven."* It was doubtless a direct visitation of the Almighty—and there is no reason for torturing the plain sense to make the event a volcanic eruption, or an igniting of the bitumen which abounds there. It is all one with God, whether natural means are used, or miraculous agencies are resorted to. It is God alike in both. But some critics are fond of making miracles to have been merely natural events; as though something were to be gained by this. These illustrations are to show the carnal security in which the world should be overtaken. See *Appendix*.

30. *Even thus.* This refers back to

went out ^a of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed. ^b

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's ^c wife.

33 Whosoever ^d shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there ^e shall be two *men* in one bed;

the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two ¹ *men* shall be in the field; the one shall be taken and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, ^f thither will the eagles be gathered together.

CHAPTER XVIII.

¶ **A**ND he spake a parable unto them, *to this end*, that men ought ^g always to pray, and not to faint:

2 Saying, There was ² in a city a

^a Ge. 19.23,24. ^b 2 Th. 1.7. ^c Ge. 19.26. ^d Matt. 16. 25. Mar. 8.35. ch. 9.24. Jno. 12.25. ^e Matt. 24.40,41.

¹ ver. 36 is wanting in most Greek copies. ^f Job 39. 30. Matt. 24.28. ^g Ps. 65.2. 102.17. ch. 11.8. 21.36. Ro. 12.12. Ep. 6.18. Ph. 4.6. ² *In a certain city.*

the two instances given and marks the parallel. Even so—*according to these things shall it be*, &c.

31. See notes on Matt. 24: 17, 18. The language is almost precisely the same. ¶ *Return back.* Literally—*To the things behind*: i. e. to take his goods which were left.

32. This solemn caution is here added. This is the only person of ancient record that we are so expressly bidden to remember—and for what? See Gen. 19: 26. She commenced to flee, at the urgency of the angels who warned her of the coming destruction. But she hesitated—looked back—loitered on the plain with a divided heart and a prevalent unbelief, and she sadly perished: and was made a monument of Divine wrath. The disciples are charged to heed the Divine warnings and not to hesitate—nor, v. 31, to grasp all their earthly goods, in their worldly mindedness.

33. This verse further warns against the secular and worldly spirit. It shall neither be prepared to know the kingdom when it comes—nor to receive it,

when it is made known. ¶ *Whosoever.* This spirit that tries to get worldly ease and glory first, or spares itself from arduous and self-denying service in the cause of Christ shall lose every thing. Only he who sacrifices the worldly ease and promotion, for the spiritual concern, can get the true salvation. ¶ *Preserve it.* “The self-denying effort itself imparts a higher life!” *Olshausen.*

34. *In one bed.* On one couch—it may be, reclining at meals.

35, 36. See notes on Matt. 24: 40, 41.

37. This announcement has made no reference to localities. The disciples were not free from the notions of a temporal kingdom; and their expectations of it did not allow of such events as are here described. They ask in their surprise, *where* can these things come to pass? He refers them from all such outward inquiries, to the prevailing corruption in Israel, as the ground of the judgments that were to come. See notes on Matthew 24: 28.

judge, which feared not God, neither regarded man :

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for awhile :

CHAPTER XVIII.

§ 103. THE IMPORTUNATE WIDOW. THE PHARISEE AND PUBLICAN.—*Perea.*

Matt.	Mark.	Luke.	John.
		[18. 1-14.]	

The true disciples are exposed to the assaults of Satan up to the time of Christ's coming. But they shall have deliverance with a strong arm at his appointed time, and meanwhile they are to continue in prayer, which is the true expression of faith—for this does prevail in the very worst circumstances. "Every one that asketh receiveth."

1. *To this end.* Though these words are commonly printed in italics, they belong to the original, which reads, "with reference to the duty." ¶ *Always.* Prayer is not a mere formality for set times as under the ceremonial system. But it is the proper expression of the spiritual life—the constant breathing of a lively piety. Yet this life of prayer, this praying spirit will have its times and seasons, just as the physical appetite will seek its stated meals—for it has much to ask and much to get at the mercy seat. ¶ *To faint*—To languish through overpowering evil. 2 Cor. 4: 1.

2. *A judge.* The parable will teach us that no matter how low be our views of God, here is encouragement to pray. How much more, if we properly understand God. ¶ *Who feared not.* This is a common expression to designate an unprincipled and reckless character. Plainly—Judges who fear not God cannot be expected to regard the rights of man. And hence these two things are put together in the language of common life—and the Holy Ghost has here intimated that this is an essential quality in a judge.

3. *A widow.* A case is taken—alto-

but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

gether special, having a most tender claim upon the judge. Widows were to be peculiarly cared for by the judges according to the Old Testament law, because they were naturally helpless and unprotected—often poor and oppressed. Jer. 22: 3. ¶ *Avenge me.* The Syriac reads, *Vindicate me against, &c.* The term here means *to deliver by administering justice.* Do me justice from mine adversary. She had a right to expect justice done her by the judge, against an oppressor. This was his office, and business. The idea of *revenge* is not contained in the term. ¶ *Adversary.* Opponent at law. One who was prosecuting her at law, and taking advantage of her unprotected condition. The great adversary of souls is a personal existence, not a mere idea. He is called *Satan* (the accuser) and "your adversary, the devil," (1 Pet. 5. 8) where this term is used. And we are daily taught to pray, Deliver us from the evil—or from the evil one—the source and agent of all evil.

4. *For a while.* For a time. He did not grant it promptly, but held back at first. This gave room for her importunity. ¶ *Though.* The secret motive in yielding to her cry is here exposed, to show the false, unrighteous character of the judge (as before of the steward, the same term designating them both.) It was not love of justice or sense of obligation—but love of ease, which really moved him to regard this widow's complaint. It may have appeared to others all righteousness and justice in the judge, but God knoweth the heart. And as deeply contrasted with men's false-heartedness, at best, the perfect purity and truth of God are commended to us. ¶ *Lest.* The Syriac accurately reads, "That she

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge a his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge

^a Re. 6.10.

may not be always coming and troubling me." This showed the very height of urgency on the widow's part. It drove the man, out of mere selfishness, to heed her complaint. ¶ *Weary me.* The term is very expressive and means to give a black eye—and then, to beat black and blue—to break down—to worry out. It is used in 1 Cor. 9: 27. The reading is, *Lest coming (to the end) forever, she worry me out.*

6. This is the application of what the unjust judge said, in the last verse. ¶ *Hear.* Observe—consider this that he saith. The emphasis is on the term *unjust*, and the idea is, If the *unjust* judge acts thus, to such a one, should not God avenge his own elect. There is a series of contrasts, in the farther particulars. ¶ *Unjust judge.* Judge of unrighteousness; that is, false hearted, faithless judge. The same terms as in previous parables—unjust steward—mammon of unrighteousness. ¶ *His own elect.* This widow was despised among men, and a contemptible vagrant in view of this false hearted judge. But these are God's *elect*, or chosen—and *his own elect*, in whom he has his property—"the riches of the glory of his inheritance in the saints." Eph. 1: 18. This is the ground of their deliverance—that they are God's chosen. See Dan. 12: 1. ¶ *Cry.* The term is expressive, and means, a howling, mighty cry. Jon. 3: 8. Gen. 4: 10. Such as enters into the ears of God. Jas. 5: 4. ¶ *Day and night.* Continuously—not giving over, nor resting, but instant in prayer. "Praying always with all prayer and supplication." Eph. 6: 18. This was a feature in their case. ¶ *Though, &c.* This would seem to mean, "though he delayeth their

them speedily. ^b Nevertheless, when the Son of man cometh, shall ^c he find faith on the earth?

9 And he spake this parable unto certain which ^d trusted in themselves ¹ that they were righteous, and despised others:

^b Ps. 46.5. He. 10.37. 2 Pe. 3.8,9. ^c Matt. 24.12. ^d ch. 10.29. ¹ or, as being righteous.

cause so long." But the term used refers to *long suffering*. It may read, "And he is patient towards them;" not like the judge, vexed and irritated by their prayers, and yielding, at length, only to be rid of them. But he is long suffering in their importunity. Generally, however, it is understood, "though he delays long with them," not immediately granting their prayer—yet finally, and in his own best time and way. This agrees with 2 Pet. 3: 8, 9, 15. "God is not slack as some men count slackness, but is long suffering to us-ward," &c. The Syriac reads, "And will not God much more vindicate his chosen who call upon him by day and by night, and have patience with them?"

8. *Speedily.* Not suddenly but *shortly, soon.* The set time to favor them will soon arrive—as soon as needful—though to man's impatience it seems to be long delay. So was it with the sisters at Bethany (John 11) and with the Syrophenician woman and with the disciples on the sea, to whom he came only at the fourth, or *last* watch. See Trench. ¶ *Nevertheless.* That is—notwithstanding, the great question is as to the faith of man, rather than the faithfulness of God. This is not intended to intimate that there will be few Christians in the world at his final coming. The question here put, would apply to any *coming* of our Lord, and only makes application of the parables. The reference is probably to the "coming" spoken of in the preceding chapter—the first in the series being the destruction of Jerusalem—but the great idea including, also, the final coming to judgment. See 2 Pet. 3: 10, 13. This is therefore, the practi-

10 Two men wen. up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself: God, I thank thee that I am not^a as other men *are*, extortioners, unjust,

^a Isa. 65.5. Re. 3.17.

cal question. We may doubt our faith but not God's faithfulness. The Syriac reads, "Yet the Son of man will come, and will he find faith on the earth?"

9, 10. *Unto certain*. Our lord here takes the well known case of the Pharisee, and builds upon it a parable to apply to Pharisaic disciples. ¶ *Trusted in themselves*. Literally, *upon themselves*. Theirs was a self-confidence. They had no higher trust, such as Christ preached, but relied upon their own boasted doings, as blameless, and in strict conformity to the law. See vs. 11, 12. ¶ *Despised*. The term is used in ch. 23:11, in the sense of "set at nought," not only secretly despised, but *openly derided others*. Literally *the rest* (of mankind, as in v. 11). The Syriac reads, "*every one*." The self-righteous are usually ceremonious—despising all who come not up to their mark, nor join in their ceremonies. True religion, the opposite of this, is humble, charitable. ¶ *The Temple*. There was a court of the temple for prayer. See Matt. 21:12. This was at the stated hour of prayer, probably. See Acts 3:1. ¶ *A Pharisee*. The foregoing parable had illustrated the duty and encouragement of continuing in prayer, and this exhibits the need of humility in prayer. The Pharisee had no right view of this daily exercise. See Note Matt. 3:7. ¶ *A Publican*. These were they of whom the Pharisees complained, that our Lord should receive such (see ch. 15:1)—and there were possibly some of his disciples who partook of this spirit, as in case of the Syrophenician woman.

11. *Stood*. This was the ancient custom—to stand in prayer—both among the Jews and early Christians. (1 Ki. 8:22. 2 Chron. 6:12. Matt 6:5. Mark 11:25,) though on special occasions kneeling or bodily prostration was practised. Dan. 6:10. 2 Chron. 6:13.

Acts 9:40. 20:36. 21:5. On the Lord's day the faithful stood in prayer to commemorate their Saviour's resurrection on that day. *Bingham's Christian Antiquities*, B. 13, ch. 8, § 3.

¶ *With himself*. Either—"stood by himself," (as the Syriac reads,) and prayed there. This he may have done, as was their taste and habit. Or—he prayed thus with himself—i. e. as he would not have prayed aloud. See Mark 14:4, and 10:26, for the same construction. This was *his whole heart* on the subject. ¶ *I thank thee*. This was a bold and boasting thanks, without real thankfulness. It carried a pretence of religion, but under it was a haughty self-exaltation. He uses this language of piety to cast reflection upon his fellow worshippers. The genuine thankfulness will be connected with deep humiliation and self-abasement before God. He dwells not upon anything so much as the evil which he sees in others. This spirit, wherever it is found, is the spirit of hypocrisy. To compare ourselves only with "other men" is an element of false religion. *Men* are not the standard, except for human applause and worldly acceptance. God's word is the rule, and the man Christ Jesus is the true pattern. The Pharisee contrasts himself with all other men. If we think of the difference between ourselves and the careless world, we are to ask, "Who hath made us to differ?" And we are to own, "By the grace of God I am what I am." ¶ *Extortioners*. These violated the eighth commandment, taking from men more than their due. They who extort, that is, take more than what is right for their goods or their services, are indeed hateful to God. And such are often condemned in the Old Testament. These items relate to the second table of the law—the social and relative duties. Many self-righteous men trust in themselves, that they have

adulterers, or even as this publican:

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing

never done anything amiss, never injured a fellow man, and claim that they have nothing to regret. ¶ *Unjust.* Here is the term which is applied in the parables to the steward and the judge. Therefore, examples had just been given. Though as a class they had just been condemned by our Lord in his teachings, this one is represented as boldly boasting his innocence in all things, as almost alone among men. And in these very points where he claims to be most holy, the Pharisee was most guilty. Observe—men so poorly know themselves that they feel not those very sins of which they are most guilty. Men often complain of that in others which they are guilty of themselves, and they are most severe against such faults as they themselves have before God. ¶ *Even.* He saw the publican at prayer, and perhaps despised the very humility and simplicity of his worship. He thanked God that he had no occasion to smite his breast thus. Though many claim to be just and fair in their dealings, and boast that they have nothing to mourn over, and nothing to be punished for, they may even “have whereof to glory, (as Abraham had,) but not before God.” Rom. 4: 2.

12. This boaster passes now to the first table of the law, and claims to be faultless and exemplary in duties to God. He evidently boasts of having exceeded the strict requirement. ¶ *Fast twice.* The term here for “week” is “Sabbath.” See notes on Matt. 28: 1. Only one fast was required in a year (Numbers 29: 7) on the great day of atonement. But he fasted *twice in the week*, Mondays and Thursdays, and here boasts that he had done more than was required. This is *supererogation*, as taught in the Romish church, viz. —such a *going beyond the requirement*,

as far off, would not lift up so much as *his* eyes unto heaven, but smote^k upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went

a Jer. 31: 19.

as to make a balance or surplus of merit to be claimed for ourselves or for others. This is the only example which can be claimed. And it is the example of a hollow hearted and hypocritical Pharisee, who was an extortioner, unjust, and adulterer, while he claimed to be the holiest of men. ¶ *Give tithes.* A tenth part, or tithe of the crops and the cattle was required by the law of Moses, (Num. 18: 21. Lev. 27: 30,) for the support of the Levites. But this one boasts that he was in the habit of giving tithes of all which he acquired. ¶ *I possess.* Rather, of all which I *get* or *obtain*; i. e. of all *my increase*. He was so particular as to include even the smallest herbs, “*mint, anise and cummin*,”—about which it was disputed among them whether they were required by the law. So that he claimed the merit of including all things in his tithes—those *not required*, and those *that were doubtful*. This shows plainly the spirit aimed at in the parable, of those who trust in themselves for their righteousness, and despise others.

13. *And the publican.* Trench remarks that this man was just passing into the gospel kingdom. Angels were rejoicing over a repenting sinner, while the Pharisee was scorning the same. ¶ *Afar off.* From the holy place. He stood in the court (probably the same court with the Pharisee) which was outside the holy place in the temple. Some suppose that he stood in the “court of the Gentiles,” outside the “court of the Israelites” where the Pharisee stood. Not afar off from God, who is “nigh to all that call upon him in truth,” but afar off from other men; and thus, while acknowledging himself not indeed like others, yet shewing a spirit the very opposite to that of the Pharisee. See Ez. 9: 6. ¶ *So much as his eyes.* This contrasts

down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

¶ 15 And ^b they

a Job 22.29. Matt. 23.12. b Matt. 19.13. Mar. 10.13, &c.

with the ceremony and gesture of the Pharisees. See Matt. 6: 5. And the manner here indicates the nature of his prayer. That of the Pharisee was all ostentation. This was all humiliation. ¶ *Smote*. This was a sign of deep and hearty emotion, and self-accusation, and it is the common gesture to this day. ¶ *Be merciful*. This is a most expressive term and refers to *expiation*. It means to be reconciled by an expiatory sacrifice. Be propitiated. "Repentance unto life is a saving grace whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ doth with grief and hatred of his sin, turn from it unto God with full purpose of and endeavour after new obedience." *Westm. Catechism*. ¶ *A sinner*. The article is to be noted—the sinner—as expressing a reference to his particular sins, as much as to say—the sinner that I am. For true confession is distinguished by this—that instead of mere generalities, it is definite. The sin is felt, and as a personal thing.

14. Here it is shown that the man who boasted of being just or righteous above the other, was not justified by our Lord, while the one who came up with confession and faith, received the salvation. The man who followed after the law of righteousness had not attained to the law of righteousness, because he sought it not by faith. Rom. 31: 32. ¶ *Rather than*. Instead of. The sense is not that the publican was more fully justified than the Pharisee—though the Romanists insist, from this single text, that there are degrees of justification. This would destroy the whole force of the parable. Some editions have *ἢ*, instead of *παρὰ*. The construction here is the same as in ch. 17: 2—*μᾶλλον*—being under-

brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little chil-

stood before *ἢ*—"rather than"—instead of. The parties had been *contrasted*. See Ps. 138: 6. Isa. 57: 15. 1 Pet. 5: 5, 6. ¶ *Humbleth himself*. This is of the same import with Matt. 7: 8, "Every one that asketh receiveth." It is only this attitude of a recipient, (empty in order to be filled) that obtains the salvation which Christ gives, and the righteousness which is of *faith*. This is farthest from the idea that confession and sorrow for sin are of themselves sufficient, or will, procure salvation. The general truth here taught, that only the humble are in an attitude to receive what Christ has to give, was elsewhere introduced (see ch. 14: 11) and perhaps frequently.

¶ 105. JESUS RECEIVES AND BLESSES LITTLE CHILDREN.—*Perea*.

Matt.	Mark.	Luke.	John.
19. 13-15.	10. 13-16.	18. 15-17.	

It would seem that here the Pharisees diverted the discourse by a question about divorces, tempting or trying him maliciously. (¶ 104.) See Matt. 19: 3, 12. But at once our Lord proceeds, in connexion with the parable just recited, to improve a most interesting occasion—the presenting of infants by their parents. At the tenth chapter Luke's narrative branched off from the rest, and here, after nearly nine chapters, which the other Evangelists have not given, he resumes the general history. See notes Matt. 19: 13-15, and Mark 10: 13-16.

15. *Touch them*. Matthew has it—"might lay his hands on them and pray." Mark adds—"he blessed them."

16. *Forbid*. The term means more exactly, *hinder*, or, *prevent*. ¶ *Infants*. The term here expresses their very tender age—babes.

17. As the babe was regarded and treated as in the parent, so believers

dren to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whoever shall not receive the kingdom of God as a little child,^a shall in no wise enter therein.

¶ 18 And^b a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? None is good save one, *that is*, God.

20 Thou knowest the^c commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure^d in heaven; and come, follow me.

23 And when he heard this, he was very sorrowful; for he was very rich.

24 And when Jesus saw that he

^a Ps. 131.2. Mar. 10.15. 1 Pe. 1.14. ^b Matt. 19.16, &c. Mar. 10.17, &c. ^c Ex. 20.12-16. De. 5.16-20. Ro. 13.9. ^d Matt. 6.19, 20. 1 Ti. 6.19.

are regarded and treated as in Christ. We are to receive the kingdom as by his right and not our own. This believing spirit is most immediately connected with humility.

§ 106. THE RICH YOUNG MAN—PARABLE OF THE LABOURERS.—*Perea.*

Matt.	Mark.	Luke.	John.
19. 16-30.	10. 17-31.	18. 18-30.	
20. 1-16.			

See notes on Matthew and Mark.

22. The sum of all the commandments is love to God and man. Now he shall be tested on both points. If

was very sorrowful, he said, How^e hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The^f things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath^g left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life^h everlasting.

¶ 31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, andⁱ all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered^k

^e Pr. 11.28. 1 Ti. 6.9. ^f Je. 32.17. Ze^h. 8.6. ch. 1.37. ^g De. 33.9. ^h Re. 2.10. ⁱ Ps. 22. Isa. 53. ^k Matt. 27.2. ch. 23.1. Jno. 18.28. Acts 3.13.

his obedience sprang from love, he would cheerfully obey *whatever* was commanded. They who serve only in the letter and not in the spirit, aim to do as little as will keep the form of the law. The true disciple aims rather to do as much as possible.

§ 107. JESUS, A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.—*Perea.*

Matt.	Mark.	Luke.	John.
20. 17-19.	10. 32-34.	18. 31-34.	

It is plain from the united testimony of the Evangelists here that the dis-

unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge *him*, and put him to death : and the third day he shall rise again.

34 And^a they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

¶ 35 And it^b came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

^a Mar. 9.32. Jno. 12.16. ^b Matt. 20.29, &c. Mar. 10.46, &c.

courses just recited, were on the last journey to Jerusalem.

31. *Prophets*. That he referred them to the Old Testament prophecies, is told by Luke alone.

32, 33. The details here given, of *scourging*, *mockery*, and in Matthew, of *crucifying*, shew plainly that this was a prophecy of our Lord ; as these *particulars* so true to the life, could not otherwise have been given.

34. *Understood not*. They could not conceive how this could be—that he should be going to death, and he the great Messiah. They did not consider the prophecies, that represented him as a suffering Messiah. ¶ *Had from them*. Their own carnal and worldly views had blinded their eyes, so that this light of the knowledge of his sacrificial death, shone not yet upon them. It is very remarkable that this fact of their blindness is here three times asserted in the same sentence. This calls attention not only to man's obstinate blindness in the best circumstances, but also to the dullness and darkness of the Apostles at first as compared with their after knowledge—under the training of Christ. *F. Trench*, On the Life

38 And he cried, saying, Jesus, *thou* son of David, have mercy^c on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried^d so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : thy^e faith hath saved thee.

^c Ps. 62.12. ^d Ps. 141.1. ^e ch. 17.19.

and Character of John the Evangelist. pp. 60, 61.

§ 109. THE HEALING OF TWO BLIND MEN NEAR JERICHO.

Matt.	Mark.	Luke.	John.
20. 29-34.	10. 46-52.	18. 35-43.	
		19. 1.	

What a beautiful picture is here given of a simple, earnest and effectual faith—appropriating Christ's power and grace for the salvation.

36. The difficulty of Matt. mentioning *two* blind men—and Matt. and Mark placing the miracle at the departure from Jericho is variously explained. See notes on Matt. and Mark. But observe Luke alone tells of this question which he asked. He heard the crowd moving by, and he inquired what it meant. This was before our Lord entered Jericho. As he either then or before that, gained some information of who he was, and of his miraculous works, he cried out : but the crowd moved on. What is more natural than that he should have followed ? And here Luke tells us that they who went before, either before the crowd or *before the beggar* who was following on, bade him hold his peace. While

43 And immediately he received^a his sight, and followed him, glorifying^b God: and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.^c

¶ 2 And, behold, there was a man named Zaccheus,

^a Ps. 30.2. ^b ch. 5.26. Acts 4.21. 11.18. Ga. 1.24. ^c Jos. 6.26. 1 Ki. 16.34.

our Lord tarried at the house of Zaccheus, this poor beggar was waiting with the crowd. He followed on as they moved out of Jericho—was joined by another blind man; and when thus he had been *drawn*, and his faith *drawn out*, by this dealing of grace, the Son of David stopped and commanded him to be led to him! This was not until they went out of Jericho. So, if the particulars could be known, the apparent contradictions would vanish.

§ 110. THE VISIT TO ZACCHEUS. PARABLE OF THE TEN MINÆ.—*Jericho*.

Matt.	Mark.	Luke.	John.
		19. 2-28.	

1. *Jericho*. This seems a general statement without reference to the order of time. See notes Mark 10: 46. This city, once so noted, is in the valley of the Jordan, and marked now by only a few huts, and a ruined castle. The ride from Jerusalem is by a desolate road, which is yet infested by thieves. We found ourselves obliged to hire a large armed escort of the Jordan Arabs and their Sheikhs, to accompany us to Jericho and the Jordan, and to ensure our safety from depredations. This is now, a well established business, and almost no travelers venture without this provision. The tax is about \$5 for each of a party. This city of palms had, until lately, one tall palm tree left to mark its ancient glory. But that is at length, gone. On account of the ancient trade in fruits, balsam, &c., a "chief publican" was appointed to the city.

which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

2. *Zaccheus*. The name is from the Hebrew term which means to be pure. He was a Jew, it appears. The publicans, were commonly foreigners. ¶ *Chief*. The term here is, a *chief publican*—one who was a *receiver-general* of the taxes, having inferior collectors under him. The publicans were divided into companies, as we learn from Cicero's orations. ¶ *Rich*. The language is emphatic here. *And this one was rich*. As though the rich were not used to following after Christ—or, as introducing us to what comes after about his goods. See v. 8.

3. *He sought*. Often the first inquiry after Christ, is from very low motives, but it leads on (or rather is led) to sincerer desires. No two are introduced to Christ in the very same way, or by the very same means. No two have the same experiences. Many are brought to Christ by following, at first, some impulse of mixed desire and curiosity. Divine grace operates by various methods. But we see how any one may be led on. Surely then salvation is not out of reach. Any man, like Zaccheus, may seek to see Jesus, who he is. ¶ *Who he was*. What sort of person. So far off did he begin in seeking Christ. He was at first, moving with the crowd, following the public curiosity, and yet, doubtless, not without some strong impression, as he shows his earnestness and determination. v. 4. ¶ *The press*. Literally, *from the crowd*—standing in the crowd of people, who were pressing closely around our Lord, and thus preventing him. ¶ *Stature*. Height. He was not

5 And when Jesus came to the place, he looked up, and saw ^a him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide ^b at thy house.

^a Ps. 139.1-3. ^b Jno. 14.23. Re. 3.20.

tall enough to see amidst the crowd.

4. *Ran before.* Thus he shows his engagedness. He was not to be discouraged by such hindrances. "Where there's a will, there's a way." And no one who is willing, shall fail of a way. Thus the real *seeking* proves itself. It gets out of the crowd, and out of all hindrances, and puts itself *in the way* of seeing Christ. How many, rather than *run*, or *climb*, would turn back. ¶ *Sycamore tree.* This tree is common in the East. It is like the Mulberry, in size and leaf, and general appearance, but it belongs to the class of *fig trees*. It grows to a large size. As Zaccheus found help for his stature, so we may find all our deficiencies supplied with *means*—which are "means of grace." "Whoever took pains to climb the sycamore seeking Christ, and came down disappointed?" *Bishop Hall.* ¶ *For.* This was his only object. This tree was along the road. And every man knows of places where he can put himself in the way of Christ—as the house of God—the praying circle—the closet for secret prayer. Here Christ passes. How can any really *seek to see* Christ, who avoid or omit such natural and proper means?

5. We see that our Lord was seeking Zaccheus, as truly as the man was seeking him. The Shepherd was out after this lost sheep, as he declares. v. 10. ¶ *Saw him,* &c. Christ is the first to speak. He saw Zaccheus, before Zaccheus saw him. So he saw Nathaniel (before Philip called him) under the fig tree. John 1:48. He introduced himself where the man had thought of no such thing. So it is always. No one sets out to seek Christ, but he finds Christ out already seeking him. Like the prodigal's father, he

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That ^b he was gone to be guest with a man that is a sinner.

^c Matt. 9.11. ch. 5.30.

sees him a great way off, and runs to meet him with welcomes and embraces. ¶ *I must.* This term is generally used by our Lord to express the Divine plan. ¶ *Abide.* Tarry or remain—perhaps over night. The Syriac reads, "I must be at thy house to day." Though Zaccheus had aimed only at getting a sight of him, our Lord called him out, and proposed to go to his house, in a most familiar way, see v. 9. "If any man hear my voice, I will come in to him, and sup with him and he with me." Rev. 3:20. "Then shall ye know if ye follow on to know the Lord." So our Lord will be found of them who seek him—always opening the way to fuller acquaintance than they had at first thought. So he will go with such to their *home*, and institute his religion there, and set up his altar there—and put his candle in that candlestick where it can give light to all who are in the house. So he will always more than meet the first, feeblest, faintest effort at seeing him. So with the prodigal. He was more than met, on his first movements at return. So with the lepers. As they went they were cleansed. How blessed was that house.

6. *Received,* &c. Welcomed. This expresses the readiness of Zaccheus, as soon as he heard the call of our Lord. Many delay though they hear the call of the gospel. Some do not hear the call as so directly addressed to themselves. They would like to hear it in their own name, as here "Zaccheus." But it is just as personally addressed to each. Can we receive Christ joyfully? To whomsoever the gospel is "good news," to them it is the gospel.

7. *Murmured.* This was the true Pharisaic spirit, to complain of Christ's attention to sinners. ¶ *To be guest.*

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the

This term means *to lodge*, or put up for the night. It may here mean only to make a friendly visit to his house, and be entertained by him. ¶ *Sinner*. The publicans were tax gatherers, and so were looked upon as oppressors. And they were often, as a class, *extortioners*. And this one was *chief*. But "it is a faithful saying," &c. And the next verse intimates that he had wrongfully taken from some. They did not understand Christ's work of grace, which is just this, that he comes to be the guest of sinners.

8. *Stood and said*. This was said probably at the house, as implied in the next verse. The dwelling of Zaccheus was very possibly along our Lord's way to Jerusalem.—Observe, this is a *living legacy*. Many give only when they can keep their wealth no longer—like a christmas-box, says Bishop Hall, where the money can be gotten out only by its being broken open. The legacy is *free*, "I give"—*present*, "I do give"—*just*, "my goods"—*large*, "the half"—*fit*, "to the poor." We are to give liberally to the poor, and to great demands of Christ's needy church, according to our estate—if not the half, the tenth. ¶ *The half*. The law required a fifth part of one's goods to be given in charity. It is not unlikely that Zaccheus may have heard of the parable lately spoken on this subject, (ch. 16: 9,) and so may have sought to make himself friends of the perishing mammon. The idea is not that this was his *habit*, but his purpose and resolve. "Behold—I give," and so, our Lord replies "This day is salvation come," v. 9. This, therefore, is no boasting declaration of his own righteousness, but a confession of discipleship, and a mark of repentance. It is not giving to the poor which entitles to Christ's favor, for without love to Christ it is nothing. 1 Cor. 13. And yet such a large benevolence may prove one's devotion to Christ, if it be out of

poor:^a and if I have taken any thing from any man by^b false accusation, I restore^c him fourfold.

^a Ps. 41.1. ^b Ex. 20.16. ch. 3.14. ^c Ex. 22.1. 2 Sa. 12.6.

love to him. See ch. 18: 22—the case of the young ruler. And so, on this principle, even a cup of cold water given to a disciple in the name of Christ, shall not lose its reward. Matt. 10: 42. ¶ *False accusation*. This term is the same used in ch. 3: 14, where our Lord replied to the inquiring soldiers, that they should accuse no man falsely, that is, should not be informants against any, wrongfully, for extortion. Here it may easily apply to the publican's office, informing falsely, taxing unjustly, or otherwise *extorting*. This was common with the publicans, and was one ground of their being commonly reputed as "sinners." ¶ *Restore*. The Roman law provided against the case of oppressive publicans, requiring them to restore fourfold. The Jews restored only one-fifth additional, *voluntarily*. See Num. 5: 6, 7. This may be given as an instance, in real life, of the unjust steward's restitution. See ch. 16, notes. The Jewish law required fourfold in certain cases of restitution. Ex. 21: 1. This prompt profession of Zaccheus proved his conversion. Men who willingly and wrongfully retain what belongs to others, or defraud others, may be members of a church and may profess to be Christians, but they are not Christ's. We might expect that such would sometimes seek to cover their fraud by hypocrisy, and a cloak of piety. It is no sound objection to the church, nor to religion, that there are false members. We cannot know the heart, but must accept the profession, and apply the discipline of Christ's house.—Observe, his charity would have been worthless if he had failed to be *just* withal. He gave not another's, but his own, and saved, not to hoard, but to make payment: enough to make sure of a liberal restitution. How, at once, in the light of Christ's salvation, his hoarded estate came into use. He says "*If by any means*," not as though he doubted the fact, but

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son ^a of Abraham.

10 For ^b the Son of man is come

a ch. 13.16. *b* Matt. 13.11.

willing to hear any claims that could be presented. The *half* is not the rule for all, any more than to lay down all as the early Christians did—for soon after, it was enough for the Christian Corinthians to “lay by in store upon the first day of the week, according as God had prospered them.” 1 Cor. 16:2.

9. *This day.* This expresses the readiness with which Christ visits the repenting sinner with salvation. So to the dying thief he said “*To-day* shalt thou be with me in Paradise.” “Lo, Zaccheus, that which thou givest to the poor is nothing to what thy Saviour gives thee.” ¶ *To this house.* So our Lord would visit his salvation upon the house of Zaccheus. He would not have him alone in the grace. But according to the ancient covenant he would include his household also, and for this gracious reason he would abide at his house, to carry thither and instal there his blessed religion. ¶ *Forasmuch.* The Abrahamic covenant is at once referred to, by virtue of which Zaccheus was entitled to be visited first, as one of “the lost sheep of the house of Israel.” And now also Zaccheus had proved himself to be a Jew inwardly. Rom. 2:28, 29. “Thrice happy publican, that hast climbed by the sycamore to heaven.” Thrice happy house where Christ abides as guest.

10. *For.* This expresses the great errand of our Lord. It was in keeping with this that Zaccheus was sought out and found. Christ is seeking sinners, more than they are seeking him. Whoever sets out to seek Him, finds that Christ is first out seeking after him. He invites sinners to be saved. He is an applicant for the sinner's love. All the links of Providence by which Zaccheus climbed the sycamore, along the path of our Lord, were arranged by that divine power and grace.

to seek and to save that which was lost.^c

11 And as they heard these things, he added and spake a parable, because he was nigh to Jeru-

c Eze. 34.16. Ro. 5.6.

“Grace first contrived the way
To save rebellious man;
And all the steps that *grace* display,
Which drew the wondrous plan.”

11. This parable, it would seem, was spoken to the disciples and the multitude, in the house of Zaccheus—probably in or about the open court where the people had assembled. An old Saracenic castle, which now stands in ruins 30 or 40 feet high, a prominent building in Jericho, has been called “the house of Zaccheus” since the 15th century—but without ground. Our tent was pitched near to this, amidst the greatest desolation, guarded from robbers by our hired Bedouins, and our sleep worried by plagues, like those of Egypt. ¶ *Added and spake.* This is a Hebraism, meaning, he went on to speak. Some make this parable the same as that given by Matthew, 25:14–30. But the points are different, and there is nothing to conflict with the supposition that our Lord used the same general representation, with different points of application, at different times. ¶ *Because.* The reason here given for this parable is, that the approach to Jerusalem naturally elicited their expectation of his coming kingdom, according to their mistaken, worldly views. They looked for his arrival there, as the time for his taking the throne, and breaking down all their oppressors and enemies. Our Lord had frequently pointed them forward to that arrival as the time for a fulfilment of the prophecies respecting his reign, (see ch. 18:31,) while they understood none of the things which he added about his suffering shame and death, ch. 18:34. The parable was spoken to correct these expectations as to his immediate coming in his kingdom. He would again refer them to their relations, as servants and citizens, and point them to the great final award,

saalem, and because ^a they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain ^b nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ¹ pounds, and said unto them, Occupy till I come.

^a Acts 1.6. ^b Matt. 25.14,&c. Mar. 18.34. 1 *Mina*, here translated a *pound*, is 12 ounces and a half, which at five shillings the ounce, is 3*l.* 2*s.* 6*d.*

according to their faithfulness or unfaithfulness.

12. *Nobleman*. A man of high rank—a prince—such an one as had claim to a kingdom. ¶ *To receive*. There is here an allusion to historical facts with which they were very familiar. Herod the Great himself went to Rome to obtain the kingdom of Judea. By the interest of Anthony with the senate, he was appointed king, and afterwards at Rhodes received it again from Augustus. Jos. Antiq. xiv. 14: 4, 5. xv. 6: 6, 7. So also his sons Archelaus and Antipas went to Rome to receive the kingdom, at their father's death; and the Jews sent an embassy there, with accusations against Archelaus, and protesting against his reigning over them. See Josep. Antiq. xiv. c. 11: 1, and c. 12: 2.—The place was appropriate: for here, in Jericho, stood the royal palace which Archelaus had built. ¶ *Far country*. This would well represent our Lord's approaching departure to Heaven. ¶ *To return*. The return, or the after-coming, was that to which he would refer them.

13. *His ten servants*. Rather, ten servants of his, as, in accordance with his rank and the habits of that time, he would have had a multitude of servants. ¶ *Pounds*. This is properly a Hebrew term. Its value (see Eze. 45: 12) would be about 60 shekels, or £7. 10—over \$36. The Greek and Roman value of a pound (*mina*) was less;

14 But ^c his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the ¹ money, that he might know how much every man had gained by trading.

^c Jno. 1.11. 15.18. 2 *silver*, and so ver. 23.

ranging from \$15 to \$25. *Ten pounds* were given to all alike—a case of *equal* distribution, not of various talents, to show the comparative improvement. ¶ *Occupy*. Employ in trading, v. 15. Operate with—put out at interest, v. 23—or so as to accumulate by use. ¶ *Till I come*. All our gifts are to be used with constant reference to our Lord's coming to take his kingdom and to distribute his awards. And the steady confidence of this coming, and the bright expectation of it, are to stimulate us to a faithful use of them all. 1 Cor. 12: 7. Eph. 4: 7.

14. *His citizens*. This was aimed at our Lord's fellow citizens—the Jews—"his own" to whom he came and who received him not. John 1: 11. He foresaw that they would so treat him, all along to his death. ¶ *We will not*. So the Jews formally expressed themselves, "We have no king but Cæsar"—"Write not the King of the Jews"—Ultimately and with reference to the full accomplishment of this parable in the destruction of the world, the "citizens" will include all wicked men, Jews and Gentiles. Rev. 13: 5, 6. Dan. 7: 25. Ps. 2: 2.

15. This calls attention to the fact of Christ's return in power and glory, and of men being rewarded according to their works. So Alexander, after his return from his long Indian expedition—from which so many in Western Asia believed that he would never come

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful ^a in a very little, have thou authority over ten cities.

18 And the second came, saying,

a ch. 16.10.

back—rewarded and punished many. ¶ *How much.* Christ knows—but he would bring to light all the secrets of human action, in the final and general judgment. This clause may read, “who had operated in business at all,” or, *carried on business*—not, “how much each had gained.” When Christ takes to himself the great power and reigns, he will institute final judgment

16, 17. *The first.* “Every one of us must give an account of himself to God.” See notes on Matt. 25: 20, 21.

¶ *Thy pound.* Here it is humbly confessed that *the pound* was at first the property of the Master. So every humble christian confesses that he has nothing, from the first, which he has not received—no talent—no grace which has not come from above. ¶ *Hath gained.* That is, *by use*, in active employment. It hath produced—*εποίησε—made so much money*, (v. 18) as we say. All our means should be so invested in Christ's service as to be productive. This is the point. Nothing with which God has entrusted us should lie idle. It should be made to work for him, so as to be gaining more and more. Thus, we may be laying up treasures in heaven. ¶ *In a very little.* It is the fidelity which Christ regards. In this life, we have to do with matters comparatively small. But “he that is faithful in that which is least is faithful also in much,” as was shown in the case of the unjust steward. ch. 16. ¶ *Ten cities.* This is a royal reward. Christ distributed his rewards as a king. This, too, is in strict proportion to the fidelity of each—ten cities for a gain of ten pounds—and five for five. This is not intended to be literally understood, as it is a parable: and the

Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, Behold, *here is* thy pound, which I have kept laid up in a napkin:

cities are only an image of the royal bounties which shall be dealt out in the kingdom of God. This mode of action is common in the east. The Sultan sometimes rewards a faithful slave thus, “It is fit to give such a man command over a city,” (see Trench, note p. 404 on the Parables) and he is made governor of a fortress. “A great amplitude and variety of things is there in the kingdom of God (says Bengel) although not yet known to us.” These two are specimen cases of the faithful servants among the *ten*. Our business is to make our single pound go the farthest possible and work the best result. Such as these are the great men in Christ's service, not the men of ten talents, but the men whose *pound* has gained ten pounds or five—who has best improved his solitary gift.

20. *Another.* Here is a specimen case of the faithless servants. ¶ *Kept laid up.* Here is a boast of *honesty*—giving back to God exactly what had been received. Many claim to have done no wrong to God or man, and so hope to be acquitted at the judgment. But there are sins of omission as well as of commission. His own confession of having *buried* his pound is enough. God required a proper increase, and to this he was entitled, on every principle of right. The Syriac reads, “This is thy pound which hath been with me, laid up in fine linen:” *εν σινδαριω*. Le Clerc and Trench notice that the term here is that which means a handkerchief and which, because it was always carried, served often instead of a purse to tie up money in. He claimed credit for *fidelity* too, as though all that had been required

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out^a

^a 2 Sa. 1.16. Job 15.6. Matt. 12.27. 22.12. Ro. 3.12.

of him was to return it as it was—as though God had given it to him merely for safe keeping—making him a mere *iron safe*—overlooking all his active powers—as though he had^a not been charged at first, “*Occupy, till I come.*”

21. *For I feared thee.* This confession brings out the fact that such a *faithless* servant has *no faith* in God. Faith works by love—and so it is the animating principle of true piety. Slavish fear hinders all freedom in Christ's service. Christ calls us not servants but friends. We never shall properly serve Christ until we have our love drawn out by his love. Who shall separate us from the love of God? ¶ *An austere man.* “Applied to a covetous or greedy person who kept whatever he found because he could not be forced to restore it—a hard, close-fisted, tenacious, rough man.” *Le Clerc.* This conduct sprang from false views of the divine character, especially from not apprehending the mercy of God in Christ, and his love in the gospel. So will it always be. Until we see God in Christ reconciling the world unto himself, we shall not enter into the reconciliation, “with hearty good will doing service.” ¶ *Takest up.* This is a proverbial phrase and refers to carrying off what is not one's own. See Matt. 25: 24. What an injustice is done to God by our low, narrow views of him, doubting his love in Christ, and living suspiciously of his grace in the gospel—counting him insincere and exacting and unjust. Many a professing christian does little in his service, because of such unworthy estimates of the great salvation. They go doubting and halting—are never free, but cramped and crippled in all their piety.

22. *Out of thine own mouth.* His con-

of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore^b then gavest not

^b Ro. 2.4.5.

fessions were quite enough to condemn him. On his own showing, he should have acted differently. The fear of such severity should have led him to deal otherwise, so as to meet the strictest account. But he had not the real fear of God before his eyes. It was a cold contemptuous distrust, full of fault-finding with God's character, and full of heartless neglect. ¶ *Wicked.* This term carries the idea of *malignant*. ¶ *Thou knewest.* That is, if you knew, as you pretend, that I was an austere man, &c.

23. *Wherefore then.* That is, why, therefore, did you not give, &c. This is what he should have done on his own showing. But God knew his heart, and knew that he was a thankless, bitter, malignant infidel, pretending to be very careful to give God back his own at the judgment, just as he would be careful in dealing with a *pirate*, on the lookout only to give him what was his, for the very reason of having no confidence, and avoiding all controversy with such an one. ¶ *Bank.* The word means a *table*, then a *money-table*, (same as used in Matt. 21:12,) and then a *bank* where money may be put out at interest. ¶ *Usury.* Not as we use the term, for illegal interest, but in the old sense of lawful interest—the price fixed by law for the use of money. The Jewish law allowed interest on money, only in dealing with *strangers*. This, therefore, would apply to his case, (Deut. 23: 20,) as he professed no affinity for the Master. ¶ *Mine own.* Literally, *the same*, that is, the *principal*.

25. This is in parenthesis, and is introduced as spoken by the bystanders in the parable, in surprise at such a decision. They said that that one had *already* ten pounds, and there was no reason for giving him more.

thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, that ^a unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, ^b which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

¶ 29 And ^c it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

^a Matt. 13.12. 25.29. Mar. 4.25. ch. 8.18. ^b Ps. 2.4,5,9. 21.8,9. Isa. 66.6,14. Na. 1.2,8. He. 10.13. ^c Matt. 21.1, &c. Mar. 11.1, &c.

26. *For.* The reason is here assigned for the decision in v. 24. One who has been most faithful with whatever is entrusted to him, and has made the wisest and best improvement of what he has had, is the one to have more and more.

27. These are not his servants of the household, but the citizens generally, who hated him and protested, as in v. 14. This custom is still retained in the East. This was the fearful intimidation of what should be visited upon his opposers. This includes the coming at the end of the world, for he has now gone to receive a kingdom and to return.

28. *Went before.* This is expressed to show the forwardness and readiness with which he went up to Jerusalem, though he knew it was to trial and to

30 Saying, Go ye into the village over against *you*; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need ^d of him.

32 And they that were sent went their way and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, the Lord hath need of him.

35 And they brought him to Jesus: and they cast their ^e garments upon the colt, and they set ^f Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the

^d Ps. 50.10. ^e 2 Ki. 9.13. ^f Jno. 12.14.

death. So voluntary was his sacrificial work. Then said he, "Lo, I come to do thy will, O Lord."

John gives the intervening passage in §111.

PART VII.

Our Lord's public entry into Jerusalem, &c. before the fourth Passover.

Time, Five days.

§112. OUR LORD'S PUBLIC ENTRY INTO JERUSALEM.—*Bethany. Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
21.1-11, 14-17	11.1-11	19.29-44	12.12-19

See notes on Matthew and Mark.

Bethany remains on the E. slope of the Mount of Olives. An ancient footpath, winding along by Gethsemane,

mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen :

38 Saying, Blessed ^a be the King that cometh in the name of the Lord ; ^b peace in heaven, and glory in the highest.

^a Ps. 118.26. ch. 13.35. ^b ch. 2.14. Ro. 5.1. Ep. 2.14.

across the small bridge of the Kedron, is yet the way we travel to it: not unlikely the very same often trodden by our Lord. Bethphage is not to be traced.

37. *Even now at, &c.* "And when he was now near, at the descent of the Mount of Olives," just about to descend the Mount. Here the city of Jerusalem lies most fully spread out to view. Often, going up the Mount, we would turn and take a view, as it lay like a map slanting toward us, and from this point we could look down into the old Temple enclosure, as it is now occupied by the Mosque of Omar. So our Lord had it all before him. The natural features of Jerusalem are such as preserve to us the most striking and satisfactory proofs of the inspired record. Almost no other city could so perfectly have answered this purpose. It has undergone all manner of change in its walls, buildings and population, but there still is the group of sacred localities, so familiar to every reader of the Scriptures, and they cannot be mistaken. There is Kedron, and Olivet, and Jehoshaphat, and Hinnom, and Zion, and Gethsemane, and Moriah—each spot alive with these precious records, and each a feature of the inspired history which neither War nor Time can destroy. ¶ *Began to rejoice.* This triumphal entry was allowed amidst his humiliation as an indication of what his exalted dignity required, and "as a type of what he is one day to do in taking possession of the kingdom of God in glory." *Olshausen.* See John 12: 16. ¶ *Mighty works.* They had chiefly in mind now, the raising of Lazarus. John 11: 44. See John 12:

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the ^c stones would immediately cry out.

^c Ha. 2.11. Matt. 3.9.

17, where this fact is mentioned in this connexion.

38. *The King that cometh.* Mark has it "the kingdom that cometh." Our Lord so long looked for as the promised Messiah, came to be spoken of as "he that cometh," &c. So John's disciples inquired of him "Art thou he that should come?" ¶ *Peace in heaven.* This a remarkable expression, and intimates that the hosanna is to be extended to the heavenly world, and that Jesus was also to be joyfully acknowledged there. Or, this may mean, God reconciled—in other words, *Good will to men.* Luke alone has this phrase.

39–44. This passage is found only in Luke's narrative.

These Pharisees, like the Unitarians of our day, could not bear to hear divine honors ascribed to Christ. They thought him to be only a teacher.

40. *The stones.* This is a proverbial expression to show how even inanimate nature might well be moved at his coming: how the hardest hearts might well be melted into love and praise. It is as much as to say, they cannot help crying out, and the stones are almost ready to speak, and *would* rather than there should be no praise. See Hab. 2: 11. There is besides an allusion to the prediction of Isaiah, ch. 52, which refers also to this coming of the gospel messenger and deliverer, with his feet seen upon *the mountains*, (as here the Mount of Olives,) and approaching the city for his redeeming work. In Isaiah 52: 9, the wastes, or rather the *ruins* of Jerusalem are summoned to break forth into joy and singing—the very *foundations* are bidden to

41 And when he was come near, he beheld the city, and wept over ^ait,

42 Saying, If thou hadst known,

a Ps. 119.136. Je. 9.1. 13.17. 17.16. Jno. 11.35.

break out into praise on account of the glory that awaited the Holy City. And so, indeed, the very *stones* might properly cry out, and *would*, if the people desisted.

41. *Came near.* That is, in descending from the Mount. ¶ *He beheld.* The high promontory on which Jerusalem stands is encompassed by higher hills or mountains. And the Mount of Olives to the East rises abruptly from the ravine of the brook Kedron, so as to command a complete view of the city. The surface also slopes toward the East, and so presents the view to greatest advantage. The plate on page 241 of Notes on Matthew, or the Frontispiece of the same volume, gives a most correct idea of the view from the Mount of Olives. ¶ *Wept over it.* This he did in the midst of all this loud applause. He knew the fickleness and falsity of this multitude, how soon they would turn away, or cry crucify him. He foreknew all that was to come upon their guilty city, and he was touched with deep compassion when he contemplated now the hastening destruction. He wept to think of his own people having so rejected all the warnings and invitations that had been lavished upon them, (Matt. 23: 37) and of the readiness with which he would have received them and gathered them under his saving protection, but for their obstinate and suicidal rejection of his claims. And this dear Jerusalem, the Holy City, was now to be trodden down of the Gentiles. "He grieved for the hardness of men's hearts, and when he wept at Bethany and here, it was over the fruits of sin." Oh what a long history of degradation and desolation was reserved for it. The holy Temple to be profaned and "the joy of the whole earth" to be desecrated and despoiled. Oh Jerusalem, Jerusalem

even thou, at least in this thy day,^b the things *which belong* unto thy peace! But now they are hid from thine eyes.

b Ps. 97.7,8. He. 2.7,13,15.

Here his divinity appears. Human praises could not divert him from the vivid view of all that he foresaw. He could weep at the doom of his enemies.

42. *If thou hadst known*—Oh that! This is his lamentation. He weeps at their sinful ignorance and continued blindness. This was their guilt. *The hidden wisdom*, ordained of God (1 Cor. 2: 7, 8) they did not know, and had they known it, they would not have crucified "the Lord of Glory." Acts 3: 17. They had hated instruction and would none of his reproof. So sad, so distressing is their sin in his view, who sees the end from the beginning. ¶ *Even thou.* This may read, "thou also," as well as these my disciples. But rather, the idea is in keeping with the whole strain of the passage—"even thou"—who *shouldst* have known, and *shouldst* have known from prophets sent to thee, but stoned by thee—*even thou*—the Holy City, the chosen city of God—*even thou*—called *Jerusalem*, i. e. "*Habitation of Peace*"—if thou hadst known *the things which belong to thy peace*. ¶ *At least.* And even. ¶ *In this thy day*—after so many days of warning and correction and compassion of God. Oh that even now at last, thou hadst *considered*. Isa. 1: 2, 3. Oh that thou mightest yet have repented and been saved! This was their day—as their day of grace—the day of their visitation by the Lord himself. This was their accepted time, and day of salvation. 2 Cor. 6: 2. ¶ *But now.* He wept over the certain doom, which now could not be averted—and that, only because the things belonging to their salvation were *hid from their eyes*. Mercy was not even yet exhausted, else the Saviour had not wept. But their obduracy and blindness were plainly sealed. "If our gospel be hid, it is hid to them that are lost—in whom the god of this

43 For the days shall come upon thee, that thine enemies shall cast^a a trench about thee, and compass thee round, and keep thee in on every side,

44 And^b shall lay thee even with the ground, and thy children within thee; and they^c shall not leave

^a Isa. 29.2,3. Je. 6.5,6. ^b 1 Ki. 9.7,8. Mi. 3.12. Matt. 23.37,38. ch. 13.34,35. ^c Matt. 24.2. Mar. 13.2.

world hath blinded the minds of them that believe not, lest the light of the knowledge of the glory of God in the face of Jesus Christ should shine unto them." 2 Cor. 4: 4.

43. *For.* Therefore he wept, for he foresaw these days of coming desolation and destruction. ¶ *Trench.* Rather, an entrenchment—a mound of stones and dirt, generally thrown up from a ditch that is dug, so as to make a breastwork, to defend a camp from the enemy. Josephus gives an account of such a pile being actually cast up. B. I. v. 6, 2. When this was destroyed by the Jews, Titus built a wall round the city. (12: 2) See Isa. 29: 2-4. This he did, says Josephus, to drive the city to surrender, by shutting off all supplies of provisions and bringing them thus to famine. This was to compass them round and to keep them in on every side. *Olshausen* understands the trench as an artificial elevation by means of which besiegers endeavored to reach the walls of a blockaded city. vol. iii. p. 256. From *Arran* and *Polybius* it is shown to mean a *rampart* in general. When it was proposed to build the wall, Titus confessed himself doubtful lest it should require too much time. But the work was resolved on, and divided among the Roman legions, and the historian tells us that a certain divine fury came upon them, so that though the length of the wall was thirty-nine furlongs or nearly five miles—with thirteen castles, making a surface of ten furlongs more, the whole was completed in the incredibly short period of *three days!*

44. *Lay thee even with the ground.* In

in thee one stone upon another; because^d thou knewest not the time of thy visitation.

¶ 45 And^e he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is^f written, My house is the house of prayer:

^d La. 1.8. 1 Pe. 2.12. ^e Matt. 21.12,13. Mar. 11.15-17. Jno. 2.15,17. ^f Isa. 56.7.

the terrible siege of Jerusalem here predicted, the city was utterly demolished, and the buildings were levelled to the foundations. Even the site of the temple was ploughed up by the army in the hope of finding treasure. Three towers and part of the west wall were left for a garrison, and to show the Roman valor that had demolished such fortifications. Not one stone was left upon another, as we say, not meaning this to the very letter, but expressing the utter overthrow. The immense stones which we saw in the south-east corner of the temple wall, are thought by some to have been left standing from that time. We observed, however, that many of them lay quite unevenly upon each other, forming a rough corner, and as though they had been laid out of course with the old material. ¶ *Thy children.* Children of Jerusalem would mean not infants, but the *inhabitants*, according to a common Hebrew idiom. They were to be brought low—cast down—destroyed. ¶ *The time of thy visitation.* The time of God's visiting his people to redeem them. ch. 1: 68-78. It was not because they had sinned. This might be forgiven them. But because they were blind to the only Saviour, and they were even now on the edge of their destruction, blindly rejecting the only salvation. Compare ch. 21: 26, where the same language is used in connexion with the signs of the *end*. They had no "true sense of their sin, nor apprehension of the mercy of God in Christ." The Lord of the vineyard comes now, seeking fruit. ch. 13: 7. 20: 16. See Fig. Mark 13: 2.

but ye have made it a den^a of thieves.

47 And he taught^b daily in the temple. But the chief priests and the scribes, and the chief of the people, sought to destroy him;

48 And could not find what they might do: for all the people¹ were very attentive to hear him

CHAPTER XX.

¶ **A**ND^c it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying,

^a Je. 7.11. ^b Jno. 18.20. 1 or, *hanged on him*. ^c Matt. 21.23, &c. Mar. 11.27, &c.

§113. THE BARREN FIG TREE. THE CLEANSING OF THE TEMPLE.—*Bethany. Jerusalem.*

Second day of the week.

Matt.	Mark.	Luke.	John.
21.12,13,18,19	11.12-19	19.45-48 21.37,38	

46. *Written.* Is. 56: 7. Jer. 7: 11.

47. *Daily.* His teaching habitually and *daily* in the temple at Jerusalem during this last week, is recorded by Luke.

48. *Very attentive.* The term means, *Hung upon his lips*. The LXX use it in Gen. 44: 30. "His life is *bound up* in the lad's life." They were most deeply engaged and absorbed in his discourses. And in ch. 21: 38, it is added that "all the people came early in the morning to him, in the temple for to hear him." On account of this popular interest in him the chief priests were afraid to lay hands on him to destroy him. Hence they sought to entangle him in his talk, so as to find accusation against him. See ch. 20: 1, 2. We see how the hostility of the priests was yet opposed by the earnest interest of the multitude. The withering of the fig tree is here added by Matthew and Mark.

Tell us, By^d what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, if we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us; for^e they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

^d Acts 4.7-10. 7.27. ^e Matt. 14.5.

CHAPTER XX.

§115. CHRIST'S AUTHORITY QUESTIONED. PARABLE OF THE TWO SONS.—*Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
21. 23-32.	11. 27-33.	20. 1-8.	

1. *Preached the gospel.* This language of Luke is striking, and represents the Saviour not only as teaching, but as proclaiming the glad tidings of salvation to the people. This is the gracious work which he carried on now at the temple, as he had done before in the synagogues of Galilee. And this work it is, in regard to which the envious Sanhedrim challenged his authority. But observe it was this, in connection with the cleansing of the temple. All his work stood connected with this preaching of the gospel. And because his own dear temple was profaned by merchandising, when it ought to have been devoted to preaching, he used his high authority to whip the traffickers out. See notes on Matthew and Mark.

2. They pretended to demand his authority for teaching and doing these things. He had just taken in hand the cleansing of the temple as his Father's house, and this may have provoked the

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

¶ 9 Then began he to speak to the people this parable: A^a certain man planted a vineyard,^b and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit^c of the vineyard; but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third; and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be

^a Matt. 21.33,&c. Mar. 12.1,&c. ^b Ca. 8.11,12. Isa. 5.1-7. ^c Jno. 15.16. Ro. 7.4.

inquiry as to the warrant upon which he was acting. The law prescribed for testing the authority of a prophet and his divine commission.

4, 5. They had officially inquired into John's authority, and had received satisfactory answer. John 1:26. But they had rejected John, and given him up to his violent end, when they should have received his testimony. If they would say now, that John's commission was from heaven this would bind them to receive Christ, to whom John constantly gave witness. But if they should say, It was from men—this would be against the public belief, and might subject them to violence from the people.

6. *Stone us.* The priests had accustoming the people to use this kind of violence—when they could not legally convict their enemies to incite the mob to stone them.

they will reverence *him*, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: ^d come, let^e us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.^f And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The^g stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on^h whomsoever it shall fall, it will grind him to powder.

^d Ps. 2.8. Ro. 9.17. He. 1.2. ^e Matt. 27.21-25. Acts 2.23. 3.15. ^f Ne. 9.36,37. ^g Ps. 118.22. ^h Da. 2.34,35.

8. Among the Jews a Rabbi who was questioned by another, had a right to reply by first putting another question; and if this was not answered, he need not answer the question which was put to him.

¶ 116. PARABLE OF THE WICKED HUSBANDMEN.—*Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
21. 33-46.	12. 1-12.	20. 9-19.	

Compare the narratives of Mark and Luke as regards the treatment of the messenger, and both these with the more general account of Matthew, and the harmony is the more striking amidst the little differences of narrative.

18. *Grind him to powder.* The term means to winnow—then to scatter to the winds as chaff. See notes on Matthew and Mark. The parable of the

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

¶ 20 And they watched him, and sent forth spies, which should feign themselves just men, that^a they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God¹ truly:

^a Matt. 22.15,&c. Mar. 12.13. 1 or, of a truth.

marriage of the King's son is here given by Matthew.

§ 118. INSIDIOUS QUESTIONS OF THE PHARISEES. TRIBUTE TO CÆSAR.—*Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
22. 15-22.	12. 13-17.	20. 20-26.	

20. *Watched.* Rather, having watched an opportunity. ¶ *Spies.* Hired spies—men bribed for the purpose. Mark is particular, and says that they were “certain of the Pharisees and Herodians.” These were most opposite in their general interests and prejudices. But as Herod and Pilate became friends in planning to destroy our Lord, so these men, for the same object.

¶ *Feign themselves.* The term is the same as that for *hypocrites*, which our Lord also calls them. They would pretend to sincerity and exemplary righteousness, and would seem to be asking of him the law for their guidance. How false-hearted were these in his sight, while they feigned themselves to be just. ¶ *Take hold.* Or, catch at his words. Matthew uses a word meaning to catch in a net. ¶ *The governor.* They put a political question, hoping in one

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a² penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render³ therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held^c their peace.

¶ 27 Then^d came to him certain of the Sadducees,^e

² See Matt. 18.28. ³ Ro. 13.7. ^c Tit. 1.16, 22. ^d Matt. 22.23,&c. Mar. 12.18,&c. ^e Acts 23.6,8.

way or other to bring him into dispute with a political party. The sect of Galileans under one Judas of Galilee, arose about this time, fiercely opposing the tribute to Cæsar. They strove to draw our Lord into this dispute, and to lead him to take sides, so as to get the enmity of one or the other party. And if he opposed the taxing for the people's sake, as they supposed he might, they would report him to the Governor, or the Procurator, Pilate, as being a foe to the Roman government. Hence the Herodians were engaged in the stratagem on one side, and the Pharisees on the other. See notes on Matthew and Mark for full explanations.

§ 119. INSIDIOUS QUESTIONS OF THE SADDUCEES. THE RESURRECTION.—*Jerusalem.*

Third day of the week.

Matt.	Mark.	Luke.	John.
22.23-33	12.18-27	20.27-40	

Now there comes still another sect, making a different effort. Yet all, of all parties, joining in the same great object, to entangle and destroy him. Those who most bitterly hated each other agreed in opposing him, showing the

which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote^a unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

^a De. 25.5-8.

human heart the same in all, "Enmity against God." Now *Moses* is quoted to disprove the doctrine of Christ. So, many now care for *Moses* or the books of *Moses*, only because they think there is something in them by which they can puzzle the Saviour. But the truth of God is one—and all truth is agreed. *Moses* is the servant in God's house, where Christ is the Son. No inconsistency can ever be proved between the teachings of the Scripture.

28. *Moses wrote*. The design of this Mosaic regulation, was simply to preserve the families, the number of which was connected with the inheritance in the land of Canaan. On this account likewise, the first born was regarded as the heir of the deceased, and treated as his genuine descendant. *Olshausen*, vol. iii. p. 188.

29. This fiction is found in *Tobit* vi.

34. Our Lord speaks of *this* world, viz. this present life—and *that* world (v. 35) viz. the resurrection state, as being so different as not to admit of the same relations, nor needing the same. Here *that* world is spoken of as needing worthiness to attain it. Therefore it must refer, not to the state of the risen dead—indiscriminately the good and evil—but of the *pious* dead. This resurrection, therefore, is the re-

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy^b to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither^c can they die any more: for they are equal unto the angels;^d and are the^e children of

^b ch. 21.36. ^c Re. 3.4. ^d 1 Cor. 15.49,52. ^e 1 Jno. 3.2. ^f Ro. 8.17.

resurrection of *life* (John 5:29) which only *some* "obtain"—"they which shall be accounted worthy"—and a resurrection spoken of as *better*, (not *the better*) in Heb. 11:35, with reference to the trials of their condition in *this* life and in reference to that of the wicked. The phrase here reads, "The resurrection which is from the dead"—not of the dead, but from among the dead, as though in reference to the rest of the dead, who are not. The contrast here shows that the resurrection of the "just" is referred to (ch. 14:14) the dead in Christ—children of the resurrection, v. 36, whose resurrection surely shall be one of privilege and eminence, and to which the Apostle was so earnest to attain, (Phil. 3:11) but which he speaks of in common terms, as "*the* resurrection of the dead," whose partakers are blessed and holy as having part in the first resurrection, (Rev. 20:5, 6) for to all the wicked, the resurrection will be that of damnation. John 5:29. "All rise, (says Bengel here) but the pious rise from among the wicked, concerning whom a resurrection is not properly such, but only a more complete destruction of soul, in connexion with the body." Acts 4:2.

36. Neither can they die any more.

God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed ^a at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

^a Ex. 3.6.

This is mentioned by Luke only. It is noted by some as natural to have been recorded by him as a physician. *Greenleaf*. But our Lord would state that in that world, neither marriage nor death would exist. As there would be no death—as they could not possibly die—so there would not be any such thing as marriage and propagation. ¶ *Equal unto the angels*. Or *like unto the angels*—that is, of spiritual bodies, and of such natures as the angels, which admit, neither of propagation, nor of death. Dr. Campbell reads “angel-like.” ¶ *Children of God*. That is, they are not children of one another, so much as children of God. They do not partake the fleshly nature—but the Divine nature. ¶ *Being*. That is, *inasmuch* as they are. ¶ *Children of the resurrection*. That is, according to the Hebrew idiom, having special property and part in the resurrection—as *children of light* means those to whom *light* belongs—“sons of thunder,” thunderers, &c. The reference is to believers.

37. Now. Our Lord might now abundantly have appealed to the prophets, (Isa. 26:19, Ezek. 37:1, Dan. 12:2, &c.) but as the Sadducees recognized only the Pentateuch, he is confined to this portion of Scripture. He quotes Exod. 3:6. It was not for Moses, to reveal fully the life to come. It was reserved for Christ, to bring life and immortality to light in the gospel. In that infancy of revelation, there is no such fulness to be looked for, and yet the intimations are abundant, (Gen. 5:24. 37:35. 42:38. 44:29. Num. 16:30,) where the being *gathered to one's fathers* refers to more than burial, and implies a state of the fathers beyond. ¶ *Moses shewed*. Mark

38 For he is not a God of the dead, but of the living: for ^b all live unto him.

39 Then certain of the scribes answering, said, Master, thou hast well said.

^b Ro. 14.8,9.

has it “in the book of Moses,” and Matthew has it, “which was spoken unto you by God.” Putting these parallel passages together, we have a testimony to Moses, as the author of the book. ¶ *At the bush*. That is, in the passage of Scripture which records the scenes at the bush. See notes on Matt. 22:31, 32.

38. God is not a God of dead persons, since he still calls himself the God of Abraham, after Abraham's death, but of those that are living. See *Olshausen*, p. 196, vol. iii. ¶ *For all live unto him*. This seems thrown in, by our Lord, to express the great fact in regard to *all men*, that they are immortal—and that so far from any being annihilated, or dying as the brute, without a soul to live afterward—all men live—and live to him, in the sense of being under his control—serving his eternal purpose and glory. He is the God of living Abraham, &c. by covenant connexion—and the God of all men, as their Governor and King, so that *all* of course, are living, after death.

39. The scribes were pleased with this argument, which so confounded the Pharisees, and sustained their own views against them.

40. Matthew records this fact afterwards, in ch 22:46, and Mark also in ch. 12:34. Still another challenger comes forward, as recorded by Matthew and Mark—a lawyer or scribe who was a Pharisee, *tempting him*. See § 120. Mark.

§ 121. HOW IS CHRIST THE SON OF DAVID?—*Jerusalem*.

Third day of the week.

Matt.	Mark.	Luke.	John.
22. 41-46.	12. 35-37.	20. 41-44.	

The Pharisaic teachers saw in Christ

40 And after that they durst not ask him any *question at all*.

¶ 41 And ^a he said unto them, How say they that Christ is David's son?

42 And David himself saith ^b in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

¶ 45 Then, in the audience of ^c all the people, he said unto his disciples,

46 Beware ^d of the scribes, which desire to walk in long robes, and love greetings ^e in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

^a Matt. 22.42. Mar. 12.35,&c. ^b Ps. 110.1. Acts 2.34.
^c 1 Ti. 5.20. ^d Mar. 12.38,&c. ^e ch. 11.43.

a distinguished man, chosen for his eminent virtue to be the Messiah, and so they overlooked his higher nature. They acknowledged this scripture, but in their blindness failed to see its application. They universally applied this Psalm to the Messiah until after this period, and so our Lord reasoned with them here on this supposition. He so fully maintains this application of the Psalm, that opposers (then or now) are shut up to the fact that he claims for himself divinity. He contrasts himself with David here, as he did with Abraham. John 8: 56. He also mentions David as the author of the Psalm: and in Mark's narrative declares David to have been *inspired*. "David himself said by the Holy Ghost." Mark 12: 36.

45, 46. § 122. See notes on Matt 23: 1-12. Mark 12: 38, 39.

47. § 123. See notes on Matt. 23: 13-19, at length.

¶ 47 Which ^f devour widows' houses, and for a shew ^g make long prayers: the same shall receive greater ^h damnation.

CHAPTER XXI.

¶ AND he looked up, and ⁱ saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^j mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more ^k than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

¶ 5 And ^l as some spake of the temple, how it was

^f Isa. 10.2. Matt. 23.14. 2 Ti. 3.6. ^g 1 Th. 2.5. ^h ch. 10.12,14. Ja. 3.1. ⁱ Mar. 12.41. ^j See Mar. 12.42. ^k 2 Cor. 8.12. ^l Matt. 24.1,&c. Mar. 13.1,&c.

CHAPTER XXI.

§ 124. See notes on Mark 12: 41-44. Our Lord was about to leave the temple. See Mark 13: 1.

2. *Poor*. The term is used no where else in the New Testament. It means, like *penury* with which the Greek term is allied, a condition of *need*—extreme poverty. ¶ *All the living that she had*. All her resources, all that she had to live upon. The rich cast in from, or *out of*, their abundance. But she cast in *out of* her penury. All that she had to draw from was poverty. She gave a little out of little. They gave much out of more. So that she gave more than they in *proportion*, which in God's sight was more in *fact*. It is what men have to give from, which decides the amount of their contribution with God. For it is not the amount of money that he reckons, but the amount of self-sacrifice and large-hearted devotedness that he takes account of

adorned with goodly stones and gifts, he said,

This occurred probably in "the court of the women," where were thirteen brazen vessels, trumpet-shaped—like cornucopias, where visitors to the temple made their offerings of money.

¶ 127. JESUS ON TAKING LEAVE OF THE TEMPLE FORETELLS ITS DESTRUCTION.

Matt.	Mark.	Luke.	John.
24. 1-14.	13. 1-13.	21. 5-19.	

5. *And as some spake.* Matthew and Mark show that the subject was introduced as our Lord was leaving the temple, and that at evening, the disciples on the Mount of Olives, asked him the question in v. 7. ¶ *Gifts.* These were very numerous and precious. Josephus speaks of the golden vines given by Herod, with grape clusters as large as a man. Ant. xv. 11. 3. Votive offerings were common in the temples of the heathen—shields, chaplets, golden chains and candlesticks, and the spoils of enemies were such *αναθήματα*—votive and devoted offerings. See Potter's Greek Ant. 1. p. 235. This is imitated in Roman Catholic countries. In Italy, France and Mexico, the cathedrals are often enriched by silver and gold lamps, hearts and crucifixes, as well as by most costly vessels, presented by private individuals or by princes and kings.

6-36. The peculiarity of prophetic vision is here to be noticed—that a series of comings, or advents, is so contemplated as to be couched in one description. They seem to be seen as one. The coming at the destruction of Jerusalem is the put in the series. Hence, circumstances which in the event would be separated by intervals of time, are put in seeming connexion. The scenes of Jerusalem's destruction and the overthrow of the Jewish polity are ranged along with those that belong to the final coming in his glory. OBSERVE 1. In the whole scripture, Christ's advent is always represented as *near at hand*. It was so when the

6 *As for these things which ye behold, the days will come, in the*

first advent was spoken of by the Old Testament prophets. Eze. 30: 3. Joel 2: 1. 1: 15. Isa. 13: 6. Obad. 5: 16. Zeph. 1: 7, 14. Hagg. 2: 7.—2. The first and second advents are seen by the Old Testament prophets as though they were one: and the scenes of them, though so very different, are blended and not separated. It was not then necessary. This is what Olshausen calls the "*perspective sight*"—as city lamps, in a line, appear as one. See Isa. 9: 6, 7. 11: 1-6. "The one appearing of the Lord is viewed as only just preceding the full blessing that results from the other." Isa. 53: 60, 61. Jer. 23: 5. 31: 31. Eze. 34: 23. The demolition of Jerusalem is employed as the nearest point with which the last things—necessarily remaining indefinite in their chronology—could be connected: and according to the design of the Redeemer this event itself was a type of the overthrow of the whole state of things in the *αιων ουτος*, including the external institutions of the Jewish church. *Ols.* p. 253. v. iii. Yet there is an advance in clearness during the course of prophecies. The Gospels distinguish his coming in humiliation and his coming in glory, which the Old Testament had so connected together. "Our Lord replies to the question respecting the time and signs of his coming in such a manner that he describes the approaching commotions as closely connected and so as not to draw any distinction between his invisible coming at the destruction of Jerusalem and his visible coming at the end of the world—separated from it by hundreds of years." "On the contrary, that advent, in its great leading circumstances is immediately associated with the present." So Hengstenberg on the 24th Psalm. "The Lord may be conceived of as constantly coming, in relation both to his church collectively and to his people individually. And his people therefore ought to be continually preparing to give him a suitable reception. The coming

which^a there shall not be left one stone upon another that shall not be thrown down.

7 And they asked him saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take^b heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and^c the time draweth near; go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be^d not terrified: for these things must first come to

^a ch. 19.44, &c. ^b 2 Th. 2.3, 9, 10. 1 Jno. 4.1. 2 Jno. 7. Re. 1.3. ^d Pr. 3.25, 26.

of God to his kingdom took place in a manner infinitely more real at the appearance of Christ than it did at the entrance of the ark of the covenant. That lower occurrence was only a shadow, but the body was in Christ. At the truly real coming, which has different gradations—the coming in humiliation, the coming in spirit and the coming in glory—the demands rise in proportion to the greater reality.” vol. i. p. 416.

6. The reference is plainly here to the destruction of Jerusalem and the Temple. See the same language employed in chapter 19: 41–44.

7. *These things*. These things, viz: the destruction of the city and temple are in Matthew spoken of as connected with Christ’s coming—“of the coming of thine.” Matt. 24: 3. Mark uses the term “the end,” which refers to a finishing—a completion—and Matthew has the same idea in the phrase “the end of the world.” Luke, in v. 9, also refers to this—“*the end*” is not immediately. The LXX use this phrase—“the end of the world,” in Dan. 9: 27, the consummation. See 1 Pet. 4: 7. The terms here moreover express an appointment or ordainment when these things must take place. The

pass, but the end *is* not by and by.

10 Then said he unto them,^e Nation shall rise against nation, and kingdom against kingdom;

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons,^f being brought before kings^g and rulers for my name’s sake.

13 And^h it shall turn to you for a testimony.

^e Hag. 2.22. ^f Acts 4.3. 5.18. 12.4. 16.24. Re. 2.10. ^g Acts 25.23. ^h Ph. 1.28. 2 Th. 1.5.

term *aww* for “world” is used in the parables of the harvest and in the last commission.

9. *Commotions*. Literally, *instabilities*—unsettled affairs—disturbances from seditions and factions. ¶ *By and by*. The term means—*immediately*—according to the old English usage; just as “presently” means—at once—at present, (Matt. 21: 19) but in common usage now means—not at present, but soon.

11. *Fearful sights*. Terrific portents, frightful phenomena are here reckoned as a hint beforehand of what is more fully stated in v. 25.

12. Josephus and Tacitus inform us that such things actually happened. Tac. His. v. 13.

12. *Before all these*. Matthew in the parallel passage (ch. 24: 9) has it—“*then*” as a general term, at, or about that time, which Luke here determines.

13. *Shall turn to you*. This shall be the effect of it or what you shall accomplish by it. Mark explains this by different terms which he uses “for a witness to them.” ch. 13: 9. See Matt. 24: 14.

14. The Syriac reads, “Settle it in your hearts that ye will not previously

14 Settle *it* therefore in your hearts, not to ^a meditate before what ye shall answer :

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay ^b nor resist.

16 And ^c ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^d some of you shall they cause to be put to death.

17 And ye shall be hated ^e of all men for my name's sake.

18 But ^f there shall not an hair of your head perish.

19 In your patience ^g possess ye your souls.

¶ 20 And when ye shall see Jerusalem compassed

^a Matt. 10.19. ch. 12.11. ^b Acts 6.10. ^c Mt. 7.5.6. ^d Acts 7.59. 12.2. 26.10. Re. 2.13. 6.9. 12.11. ^e Jno. 17.14. ^f Matt. 10.30. ^g Ro. 5.3. He. 10.36. Ja. 1.4.

seek instruction for making a defence."

16. Persecutions to death for professing Christ and even for the reading of the Gospel, have occurred, and are now occurring in Papal lands, where the Roman Catholic church has power.

18. The negative here is strong. Shall not at all or by any means. The meaning is not that their bodies should be unharmed, for some should be put to death, (v. 16) but that they should suffer no real, lasting injury—the emphasis being on the word *perish*.

19. *In your patience*. This is an exhortation to endure to the end and so to receive the salvation promised. See Matt. 24: 13. Mark 12: 13. The Syriac reads, "By your patience will ye preserve your souls." The term means *endurance* and is used (as a verb) in Matthew and Mark—"he that endureth to the end," &c. Here the sense is the same—promising salvation to those who continue faithful, and who amidst all trials of their faith persevere and endure.—"By your patient endurance gain, or win your souls."

with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all ^h things which are written may be fulfilled.

23 But woe unto them ⁱ that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem ^k shall be trodden down

^h De. 28.25,48. Da. 9.26,27. Zec. 11.6. 24.1,2. ⁱ La.4. 10. ^k Da. 12.7. Re. 11.2.

§ 128. THE SIGNS OF CHRIST'S COMING TO DESTROY JERUSALEM.—*Mount of Olives*.

Third day of the week.

Matt.	Mark.	Luke.	John.
24. 15-42.	13. 14-37.	21. 20-36.	

20. *Compassed with armies*. "The abomination of desolation" mentioned in Matthew and Mark, is *nigh* when Jerusalem is compassed with armies. The term for "desolation" is the same in all. The idolatrous ensigns of these heathen conquerors were a profanation of the sacred city and temple. The phrase as used by Matthew and Mark is found in 1 Maccabees 1: 54, as referring to the profanation of the temple by Antiochus Epiphanes in setting up within it a statue of Jupiter, and building an altar before it. These may both be, in part, a fulfilment of the prediction which has yet to be more fully accomplished, in the days of the Antichrist. For there are passages in the book of Daniel which mention this abomination as yet in the future, and our Lord had in view that prophecy.

of the Gentiles, until the times^h of the Gentiles be fulfilled.

a Ro. 11.25.

21. *Midst of it.* That is, the city—the midst of her. ¶ *The countries.* The fields, as Matthew and Mark have it. ¶ *Thereinto.* That is, into the city.

22. *Days of vengeance.* See Matt. 24:19, Mark 13:19. This agrees with v. 23. “Wrath upon this people,” v. 32.

24. This is an important addition by Luke, to the narrative of the other Evangelists, and throws light upon theirs. It carries forward the scene beyond our time, and “close to the days of the end.” The condition of the Jewish people—carried captive into all nations—and of Jerusalem, trodden down of the Gentiles *until*, &c.—looks plainly to the period between the destruction of the holy city and the end. ¶ *Edge of the sword.* Literally the mouth of the sword. ¶ *All nations.* All the nations—the Gentile nations. ¶ *Trodden down.* This is the present condition of Jerusalem—“the worst of the heathen,” &c. possess it, and the Jew, treated with bitterest enmity, is a stranger in the city of his fathers. Jerusalem is a great Jewish *poor house*, while Mohammedanism has its great Mosque of Omar there on the site of the temple—and children of the Mussulman stone, and spit upon the Jew who comes too near the precincts. But this oppression of the Gentiles has its limits. ¶ *Until.* See Rev. 11:2, where the time is set as 42 months. See Dan. 12:11. Twelve hundred and sixty days. ¶ *The times of the Gentiles.* The Jews were not rejected finally, (Rom. 11) and a limit was set to their oppression by the Gentiles. So also, the times of the Gentiles in which they should enjoy such relative prosperity, were limited, and God should then visit his wrath upon them. This he often did—using Gentile nations to punish his rebellious people, and then punishing them in turn, for their wickedness. Isa. 10:5. 12:15. Dan. 9:26. Then should come distress of nations, (Gentile na-

25 And there shall be signs in the sun, and in the moon, and in

tions) as mentioned immediately in the next verse. With Mede, Faber and others, we take this to be a direct reference to the times of Daniel’s Gentile monarchies under the last of which, as Paul teaches, a fulness of the Gentiles is to come in, which can be no other than as many as are to be gathered from amongst the Gentiles, until their time of trial shall expire and their period of judgment arrive. See Brown, Bonar, &c.

25. These figures relate to the dissolution of the Jewish state, which fore-shadowed, also, the dissolution of the world. Mark reads, “In those days, after that tribulation.” So Matthew. We must not fail to notice the Apostle’s understanding of the passages in Joel, to which this also refers. Both sacred and profane writers speak of the overthrow of kingdoms and the ruin of governments, and the distress of nations, in like terms. See Joel 2. Homer’s *Odys.* v. 351. Virg. *Geor.* 1:464. Isaiah (ch. 13) uses the same language in predicting the destruction of Babylon. So Ezek. 23:7, Dan. 8:10. Peter (Acts 2:19) quotes the language of Joel’s prophecy as applicable to the outpouring and conversions at Pentecost, and says distinctly—“*this is that which was spoken of*,” &c. This then, must have referred to something as at Pentecost and the destruction of Jerusalem, in the great train of events which should end in such an overthrowing. And yet, as this is noted to be subsequent to the tribulation, (Matt. 22:29) it is introduced here rather as one of the heads of the history, and one of the standing prophetic imageries of the dissolution. The dispensation of the Spirit was opened at Pentecost. This was also the dissolution of the world. ¶ *The sea*, &c. This is used to express the tumults of the people, as Ps. 65:7. “Thou stillest the noise of the seas, the noise of their waves, and (even) the tumults of the people.”

the stars; and upon the earth distress^a of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for^b the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming^c in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and

a Da. 12.1. b 2 Pe. 3.10-12. c Re. 1.7. 14.14.

26. *Men's hearts, &c.* Literally—*men fainting—swooning—failing at heart.* The Syriac reads, "And claspings of hands from astonishment at the noise of the sea, and dismay that driveth out the soul of men from fear of that which is to come upon the earth."

¶ *The powers of heaven.* Of the heavens. See Haggai 2: 6, 7. "I will shake the heavens and the earth, and the sea and the dry land," and I will shake all nations. See Heb. 12: 26, 27. Yet once more I shake not the earth only, but also heaven—and this word *yet once more, signifieth, &c.* (Isa. 13: 9, 10. Joel 2: 15) with reference to the establishment of Christ's kingdom against all that opposes. This would seem to refer the language to such agitations and overthrowings in civil, social, and political affairs as shall shake all human institutions, (things that are made) and remove such as are to give way to the kingdom of Christ.

27. All the particular signs of the second coming are not given, but chiefly such as apply also to the coming in Jerusalem's destruction. ¶ *In a cloud.* Hengstenberg adduces examples to show that coming in a cloud, denotes coming in judgment, or for taking vengeance. See on Revelation 1.

28. *Your redemption.* This referred first to the deliverance which the Christians should have at the destruction of the city. They all escaped with their lives. And the overthrow of the Jewish power freed them from perse-

lift up your heads; for your redemption^d draweth nigh.

29 And^e he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This

d Ro. 8.23. e Matt. 24.32. Mar. 13.28.

cutation at the time. But the higher reference was to the final coming. This agrees with the expression in v. 31, where the kingdom of God means the kingdom in its glory, as we pray, "thy kingdom come." The kingdom came in its setting up, at Christ's advent. It will come, in its completion, at his second advent.

31. *Come to pass.* Rather, "coming to pass," proceeding or taking place, see v. 28, "begin to come to pass."

32. *This generation.* Some understand the phrase, till all be fulfilled, as meaning, till all these things *begin to be*, or take their beginning. This would agree with the idea that the destruction of Jerusalem is the first in a series of judgments which should close with the final day. Luther has it, "all this will begin to take place in the present time, while you are yet all alive." But this reading seems not consistent with the tense of the verb. Alford makes it, *this race*—the Jewish people—shall not pass away; and quotes instances of this use of the term. The meaning would then be, that the Jews as a nation should not pass away till the end: and they are wonderfully preserved for some great events. Hengstenberg understands that our Lord having throughout the foregoing representations (see Matt. 24, v. 33,) spoken of the two future analogous events without noticing their distance from each other in time, distinguishes between them in ch. 24, 34, 36, where

generation shall not pass away till all be fulfilled.

33 Heaven ^a and earth shall pass away; but my words shall not pass away.

34 And take heed ^b to yourselves, lest at any time your hearts be overcharged with surfeiting, ^c and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For ^d as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ^e ye therefore, and pray always, that ye may be accounted ^f worthy to escape all

^a Isa. 40.8. 51.6. ^b Ro. 13.12,13. 1 Th. 5.6,8. 1 Pe. 4.7. ^c Isa. 28.1-3. 1 Cor. 6.10. ^d 1 Th. 5.2. 2 Pe. 3.10. Re. 16.15. ^e Matt. 25.13. ^f ch. 20.35.

the contrast between "all these things" and "that day," should be well considered, and says that the former—the destruction of Jerusalem—shall take place before the eyes of the then present generation—the latter—the day of final judgment, at some remote and unrevealed period. *Christol*, vol. 1 p. 230.

John, in all probability, survived the overthrow of the Jewish State. The siege began in A. D. 66. The temple was destroyed in A. D. 70. Lightfoot names some Rabbins of our Lord's time, who lived till the city was destroyed. Two *comings* are plainly in view. "If I will that he tarry till I come," John 21: 22. "Ye do shew the Lord's death till he come," 1 Cor. 11: 26.

34. This warning would apply to those then addressed, so far as relates to the destruction of Jerusalem; and so the whole series of events, both near and remote, is glanced at, to and fro, back and forth.

35. *As a snare*: Matthew has it, "as the days of Noe." ¶ *That dwell*. This term means sometimes, to sit securely, and conveys this idea here.

36. *Always*. Eph. 6. 18. ¶ *Accounted worthy*. The word here used,

these things that shall come to pass, and to stand before ^h the Son of man.

¶ 37 And in the day-time he was teaching in the temple: and at night he went out, and abode in the mount ⁱ that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

¶ Now ^k the feast of unleavened bread drew nigh, which is called the Passover.

2 And ^l the chief priests and

^g Ps. 1.5. ^h Jude 24. ⁱ Jno. 8.1,2. ^k Matt. 26.2 Mar. 14.1,&c. ^l Ps. 2.2. Acts 4.27.

is found in three other instances in the New Testament—in Luke 20: 35, with reference to that "world and the resurrection from the dead"—in Acts 5: 41, to suffering shame for his name—and in 2 Thess. 1: 5, to "the kingdom of God, for which ye also suffer."

Matthew here inserts two sections relating to the final coming, and including exhortations and parables to that effect, with the scenes of the judgment day, and then opens the next section with the declaration of our Lord, as to his being betrayed to be crucified, after two days, at the Passover. See notes on Matt. 24 and 25.

CHAPTER XXII.

¶ 131. THE RULERS CONSPIRE, &c. SUPPER AT BETHANY. JUDAS.—*Jerusalem*. *Bethany*.

Fourth day of the week.

Matt. 26. 1-16. | Mark. 14. 1-11. | Luke. 22. 1-6. | John. 12. 2-8.

See notes on Matthew and Mark.

1. *Drew nigh*. That is, "after two days"—Matthew and Mark. Matthew records the prediction of our Lord, "and the son of man is betrayed to be crucified." Here follows in Matthew, Mark and John, the interesting narrative of Mary's anointing our Lord at

scribes sought how they might kill him; for they feared the people.

3 Then ^a entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

^a Matt. 26.14. Mar. 14.10, &c. Jno. 13.2, 24.

the house of Simon the leper, on which occasion the malignity of Judas was drawn out, as John records, 12: 4. This prepares us for the statement which here follows in Luke. Observe how some passing incident or occasion may serve to expose a man's character, and to develop his hypocrisy and iniquity.

3. *Then.* At this time—after the anointing, and Judas' complaining about the waste of money upon our Lord. Observe, how such a traitorous heart was the one to begrudge this cost for our Lord, while he was so full of charitable talk about the *poor*. "Not that he cared for the *poor*!" saith the Holy Ghost, but because he was a *thief* and had the bag. He probably passed for a philanthropist. He certainly enjoyed the confidence of the twelve, as their treasurer. Avarice thus led to the crucifixion. "The love of money is the root of all evil," &c. ¶ *Entered Satan.* Luke here distinctly refers this conduct of Judas to its proper source. John (13: 2) records the fact of a Satan having put it into the heart of Judas Iscariot, Simon's son, to betray him." ¶ *Iscariot.* This means the man of Ca-rioth, a small town beyond Jordan. All the Evangelists call attention to the fact that this Judas was one of the twelve. What fearful aggravation this gives to his crime. That church members should betray the master, and worse, that church officers, and worst of all, that Christian ministers should so do, fearfully aggravates the condemnation. Ps. 41: 9. How awful is any such espousing of error as betrays

5 And they were glad, and covenanted ^b to give him money.

6 And he promised, and sought opportunity to betray him unto them ¹ in the absence of the multitude.

¶ 7 Then came the day ^c of unleavened bread, when the passover must be killed.

8 And he sent Peter and John,

^b Zec. 11.12. 1 or, without tumult. ^c Ex. 12.

our Lord into the hands of his enemies, and crucifies him afresh.

4. *Captains.* Luke adds this. It was the Levitical guard of the temple, who would of course be consulted. It was only of late that our Lord had become obnoxious to them. See v. 53. Acts 4: 1.

5. *Covenanted.* The money was not yet paid down: but the agreement was made. Matthew mentions the amount, ch. 26: 15. He promised, v. 6. They could well have hesitated to trust a man who would be guilty of so foul a deed, for he who was ready to betray his Lord might surely betray all others. "Thou who valuedst Mary's ointment which she bestowed upon the feet of Christ, at three hundred pence, sellest thy Master upon whom that precious odor was spent, at thirty pieces of silver, or about the half. Worldly hearts are penny-wise and pound-foolish. They know how to set high prices upon the worthless trash of this world, but heavenly things and Christ they shamefully undervalue." *Bishop Hall.*

6. *In the absence.* That is, privately, without the knowledge of the people, and without raising a tumult.

§ 132. PREPARATION FOR THE PASSOVER.—*Bethany—Jerusalem.*

Fifth day of the week.

Matt.	Mark.	Luke.	John.
26. 17-19.	14. 12-16.	22. 7-13.	

7. See Deut. 16: 6.

8. *Peter and John.* Luke alone mentions the names. Mark says, "two of his disciples." The language of this paragraph agrees very nearly with

saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Mas-

ter saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

¶ 14 And ^a when the hour was come, he sat down, and the twelve apostles with him.

^a Matt. 26.20. Mar. 14.17.

that of Mark. It is interesting to observe how intimate were these two apostles, though in their characteristics seeming to be so different. They were two of the first-called disciples, pointed by John the Baptist to Christ. They were two of the chosen three to attend the Lord on all special occasions, and so here they were sent to make ready the passover. We find them together at the High Priest's palace at the trial of Christ, where at the word of John, Peter was admitted. Again, they are the two who ran together in an earnest race, to the sepulchre, at the news from Mary Magdalene. And again, after the Ascension, we find them cleaving together—honored with an arraignment together before the same Annas and Caiaphas who tried their Lord, and imprisoned also by the same, after having, at the temple gate healed the poor cripple in the name of their risen Master. And yet again they are sent by the Apostles, to the people of Samaria, upon whom the Holy Ghost had been poured out—teaching and preaching in their villages.

10. This person carrying water would very naturally be a slave (Josh. 9: 21) and the time would be the evening, the usual time for fetching in water.

11. *Guest chamber.* This word is used (ch. 2: 7) to mean an *inn*—but here a room set apart for the Passover—so called because the residents at Jerusalem used to open their rooms for guests who came in from the coun-

try—in this way keeping open house for the public accommodation during the Passover. ¶ *Good man of the house.* Master of the house.

9–13. See notes on Mark, where the language is nearly the same.

13. *Made ready.* That is—the dish of bitter herbs—the lamb—the wine, &c. The lamb was killed by the priest in the court of the temple whence the owner of the lamb received it, brought it to his house in Jerusalem, roasted it, and ate it in the evening.

PART VIII.

The fourth Passover.—Our Lord's Passion, &c. until the end of the Jewish Sabbath.

Time, two days.

§ 133. THE PASSOVER MEAL. CONTENTION AMONG THE TWELVE.—*Jerusalem.*

Evening, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26. 20.	14. 17.	22. 14–18.	
		24. 30.	

14. *The hour.* This was from 3 P. M. until dusk—"between the evenings," as it was called. Matthew has it "the *even*," Mark, the *evening*—the hour of eating the paschal lamb, which was killed from the *ninth* hour or 3 o'clock, P. M., the hour of prayer and evening sacrifice (Acts 3: 1) to the *eleventh* hour. It was eaten the same evening, which was reckoned the 15th day.

15–18. These verses are peculiar to Luke. Our Lord here breaks out in

15 And he said unto them,¹ With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until^a it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, un-

¹ or, *I have heartily desired.* a ch. 14.15. 1 Co. 5.7,8. Rev. 19.9.

an earnest expression of desire to eat this Passover with his disciples. This is a Hebrew phrase meaning "*I have very much desired,*" &c.

15. The twelve are here designated as *Apostles*, for now they were to come into a more serious responsibility, as their Master was about to give to them the keys. See v. 30.

16. *For.* The reason is not simply because this was the last Passover which he should eat with them, but because it was just upon the last of his work and close upon the *fulfilment* of the Passover—the attainment of its great ends, and the realization of its meaning: and further, because he would institute this precious symbolical ordinance for his dear Church, of all names, to refresh and strengthen them in all time. The Passover was instituted with reference to certain benefits which were to come upon the Israelites—as the deliverance from the bondage of Egypt—the promulgation of the law at Mount Sinai—and the possession of the Promised Land. Feasts were celebrated every year at Jerusalem in commemoration of these benefits. The institution of the Lord's Supper is with reference to similar spiritual benefits. ¶ *Fulfilled.* This refers to the New Testament ordinance—the Lord's Supper—as the fulfilment of the Passover: and to the fact that his death as the Lamb of God, would soon give fulfilment to all the ceremonials of the Paschal Lamb, and that he would then enter into the ho-

til the kingdom of God shall come.

¶ 19 And^b he took bread, and gave thanks, and brake *it*, and gave unto them, saying This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

b 1 Co. 10.16. 11.14, &c.

liest for them, to present his blood on high for their redemption.

17. The distribution of the cup here does not belong to the institution of the Lord's Supper, as that was after the Passover, and is recorded in v. 20. This was a formal abrogation of the Passover rite preparatory to the new sacramental ordinance. This was probably the first cup in the Passover meal, with which the whole was introduced. ¶ *Not drink.* It is not here meant that our Lord did not drink it at this time. Did he not here mean to say, that this Passover would be next kept as the Christian Passover—when it should be *fulfilled*, in the Christian ordinance of the kingdom of God, (or church) which should then have come? If the harmony of these passages be given correctly, Matthew and Mark introduce this remark afterwards, at the institution of the Supper. See notes Mark 14: 25. It may have been used on both occasions, and in the last case, would refer to his keeping the feast with them in heaven.

19, 20. These verses are here introduced by Luke out of their order, and belong at a later point—in § 137. See the parallel passages Matt. 26: 26, 29, Mark 14: 22, 25, with the connexion and notes. ¶ *In remembrance.* Αναμνησιν—to make be thought of. 1 Cor. 11: 26.

20. *After supper.* At the close of the Passover meal, in connexion with "the cup of blessing" or third cup, (the last)

¶ 21 But, behold, the hand of him that betrayeth me is with me^a on the table.

22 And truly the Son of man goeth as it was determined:^b but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

¶ 24 And^c there was also a strife among them,

^a Ps. 41.9. ^b Jno. 13.26. ^c ch. 24.46. Acts 2.23. 4.28. 1 Co. 15.3. ^c Mar. 9.34. ch. 9.46.

See 1 Cor. 10:16. ¶ *Blood*. That which is in Matthew and Mark called "my blood of the New Testament," is here explained as "the New Testament in my blood."

§ 135. JESUS POINTS OUT THE TRAITOR.

JUDAS WITHDRAWS.

Matt. 26.21-25 | Mark. 14.18-21 | Luke. 22.21-23 | John.

21, 23. This is a condensed statement of the fuller account given by Matthew and Mark. See notes. ¶ *On the table*. "Dipping with me in the dish."

24. *A strife*. Such a strife or contention is also narrated by Matt. 18:1. 20:20. It grew out of their mistaken notions of our Lord's kingdom and reign as temporal and like earthly governments, and doubtless occurred more than once. Here it was natural enough, as things seemed drawing to a consummation, and the end was so plainly intimated by our Lord, in v. 18. This was before the institution of the Supper (vs. 19, 20) and of course before the announcement of the betrayal (v. 21-23) which Luke has introduced out of their order. That the strife here recorded is not the same with those mentioned by Matthew is plain from the context which alludes to their being at the table, in the terms of the reply. v. 30.

25. *Benefactors*. This title—*εὐεργετης*—was coveted by kings and princes, as we see from 2 Maccabees 4:2. It was the surname of some of the Ptol-

which of them should be accounted the greatest.

25 And he said unto them, The^d kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors.

26 But^e ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he

^d Matt. 20.25. Mar. 10.42. ^e 1 Pe. 5.3. ³ Jno. 9.10.

emies—kings of Egypt. Cyrus, also, is so called. Xen. Cyr. iii:3, 4. It was a custom of the ancient Romans to distribute to their soldiers part of the lands which they had conquered on the frontiers of the empire. Those who received such lands were called *beneficiaries*, and the lands were called *benefices*.

26. Our Lord means expressly to say that the authority over one another, such as is found in the ranks and orders of states, shall not be the aim of his ministers—that a totally different principle should be observed—that greatness should be sought for in service, not in lording it over God's heritage. The Pope, in mock humility, washes the feet of twelve poor men, while in absolute tyranny he lords it over soul and body. "The design of Christ was to distinguish between the spiritual government of his church and the empires of the world, that the apostles might not look for the favors of a court. He appoints pastors of his church to serve, not to rule." *Calvin*. How can the Pope who claims to be chief Pastor, but does not preach, claim to be Temporal Ruler, as a Prince of the Gentiles, when Christ said, "it shall not be so among you?"

28. Our Lord now directs attention from this earthly dignity which they sought, to that better dignity which he would give. *These* he recognized as they who had faithfully kept with him

that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But ^a“I am among you as he that serveth.”

28 Ye are they which have continued with me in my temptations:^b

29 And I appoint unto you a^c

^a Jno. 13.13,14. Ph. 2.7. ^b He. 4.15. ^c Matt. 25.34. ch. 12.32. 1 Co. 9.25. 1 Pe. 5.4.

in his trials and followed him through all his tribulations—and to these he would grant proper rewards.

29. *Appoint.* The verb here is that from which we have the Greek word for *testament* or covenant, and it intimates a *covenant* appointment, as to faithfulness, and as belonging to the new covenant of grace and redemption. He would grant them “a kingdom that cannot be moved.” The connexion is like that in Heb. 12: 26, 27, 28.

30. And here would be real dignity, growing out of closest and most familiar relations to him (2 Sam. 9: 10. 1 Kings 2: 7) expressed by *eating and drinking at his table*, in his kingdom—Matt. 26: 29—when he should drink the cup new with them in his Father’s kingdom in perfect friendship and fellowship in glory, at the marriage supper of the Lamb. ¶ *Sit on thrones.* Matthew (ch. 19: 28) has this same promise for them, “when the Son of man shall sit upon the throne of his glory”—and *twelve thrones* are there mentioned, as for the twelve apostles. See notes. See Rev. 20: 4. Doddridge understands this as referring to the courts of judicature among the Jews, where the inferior judges sat in a semi-circle round the chief judge who had his seat in the middle point of it. See Rev. 4: 4. 21: 14. ¶ *Judging the twelve tribes of Israel.* “Concurring joyfully with me in the sentence which shall then be passed on the whole Jewish nation, and on all the professed members of my church.” *Doddridge.* So that so far from their sharing dignities and ranks in a great Jewish kingdom, they should sit as his assess-

ors in pronouncing judgment on that unbelieving people who, instead of being elevated in this way, were to be cast off and punished for their sins.

30 That^d ye may eat and drink at my table in my kingdom, and sit on thrones, judging^e the twelve tribes of Israel.

¶ 31 And the Lord said, Simon, Simon, behold, Satan

^d Re. 19.9. ^e Matt. 19.28. 1 Co. 6.2. Re. 3.21. ¶

sors in pronouncing judgment on that unbelieving people who, instead of being elevated in this way, were to be cast off and punished for their sins. So the twelve apostles were, by their doctrine and testimony, represented as inscribed upon the foundations of the wall of the Holy City. Rev. 21: 14. Lest they should think that they had lost their pains, Christ reminds them that the glory of his kingdom, which as yet lay hidden, would come into manifestation, as if he had said, “There is no reason why this mean condition should discourage you, for I, who scarcely have a place among the least shall yet mount the throne of majesty.” Wait then a little, till the time for the manifestation of my glory shall arrive. What then does he promise them? That they should be partakers of the same glory. For by assigning them thrones from which they should judge the twelve tribes of Israel, he compares them to ambassadors or prime ministers, who, in a royal council, occupy the first seats. We know that the apostles were chosen twelve in number that thereby it might be seen that God designed by Christ to gather together the scattered remnant of Israel. This was the highest dignity. But yet it lay concealed. *Calvin.*

2136 JESUS FOR TELLS THE FALL OF PETER, AND THE DISPERSION OF THE TWELVE.—*Je usalem.*

Evening, introducing the sixth day of the week.

Matt. 25.31-35 | Mark. 14.27-31 | Luke. 22.31-38 | John. 13.36-38

Our Lord, after the Passover meal which we have just reviewed, washed the disciples feet, John 13: 1-20, and

hath desired^a to have you, that he may sift^b you as wheat:

32 But I^c have prayed for thee,

^a 1 Pe. 5.8. ^b Am. 9.9. ^c Jno. 17.9,15. He. 7.25. 1 Jno. 2.1.

pointed out the traitor, (§ 135,) as intimidated in vs. 21–23, of this chapter, after which he proceeds, as in this paragraph, to warn Peter.

31. *Hath desired.* The verb means, “*hath demanded you*,” to be delivered up to him, that is, to have you in his power. There is an allusion perhaps to the narrative of Job’s temptations, Job. 2: 6. As the pronoun “you” is here in the plural, it includes all the twelve who were to pass through such sore temptations, and Judas especially, whom Satan had actually obtained already. ¶ *Sift you.* The sifting process was to be applied to the twelve, as a body, and the chaff was to be separated from the wheat, the Judas was to be discovered among them, and only by the Saviour’s special intercession was the faith of Peter to be preserved from giving way. This was the “fiery trial” by which each of them was to be tried. See 1 Pet. 5: 8. Peter was here charged with his weakness and imminent danger, as well as with his only hope.

32. *Prayed for thee*—that is, for thee, Peter. Nothing is here said of the rest. Peter was specially instanced here, just as he was specially named after the resurrection; “tell the disciples and tell Peter,” because he was one who was fullest of promises, and fullest of perils and falls. This was Peter’s “primacy,” though the Romanists would have it that here is evidence of his being the chief Apostle. He was chief in his need of prayer, as he was chief in danger of apostacy. If he was the rock, he was also the stone of stumbling, the scandal or offence. This was a most plain forewarning, which Peter must have remembered in the hour of his base denial, while in the spirit of the Gospel, the good news is proclaimed beforehand of his felt necessity. The promise is spoken to the sinner, to the deserter, ready to sustain him in

that thy faith fail now: and when thou art converted, strengthen^d thy brethren.

^d Ps. 51.13. Jnc. 21.15–17.

his hour of conviction and shame. If Christ had not told us what he has already and perfectly done, how could we ever have hope when our sin stares us in the face? Reference is made to the intercessory prayer, in John 17, and while he prays for his people as a body, he prays for individuals according to their particular case. I have prayed for thee, and his prayer is for certain ends. It secures against their utter fall. Peter’s faith faltered, but did not utterly fail. Here is the guaranty for the perseverance and ultimate salvation of God’s people. Christ prays for them. Though Satan had entered into Judas, Christ did not pray for him. ¶ *Art converted.* Art turned back from thy sin. This refers to the repentance which he should exercise, and which should prove that his faith did not utterly fail, in the hour of his denying the Master. ¶ *Strengthen*—Establish. He would be the one to confirm the brethren, to warn them from his own experience, and to encourage them to persevere, without forsaking Christ as he had done. And in his humbled feeling, he would rather sympathize, and tenderly encourage the fearful, tempted and fallen, than boast his own faith against them all. It is to be observed, that his epistles are full of this very strengthening of the brethren. This word here employed, is thrice used by him—praying for them in Satan’s temptations—1 Pet. 5: 10, “*stablish you*,”—2 Pet. 1: 12, “*and be established in the present truth*”—2 Pet. 3: 17, “*beware lest you fall from your own steadfastness*.” Here then, a rule of action is laid down for Christians who may be led into sin. If they be Christians indeed, they will repent and be converted. And they should apply themselves with special energy on behalf of those who may fall into like temptation.

33. *I am ready.* Matthew and Mark

33 And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When

1 sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.

a ch. 9.3.

record a declaration of our Lord in this connexion which Luke has omitted, while they make no mention of this particular warning of Peter, in vs. 31 and 32. John has also another item of the conversation; 13: 36. It is not at all improbable that all these things, and more, were said at the time, and one Evangelist records one item, another a collateral one. Observe how John's record will fall in with that of Matthew and Mark. "I will smite the Shepherd,"—"after I am risen I will go before you into Galilee,"—(Matthew and Mark)—"Simon Peter said unto him, Lord, wither goest thou?"—(John)—while Luke's narrative seems to call for just this train of conversation to fill up between vs. 31 and 33. The man who here declared himself so ready to suffer, shrunk with fear in the hour of trial, and chose sin rather than affliction,—though after he was converted from this fall, he was strengthened to go into prison and to death, for the Master's cause.

34. Here our Lord distinctly predicts his fall as so shortly to come to pass. ¶ *This day.* Matthew has it, "this night." Mark reads, "this day, even in this night." An examination of the facts shows the beautiful harmony of the statements. It was on the evening introducing the sixth day of the week, that this was spoken. The cock crows twice—that is about midnight and about three in the morning. The *cock crowing* so called, was always understood as the latter time, so that both statements are so shaped as to include the morning crowing, in *that day*, which among the Jews, began at evening. ¶ *Knowest me.* This was a most explicit foretelling of the very

way in which he should deny the Master—"I know not the man."

35. Compare Matthew 10: 9. Mark 6: 3. Our Lord would further forewarn them of the trying circumstances now coming on, so different from those in which he had sent them out before. Now was to come the season of hostility, contradiction, and conflict—when instead of having no need of scrip or purse in a quiet mission, they should have need of both—aye, and a sword even, should better suit the time. So they did really find themselves shortly, when this same *Peter* drew his sword and cut off the ear of the high priest's servant—one of the murderous band. John 18: 10.

36. This is not a command to use violence or aggression, but is a prediction of the violent times coming to them—the need of defence: and that a weapon would appear in the coming necessity as of more account even than a garment. ¶ *And he that hath no sword.* The reading is, "and he that hath not," let him sell his garment and buy a sword—referring rather to the purse just spoken of, &c. It is more natural therefore, to understand, "He that hath not—to wit,—a purse and scrip—let him (as he has no purse to buy with) sell his garment and buy a sword. Their situation was now so altered in reference to the world without, that self-defence and self-provision would be called for. This is against the views of Quakers and non-resistants, while it does not authorize the Mohammedan and Papal persecution with a sword. ¶ *Let him sell.* This may be regarded as nothing more than a proverbial phrase by which the great need of a defensive weapon was set forth—a way of say-

37 For I say unto you, That this that is written^a must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end

38 And they said, Lord, behold,

^a Isa. 53.12.

ing that it must be had at any rate. This would appear from the next verse.

37. It is plain from the connexion here that our Lord in the last verse had been forewarning them of the violence that was now so soon to come upon him at the hand of Judas and the multitude. He intimated too, how, as the Shepherd was to be smitten, the shocking blow would also scatter the sheep abroad: and how, with the head removed, the members would be exposed and abused—and how, as his troubles were now to have a tragic end, theirs were only beginning, (Mark 13: 8) “these are the *beginnings of sorrows*.” ¶ *Written*. Here is a distinct reference to Isaiah, 53—as spoken of him and of his violent death for sinners, and now about to be fulfilled as an inspired prediction, and consummated. Isa. 52: 13. 53: 12. ¶ *Must*. The term here is that which is used to express a divine ordainment: and that necessity which comes from a divine purpose and plan.

38. *Two swords*. These were probably weapons such as travellers carried for defence against robbers in that country. Other roads there like that from Jerusalem to Jericho, were beset with thieves, and this is still the custom of that land, to carry weapons, in travelling through the country. And it is shown that even the priests of that time carried swords on a journey. But only two of the twelve were armed. Peter, the intrepid, impulsive Peter, was one of these, and quite in character. ¶ *It is enough*. Not—these are sufficient for fighting. If my kingdom were of this world, then would my servants fight. But—it is well. They had taken his language literally, and soon the event would more fully ex-

here *are* two swords: and he said unto them, It is enough.

¶ 39 And^b he came out, and went, as he was wont, to the mount of Olives: and his disciples also followed him.

40 And when he was at the

^b Matt. 26.36. Mar. 14.32,&c. Jno. 18.1,&c.

plain, when Peter should draw his sword and this use of it would be rebuked. Therefore he did not say, “*Buy more*.” For when it came to the use of a sword, it would be seen that *one* was too many. “Put up thy sword.” There is a sword which Peter shall use, but it is of another metal—not carnal, but spiritual—not man’s but the spirit’s. 2 Cor. 10: 4. Eph. 6: 17.

¶ 142. THE AGONY IN GETHSEMANE.—
Mount of Olives.

Evening, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26.30,36-46.	14.26,32-42.	22.39-46.	18.1.

The institution of the Supper recorded by Luke, out of its order, follows the last paragraph. See ¶ 137. And then the discourses in John xiv-xvi, then the Intercessory Prayer—John xvii. ¶ 138-141—after which we have this record of Luke in course.

39. *Came out*. Matthew and Mark mention that it was after they had “sung an hymn.” ¶ *As he was wont*. This was his resort, as Judas knew—and though our Lord foreknew all that was to come upon him, he turned not aside from his common path to avoid the danger. ¶ *His disciples followed him*. Matthew and Mark relate the same in another way—“They went out.”

40. *At the place*. Matthew and Mark say to a place called Gethsemane. See John 18. This account of Luke is brief and does not mention his taking Peter, James and John separately, but records the general exhortation to pray against the coming temptation (See *Lord’s prayer*)—that is, that you be not led into it, or be not overcome by it, if it must come—that you be delivered from the evil.

place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be¹ willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel

¹ *Willing to remove.*

41. *About a stone's cast.* Mark has it, "He went forward a little." Matthew reads, "He went a little further." So we say, "a stone's throw," to denote a certain short distance, at a rough estimate. The spot which is now enclosed as Gethsemane, in which the eight old olive trees stand, is probably only a part of the garden as it was in that time. It lies just beyond Kedron at the foot of the Mount of Olives. A small bridge for the foot-path that leads from the city gate, crosses Kedron at the edge of Gethsemane. Matthew and Mark mention that he took with him Peter and James and John to be witnesses of his agony: the same who were witnesses of his glory at the Transfiguration.

42. *If thou.* The sentence is broken off, and only an intimation thrown out of the desire, checked at once by the following clause. ¶ *This cup.* It was surely something more than the pangs of death which he dreads. It was the penalty of our transgressions. "The pain of body is but as the body of pain. The anguish of soul is as the soul of anguish." *Bishop Hall.*

43, 44. These verses are omitted by some, but without any adequate evidence against them, and it is more easy to account for their being left out by some transcribers. ¶ *An angel.* So an angel ministered to him in his first temptation in the wilderness. As a man, he could be refreshed and comforted and strengthened by such offices. The cup was not removed, but he was helped in the agony of drinking it. This angelic ministry was probably

^a unto him from heaven, strengthening him.

44 And^b being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

^a Matt. 4.11. ^b La. 1.12. Jno. 12.27. He. 5.7.

between the first and second prayer, and the effect of it may have been the physical support under such an awful and overwhelming burden as he bore. The term has the sense of *enabling—helping through*. This could have been done by methods physical and mental that we know not of.

44. *More earnestly.* With more intensity. ¶ *As it were.* His sweat was *like* great drops of blood—therefore not blood drops, but *like* them, in appearance, and colored with blood. Sweat usually stands or trickles down the face. But here, it was so profuse and heavy with blood that it was like *blood drops* falling to the ground. It was a bloody sweat. And of this there are many examples. The case of a man at Lyons is on record, who, when sentenced to death, was covered with a bloody sweat. *Gerhard Harm.* p. 1. Dr. Mead, from Galen, says that "sometimes, from great mental fervor or pressure, the pores are so dilated that even blood issues from them and there happens a bloody sweat." *Boyles' Nat. Philos.* Even Voltaire speaks of Chas. IX. of France as having died a sorrowful death—*blood oozed from his pores from mental suffering*. Yet Voltaire rejects this statement in the case of our Lord, as absurd. See also the eminent medical writer, Blainville, in *British Critic* for 1831, p. 1. See also *Med. Gazette*, Dec. 1848. Dr. Schneider. We must take this fact on the testimony of the Holy Spirit, as the source of the Evangelist's information; though our Lord may also have stated it to him.

45. This verse confirms the fore-

46 And said unto them, Why sleep ye? rise and pray,^a lest ye enter into temptation.

¶ 47 And while he yet spake, behold, ^a^b multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Ju-

^a ver. 40. ^b Matt. 26.47, &c. Mar. 14.43, &c. Jno. 18. 5, &c.

going. Even the disciples, in sympathy with their agonizing Lord, *slept* for sorrow. This medical reason for their sleep is naturally enough given by Luke the physician, and by none other. Extreme grief is exhausting to the nervous system, and is often followed by heaviness and stupor. Persons condemned to die are sometimes waked from sound sleep by the executioner. It is noted as an internal evidence of this narrative being from the physician Luke, that he alone has noticed this, and the bloody sweat, (v. 44) and the miraculous healing of Malchus' ear. v. 51.

46. Luke records only one prayer out of the three as he hastens to give the result. ¶ *Why sleep ye.* This throws light upon the language of the other Evangelists, and agrees with his first address to them in this situation. They mention another charge at his coming the third time and finding them asleep. And this connects with the following paragraph.

‡ 143. JESUS BETRAYED AND MADE PRISONER.—*Mount of Olives.*

Evening, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26.47-56.	14.43-52.	22.47-53.	18.2-12.

47. Luke's narrative is full of minute details in this paragraph. ¶ *To kiss him.* The former Evangelists mention that this was according to a signal agreed upon by which the multitude might know which was Jesus. Luke simply narrates the fact. See notes and figure in Mark.

48. *Judas.* Luke alone speaks of

das, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said,

Judas being addressed *by name.* Matthew has it "*Friend,*" &c. Judas knew him to be the Messiah, and this challenge was most pointed in every word. How mildly the Saviour speaks. As yet, Judas, it was not too late. Had there been any spark of grace in that perfidious bosom this word had brought thee to thy knees. But, "all this sunshine cannot thaw an obdurate heart." ¶ *A kiss.* This was a token of affection, and used here by the traitor, not merely for a signal, but as though he could thus more surely take his victim under the guise of friendship. Had he not seen at the table how Christ could read the heart?

49. Luke alone mentions this question as being asked prior to the blow. The connexion would intimate that the impetuous Peter did not wait for an answer. He was emboldened perhaps, by the charge of our Lord in respect to the coming trials, v. 37. This question refers to that conversation and carries out the misunderstanding. The former Evangelists mention, that after the salutation, they laid hands on him and took him.

50. *One of them.* John tells us that this was Peter, who was one of the armed disciples, (v. 38,) and the very man whose hot and impulsive temper was least fit to be trusted with a sword. John also tells us that the servant's name was Malchus.

51. *Suffer ye thus far.* If addressed to the disciples, it would mean "let this suffice," "let there be no more of this." and then it would seem in answer to v. 49. This explanation would not agree

Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in

well with the language of the other Evangelists, who record the rebuke which our Lord gave to Peter for this rash use of the sword. It may have been addressed to the multitude, and then would mean, "*allow this much*," as nothing more of the kind would occur, and even this would be healed at once. Some would understand it as referring to the healing—addressed to those who held him. Suffer me, permit me this act—which would agree with the clause immediately following—"And he touched," &c. But the second is the better sense. Luke the physician, is the only Evangelist who records this healing act.

52. *Captains*, &c. The chief officers of the priests and Levites, who kept guard around the temple. These commanded the *σπειρα* "band," spoken of in John 18: 12. ¶ *Come to him*. Rather which were come upon him, or against him. ¶ *Staves*—clubs. This savage demonstration against him, as though he were a robber, a highwayman, was most uncalled for, and base. He had been quietly teaching, and giving no occasion for such steps against him, nor doing anything to call for an armed force. They might have seized him at any time in the temple, if he had done evil. Why then rally a force, and come out to his retirement against him, as though hunting an armed thief?

53. *But this*. The only explanation is the Divine appointment. The things concerning him were so to have an end. He had his hour coming now, and they had theirs, and it was this. ¶ *The power of darkness*. "The prince of this world cometh." This was the time in

the temple, ye stretched forth no hands against me: but this is your hour,^a and the power of darkness.

¶ 54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and

a Job 20.5. Jno. 12.27.

which Satan, the ruler of the darkness of this world (Eph. 6: 12,) was to bruise the heel of Christ by Divine permission. Our Lord had predicted all this, and he knew it when it came. The former Evangelists mention his distinct reference to the prophetic scriptures, as thus to be fulfilled. See, specially, Mark 14: 49.

¶ 144. JESUS BEFORE CAIAPHAS. PETER'S DENIALS.—*Jerusalem*.

Night, introducing the sixth day of the week.

Matt.	Mark.	Luke.	John.
26.57-58	14.53-54	22.54-62	18.13-18
69-75	66-72		25-27

54. Luke does not name this high priest, but John supplies this information, and tells us that it was Annas, who after some questions asked, dispatched him to Caiaphas, who tried him. See ch. 3: 2, and notes. Matthew does not notice the passing reference of the case to Annas, but only the ultimate reference of it to Caiaphas. See John, 18: 13. ¶ *Peter followed*. The four Evangelists give the same testimony respecting Peter, in almost the same words. John gives it substantially, but more in detail. When our Lord was first seized, "all the disciples forsook him and fled." But Peter returned so far as this—to follow him at a distance; and so did another disciple, (John,) who was nearer to Christ, and went in with him to the palace while Peter stood at the door, outside.

55. John mentions a circumstance here, which informs us how Peter was brought inside the palace. He himself went out and spoke to her who kept the door, and so brought Peter

were set down together, Peter sat down among them.

56 But ^a a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while ^b an-

^a Matt. 26.69. Mar. 14.6,17. Jno. 18.17. ^b Matt. 26.71. Mar. 14.69. Jno. 18.25.

within. ¶ *Kindled a fire.* John adds, "for it was cold," intimating that this was not usual, but so occurred at that time. The latter rain often begins at this season, and in such case the weather is chilly. Ezra 10: 9-13, also Deut. 11: 14, Joel 2: 23, Zech. 10: 1. At our visit to Jerusalem, the Passover occurred about the middle of April. The weather was variable. Some days were very warm: but we shall always remember a Sabbath afternoon when going out to the Mount of Olives, we found it so chilly and blustering, as to make it very uncomfortable, and we were obliged to return at once. The evenings were cool, and this arraignment was towards midnight. ¶ *Midst of the hall.* The word here rendered *hall*, is in Mark 4: 66, translated *palace*. This was the open court, around which the oriental houses are built, and this enclosed square is paved with stone usually. It is a yard *inside the house*, into which the kitchen opens, as well as other rooms, and a fire of coals would naturally be kindled there, on such an occasion, for servants and officers. We have seen such fires in the court.

56. *A certain maid.* John tells us that this maid was the doorkeeper, the same one who had let him in, at John's request, and hence she knew him to be of the company. So his very following afar off made him known—betrayed him—and led him to deny the Master.

57. *I know him not.* Our Lord's prediction was that he should thrice *deny that he knew him*. Matthew has it, "I know not what thou sayest," and Mark,

other saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another ^c confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know

^c Matt. 26.73. Mar. 14.70. Jno. 18.26.

"I know not," &c. which implies the same as Luke's record, for he certainly knew what was said—but, *as to what was charged*, he denied any knowledge.

58. *Another.* This is masculine as though the reference were to a man. And his answer is, *Man*, I am not. Matthew has it *another* in the feminine. Mark says, "*the maid*" saw him again and questioned him, which may easily have been, in consistency with the other statements, as he was no doubt several times challenged, in that company. See notes on Matthew. This second denial was in the passage way towards the street, Peter being in the act of withdrawing, as he was pressed by several. Accordingly, John has the account of this second denial as though several pressed him. "*They said therefore*," &c. ch. 18: 25.

59. The third time he was charged, as John tells us, by a kinsman of Malchus, whose ear he had cut off. This reference to the rash act in the garden may have come out in connexion with the charge. The man may have shown himself outraged by the conduct of some one of these disciples who had done his relative such an injury—and Peter's conscience smiting him, and his fear being doubly roused, nay being identified apparently by this man as the author of that mischief, ("Did not I see thee" &c.) he is led to deny with oaths any knowledge of Christ whatever. See notes on Matthew. ¶ *A Galilean.* This was mentioned in connexion with his speech or dialect, as showing him to be from Galilee. Every opening of the mouth in his denials only exposed him the

not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And ^a Peter remembered the word of the Lord, how he had said unto him, Before ^b the cock crow, thou shalt deny me thrice.

62 And ^c Peter went out and wept bitterly.

^a Matt. 26.75. Mar. 14.72. ^b ver. 34. ^c Ps. 130.1-4. 143.1-4. Je. 31.18. Eze. 7.16. 1 Co. 10.12. 2 Co. 7.10,11.

more. This is more fully stated by Matthew and Mark.

60. *What thou sayest.* That is—"I know nothing about it." Mark has it, "I know not this man of whom ye speak."

61. *And the Lord turned.* Jesus stood before the high priest in one of the rooms on the ground floor, which look out into the court, and Peter was at this moment, providentially, under the very eye of our Lord, or where Peter could see this marked movement as *he turned and looked* upon him. Whoever has seen an oriental house, where all the rooms, raised a step or two, open into the court (which is really a large square hall, uncovered to the sky and so commonly used) will understand this natural description. Olshausen thinks that up to this time the trial had gone on before Annas—and that now, he was about being led to Caiaphas, and that in passing through the court, he let his eye fall upon Peter. Vol. iv. p. 95, Clark's Tr.—Da Costa makes the first questioning to have been before Caiaphas, in his private apartment; and that afterwards, when led to the council who were assembled in another part of the palace, our Lord passed by where Peter stood, and turning, looked upon him. *Four Witnesses*, p. 385. The former Evangelists mention that Peter remembered the word of our Lord, and when he thought thereon, he wept. But Luke here gives the secret—nothing but Christ's looking upon him would so have roused his guilty conscience,

¶ 63 And ^d the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And ^e as soon as it was day, the elders of the people and the

^d Matt. 26.67,68. Mar. 14.65. ^e Matt. 27.1. Acts 4.26-28.

§ 145. JESUS BEFORE CAIAPHAS. HE DECLARES HIMSELF TO BE THE CHRIST. Jerusalem.

Morning of the sixth day of the week.

Matt.	Mark.	Luke.	John.
26. 59-68.	14. 55-65.	22. 63-71.	18. 19-24

63-65. These verses properly belong after v. 71, in the order of events.

65. Dupin, in his tract on the trial of Jesus, has shown that throughout the whole course of that trial the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night—bound as a malefactor—beaten before his arraignment and struck in open court, during the trial—he was tried on a feast-day and before sunrise—he was compelled to criminate himself, and this under an oath or solemn adjuration, and he was sentenced on the same day of the conviction. See Greenleaf's Testimony, &c. Appendix p. 528. ¶ *And as soon*, &c. There is every evidence of tumultuous haste in all the processes of this trial. See Jahn's Bib. Arch. § 246. This was the earliest dawn, and previous to "*the morning*." Matt. 27: 1. Mark 15: 1. John 18: 28. The sitting of the Sanhedrim was held on the night of our Lord's arrest. Now when morning approached, the council more formally sentenced him to death and led him away to Pilate. This passage seems to connect with ch. 23: 1, in Luke's brief narrative, and the intervening matter is thrown into a kind of parenthesis, as though he had

chief priests and the scribes came together, and led him into their council, saying,

67 Art thou ^a the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand ^b of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need

^a Matt. 26.63,&c. Mar. 14.61,&c. ^b He. 1.3. 8.1. Re. 3.21.

said, "As soon as it was day,—our Lord having clearly acknowledged that he was the Son of God, and the council having pronounced sentence of death,—the whole multitude of them arose and led him unto Pilate." See notes on Matthew. The supper was on Thursday evening—at midnight he was arrested and led before Caiaphas and the Sanhedrim—at 6 o'clock on Friday morning he was brought before Pilate—was crucified at nine—darkness reigned from twelve to three, and he was buried the same evening.

67. The high priest it was, who asked this question, after false witnesses were sought. Matt. 26: 63, and notes. The different Evangelists detail different parts of the conversation.

68. "It is with no view to examine and believe, that you ask this question, nor were I to attempt to draw from your own mouths my innocence, would you answer me, nor let me go. I am well aware of the intention of this question." But the time is come for the confession in v. 69. Forty years before the destruction of Jerusalem, and three years before the crucifixion of our Lord, the Romans took from the Sanhedrim the jurisdiction in cases of life and death, and hence the trans-

we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

¶ AND ^c the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse ^d him, saying, We found this *fellow* ^e perverting the nation, and forbidding to give tribute ^f to Cæsar, saying, that he ^g himself is Christ a King.

3 And Pilate asked him, saying,

^c Matt. 27.2,11,&c. Mar. 15.1,&c. Jno. 18.28,&c. ^d Zec. 11.8. ^e ver. 5. Acts 16.20,21. 17.6,7. ^f Matt. 17.27. 22.21. Mar. 12.17. ^g Jno. 18.36. 19.12.

ference of the judgment to Pilate. Jos. Antiq. xx. 6.

CHAPTER XXIII.

§146. THE SANHEDRIM LEAD JESUS AWAY TO PILATE.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27.1,2. 11-14	15.1-5	23.1-5	18.28-38.

1. This verse, as we have already remarked, seems connected with v. 66, of the last chapter—the intervening narrative being thrown into a kind of parenthesis. ¶ *Pilate.* This Roman officer was governor of Judea, and lived commonly at Cesarea, but during the Passover, at Jerusalem.

2. *We found.* They pretend this to be the result of a previous finding, whereas no such charge had been before them for any investigation. But they falsely make this allegation, as likely to be most effective with Pilate. As Pilate's office was to guard the interests of Cæsar, this charge, that Christ was interfering directly with the lawful tribute, was most likely to move Pilate at once. ¶ *Forbidding.* This, of course, was utterly false. ¶ *Saying.* Here was another point, aggravating the case, that besides opposing the tribute among the people, he was laying claim to Cæsar's crown.

3. John gives the mere detailed ac-

Art thou the King of the Jews? And ^a he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no ^b fault in this man.

5 And they were the more fierce, ^c saying, He stirreth up the people, teaching, throughout all Jewry, beginning from Galilee to this place.

¶ 6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's ^d jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

^a 1 Ti. 6.13. ^b Jno. 18.38. 19.4. He. 7.26. 1 Pe. 2.22. ^c Ps. 57.4. ^d ch. 3.1.

count of this questioning and answer, and how it was the explanation he gave of his kingdom, as not of this world, which satisfied Pilate that he was not at any political fault. He claimed, indeed, to be a king, but not a king like Cæsar, nor to sit on a throne like his.

4. *Said.* That is, coming out of the Pretorium where he had asked the question. See John 18: 38.

5. *Fierce.* They grew urgent and impetuous. ¶ *Jewry.* Judea. They now endeavor to move Pilate, by charging Christ with making a popular tumult. They say nothing of the charge of blasphemy before Pilate, fearing that he would dismiss it, like Gallio, as caring for none of these things.

¶ 147. JESUS BEFORE HEROD.—*Jerusalem.*

Sixth day of the week.			
Matt.	Mark.	Luke.	John.
		23. 6-12.	

This section is not given by the other Evangelists.

6. Pilate here makes a shift for getting rid of the case. The moment they mentioned Galilee in their accusation, he determined to send him to Herod.

7. *Herod's jurisdiction.*—This was

8 And when Herod saw Jesus, he was exceeding glad: for ^e he was desirous to see him of a long season, because ^f he had heard many things of him: and ^g he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but ^h he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, ⁱ and mocked *him*, and arrayed him in a gorgeous robe, ^k and sent him again to Pilate.

^e ch. 9.9. ^f Matt. 14.1. Mar. 6.14. ^g 2 Ki. 5.11. ^h Ps. 38.13,14. 39.1,9. Isa. 53.7. ⁱ Isa. 49.7. 53.3. ^k Jno. 19.5.

Herod Antipas, Tetrarch of Galilee and Perea, who was now in Jerusalem on occasion of the feast. ¶ *Sent him.* The Roman term was "*remittere.*" Grotius observes upon this practice of the Roman law, for the prisoner to be sent to the governor of the province or district where he belonged, though governors had the right of trying all offences within their own provinces.

8. This reference to Herod, of course required no delay, for Herod was in the city. Herod treated the case as giving opportunity for the gratification of his curiosity. He had heard much about him, and expected to have seen some great sight, as a miracle wrought in his presence. Our Lord's knowledge of Herod's vain curiosity, accounts for his inflexible silence. v. 9.

10. As Herod was a Jew, they could add the charge of blasphemy before *him*.

11. *Men of war.* Body guard attending upon Herod. ¶ *Gorgeous robe.* Some suppose this to be the very robe, (John 19: 2,) afterwards used by Pilate's soldiers. Matt. 27: 28. The Jewish Kings wore a bright, shining robe, and it was such an one, as the word would indicate, which Herod

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

¶ 13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, ^ahaving examined *him* before you, have found no ^bfault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod; for I sent

^a Acts 4.27. ^b ver. 4.

here put on him, in mockery; while Pilate's soldiers put on a purple robe afterwards, as purple was the royal color of the Romans. The other Evangelists relate another mocking.

12. The ground of their previous enmity is not known—possibly, however, it was some question of jurisdiction which was now yielded by Pilate, in sending Jesus to him, and again waived by Herod in sending him back again. Ch. 31: 1, intimates that Pilate had encroached on the Galilean jurisdiction. But though Christ had lived in Galilee, he was a native of Judea. Herod doubtless concluded, from his seeing no miracle done, that Christ was powerless. Pilate is said to have committed suicide at *Vienne* near Lyons in France, having been first deposed and exiled for gross oppressions by Tiberius. Tacitus Annals XV: 44.

¶ 148. PILATE SEEKS TO RELEASE JESUS. THE JEWS DEMAND BARABBAS.
—*Jerusalem.*

Sixth day of the week.

Matt. Mark. Luke. John.
27.15-26 | 15.6-15 | 23.13-25 | 18.39-40

Pilate now a second time declares the innocence of Christ. We are to remember that the accusers were outside the Judgment hall, and the questioning had taken place within. John 18: 28-33.

you to him: and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise ^chim, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, ^dwas cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

^c Isa. 53.5. ^d Acts 3.14.

14. Luke is particular in giving Pilate's review and dismissal of the case, as not being proved against *him*. ¶ *Perverteth*. Turneth away the people (from allegiance to Cæsar.)

15. Herod's having dismissed the case, is also mentioned as conclusive. ¶ *Done unto him*. This may be rendered, "is done *by* him." That is, he is not found by Herod to have done anything worthy of death.

16. *Chastise*. Scourge. Having chastised him, I will release him. The term means generally to educate a child—then, also, to apply that bodily correction which belongs to this. Bengel observes that "here Pilate began to concede too much," for if he were innocent why should he be chastised.—The Jews saw Pilate's weakness, and took advantage of it to demand the worst. The unjust judge who would scourge an innocent man, would inflict severer punishment, for the same reason—to be popular with the multitude.

17. *For, of necessity*. Matthew and Mark dwell more at large upon this custom of the Jews, in connexion with the Passover. See notes on Matthew 27: 15.

20. *Spake again*. Here he made a plea for Jesus in preference to Barabbas, asking what he should do with

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant^a with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate¹ gave sentence that it should be as they^b required.

25 And he released unto them^c him that for sedition and murder

^a Ps. 22.62. ver. 5. 1 or, assented. ^b Ex. 23.2. ^c Acts 3.14.

Jesus if they would have Barabbas released. See Matthew and Mark.

24. *Gave sentence.* The word denotes the final decree of a judge. Luke alone notices the formal sentence of Pilate which the others imply. Mark notes, that Pilate was willing to content the people. Luke states that his sentence was not according to law, but according to the *popular demand*, and doubly repeats the idea in v. 25. Luke omits all mention of that scourging and mocking of Jesus by Pilate's soldiers, which now follows. See Matt. Notes, 27: 26-30. *Observe.* Pagan Rome crucified the Saviour, and Papal Rome crucifies him afresh. She pretends to wash her hands of blood, while she hands Christ's body—the Church—to the civil power, to be crucified. The other Evangelists here relate the scourging of our Lord by Pilate. John gives us an account of another attempt which Pilate then made to release Jesus—after scourging—and of his being surprised by the new claim here charged of his being "*the son of God.*" John 19: 7. Mark tells us (ch. 15: 10) that Pilate knew that for envy the chief priests had delivered him. So Matthew. Pilate's wife too influenced him, especially by her dream, respecting Christ, Matt. 27: 19.

‡ 152. JESUS IS LED AWAY TO BE CRUCIFIED.—*Jerusalem.*

was cast into prison, whom they had desired; but he delivered Jesus to their will.

¶ 26 And^d as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them,

^d Matt. 27.32,&c. Mar. 15.21,&c. Jno. 19.17.

Sixth day of the week.			
Matt.	Mark.	Luke.	John.
27. 31-34.	15. 20-23.	23. 26-33.	19. 16-17.

In their tumultuous haste, the high priests scarcely suffered him to be led to the place of execution. Guarded by some Roman soldiers of the German legion, which was stationed in Palestine, he proceeds *bearing his cross*. The phrase here is the same as that which commands us to bear each man his cross—and thus the duty is hallowed to us.

26. *As they led him away.* Matthew and Mark relate particulars of their first mocking him—taking off the purple, putting on his own raiment, &c. ¶ *They laid hold.* This was "as they came out," that is, of the gate. Here a man was coming in from the country. ¶ *Cyrenian.* A man of Cyrene. See notes on Matthew. This was a city in Upper Lybia, where the Jews had a synagogue. Acts 2: 16. 6: 9. Some of the early christian teachers were men of Cyrene. Acts 11: 20, 13: 1. Africa, which we see here pressed into the service, shall yet, uncompelled, help to bear his cross.

27. Luke is the only one who mentions this crowd following, &c. 27-32. ¶ *Women.* These could not have been those who followed him from Galilee, as appears from his address to them. v. 28. These were more likely such of the common people as were attracted

said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days^a are coming, in the which they shall say, Blessed are the barren, and

^a Matt. 24.19. ch. 21.23.

by the public spectacle, and were moved by sympathy for one about to be executed. Possibly, also, they had formed some favorable opinion of him, as throughout, until lately, the people were in his favor.

28. *Turning.* He was now relieved in part, at least, of his cross. ¶ *Daughters of Jerusalem.* In the Hebrew idiom, the inhabitants of a city were called its daughters. ¶ *Weep not.* He would turn their attention from his present case to the calamities about to come upon their city and community. He wept over Jerusalem, even while he was going into the city to be arrested and put to death by the people. He wept not for himself. So neither would he now be a public lamentation. ¶ *Children.* See Matt. 27: 25, where all the people invoked his blood on them and on their children. That judgment, was indeed hastening. Many who now bewailed him, perished in the siege, and especially their children.

29. *The days.* Here is a distinct reference to the coming calamities in the destruction of their city. This address could not have been to the believing women, but rather to those who as yet knew him not. ¶ *They shall say.* That is, the impenitent and unbelieving who weep for me tears of idle sympathy, and not of penitence for themselves. They shall be in Jerusalem, and perish with it, while my disciples shall have deliverance. It shall seem to parents, then, most blessed to be without children, since they shall so universally perish and young children would so embarrass their flight. See Matt. 24: 19, 30. Hosea 10: 8. A fulfilment of this, in part, is found in the fact that toward the end of the siege, many of the Jews sought refuge

the wombs that never bare, and the paps which never gave suck.

30 Then^b shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things

^b Isa. 2.19. Ho. 10.8. Re. 6.16. 9.6. c Ps. 11.31. Je. 25.29. Eze. 20.47. 21.4. 1 Pe. 4.17.

from death by hiding in the caves of sewers, under the city. Jos. B. I. vi. 9, 4. Yet the intimation looks further, to the great day of his wrath. See Rev. 6: 16. The unbelieving world, in the day of Christ's coming, will call on rocks and mountains to hide them from the wrath of the Lamb.

31. *Green tree.* This verse ends his teaching. Commonly we would say, If a green tree is not spared, the dry tree will surely not be regarded. "If the righteous scarcely be saved, where shall the ungodly and sinner appear." 1 Pet. 4: 18. See Eze. 20: 47. Jesus here by the green tree means himself—by the dry tree, the wicked Jews. See Ps. 1: 3. Eze. 22: 47. Eccl. 6: 3. If innocence must suffer so, what must become of the guilty? If I, who am only bearing the sins of others, must so suffer, what of those who have called down my blood and their own sins on their own heads and that of their children? The green tree is not fit for the fire, but the dry tree is all ready, of itself, for the flames—and the branches that abide not in him, are cast forth and withered, and men gather them and cast them into the fire, and they are burned. And if these Romans put to death an innocent person—the Just one—the Lord of glory—at the instance of these wicked Jews, what shall be the case, when they shall visit your own wickedness upon you, and be the Divine executioners for destroying this sinful nation.

32. *Malefactors.* Not two other malefactors, but two others, (who were) malefactors. These are termed by Matthew and Mark, thieves or robbers. They were probably, as we learn from the whole narrative, rebels, insurgents against the government, and not un-

in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors,^a led with him to be put to death.

33 And when they were come to

^a Isa. 53.13.

likely against the Roman taxation. Josephus tells us that Judea, at this time, was much infested by banditti, who, in bands, roamed through the country, committing robbery and murder. This is still the case at times, in the less populous districts, so that travellers often need armed guards. Rebellions break out among some of the tribes, and a large force needs to be sent to put them down. The road from Jerusalem to Jericho was specially infested by such. (ch. 10:30.) Josephus says, "Ezekias, chief of the robbers, was subdued by Herod." "One Simon, straggling about, with the robbers with whom he associated, burnt the palaces in Jericho." "Another kind of robbers arose in Jerusalem, called Sicarii, (assassins,) who slew men in the day time, and in the midst of the city." The enemies of our Lord coupled him with these criminals, to cast reflection upon him, as of the same sort. But so they fulfilled the scriptures, and he was reckoned with the transgressors. Isa. 53:12.

33. *Calvary*. Matthew and Mark have it *Golgotha*. John says, which is called in the Hebrew, *Golgotha*, that is in the Syro Chaldaic. Here the Greek word is *Kρανιον*, (*kranion*), a *skull*, translated by the Latin term *Calvary*, and so rendered in our version. It is commonly supposed to bear this name from its being the place where criminals were executed. But others plausibly conjecture that it was from its form, as a knoll resembling a skull. It may not unlikely have arisen from this latter fact, in association with its use, more or less, for executions. Many a knoll was probably shaped as much like a skull as this, and only its use for such a purpose would naturally give to it

the place which is called ¹ Calvary, ¶ there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then said Jesus, Father,^b for-

¹ or, the place of a skull. ^b Matt. 5.44. Acts 7.60. 1 Cor. 4.12.

such a name. The spot which is now pointed out as Calvary, is near the centre of the city, and the only question is, whether the ancient wall ran so as to leave this outside—for we are told that "he suffered without the gate." (Heb: 13.12.) And John remarks, "the place where Jesus was crucified was *nigh to the city*." Robinson holds that this spot, now so called, cannot have been outside the walls, and hence that this is not the real site. The contrary is ably argued by Dr. Baird, in the article "*Golgotha*,"—Kitto's *Cyclopaedia*. Dr. Shultz, Prussian Consul in Jerusalem, has issued a map, making the ancient city wall to have curved outward from Gennath to the Damascus gate, N. and the Jaffa gate, W. But this excludes also the Pool of Hezekiah. Others, as Scholz, claim to have traced remains of the ancient wall, which leave out Golgotha and take in the Pool of Hezekiah. See especially *Williams' Holy City*. The fact that it lies only about a quarter of a mile from the W. corner of the temple, is no disproof of the locality. I was surprised to find Calvary and the Sepulchre only a few steps from each other, and all the sacred localities brought under the same roof of the Church of the Holy Sepulchre. The strong suspicion is, that this has been done by the superstitious monks, for their greater convenience in keeping up the adoration of relics and holy places. There is an ascent to the spot called Calvary, by a flight of eighteen steps, where you are shown a hole for the foot of the cross, and six or eight feet from this, a rock mostly covered by a flooring, but showing a fissure of some three feet in length, irregular, and wide enough to admit your hand. And this is said to be the rock which was rent

give them ; for they know not what they do. And they parted his raiment, and cast lots.

¶ 35 And the people stood beholding. And the rulers also with them derided a

a Ps. 22.7.

at the crucifixion. We felt very suspicious to find the rest of the rock, if there was any, covered from view, excepting this very small portion, and no evidence indeed of any more rock than was shown. In the same building, near the entrance, is a marble slab designating the spot where they laid him, when he was taken down from the cross. We saw pilgrims of different colors and dress, from different lands, kneeling together on this stone, and kissing it. The Sepulchre is adorned with pictures, and lamps of silver and gold—the presents of devotees. It is a closet, or chamber, eight feet long by six or seven broad. The space to the right of the door is occupied by a square box, about three feet high and four feet wide, of light stone, covered with a lid of the same, which was cracked in the middle. The room was crowded constantly, (five or six besides the keeper would fill it,) and they were kissing the slab repeatedly; many, doubtless, taking this for a meritorious and saving work. Priests and monks were parading with candles through the dark passages of the church in procession, and singing their services—while the deluded people were paying homage to every locality and relic considered sacred.

¶ 153, 154. THE CRUCIFIXION. THE JEWS MOCK. HE COMMENDS HIS MOTHER TO JOHN.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27.35-44	15.24-32	23.33-43	19.18-24

33. *They crucified him.* The custom was, that the malefactor having borne his own cross to the place of execution, was stripped, and drugged with a stupefying draught. The cross was then laid on the ground, and the sufferer stretched upon it. Four soldiers—two on each side—then drove four large spikes through his hands, and sometimes the feet also. That his hands

and feet were pierced, as was predicted in Ps. 22, is plain from the challenge to Thomas, "Behold my hands and my feet," &c. The body was not wholly supported by the nails, but by a shelf or seat of wood—His teaching ended at v. 31. His high priesthood is now begun. Observe his first three sayings on the cross are for others. v. 43. John 19: 26-27.

34. *Father, forgive them.* Though dying for sinners, he was still the son of God. This was one of the three sayings which Luke reports as uttered on the cross. The other Evangelists add four, making seven. This appears to have been spoken first, either while they were nailing him to the cross and while his blood was first shed, or first after. It is a prayer of our Lord to the Father, and it fulfils the prophecy (Isa. 53: 12) which fortells his crucifixion—"He made intercession for the transgressors." ¶ *For they know not.* The soldiers executed the orders of others, yet they were not excusable, for they derided him. v. 36. Even the Jews did it through ignorance, as Peter admits, Acts 3: 17. So Paul, 1 Cor. 2: 8. An idea included in these words is, they know not what a dreadful crime they perpetrate in crucifying the Lord of glory. Their ignorance would not excuse them—though they who sin knowingly are worthy of more stripes—and this excited the Saviour's pity, and formed the basis of his plea. Little did they know, that in this violent death, was to be found the vicarious sacrifice for sinners, and the only hope for the world.

35. Luke notes the various classes who joined in deriding him. The people, rulers, soldiers, (36) malefactors, (39.) ¶ *Rulers.* These were the chief priests and members of the Sanhedrim.

36. *Vinegar.* This is not the same as mentioned in Matt. 27: 34, which was offered him on arriving at Golgo-

him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew,

tha. This was the common drink of the Roman soldiers—a sour wine—and this was about the time of their mid-day meal, and they offered this in mockery as if to drink with him. See Ps. 69: 22.

37. They dwell upon his claim as king, which seemed to them against Cæsar, whom they served. This calls to mind the challenge of Satan, “cast thyself down,” &c. Matt. 4: 6.

38. *Superscription.* It was the custom with the Romans, in executions, to write out upon a tablet in full view, the condemnation or ground of the punishment. It is still practised among the Turks. This inscription was called by the Romans “*titulus*.”—Suetonius, Cal. cap. 32. Domitian, c. 10. ¶ *Letters of Greek.* Some assert that the title was written (only one) in certain words which the Evangelists have differently quoted, agreeing only in the substance. But it is here distinctly stated that the title was written in three different languages. The Latin was the official tongue; the Greek was that usually spoken. The Hebrew or Syro-Chaldaic was that of the common people, the native or vernacular tongue. Some suppose that Matthew has followed the Hebrew, John the Greek, and Mark the Latin, which is the shortest. It is more likely that they all have given the Greek, except that John adds, perhaps from the Heb.—(“the Nazarene, or of Nazareth.”) Matthew Mark and Luke agree, except that Matthew adds the name “Jesus” to the title “the king of the Jews,” and Mark

THIS IS THE KING OF THE JEWS.

39 And one ^a of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear ^b God, seeing thou art in the same ^c condemnation?

41 And we indeed justly; for we

^a sh. 17. 34-36. ^b Ps. 36.1. ^c Je. 5.3.

omits the words “*this is*,” which was probably written above the rest. And as the title was in different forms, for the different nations to read, so it is not strange that the Evangelists have given it with such slight variations.

39. *One.* It is perfectly natural, and accordant with the independence of these narratives, that while Matthew and Mark speak generally of the malefactors as deriding him, Luke is more particular, and tells us how it was not both, but only one who reviled, and that *he* was rebuked by the other. So Christ is spoken of as having healed *two* blind men near Jericho: while another Evangelist mentions only *one*, Bartimeus, the more notorious and prominent. Luke’s object is to detail the particulars of this man’s conversion, and so he is more specific. Matthew is more general, and does not mention the case of the converted thief. ¶ *If thou be Christ.* This challenge strongly reminds us of Satan’s, at the temptation in the wilderness, as also that in v. 37. Satan was in these malicious challenges; and our Lord was here, on the cross, again severely tempted by the same arch-fiend who was defeated by him in the wilderness. See Mark 15: 32. Especially compare Matt. 27: 43, with Matt. 4: 6.—“It was not *the nails* that held thee to the cross, dear Jesus, it was thy love!”

40. The scoff of the railing thief had included this one also, when he said, “save thyself and us,” which drew forth this reply. Bengel thinks

receive the due reward of our deeds: but this man hath done nothing ^a amiss.

42 And he said unto Jesus, Lord, remember ^b me when thou comest into thy kingdom.

43 And Jesus said unto him,

a 1 Pe. 1.19. *b* Ps. 106.4,5. Ro. 10.9,10. 1 Co. 6.10,11.

this was a Gentile. But he speaks of Paradise, and the coming kingdom, as a Jew would do. ¶ *Dost not thou.* Rather, dost thou *too* not fear God, but revilest with the daring multitude? ¶ *Same condemnation.* That is not for the same offence, but condemned to the same punishment.

41. Here, in one breath, he testifies to the justice of his own suffering and to the innocence of Christ. If, as some suppose, he was executed for his share in the tumults which Christ was accused of having excited, his testimony is so much the more wonderful. His faith is perhaps the most remarkable on record. His wicked life, his previous ignorance for the most part, and remoteness from Christ, would have given no such prospect. But he calls Christ, "*Lord*," though he is condemned with him as a common criminal. He takes hold of the truth that he is *King* in the high mediatorial sense, though he is so called only in public jest, and is crucified for the preposterous claim. He begs to be remembered in that kingdom—as by faith he looks beyond death to the glorious estate of this reviled and crucified King. And so the faith is indeed most signal against all the appearances, and overcoming all natural obstacles, and piercing into that within the veil. ¶ *Amiss.* Literally—*Out of place.* Compare here the remarkable prophecy of Christ's sufferings and death, in the 53d ch. of Isaiah, v. 9, "although he had done no violence, neither was guilt found in his mouth."

42. *Into thy kingdom.* Rather—in or with thy kingdom, "at thy coming in thy kingdom," in the glory of thy Father, &c.

43. *To-day.* This answers the indefi-

Verily^c I say unto thee, To-day shalt thou be with me in ^d paradise.

¶ 44 And it was about the sixth hour, and there was a darkness over all ¹ the earth until the ninth hour.

45 And the sun was darkened,

c Ro. 5.20,21. *d* 2 Co. 12.4. Re. 2.7. 1 or, land.

nite prayer, "when thou comest," whenever that may be—by the promptest grant—at once—to-day! This is always the gospel language. "To-day if ye will hear his voice. Now is the day of salvation." At once you may be with Christ in fellowship and communion. ¶ *Paradise.* Literally, "*in the Paradise.*" This could have been no where else than where Christ was, for the promise to the thief was to be *with Christ*: and *this it is*—the presence of Christ—which makes Heaven what it is. This was the prayer of the thief and is the longing of every Christian. The Apostle speaks not of being in Paradise or Heaven, but to depart and BE WITH CHRIST. This, our Lord calls Paradise. The term is used in the Greek version of the Old Testament, for the garden of Eden, (Gen. 2: 8) and afterwards was understood in the Jewish phraseology for the abode of the righteous dead. It is used as the name for that heavenly abode, 2 Cor. 12: 4, Rev. 2: 7. See John 17: 1—"unto the Father"—"absent from the body and present with the Lord." "The souls of believers are at their death made perfect in holiness—do immediately pass into glory—their bodies being still united to Christ, do rest in their graves until the Resurrection." *Westm. Catechism.*

§ 155. DARKNESS PREVAILS. CHRIST EXPIRES ON THE CROSS.—*Jerusalem.*

Sixth day of the week.

Matt. 27. 45-50. | 15. 33-37. | 23. 44-46. | John.

44. *About the sixth hour.* See notes on Mark 15: 42. It will be observed, moreover, that John's narrative has not aimed to give the particulars of time—the only mention he has made of the hour being that in ch. 19: 14, where, also, he speaks in a very gen

and the vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into^a thy hands I commend my spirit: and^b having said thus, he gave up the ghost.

47 Now when the centurion saw

^a Ps. 31.5. 1 Pe. 2.23. ^b Matt. 27.50, &c. Mar. 15.37, &c. Jno. 19.30.

eral sense. Mark, on the contrary, notes the particulars of the third, the sixth, and the ninth hour. ¶ *A darkness over all the earth.* It is well known that, according to the Hebrew usage, the phrase "all the earth" may mean only "all the land," as the English version is in Matthew and Mark—though the same term is used by all in the original. Phelegon, a freedman of the Emperor Adrian, in his chronicle—preserved by Eusebius, Origen and others—speaks of a great eclipse of the sun, surpassing any ever known; at the sixth hour of the day (or noon time) so that the stars were seen—that it took place in the 4th year of the 202d Olympiad, which is known to be the year of Christ's death. And this was, indeed, the most remarkable of all eclipses of the sun—for it occurred *at full moon*, which is quite contrary to nature and plainly miraculous, and it lasted three hours, whereas *four minutes* is the longest *natural* period of the sun's *entire* eclipse, to any one part of the earth. *Jas. Ferguson*, the well known writer on Natural Philosophy, says that he "finds by calculation that the only passover full moon which fell on a Friday from the twentieth year after our Saviour's birth to the fortieth, was in the 4740th year of the Julian period, which was the 33d year of his age, and the same time as recorded by Phelegon, and on the 3d day of April."

45. Luke adds this to show that the darkness was not any common or unusual cloudiness such as may sometimes be, but a miraculous eclipsing of the sun itself which lasted three hours. ¶ *And the vail.* This is noted here in connexion with the other miraculous

what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and

event; but not to intimate that the vail was rent *before* the last outcry and the death of Christ. We learn distinctly from the other narratives that it took place at, or immediately after his death. See § 156 and notes on Mark.

46. *With a loud voice.* He died in his strength, and as soon as he could say, *It is finished.* It was not a common death, but a special, sacrificial death, *for a purpose*—to make atonement for sinners. This was further shown by his rising from the dead on the third day. To this loud outcry Matthew and Mark both refer, without mentioning the words. So John, before this, mentions his crying out "*I thirst*," while Matthew and Mark only speak of their bringing him the sour wine.

§ 156. THE VAIL OF THE TEMPLE RENT. THE GRAVES OPENED. THE WOMEN AT THE CROSS.—*Jerusalem.*

Sixth day of the week.

Matt.	Mark.	Luke.	John.
27. 51-56.	15. 38-41.	23. 45, 47-49	

47. *A righteous man.* This is equivalent to what the other Evangelists report of his language—and it is not unlikely that he used both expressions. If Christ was righteous, he was what he claimed to be—the Just one (Acts 3: 14. 7: 52,) and the Son of God. To deny his claims, was to make him an impostor. So, to continue an unbeliever under the Gospel, "makes him a liar." 1 John 5: 10.

48. *Smote their breasts.* This is the gesture of distress which we every where saw at the east. Poor starving beggars at the gates, along the road, would sit smiting their breasts as we came up to them. Some regard it

the women that followed him from Galilee, stood ^a afar off, beholding these things.

¶ 50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews; who ^c also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a ^d sepulchre that was hewn in

^a Ps. 38.11. 142.4. ^b Mar. 15.43. ^c Isa. 53.9.

here as expressing self-accusation. See Acts 2: 37.

49. *Stood afar off.* This may be explained from the fact, that the Romans crucified criminals naked. OBSERVE. The effects of Christ's death: 1. THE VAIL was rent—of his flesh—of the ritual—of the heaven. 2. *Graves* were opened; but graves of the *saints*—so death is vanquished to believers by Christ's death. 3. *Sinners* were convicted. The centurion and those who were with him. 4. *All were moved.* All the people struck their breasts. And so, also, particular purposes of grace were carried out. Enemies were put to shame—and timid disciples (as Joseph, John 19: 38, and Nicodemus, 39,) were emboldened and drawn out.

§ 157. THE TAKING DOWN FROM THE CROSS. THE BURIAL.—*Jerusalem.*

Matt. Mark. Luke. John.
27. 57-61. | 15. 42-47. | 23. 50-56. | 19. 31-42.

53. *In linen.* This is explained by John's narrative, which adds "*with the spices* as the manner of the Jews is to bury." There would seem no reason for this wrapping or winding the body in linen, but for this additional narrative of John. It was after the custom of embalming the dead with spices, which prevailed in the east.

stone, wherein never man before was laid.

54 And that day was the ^c Preparation, and the sabbath drew on.

55 And the women ^c also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and ^c prepared spices and ointments; and rested the sabbath-day, according^c to the commandment.

CHAPTER XXIV.

¶ **N**OW ^a upon the first day of the week, very early in the morning, they came unto the sepulchre,

^d Matt. 27.62. ^e ch. 8.2. ver. 49. ^f Mar. 16.1. ^g Ex. 20.8-10. ^h Matt. 28.1, &c. Mar. 16.2, &c. Jno. 20.1, &c.

John also tells us (19: 39) that Nicodemus had brought the spices, "*a mixture of myrrh and aloes,*" about an hundred libræ—or 72 lbs. weight. This was only a partial embalming and in haste. See Figure, Mark 15: 46. ¶ *Prepared spices.* That is, before sunset—and after he was laid in the grave the women prepared materials for further embalming after the Sabbath. These spices perhaps were some which they had, or some of this large quantity of Nicodemus, which were in the coarse state and needed to be prepared for the further processes of embalming. They may also have bought certain sweet spices—aromatics and ointments of a liquid kind which were needed to fill the pores and which were not at hand at the hasty burial. See notes on Mark 16: 1. Here Matthew relates the application for a guard at the sepulchre, sealing the stone, &c. See § 158.

PART IX.

Our Lord's Resurrection. His subsequent appearances and his Ascension.

Time, forty days.

Matthew and Mark here give an account of the earliest events of the

bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

¶ 4 And it came to pass, as they were much perplexed thereabout, behold,^c two men stood by them in shining garments.

5 And, as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why

a Jno. 20.12. Acts 1.10.

Resurrection day—the earthquake—the angel rolling away the stone—the falling of the guard, &c. See §159, Matthew.

CHAPTER XXIV.

§160. VISIT OF THE WOMEN TO THE SEPULCHRE. MARY MAGDALENE RETURNS.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
28. 1.	16. 2-3.	24. 1-4.	20. 1, 2.

1. *Very early.* Literally, deep dawn—dusk. ¶ *Bringing the spices.* See ch. 23: 56, and notes on Mark. These spices (literally, aromatics) are probably those which they had prepared, on their return from the burial. See v. 56.

2. See Mark 16: 2.

3. *They entered in.* This, Luke here adds, as referring to the women. See notes, Mark 5: 2-5, Luke 8: 27, and figure of Tomb.

§161. VISION OF ANGELS IN THE SEPULCHRE.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
28. 5-7.	16. 5-7.	24. 4-8.	

4. *Two men.* Not that the Evangelist believed they were men, but that this was their appearance. That Mark speaks of only one, presents no difficulty, since it is of the one who was sitting on the right side of the entrance

seek ye¹ the living among the dead?

6 He is not here, but is risen: remember how he spake^b unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of *sinful* men, and be crucified, and the third day rise again.

8 And they remembered his words,

¶ 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

¹ or, *him that liveth.* Re. 1.18. ^b Matt. 16.21. 17.23. Mar. 8.31. 9.31. ch. 9.22. Jno. 2.22.

that Mark speaks, who was the one who addressed them.

5. *The living.* This is literally “the living one.” “I am he that liveth and was dead.” Rev. 1: 18.

6. *Yet in Galilee.* See ch. 9: 22. 18: 32. These women were from Galilee. See ch. 23: 55. Mark reports only what the angels said about the predictions of his death and rising, and not of his appointment to meet them. Matthew refers to this appointment, ch. 28: 16. The promise was made by our Lord to the twelve, at the Paschal Supper. Matt. 26: 32, notes.

7. *Rise again.* This particular rehearsal by the angels of Christ’s predictions, including that of his sufferings and death, is given by Luke only. The angels would remind them how exactly every thing had occurred according to Christ’s word. This would give them confidence in the appointment which he made with them, to meet them in a mountain in Galilee, as the other Evangelists relate.

§162. THE WOMEN RETURN TO THE CITY. JESUS MEETS THEM.—*Jerusalem.*

First day of the week.

Matt.	Mark.	Luke.	John.
28. 8-10.	16. 8.	24. 9-11.	

9. *Returned.* “With fear and great joy,” Matthew. “Trembled and were

10 It was Mary Magdalene, and ^b Joanna, and Mary *the mother of James*, and other *women that were with them*, which told these things unto the apostles.

11 And their words seemed to them as idle tales,^k and they believed them not.

¶ 12 Then ^b arose Peter, and ran unto the sepulchre;

^a ch. 8.3. ^b Ge. 19.14. 2 Ki. 7.2. Job 9.16. Ps. 126.1. Acts 12.9, 15. ^c Jno. 20.3, 6.

afraid"—Mark. ¶ *The eleven*—now no longer *twelve*. The Apostolic band is here spoken of as reduced by the fall of Judas.

10. Compare the testimony (v. 22-25) which so exactly agrees with the record. Mary Magdalene had gone from the sepulchre first, before seeing the angels and before the rest, and she had told only of the empty sepulchre. In such brief accounts there is not space to detail every particular, and hence, a careful study is required to avoid confounding the statements.

11. *Believed them not*. The term is stronger—they disbelieved them.

¶ 163. PETER AND JOHN RUN TO THE SEPULCHRE.—*Jerusalem*.

First day of the week.

Matt.	Mark.	Luke.	John.
		24.12.	20.3-10.

12. John gives a fuller account of this; mentioning that he himself also visited the sepulchre, outrunning Peter. ¶ *Wondering*. This agrees with John's narrative, which mentions his own believing impressions. "Had he been taken away by other's hand, this fine linen had not been left behind—had he not himself risen from this bed of earth, he had not wrapped up his night clothes thus, and laid them sorted by themselves." Mark and John here give an account of his appearing to Mary Magdalene at the sepulchre, ¶ 164, and the reprot of the watch is given by Matthew, ¶ 165.

¶ 166. OUR LORD IS SEEN BY PETER, THEN BY TWO GOING TO EMMAUS.—*Emmaus*.

and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

¶ 13 And, behold, two^b of them went that same day to a village called Emmaus, which was from Jerusalem *about* three-score furlongs.

^d Mar. 16.12.

First day of the week.

Matt.	Mark.	Luke.	John.
	16.12-13.	24.13-35.	

Luke is most minute in this part of the history. The fact that Paul mentions his appearing to Peter, which is given by Luke alone of the Evangelists, shows the close connexion of Paul with this gospel. 1 Cor. 15: 5. See introduction.

13. *Two of them*. That is, of the company named, v. 9, and 22, *not of the Apostles*. Mark merely mentions the fact of this appearing, without giving the particulars, (ch. 16: 12,) according to his object, which was rather to note the fact that the belief in Christ's resurrection was most slowly received, and not until the proof was irresistible. One of the two was Cleopas, v. 18. The other is not known, and conjecture is vain. ¶ *That same day*. This was yet the first day of the week—the same day of the resurrection—the day of the Christian Sabbath. ¶ *Emmaus*. Some locate this village near the present Beit Ur, at a spot called El Kubeibeh. But this is more than 60 furlongs from Jerusalem. Others—see Eusebius and Jerome—make it the same with Nicopolis, which is a hundred and sixty furlongs from Jerusalem. Josephus speaks of a place called Ammaus, as 60 furlongs from Jerusalem, B. J. VII. 6, 6. The ancient city, Amwas, or Nicopolis, should not be confounded with the village here named. It is probable that to the west of Jerusalem, and towards Ramleh (or Arimathea,) the residence of Joseph, this place was located.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed^a together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden,^b that they should not know him.

17 And he said unto them, What

^a Mal. 3.16. Matt. 18.20. ver. 36. ^b Jno. 20.14,15. 21.4.

14. Their conversation can be imagined from what they say to the Lord. v. 20-24.

15. *Communed together.* Not only conversed together, but in sympathy with each others views and feelings. ¶ *Reasoned.* That is, conferred and queried about the probabilities and the facts. They were, of course, full of excitement. It was in the after part of the day, (v. 29,) the wonderful day of his resurrection, and all Jerusalem was stirred by the event. The authorities were confounded—the chief priests were inventing and circulating falsehoods—the twelve were running to and fro, “doubting,” “believing,” “wondering,” “rejoicing,” “trembling and amazed.” And these were now probably returning to their homes almost exhausted with the excitements of the day, and scarce knowing what to believe, yet on the whole doubting.

16. *Holden.* That is, it was so arranged that they should not know him. Mark says, (16: 12,) that he appeared to them “*in another form,*” with a different appearance. And v. 17 shows that he did not discover himself to them as he did to Mary, but addressed them as a stranger. He aimed by this only to draw them out. So he spoke to the woman of Syrophenicia as a stranger, but soon revealed himself as a friend—the best friend. So did Joseph to his brethren, Gen. 42: 23. A greater than Joseph is here! This is the way of God's grace, to provoke our earnestness and acting out of self, at first, and then to show himself our Lord. So, also, to the disciples on the sea. It

manner of communications *are* these that ye have one to another, as ye walk, and are sad.

18 And the one of them, whose name was Cleopas,^c answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What

^c Jno. 19.25.

was not that he would appear to them as a spirit, but he allowed them to think him so, by his walking to them on the sea. See also v. 31.

17. *He said.* Probably after walking with them some distance. ¶ *Communications.* The term implies rather discussions. They perhaps had different versions and explanations to give of the whole matter to each other, though they substantially agreed in their views, so far at least as that both were *sad*.

18. *Cleopas.* This is different from the name in John 19: 25, and is shortened from Cleopatros, according to Alford and Olshausen. Lightfoot makes it the same name as Alpheus, whose son was the Apostle James, Matt. 10: 3. If this Cleopas was the husband of Mary, and the father of four out of the twelve Apostles, (James and Jude and Simon and Matthew,) as is thought by some, no wonder that our Lord should be found here walking with him, and opening the Scriptures, and honoring his table by this first act of social devotion, after the resurrection. “Blest is the pious house” See Anderson's Domestic Constitution, p. 94. The name of the other traveller is not given. “The pious are mentioned not for their own sakes but for others.” Bengel. They were both Jews, as they speak of “*our rulers.*” See verse 20.

18. *A stranger.* The term here used means rather *sojourner*, than stranger. Alford reads, “Dost thou lodge alone at Jerusalem?” They took him for one who had been there at the feast, from a distance. We had rather read, “Dost thou alone sojourn at Jerusalem, and

things? And they said unto him, Concerning Jesus of Nazareth, which was a ^a prophet mighty ^b in deed and word before God and all the people:

20 And ^c how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been ^d he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women ^e also of our company made us aston-

^a ch. 7.16. Jno. 3.2. Acts 2.22. ^b Acts 7.22. ^c ch. 23.1. Acts 13.27,28. ^d ch. 1.68. Acts 1.6. ^e ver. 9,10.

not know the things," &c. That is, Art thou the only one of all the sojourners there, who dost not know, &c.

19. *What things?* This might seem a dissembling. But nothing is denied. Only a question is asked. And the intent, observe, is not to dissimulate, but to *draw them out*, in the wisdom of love. We can often observe the glory of God in concealing. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Isa. 45:15. Our Lord was not bound to reveal himself to them, nor to correct all their misapprehensions. It was nothing of that feigned conduct, which men use for mere dissimulation or for private ends.

¶ *A prophet.* See Acts 2:22. They had often thus far acknowledged him. Matt. 21:11, 46. ¶ *In deed and word.* This language is used of Moses, Acts 7:22. This refers to the whole life and history of Christ.

20. *How.* Do you not know how, &c.

21. *We trusted.* We had hoped,—is the idea. The trust is spoken of as *past*. We see in this opening of their views, the wise method of our Lord for the important object of drawing from them a familiar and plain declaration of their thoughts—and, besides, to obtain this testimony to the whole transaction. ¶ *Have redeemed.* See ch.

ished, which were early at the sepulchre:

23 And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive.

24 And certain ^f of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, ^g O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought ^h not Christ to have suffered these things, and to enter ⁱ into his glory?

^f ver. 12. ^g He. 5.11,12. ^h ver. 46. Acts 17.3. He. 9.22,23. ⁱ 1Pe. 1.3,11.

1: 68, 69, 74, with Acts 1:6. ¶ *To-day is.* Literally, "He is now in the third day, since," &c. Here our Lord has drawn out this important recognition of the time, as the very period predicted for his rising—and the meaning of "the third day," as used by him and understood by them, corresponding with this morning of the resurrection.

22. *Yea, and.* Literally, *But also.*

23. *Found not his body.* This does not refer to the first return of Mary, on seeing the stone rolled away—for a vision of angels is spoken of, and it is also hinted in the last clause of v. 24, that they reported having seen Christ.

24. *Certain.* By "them who were with us," is meant apostles, and the visit of Peter and John is referred to.

25. *Fools.* The term here means, "without understanding." Unbelief is not a mark of wisdom—it is a mark of folly. Unbelievers in the New Testament are often spoken of as without understanding, (see Gal. 3:1,) "their mind and conscience deceived." Tit. 1:15. Sin has impaired the understanding, so that natural reason blunders and stumbles at the plainest truths of God's word. ¶ *The prophets.* This is Christ's testimony—that "the testimony of Jesus is the spirit of prophecy."

27 And beginning at Moses,^a and all the prophets,^b he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he ^c made as though he would have gone further.

29 But they constrained him,

^a ver. 44. Acts 3.22. ^b Acts 10.43. 26.22. ^c Ge. 32. 26. Mar. 6.48.

26. *Ought not.* Must not Christ have suffered, &c. The term here used is that so often employed by our Lord to express the divine plan and purpose under which he acted—as in the phrase “that Jesus Christ *must* suffer,” &c. The Jews could not reconcile the idea of a suffering Messiah with that of a glorious one. So they came at length to invent the theory of two Messiahs, one of whom should suffer and be slain in the battle of Gog and Magog, and the other should reign and deliver Israel. We understand these opposite features as they are wonderfully fulfilled in Christ. The suffering is even the condition of the glorification.

27. *Beginning* at Moses, and at all the prophets. That is, taking them up in their turn, and going over them in their leading points. ¶ *In all the scriptures*, &c. In all their various references to him. He expounded the Mosaic institutions and the Jewish history, as well as the prophecies; giving at least a key to the whole scriptures, as exhibiting Christ and fulfilled in him. But as to his vicarious sacrifice, which they could not understand before, he would naturally open such passages as the 53d of Isaiah. To deny such a reference of the Old Testament scriptures to Christ, is, therefore, to deny his own teaching.

28. *He made as though.* This conveys a sense which is not in the original. No dissembling is implied. *He was making toward* going on. He was not turning aside with them, but passing on his way—“as one who would go further, and would have gone further, if he had not been asked to tarry.”

saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass as he sat at meat with them, he^d took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened,

^d Matt. 14.19.

Bengel.—This is our Lord's plan of grace: to be *sought unto*—to be *inquired of* by men, to do these things for them. Ask him to tarry, and he will. But he does not come in and abide with us, unbesought. “If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” Rev. 3: 20.

29. They were drawn towards him, though he had not disclosed himself. How could his presence be otherwise than precious and pleasant to humble, downcast disciples. He could not so hold their eyes as to prevent their seeing in him a marvellous loveliness. Who that has communed with Christ, even without fully knowing Him, but will wish to know more of him. This is the law of Christian progress. ¶ *And the day.* They urge upon him the lateness of the hour, as a motive for tarrying, rather than to travel on. We may plead with him, and urge motives for his compliance, when we make such a request. And while we mention his own glory, or the advantage of the Church, which is his body, we may think of our own pleasure in his presence. And, if the day be far spent with us, and our end is drawing nigh, how urgent may we be, on our own account, that he may tarry.

30. We are not to suppose that this was the Lord's Supper, but their own evening meal. Christ comes and meets us at our own table, as well as at his board. The terms here used are the same as in his miraculous feeding of the multitudes. And yet the Romish church attempts to find here a warrant for administering the *bread* only, at the

and they knew him; and he¹ vanished out of their sight.

32 And they said one to another, Did not our heart burn^a within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered to-

¹ or, ceased to be seen of them. a Ps. 93.3. Je. 20.9. 23.29.

Lord's table. Some suppose that this was a public house, or at least not their own dwelling, as our Lord presided at the table, as master of the house. ¶ *Blessed it.* It was the rule among the Jews, that when three ate together, they must give thanks.

31. It was as "he gave to them," that their eyes were opened. It is in his work of grace that he still reveals himself to us. It is as he gives to us himself in the broken body on the tree, that our eyes are opened. We do not know him, till we see him in the very act of love to us sinners. How often at the Sacramental board, does Christ make himself known to his people, through the shadows and symbols in which he appears, so that we "discern the Lord's body." But it is as he gives to us the elements, that we know him as our risen Lord, and adorable Saviour—the very crucified one. Who that loves the Lord, and truly seeks after him, can afford to miss an ordinance where Christ is wont to appear and make himself known to his darkened and sorrowful disciples. Some suppose that they saw the nail prints in his hands, as he handed them the bread. But as their eyes were *holden* before, (v. 16.) so now were they opened. As before, he appeared to them in another form, (Mark. 16:12,) so now they saw him as the crucified one. ¶ *Vanished.* This also showed that it was he. *Bengel.* He often proves himself to us as much by his withdrawing afterwards, as by his coming at first.

32. "Afterward," says Bengel, "they

gether, and them that were with them,

34 Saying, The Lord is risen indeed, and hath^b appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

¶ 36 And^c as they

b 1 Co. 15.5. c Mar. 16.14,&c. Jno. 20.19,&c.

observed more than in the ardor itself." Christ's special presence is now to be enjoyed, not in his bodily presence, but in the "*remembrance of him.*" His discourse had gone to their hearts, and his openings of the Scripture had warmed their pious feelings, even perhaps to some lively hope. What must have been his masterly expositions of the prophets, and of all the Scripture as testifying of Christ, and how must they have been engaged, and led along by every word, wondering who it could be, and sensible of a sweet and heavenly glow, only not aware of the speaker. ¶ *Talked with us.* Rather, *talked to us*, which is more than with us. *Bengel.*

33. *The same hour.* Though later in the evening than v. 29. Now they do not fear a night journey from which they had just before dissuaded their unknown friend. *Bengel.* ¶ *Them that were with them.* See Acts 1: 14.

34. This company at Jerusalem were just then talking of our Lord's having been seen by Peter. It was not these of Emmaus who so said—but they found the eleven and others talking of this appearing to Simon. Where our Lord had appeared to him we know not. But it is mentioned in 1 Cor. 15: 5, in connexion with the other instances. Thus during the resurrection day, he shewed himself alive to many, at different places, and the reports were coming in, as here, one upon another, testifying to the same great facts. ¶ *Indeed.* They cast away their doubts, but not utterly v. 37.

35. *And they.* The two from Emma-

thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed^a that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spo-

^a Mar. 6.49.

us. How natural to detail all the history of such a blessed interview. Often our meeting with Christ seems to have been incidental, by the way, unexpected to us—the Saviour only slowly known, and really most fully known in the reflection and remembrance. ¶ *Was known.* Rather, *was made known.*

¶ 167. JESUS APPEARS IN THE MIDST OF THE APOSTLES, THOMAS BEING ABSENT.—*Jerusalem.*

Evening, following the first day of the week.

Matt.	Mark.	Luke.	John.
16. 14-18.	24. 36-49.	20. 19-23.	

36. *As they thus spake.* Our Lord chose the very moment of time most suitable for his appearing. When we talk of Christ, he is wont to appear. They that fear the Lord, speak often one to another. Mal. 3: 16. ¶ *Stood in the midst.* He did not enter as others. Here was proof to them of his divinity. He enters without needing a door; but the doors being shut for fear of the Jews, (John 20: 19,) he presented himself without any opening or notice. See 1 Cor. 15: 5. ¶ *Peace.* This is the usual salutation at the East to this day. But this was Christ's peace, and not as the world giveth—it was no empty form of society. John 14: 27-37.

37. *Terrified.* Though given thus to understand that he was alive, they are scared at him when he appears to them. This refers chiefly to the clever Mark

ken, he showed them *his* hands and *his* feet.

41 And while they yet believed^b not for joy, and wondered, he said unto them, Have^c ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat^d before them.

44 And he said unto them, These^e *are* the words which I spake unto you, while I was yet with you, that all^f things must be fulfilled

^b Ge. 45.26. ^c Jno. 21.5, &c. ^d Acts 10.41. ^e Matt. 16.21. ^f ch. 21.22. Acts 3.18. 13.27,33.

16: 14. ¶ *A spirit.* An apparition—a spectre.

38. *Troubled.* John 14: 1. Mark says that he “upbraided them.” ¶ *Thoughts.* Rather, questionings.

39, 40. His object was to show both that he was not a spirit, and that he was the crucified one. John adds that he showed them *his side*. Flesh and bones, such as they saw that he had, did not belong to a spirit, (such as they thought him,) but to a real body. Thomas was not present. John 20: 24.

41. *For joy.* Their emotions were overpowering, even so as to hinder their calm and full belief. Often, such strong excitements carry the mind away from sober, intelligent faith. They would rather say, “This is too good to be true. It cannot be.” ¶ *Meat.* This term does not mean *flesh*, but *food*. By this means, he would further prove to their very senses, that he was not a mere apparition, but a living person. He ate, not to supply his want, but to meet their necessity.

44. *These are the words.* Having thus proved himself to be a real person and the crucified one, he refers them to his own predictions, and to their own scriptures, and declares this to be the fulfilment. ch. 18. It is as though he had said, Behold the words now come to pass in these very events. ¶ *The law, &c.* The Old Testament scriptures were divided into these three parts,

which were written in the law of Moses, and in the ^a prophets, and in the psalms,^b concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ^c to suffer, and to rise^d from the dead the third day:

47 And that repentance and^e re-

^a ver. 27. ^b Ps. 22, 110, &c. ^c Isa. 63, 3, 5. Acts 4, 12. ^d 1 Pe. 1, 3. ^e Acts 5, 31. 13, 38.

among the Jews. The Law was the five books of Moses—the Prophets included Joshua, Ruth, Judges, Samuel, Kings, and the prophets, except Daniel—and the Psalms, including all the rest of the canonical books. This is our Lord's parting testimony to the divine authority of the scriptures.

45. *Opened.* This he did by his discourse, and by his divine power, as Lydia's heart was opened. Acts 16:14. Naturally, we have the understanding darkened. Eph. 4:18. How cheering and elevating and satisfying must have been their understanding of the scriptures, now, in the light of the wonderful events which else were so unraveled. Blessed are they who search the scriptures, and who get Christ's key to them all, and his opening of their own minds for this purpose! Men who have not Christ to teach them, and to enlighten their natural reason, may cavil, but the events will be shown to be in full accordance with all that the Bible has spoken.

46. *Behoved.* The same term is here used, as so often previously, to express the divine plan. Thus it was required by the divine purpose.

47. These two topics were to go together, in all the preaching of the Christian ministry. The grace in the Gospel, providing *pardon by Jesus Christ*, was to be urged as a proper motive to *repentance*, or turning unto God. To make our *repentance* to be God's motive for remission of sin, is to

mission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses^f of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power^g from on high.

¶ 50 And he led

^f Acts 1, 8. ^g Isa. 44, 3. Joel 2, 28, &c. Acts 2, 1–21. 1, 8.

pervert the whole truth. The message is not, "If you will repent, and be sorry for your sin, I will forgive you, on this account." But, "There is *free forgiveness* now, because Christ has died for sinners. Therefore, repent and believe in his Gospel, and you shall be saved by his finished work." ¶ *Remission of sins.* Observe. The pardon of sins was to be *preached*, not *performed*. Ministers were sent out, not to forgive sins, but to preach the forgiveness by Christ Jesus.—John records that here also our Lord breathed on them, and gave them their commission, and the power of the keys—as was promised, not to Peter alone or chiefly, but, to all the apostles equally,—Judas being no longer one of the twelve. Observe. That though Thomas was *absent* at this time, he was not therefore excluded from the commission. No more were the Christian ministry excluded, who have successively labored under this commission. They were only *absent*, like Thomas. Thomas was, perhaps, allowed in God's providence to be absent, that the commission might not seem confined to those present, or to that time and occasion. ¶ *Preached.* Peter preached that repentance and remission of sins were the gift of Christ, the exalted Prince and Saviour—and this was the substance of the first preaching (Acts 2:38) at Jerusalem. This was also the preaching of our Lord at the first: "Repent ye and believe the Gospel." Mark 1:15. ¶ *Beginning.* Rather, *It having begun.* That

them out as far as to Bethany; and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried ^a up into heaven.

a Acts 1.9. He. 4.14.

is, that after having so begun, it should go abroad.

49. *I send.* This baptism of the Holy Spirit, which was signified in his breathing upon them, was to be specially imparted at Pentecost, in miraculous gifts. Acts 1:8. 2:4. It was "the promise of the Father," yet he speaks of it as to be sent by him, at his exaltation. Acts 2:33. The Holy Spirit, therefore, proceeds equally from the Father and from the Son.—So also Peter refers it to the risen Lord. Acts 2:33. This promise is found in John alone. ch. 14:16–26. 15:26. 16:7–11. Luke, in the Acts, refers to this solemn interview and charge of our Lord, and gives further particulars. ch. 1:4–9. ¶ *Until.* They were given to expect this special gift of the Spirit, and to pray for it—and they were to tarry at Jerusalem till it should come. This, however, did not mean that they were to leave Jerusalem immediately after Pentecost. ¶ *Endued.* This means, *clothed—invested.* The term is used in the Old Testament version to denote inspiration by the Holy Spirit. Here it means, plainly, the same as the phrase in Acts 1:8—"Ye shall receive power." It should abide upon them, and actuate them as witnesses, &c. They should receive the power of working miracles, for a testimony to their message, as Mark records. See Mark 16:17, 18: and notes.

Luke now narrates the ascension, as though nothing intervened; and if we had no other accounts we might suppose that it took place immediately after this meeting, on the evening of the resurrection. But the other Evangelists give additional information. §168, His appearing to the Apostles when

52 And^b they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising^c and blessing God. Amen.

b Matt. 28.9,17. *c* Acts 2.46,47. 5.42.

Thomas was present. John also narrates—§169—the Apostles going into Galilee. His showing himself to some of them at the sea of Tiberias. §170, His meeting the Apostles and above five hundred brethren on a mountain in Galilee. In the Acts, and 1 Corinthians we get also §171—His being seen by James, then by all the Apostles at Jerusalem. See Synopsis of the Harmony, Matthew.

§172. THE ASCENSION.—*Bethany.*

Matt.	Mark.	Luke.	John.
	16.19–20.	24.50–53.	

Our Lord had now spent forty days after his resurrection, not showing himself to an unbelieving world, but laboring rather to confirm his weak disciples, and to establish them in view of his departure, Acts 1:3. He had therefore met the largest body of his followers (five hundred or more) on a mountain in Galilee, perhaps the same on which he had been transfigured; and now he returns to ascend from the sacred Mount of Olives, where he had so much *lingered*.

50. *As far as.* Luke gives in the Acts a more minute account of this event. Of course he could not contradict himself. When he says (Acts 1:12) that after the ascension they returned from the Mount called Olivet, we understand him perfectly, knowing that Bethany is on the Mount of Olives, on the eastern slope. The words here, however, are such as to prove that he could not have ascended from the summit of the Mount, though the Romanists pretended to show us a *miraculous foot-print* of our Lord on the summit, where they have "the Chapel of the Ascension! These superstitions would degrade the religion of Christ to a level with that of Mohammed.

51. *Was parted.* It is not said that an angel did it, or that it was by any other agency, except that in the Acts it is said, "a cloud received him out of their sight." Acts 1: 9. The connexion is rather with the next verse, meaning that as he was yet ascending they worshipped him. "They looked steadfastly toward heaven *as he went up,*" Acts 1: 10.

52, 53. *Worshipped him.* This term cannot be understood of mere *civil respect*. It must mean *divine homage*, as he was not present. This shows that they regarded him as God. Ex. 20: 4-5. Here is the first act of worship to the *risen Saviour*, and the next verse shows that in this they continued, praising and blessing God for all they had learned of God in Christ—and worshipping in the temple with new joy, from their knowledge of the Lamb of God. They continued—as we learn, Acts 1: 14—in prayer and supplication in an *upper room*—the whole assembly of disciples, including the mother of our Lord, be-

ing engaged in social worship, pleading the promise, and waiting for the *Holy Spirit* which the *risen Saviour* should send down. Acts 2: 33. The departure of Christ was the condition of the coming of the COMFORTER. John 16: 5-15. "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto Israel and remission of sins." Acts 5: 31. ¶ *Great joy.* See John 16: 6. Observe the change. The same disciples who could not be comforted, on account of the sorrow which filled their hearts at the mention of his departure, (John 16: 6,) now, after his ascension, return to Jerusalem, full of joy, and without one pang at the parting. They looked up steadfastly into heaven—they worshipped their risen Lord—angels told them that he should come again, and they went back to the holy City to pray and praise, whether in the glorious temple or in an upper room, under the *new dispensation of the SPIRIT*.

HOURS.

"WATCHES."	NIGHT.	DURATION.
1st, or "Evening" Watch,	{ 1st hour,	from 6 P. M. to 7 P. M.
	{ 2nd "	7 " 8 "
	{ 3rd "	8 " 9 "
2nd, or "Midnight" Watch.	{ 4th hour,	9 " 10 "
	{ 5th "	10 " 11 "
	{ 6th "	11 " 12 "
3rd, or "Cock-crowing" Watch,	{ 7th hour,	12 " 1 A. M.
	{ 8th "	1 A. M. to 2 "
	{ 9th "	2 " 3 "
4th, or "Dawn" Watch,	{ 10th hour,	3 " 4 "
	{ 11th "	4 " 5 "
	{ 12th "	5 " 6 "

DAY.

"Third hour,"	9 o'clock, A. M.
"Sixth hour,"	12 o'clock, M.
"Ninth hour,"	3 o'clock, P. M.

FESTIVALS.

Name.	Time of beginning.	Duration.	Event commemorated.
PASSOVER,	{ 14th evening of March moon }	8 days,	{ Deliverance from Egypt.
PENTECOST,	{ 50 days after the 2nd of Passover }	1 day,	{ Harvest, and giving of the Law.
FEAST OF TABERNACLES,	{ 15th evening of September moon }	8 days,	{ Passing through the Wilderness.
FEAST OF DEDICATION,	{ 25th evening of November moon }	8 days,	{ Consecration of the Second Temple.

MEASURES.

		ft. in.			ft.
Cubit,	<i>Roman and Jewish,</i>	1. 6.	Stadium,		
Ell,	<i>Greek,</i>	1. 6.	Furlong,	<i>Greek,</i>	606.
Pace,		2. 6.	Sabbath day's journey,	<i>Jewish,</i>	{ 2000 Jewish cubits, or six stadia.
Fathom,	<i>Greek,</i>	6.			
Reed,	<i>Jewish,</i>	10.			
Stone's cast,			Day's journey,		about 33 miles.

MONEY.

				Dolls.	cents.	mills.
Lepton,	"Mite,"	<i>Greek,</i>	Copper,	.	.	1½
Quadrans,	"Farthing,"	<i>Roman,</i>	"	.	.	2½
Denarius,	"Penny,"	"	Silver,	.	15	5
Drachma,		<i>Greek,</i>	"	.	15	5
Didrachma,		"	"	.	31	.
Stater,		"	"	.	62	.
Shekel,		<i>Jewish,</i>	"	.	61	.

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 Wherein did Christ's humiliation consist?
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 What are the decrees of God, &c.?
- Matth. i. 23.—What other name was given to Christ by a prophet?
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 How did Christ, the Son of God, become man?