A NEW

FAMILY BIBLE,

AND

IMPROVED VERSION,

FROM

CORRECTED TEXTS OF THE ORIGINALS;

WITH

NOTES, CRITICAL AND EXPLANATORY;

AND

SHORT PRACTICAL REFLECTIONS ON EACH CHAPTER,

TOGETHER WITH

A GENERAL INTRODUCTION,

ON THE AUTHENTICITY AND INSPIRATION OF THE SACRED BOOKS;

AND

A COMPLETE VIEW OF THE MOSAIC LAWS, RITES, AND CUSTOMS.

Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. Ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. 2 Tim. iii. 16, 17.

BY THE REV. B. BOOTHROYD, L. L. D.

EDITOR OF THE BIBLIA HEBRAICA

VOL. III.

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PREFACE.

THE writings of Moses and the prophets are confessedly instructive, important, and highly interesting; yet in these particulars they are far exceeded by those of the evangelists and apostles of our Lord. The histories, the ritual services, the commands and promises of the former were indeed suitable to the pædagogue state of the church; and if properly regarded, they showed that another and more perfect dispensation would fulfil and supersede them. They were but shadows of future good things, and referred to them as their end and design. The first promise, and the appointment of animal sacrifices in illustration of it; the subsequent covenant with Abraham and his seed, that in him all nations should be blessed; the covenant made with his descendants at Horeb; the clearer predictions of the prophets in successive ages,—all contributed to excite the hope of Messiah's appearance and kingdom. At length he came as the Great Prophet, High Priest, and King of the church; and as such he made known the divine will, gave laws, appointed the rites of baptism, and of his own supper; and then yielded himself up as a holy, willing victim, to expiate the sins of the world. But it was not possible that he should be holden of death; on the third day he rose according to his own repeated declarations; and having continued forty days, often appearing to the apostles, and teaching them the nature of his kingdom, he ascended to heaven, and fulfilled his promise by the outpouring of the Spirit, and thus enabling his disciples to execute his commission, and go out into all the world and preach the glad tidings to every creature.

The new Covenant contains the authentic writings of our Lord's apostles, and the important doctrines which he taught, and which he commissioned them to propagate in the world. They have been deservedly held in the highest esteem by the wise and the good, as the ground of faith and hope, and as containing the purest system of morals, enforced by the strongest motives. As they display the love and grace of God, they require of man suitable returns of love, esteem, and gratitude to his Creator, Redeemer, and Sanctifier. They also inculcate the cultivation and exercise of the personal and social virtues in the highest degree; while they strongly condemn all excess of passion, or self-indulgence, and all hatred, discord, and strife among men. The spirit they breathe is that of sympathy, kindness, and universal good-will. In the beautiful parable of the good Samaritan, we are taught to regard every man as a brother, however he may differ from us in opinions, or to whatever nation he may belong; and if he stand in need of our aid, charity, or counsel, to afford it with readiness and pleasure.

In proportion to the importance of these Holy Writings, they should be carefully perused, studied, and regarded; and as far as possible, preserved pure, and transmitted from one generation to another. This has been done in a commendable degree; for although innumerable various readings are found on comparing ancient manuscripts, there are comparatively few which affect materially

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the sense. Considering the multitude of copies which were early taken from the originals, the overthrow of the Roman empire, the inundations of so many barbarous nations, the devastation of so many cities and countries, and the destruction of the works of the learned, and of the monuments of the arts and the sciences, it is an instance of a kind superintending providence, that the scriptures have been preserved.

The business of a translator divides itself into two branches. The *first* is to obtain as correct a copy of his author or authors as possible; and the second to convey the sense, spirit, and manner of his authors, in the language into which he translates. The first of these has been performed by a succession of the most able Greek scholars and critics, who have most carefully examined all the existing mss. of the sacred writers, diligently compared them, and weighed in the balance of sound judgment their comparative worth. Among these may be mentioned our own countryman, the learned and laborious Dr. John Mills, whose edition of the new Greek Testament contains such a mass of various readings, quotations from the Greek fathers, and illustrations of the text, as makes it yet of great value. This was published in 1707; and in 1710, Küster published at Rotterdam a corrected edition of Mills, with various readings, from twelve mss. which he had not collated. Albert Bengel followed, and published a critical edition of the Greek Testament in 1734, with select various readings, from Mill and from some good mss. Next followed John Wetstein, who gave to the public his edition in 1751-52; a work which has immortalized his name. He adopts the received text, and places next below those readings which he regards as genuine, and which, in his judgment, ought to be introduced into the text. Next below these are arranged his collection of various readings, with their respective authorities. See Introd. p. 20.

The last critical edition of the Greek Testament is that of Dr. John James Griesbach. He has introduced into the text such readings as are judged to be genuine, but printed them in a smaller type, and thrown the common reading into the inner margin. Then below he gives his authorities. This edition I have generally followed; though in some few instances I have been compelled to adopt readings which he has rejected. Whenever I have done so, I have assigned the reasons of it; and considering his diligence, judgment, and fidelity, I have hesitated, and examined the subject in every light possible, lest I should substitute error for truth.

As to the *second* part of a translator's work, I must leave a judicious public to judge how far I have succeeded. My aim has been to give clearly the sense of the sacred writers; but I will not be confident that I have always attained my design. Every scholar knows how difficult it is to ascertain the precise train of thought which occupied the mind of his author; and that it is frequently more so, to convey this train of thought in another language, as the words of one language do not exactly correspond to those of another. It is from this cause that so many different, and, in not a few instances, discordant opinions arise, as to the sense of particular passages of the Holy Scriptures; passages which are confessedly of very great importance in respect both to doctrine and practice. In the sense attributed to them, the bias in favour of some theological system is manifest; and every art is tried to explain the terms in accordance with it.

In proof of the above remark may be mentioned the controversies which have arisen, and which are still carried on, respecting the *mode* and *subjects* of christian baptism; the *divinity* of the Saviour, the *work* of the Holy Spirit, the moral state of man, the method of a sinner's acceptance to favour, and the ground of his right to eternal life. On these subjects what variety of opinion exists! and the combatants all assert that the real sense of the sacred authors supports their dogmas. Some baptist friends are offended that I have not followed Campbell, and rendered baptize, *immerse*, and baptism, *immersion*. In answer, I reply, that had I been convinced that this was the sense of the terms,

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I should have fearlessly adopted it; but after a patient and often repeated investigation, I am fully convinced, that in reference to the christian ordinance, this is an *assumed* sense, and wholly unsupported by scriptural usage. Nay, I contend, that no ancient writers, sacred or profane, so far as I can find, ever use the terms, in the sense of "one person putting another over the head in water, and raising him up again," which is the sense attributed by antipœdobaptists. It is used, indeed, in the passive voice for a ship sinking, or foundering; and in the active, for a stream rushing upon those swimming, and overwhelming them. Also, figuratively, for any calamity, burden, or distress, or other thing coming upon an individual, as Is. xxi. 4. "Transgression overwhelms or oppresses me." Greek, *baptises* me. It is only once used by the Seventy, 2 Kings v. 14, and by comparing this with the 10th verse, it is evidently used in the sense of washing, though Naaman most probably washed his whole body; but this he performed himself. It is also once used in the Apocrypha, Judith xii. 7. "She *washed* or *baptized* herself in the camp at the fountain of water." The idea of immersion must be here wholly excluded. For surely a modest woman would not strip and baptize or immerse herself amidst an army of soldiers; not to say, to do this at a fountain or spring was impossible. The son of Sirach uses the participle, Ch. xxxi. 25, or xxxiv. 25. "He that is washed, baptized, or purified from the pollution of a dead body, and again toucheth it, what availeth his washing?" Here the sense is clearly that of ceremonial washing or purification. Comp. Numb. xix. 9—22, to which there is a reference; and the person who was polluted by touching a dead body was both to wash or bathe himself, and to be sprinkled with the purifying water, made with the ashes of the red heifer.

In the New Covenant it is used also to denote ritual and ceremonial washing, where the idea of immersion seems highly improbable. In Mark vii. 2—5, we are informed that the Pharisees were offended at our Lord's disciples, for eating with defiled or unwashed hands; and the Evangelist gives the Gentile reader a reason of this, by stating that they followed the tradition of the elders, and did not eat without ceremonially washing their hands, and the utensils employed. "For when they come from the market, except they wash, (*baptize*,) they eat not. And many other things there are, which they have received and hold, as the washings, (*baptisms*,) of cups and pots, and brazen vessels, and beds." It is wholly incredible, that they bathed or immersed themselves every time they eat; and it appears that washing the hands, or the utensils mentioned, in the usual manner, is only intended, and yet is called baptism. The mode of washing their hands or feet was by *pouring water upon* them, and wiping them as the water flowed down. "Here is Elisha, the son of Shaphat, who *poured* water on the hands of Elijah." 2 Kings iii. 11. "Let a *little water* be fetched, and wash your feet." Gen. xviii. 4. In this manner Jesus seems to have washed the feet of his disciples. John xiii. 4—20. Nothing is said of their dipping their feet in the bason, or rather ewer; nor would it have been decent thus to have washed the feet of twelve persons, one after another in the same water. The fact is, a little water was poured on the feet of each, and then wiped; and Peter, when his master came to him, and he had heard his remark, supposed he was provided with water sufficient to wash his head also. Whatever might be the manner of washing cups or pots, brazen vessels and the beds of the dining-room, on which they reclined, could not be immersed. Pouring water into, or upon, according to the nature of the subject, and then wiping these utensils clean, appears the most probable manner of baptizing them. If pouring water on the hands be called baptism, may not pouring water on the face be so called too? Would a Greek have hesitated thus to have called it?

It is contended, that though the terms *baptize* and *baptism* should be allowed to be ambiguous, their signification is defined and limited to immersion by the prepositions εἰς, *into*, and ἐκ, *out* of, and other circumstances and allusions. As to the prepositions, they are so indeterminate as to define

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nothing. The first signifies *to, unto, at*, as well as *into*. "They came *to* (εις) the Jordan, and cut down wood." 2 Kings vi. 4. Common sense must admit, that the sons of the prophet did not go *into* the Jordan, much less immerse themselves in it, in order to cut down wood. They came to its banks, where the trees were growing, and it is very probable that they did not wet the soles of their feet. "The king of Assyria sent Rabshakeh *from* (εκ) Lachish *to* (εις) Jerusalem." Is. xxxvi. 2. Here both prepositions are used, and simply denote departure from a place and arrival at another. We are sure that Rabshakeh did not get *into* Jerusalem, for he only came to the conduit of the upper pool in the highway of the fuller's field. Instances without end occur both in the Seventy, New Covenant, and profane authors, of this sense of the prepositions. See Matt. v. 1.; vii. 13; x. 22.; xii. 41.; xx. 15, &c. But do not the verbs connected with these prepositions, indicate the genuine sense to be immersion? Have we not such phrases as, "they went down *to* the water, or *into* the water, and came up from it, or *out of it?* These phrases only denote *the place* where baptism was administered, and not the *act* or *mode* of baptizing; and this language is perfectly natural, as water is in general found in low grounds, in wells, streams, or rivers, which flow within their channels. Hence, if they made use of water in the act of baptizing, and took it out of a well, stream, or river, they must go down to it, and come up from it, in whatever way it was used. According to Matthew, when Jesus was baptized by John, he went up *from* (απο) the water, (Matt. iii. 16. Mark i. 10,) which proves nothing as to the mode. But are not the multitudes, whom he baptized, said to be baptized by him *in* the Jordan, and *in* the river Jordan. Matt. iii. 6. Mark i. 5. This language may be used, if John and the people went within the channel, or stood on the banks of the Jordan; and in the account contained John i. 28, we are informed, that John baptized at or in Bethabara, or Bethany, *beyond* or *upon* the Jordan. This is expressly said to be the place where Jesus was with John, and to whom he bore testimony, John iii. 26. Hence, it follows, from a comparison of the two accounts, that John actually baptized Jesus and the multitudes who came to him, *beyond* or *upon* the banks of the Jordan; and the manner in which he did this could only be by taking water out of the river and pouring it on the persons. This is the only way in which I can reconcile the two accounts. This explains Acts viii. 38, "Here is water;" he does not say, here is a river. It is probable it was nothing more than a fountain, as I can find no river in the way from Jerusalem to Gaza. See Reland.

It is certain John usually preached and baptized in the country about Jordan; and two reasons might influence his conduct. The first and the chief was, that the people, who flocked in multitudes to hear him, and who most probably abode a day or two with him, might supply themselves with so necessary an article as water, an article extremely scarce in many parts of Judea. The other, that he might have water with which to baptize those who requested it. These were the reasons, doubtless, of his conduct in going to Ænon, where there was much water, or a fountain sending forth some little streams. When it is remembered that both men and women went to hear him, without any intention of being baptized, and yet were induced to submit to this rite, is it probable that they were provided with change of raiment, or that they would return home, a distance, to some of them, of twenty or thirty miles, dripping wet! Or shall we say, that one sex stripped in the sight of the other, to be immersed? Decency forbids the thought. Nor could John have baptized the thousands, who came to him, without spending his whole time in the water.

As to the version of Dr. Campbell, it decides nothing. He has supported it by no authorities, deserving regard. What is the authority of Tertullian, a Latin writer, to determine the sense of a Greek term? His version supposes John to refer to the *mode* of baptizing. "I indeed baptize, or immerse you *in* water—but He will baptize you *in* the Holy Spirit and fire." In what manner he intended the latter clause to be understood I know not; for I can form no conception of being im-

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mersed in the Holy Spirit. I conceive our translators correct, in supposing John to refer solely to the elements with which baptism was to be administered. He baptized *with* water; but Jesus would baptize *with* the Holy Spirit and fire; and how this was performed is stated to be by *pouring* out of his Spirit, by shedding forth, by the Spirit coming upon the disciples, (Acts ii. 17, 33. Matt. iii. 16,) as he did upon himself. The many baptisms in houses are nearly demonstrations that the rite was observed in this manner. That of Cornelius, the first fruits of the Gentiles, is so related as to prove this conclusion. Peter seeing that the Holy Spirit was *poured out* on all that heard the word, said, "Can any *forbid water*, that these should not be baptized?" Acts x. 47. This language fairly implies, "Can any forbid water (to be brought into the room) that these may not be baptized?" It does not appear that either he or they removed from the room where they were all convened; and it is not probable, in the nature of things, that they could all be immersed. The baptism of Paul, of the jailor and his household, appear to have been performed in the same manner.

As to the allusion to the *mode* of baptism, Rom. vi. 4. Coloss. ii. 14, on which much stress has been laid, another, and in my opinion, a more rational and consistent interpretation has been given. See notes in loc. In our sense of the term, our Lord was not actually buried; he was only laid out, and for convenience put into a tomb, with the intention, after the Sabbath was over, of embalming him, and then interring him. Nor was he let down into a tomb; but as this was hewed out of a rock, and a door left for entrance, his body was directly conveyed into it, and a stone was placed *against* the entrance, not *upon* it. His glorious and triumphant resurrection prevented his actual interment. The manner in which Jesus, while in the state of the dead, was put into the tomb, will be as far from resembling immersion, as pouring. The truth is, the apostle is treating of the design of baptism, and the obligations of those who have received this rite, to become dead to sin, and to live a new life. As the first thing usual in preparing a corpse for interment, (and the word the apostle uses, denotes all the preparations,) was washing the body, then wrapping it in linen, &c. so through baptism, into his death, believers were washed, and the design was, to teach them to avoid all pollution, both of the flesh and the Spirit, and to walk in newness of life.

I enter no farther into the discussion of this subject, than to state my full conviction, that pouring water on the head or face of the person baptized, was the apostolic mode of administering this ordinance; and that immersion, either of a part or of the whole body, was subsequently introduced. In the representations of this rite, copied from Ciampani, in the Facts and Evidences on Baptism, by the learned and laborious editor of Calmet, it is evident to every man's eyes, that where partial immersion was practised, the act of baptizing was performed by the baptizer pouring water on the head of the person baptized. The artists exhibited what was the mode in the *third* and *fourth* centuries; but it is well known that the simplicity of christian institutions had been much corrupted before the end of the second century, and still more in the third. Baptism and the Lord's Supper were called christian mysteries; and to render these ordinances more sacred and awful, various ceremonies were gradually added. In baptizing, the minister began by exorcism, or casting out the devil, then by prayer, consecrating the water; after which the person went into the water, to the waist, and then water was poured on his head in the name of the Father, Son, and Holy Spirit; and then followed unction, signation, and imposition of hands. Unction was to denote that the person baptized was anointed; signation was making the sign of the cross with the ointment; and imposition of hands was to confirm him in the christian faith, by imparting the Holy Spirit. These ceremonies were observed at the end of the second century; and those who used them justified the practice, as to anointing, because the Jewish High priest was anointed; and because Christ was anointed with the Spirit; and as to signation, or making the sign of the cross on the forehead, because the priests of

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Mithras signed the forehead of their soldiers; and in respect to confirmation, because "we do not receive the Holy Ghost in baptism, but when our bodies are cleansed, that most Holy Spirit willingly descends from the Father," on the imposition of hands. Such are the reasons of Tertullian and Cyprian! How unsupported all these observances are by the New Testament account of Baptism, is apparent to every man of judgment.

On the version of some passages which bear on the Trinitarian controversy, severe remarks have been made; and it is contended, the strong turn given to them is unwarranted. I feel myself compelled to assert that I have followed the honest convictions of my mind, and have not been influenced by any party motives. At various periods of my life this subject has been considered with all the seriousness which its importance demands; and I am ready to confess, that like others, I have attempted to discover the mode of the Divine subsistence; and failing in the attempt, was strongly inclined to embrace the Sabellian hypothesis. At length, convinced of the inspiration of the Holy Scriptures, I have been brought to confine my attention to their testimony; and that testimony is, in my judgment, decisive in favour of some distinction in the Divine nature, and that proper Divinity is attributed to the Son and Holy Spirit, as well as to the Father. When asked, How can these things be? I answer, I pretend not to know. As I find myself unable distinctly to conceive the mode of my own existence, I am not surprised that I cannot form distinct conceptions of the manner in which superior beings exist! In a word, on this, and every other subject of religion, my appeal is, to the testimony of the Scriptures.

The author leaves the Notes and Reflections to speak for themselves. The former contain his views of the sense of the Evangelists and Apostles; of the doctrines which he thinks their language properly and naturally conveys to the reader. He has had recourse to no far fetched turns, to no twistings, to no hyper-criticisms, to support an hypothesis. He has studied brevity; but indulges the hope that he has not omitted any thing of importance to the illustration of the text. It would have been an easy task to have swelled the Notes, so as to have comprised another volume; but as a great book has been deemed a great evil, he has kept within moderate bounds, considering the nature of the work.

The general Index has been drawn up with care, and the design of it is to illustrate the scriptures, by connecting their historical references with the events, circumstances, and transactions, of the nations with which the Jews were surrounded, or with which they had intercourse. Hence it became necessary to give a particular account of the Egyptian, Assyrian, and Babylonian kingdoms. The conquests of the two last affected the existence of the Jews as a nation; and without some knowledge of their civil history, we cannot understand the references of the prophets. On the re-establishment of the people in their own land, after the captivity in Babylon, their history is connected with the conquests of Alexander, and the various wars among his successors; and then with the Roman empire, until the destruction of Jerusalem by Titus.

The Topographical Index has been drawn up at the suggestion of some esteemed friends. And in accomplishing this, I am under great obligations to Wells and Reland, and to the editor of Calmet. The Maps will assist the student and the reader, who wishes to know the situation of the places and kingdoms mentioned. In the brief history of particular places, if any thing remarkable has occurred there, it is noticed; and the passages where the account is contained, referred to. I cannot doubt but that both these Indexes will be useful and instructive to the general reader.

Amidst numerous engagements and labours this work is at length brought to a conclusion; and I have reason for gratitude to God that such a degree of health has been continued for so many years, that I have never been prevented for one week by sickness from pursuing my studies. If, through

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divine grace, I have been able to elucidate what was obscure, to confirm what was doubtful; in some instances, through the aid of mss. or versions, to supply what was defective, and to remove both apparent and real incongruities; if the mind and will of God in his word, be in any degree rendered more plain and easy to be understood by common readers; and if my biblical toils shall subserve the interest of Divine Truth, and tend to the promotion of scriptural knowledge, and of peace and comfort to serious and reflecting readers, then will the object I have had in view be attained. That such may be the result of my labours has often been my prayer to the Father of lights; and it shall still be my prayer, that every reader of this work may receive the Spirit of Wisdom, and be enlightened and sanctified by the Word of God, which contains nothing but pure, important, and saving Truth.

THE AUTHOR.

Huddersfield, October 31, 1823.

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THE GOSPEL ACCORDING TO
ST. MATTHEW.

INTRODUCTION.

THIS Portion of the Holy Scriptures is called the New Testament of our Lord and Saviour Jesus Christ, or more correctly, the New Covenant, and sometimes the Gospel, including the whole doctrine of Christ: Rom. i. 1, 9. Mark xiii. 10, 16, 18. It is used with various epithets, expressing its author, subject, nature, blessings, as 'the Gospel of God,' &c. Rom. i. 1. 'the Gospel of the Son of God,' Rom. i. 9. 'The gospel of peace,' Eph. vi. 15. 'The gospel of glory, or glorious gospel,' Tim. i. 11. 'The gospel of salvation,' Eph. i. 13. The original import is, 'good news, glad tidings,' and in this sense it is often used: 'The glad tidings of the kingdom,' Matt. iv. 23.; ix. 35. Mark i. 14. By a common figure it denotes, the history of the life, teaching, miracles, death, resurrection and glory of Christ. In this sense we have four gospels, the holy gospel according to Matthew, Mark, Luke, and John.

Of Matthew we have no certain information, but what we collect from the gospels. He was a native of Galilee, a Jew by birth, and by office a publican or tax-gatherer, under the Romans. He was also called Levi, and is said to be the son of Alpheus, Mark ii. 14. Luke v. 27. When Jesus called him to be his follower, he made a feast and invited his acquaintance, doubtless that they might hear the instructions of Jesus. Matthew, with Andrew Peter and the two sons of Zebedee, are the only disciples whose call is particularly mentioned. It is uncertain where he laboured after the death of Christ, and when and where he died. For an account of his gospel, see Introduction, Vol. I.

CHAPTER I.

The genealogy of Christ; his conception and birth; his names; Joseph informed in a dream respecting Christ.

1 THE genealogy and *life* of JESUS CHRIST,
2 the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and
3 Jacob begot Judah and his brethren; And Judah begot Pharez and Zarah by Tamar; and Pharez begot Hezron, and Hezron begot Ram;
4 And Ram begot Aminadab; and Aminadab begot Nashon; and Nashon begot Salmon;
5 And Salmon begot Boaz by Rahab; and Boaz begot Obed by Ruth; and Obed begot Jesse;
6 And Jesse begot David the king; and David the king begot Solomon by her who had been
7 the wife of Uriah; And Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abi-
8 jah begot Asa; And Asa begot Jehosaphat; and Jehosaphat begot Jehoram; and Jehoram begot [a]Ahaziah; and Ahaziah begot Joash; and Joash begot Amaziah; and Amaziah begot Uzziah"; And Uzziah begot Jotham; and Jo- 9
tham begot Ahaz; and Ahaz begot Hezekiah; And Hezekiah begot Manasseh; and Manasseh 10
begot Amon; and Amon begot Josiah; And 11
Josiah begot [a]Jehoiakim; and Jehoiakim begot" Jeconiah and his brethren, about the time of the going away to Babylon: And after 12
the going away to Babylon, Jeconiah begot Salathiel; and Salathiel begot Zerubbabel; And Zerubbabel begot Abiud; and Abiud be- 13
got Eliakim: and Eliakim begot Azor; And 14
Azor begot Zadock; and Zadock begot Achim; and Achim begot Eliud; And Eliud begot 15
Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; And Jacob begot Jo- 16
seph, the husband of Mary, of whom was born Jesus, who is called Christ. [So all the gene- 17

CHAP. I. 8. [a] 1 Chron. iii. 11, 12.

11. [a] 1 Chron. iii. 16.

CHAP. I. 1. *And life.* I thus render the idiomatical terms of the text, as including both the descent of our Lord and a narrative of his life. This verse is the title of the book.——*The son, &c.* God had promised to David and Abraham that the Messiah should descend from them.

8. *Ahaziah, &c.* Compare 1 Chron. iii. 11, 12. It is difficult to account for the omission of these names, unless it has arisen from the negligence of the transcribers. The same remark applies to the 11th verse, with which compare 1 Chron. iii. 16.

12. *Jeconiah begot, &c.* It appears from Jer. xxii. 30. that Jeconiah outlived his son Salathiel; and as Zerubbabel is called the son of Pedaiah, 1 Chron. iii. 19. some think that he raised up seed to his brother Salathiel.

17. *So all the, &c.* If the names omitted ver. 8, 11. be inserted, the

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rations from Abraham to David are fourteen generations; and from David until the going away to Babylon are fourteen generations; and from the going away to Babylon unto Christ are fourteen generations.]

18 Now the birth of Jesus Christ was thus: When his mother Mary had been espoused to Joseph, before they came together, she was
19 found with child by the Holy Spirit. Then Joseph her husband, being a righteous man, and not willing to expose her to shame, purposed to
20 divorce her privately. But while he was thinking on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, thou son of David, fear not to take to thee Mary thy wife; for her conception is by the
21 Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS [SAVIOUR:] for he shall SAVE his people from their sins."

(Now all this was done, so that it was fulfilled 22
which the Lord spoke by the prophet, saying,
"Behold, a virgin shall conceive, and bear a 23
son, and his name shall be called Emmanuel,"
which being interpreted is, GOD WITH US.)
Then Joseph, when he rose up from sleep, did 24
as the angel of the Lord had commanded him,
and took to him his wife: And knew her not 25
till she had brought forth her first-born son:
and he called his name JESUS.

CHAPTER II.

Magians from the east are directed to Christ by a star; they do obeysance to him; Joseph fleeth into Egypt with Jesus and his Mother; Herod slayeth the children and dieth; Joseph returns and dwells at Nazareth.

Now after Jesus was born in Bethlehem of Ju- 1
dea, in the days of king Herod, behold, Magians
from the east-country came to Jerusalem, Saying,
"Where is the new-born King of the Jews? 2

REFLECTIONS UPON CHAPTER I. 1. Let us admire the faithfulness of God. He promised to Abraham, that 'in his seed all the families of the earth should be blessed;' and this promise was fulfilled in the birth and work of Jesus, who sprang from him according to the flesh. The providence of God regulated the events which occurred to the descendants of Abraham, in reference to the accomplishment of the divine promise. When they sinned they were chastised, but not destroyed; they were given up into the hands of their enemies, but were not wholly cast off.

2. In the conduct of Joseph we see piety united with caution, gentleness and prudence. He weighed the circumstances of the case of his betrothed wife, and determined to act with as much lenity as possible. While he deliberated on the path of duty, God interposed to guide and direct him; and like him let us commit our way unto the Lord, and he will direct our steps. Joseph obeyed the divine will with readiness and delight; and no doubt anticipated with pleasure the appearance of Jesus, who was to save his people from their sins.

3. While we survey the humiliation of our Saviour assuming our nature and appearing in the likeness of sinful flesh, let us still remember that he is Emmanuel, God with us. Great indeed is the mystery of Godliness. God manifest in the flesh! Let us admire his condescension and grace, and give up ourselves unreservedly to his service.

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number of the generations here specified is inaccurate; and Newcome and Pearce consider this verse as a marginal gloss, which, after the names abovementioned had been omitted, was added as a part of the text. Matthew gives the *natural* genealogy of Joseph and Luke his *civil* or *legal* genealogy.

19. *A righteous man.* Campbell renders, 'a worthy man.' I prefer the term adopted, as it includes all that is essential in a truly good and pious character; and as it is the usual sense of the original term.——*To divorce, &c.* This was done by giving a bill of divorce in a private manner; and in this case the dowry was not forfeited.

20. *Her conception.* The Greek is, 'that which is begotten or formed in her;' the sense of which the word adopted clearly gives.

22. *So that it was fulfilled.* I have adopted this version as being most apposite to the quotations from the Old Testament. For it is certain that the event did not take place for the mere purpose of fulfilling it; but God predetermined a fit event, and then foretold it by his prophets. That ἵνα expresses the *consequence* or *event* only, and is equivalent to *so that* appears from many passages. See Matt. xxiii. 26. Luke ix. 45.; xi. 50. John iv. 36.; v. 20. ix. 3.; xii. 38, &c.

23. *The virgin, &c.* Compare Is. vii. 14.——*His name shall be, &c.* I render in the passive, as being the sense of the text. There is some variety in manuscripts and versions both here and in the prophet; but the sense is the same whatever reading be adopted. See note, Isa. vii. 14.

CHAP. II. 1. What is here related happened sometime after the birth of our Lord, at least above a year after. Comp. ver. 16. and note.——*King Herod.* This was Herod the great, the first Jewish king of that name. He had four sons. 1. Archelaus, Ethnark of Judea and Samaria: ver. 22. 2. Herod Antipas, Tetrarch of Galilee, who put John the Baptist in prison, &c. Matt. xiv. 1, 10. Luke iii. 1. It was this Herod to whom Pilate sent Jesus. 3. Philip the Tetrarch of Iturea and Trachonitis: Luke iii. 1. 4. Herod Philip: Matt. xiv. 3. 5. Herod Agrippa was the grandson of Herod the great, who beheaded James the Apostle: Acts xii. 1. 6. Herod Agrippa, son of the former mentioned: Acts xxv. 13.——*Magians.* They were neither Magicians (see Dan. ii. 27.) nor Sorcerers: Acts xiii. 6. but persons who lived in retirement and studied astronomy and other sciences. They worshipped one God, as infinitely wise and good; and were opposed to the Sabians, who worshipped the sun and stars. Daniel was placed over them in Babylon: Dan. v. 11. and Elymas, who was a Jew, was of this sect. Pearce thinks it not improbable, that the Magians, who now came to Jerusalem might also be Jews; but Doddridge contends that they were Gentiles. Most commentators agree that they came from Arabia.

2. *Have seen his star.* Some unusual luminous body, which, by some divine intimations, they were taught to consider as importing the birth of the long expected King of the Jews.——*To do him homage.* Doddridge renders, 'to prostrate,' which is the proper signification of the term. This homage

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for we have seen his star in the east country,
3 and are come to do him homage." When king
Herod heard *these things*, he was disturbed, and
4 all Jerusalem with him. And when he had
assembled all the chief priests and the scribes
of the people, he inquired of them where the
5 Christ was to be born. And they said unto him,
"In Bethlehem of Judea: for thus it is written
6 by the prophet, And thou Bethlehem in the
land of Judah, art by no means the least among
the chief *cities* of Judah; for out of thee shall
come a Governor, who shall rule my people
7 Israel." Then Herod, when he had privately
called the Magians, learnt from them exactly
8 what time the star appeared. And he sent them
to Bethlehem, and said, "Go and search dili-
gently for the young child; and when ye have
found him, bring me word, that I also may come
9 and do him homage." When they had heard the
king, they departed; and, lo, the star, which
they saw in the east-country, went before them,
till it came and stood over the place where the
10 young child was. And when they saw the star,
they rejoiced with very great joy.
11 And when they had come into the house, they
saw the young child with Mary his mother, and
fell down, and did him homage: and when they
had opened their treasures, they presented to
him gifts; gold, and frankincense, and myrrh.
12 And being warned of God in a dream not to re-
turn to Herod, they went back into their own
13 country by another way. And when they had
gone back, behold, an angel of the Lord appear-
eth to Joseph in a dream, saying, "Arise, and
take the young child and his mother, and flee
into Egypt, and abide there until I speak unto
thee: for Herod will seek the young child, to
destroy him." Then he arose, and took the 14
young child and his mother by night, and de-
parted into Egypt; And abode there until the 15
death of Herod: so that it was fulfilled which
the Lord spoke by the prophet, saying, "Out
of Egypt have I called my son."
Then Herod, when he saw that he was de- 16
ceived by the Magians, was greatly enraged;
and he sent forth, and slew all the male-children
that were in Bethlehem, and in all its borders,
from two years old and under, according to the
time which he had learnt exactly from the Magians.
Then was fulfilled *again* that which was spoken 17
by Jeremiah the prophet, saying, "A voice was 18
heard in Ramah, lamentation, and weeping, and
great mourning; Rachel weeping for her
children, and refusing to be comforted, because
they were not."
But when Herod was dead, behold, an angel 19
of the Lord appeared in a dream to Joseph in
Egypt, Saying, "Arise, and take the young 20
child and his mother, and go into the land of
Israel: for they are dead who sought the young
child's life." And he arose, and took the young 21
child and his mother, and came into the land of
Israel. But when he heard that Archelaus 22
reigned in Judea, instead of his father Herod,
he was afraid to go thither: but, being warned
of God in a dream, he withdrew into the parts
of Galilee; And came and dwelt in a city called 23
Nazareth: so that it was fulfilled which was

was paid to kings and other superiors: Exod. xviii. 7. When civil respect is intended, *to do homage* is used; and when religious adoration, *to worship*, to which sense this term is now confined.

4. *Chief priests.* These were the high priest, with such has had discharged that office, together with the heads of the 24 courses: 1 Chron. xxiv. 6, 19. Acts iv. 6.——*Scribes of the people.* See Introd. Vol. 1. p. 54.

6. *Art by no means the least.* In the prophet Micah v. 2. we have no negative particle; but if rendered interrogatively, the negative is implied, and the Evangelist has given the sense. Art thou Bethlehem Ephrata, the least among the chief *cities* of Judah? See version and note on the place.

9. *Went before them till it came.* Bishop Pearce would render, *had gone before them*; not having led them but having been at Bethlehem before them. This seems more probable, than that it moved on before them, as Doddridge and Campbell render.

16. *From two years old, &c.* According to the Jewish mode of reckoning, if a child had entered on its second year, it would be called two years old. Hence Campbell renders, 'One full year old,' after Doddridge and others.

17. See Note on Jer. xxxi. 15. Nothing can be more evident, than that the primary design of the prophet does not refer to the slaughter of the infants by Herod; but the Evangelist recollecting the words considers them as again fulfilled. So Doddridge and others explain.

20. *They are dead.* Mr. Mann conjectured that there is here a reference to Antipater, the son of Herod, who died five days before his father. He had procured the death of his two elder brothers to clear his way to the crown; and might be one who had advised Herod to slaughter the infants.

22. See Note on ver. 1. Archelaus, inherited his father's cruelty; and Joseph feared to live under his dominion. It should seem his first intention was to reside at Bethlehem, but on account of Archelaus, he went to Nazareth, which was part of the territory allotted to his brother, Herod Antipas.

23. *A Nazarean.* From John i. 47. it is manifest that Nazareth was a despised place; and its inhabitants a despised people. Hence Jesus and his

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spoken by the prophets, "He shall be called a Nazarean."

CHAPTER III.

A. D. 26, 27. *John begins his Ministry; his office, life and baptism; he reproveth the Pharisees and baptizeth Christ in the Jordan.*

1 In those days came John the Baptist, preach-
2 ing in the desert of Judea, And saying, "Repent ye: for the kingdom of heaven draweth near."
3 For this is he that was spoken of by the prophet Isaiah, saying, 'The voice of one crying in the desert; 'Prepare ye the way of the Lord;
4 make his paths straight." Now this John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the country about the Jordan,
6 And were baptized by him in the Jordan, con-
7 fessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "O offspring of vipers, who hath warned you to flee from impending wrath?
8 Bring forth therefore fruit worthy of repentance:
9 And think not to say within yourselves, We have Abraham to our father; for I say to you, that God is able from these stones to raise up children to Abraham. And even now the ax is
10 laid to the root of the trees: every tree therefore which bringeth not forth good fruit is cut down, and cast into the fire. I indeed baptize you with
11 water to repentance; but he who cometh after

REFLECTIONS UPON CHAPTER II. 1. However humiliating the circumstances of our Lord's birth, the father bore testimony to his dignity, by the appearance of a new star, or splendid meteor; and by conducting the Magians to pay their homage to him. They honoured him as the new-born King of Israel! Let us bow down before him, and render to him the glory due to his name.

2 We learn from the example of Herod, the deceit and depravity of the human heart. Ambitious and cruel he received the news of Messiah's birth with horror; and under pretence of being ready to do him homage, was contriving to murder him! Thus Herod plotted against the Holy child Jesus; but by the over-ruling providence of God, he raged in vain, and the Redeemer was preserved! In this, as in many other instances, we see, that no human wisdom, or counsel, or might, can prevail against the Lord. This tyrant, after having shed the blood of many citizens, completed his career of iniquity by the slaughter of unoffending infants! How dead must such an one be to every generous feeling and sentiment! Amid the pomp of Royalty, he is execrated of men and abhorred of God!

3. 'When persecuted in one city flee to another.' This is the law of nature as well as the wise precept of our Lord. Joseph was justified in going down to Egypt. That country which had been an iron furnace and a place of bondage to God's Israel, is now a refuge to his son. From this country God had redeemed Israel, whom he called his son; and by the return of Jesus this scripture was fulfilled in a more noble sense.

4. Sometimes the dignity of a city reflects honour on those who reside in it; but Jesus was called to dwell in one proverbially infamous. From this circumstance he was reviled and rejected of men. Let us never be unwilling to bear reproach for Him, who from his infancy endured it for us.

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disciples were called Nazareans, in contempt; they were despised and insulted according to the predictions of the prophets. See Spanh. in locum, and Dod.

CHAP. III. 1. *In those days, &c.* From the return of Joseph from Egypt, our Lord dwelt at Nazareth being subject to his parents; and, in those days, mean, while Jesus dwelt at Nazareth John began his ministry. It is nowhere said what the age of John was, when he began to preach; but from the practice of the Jews it is conjectured he was about thirty. These words clearly prove that Matthew's Gospel could not have begun in this manner, as they imply a preceding narration; and the attempt of the Socinians, without any external authority to expunge these words to justify their rejection of the two first chapters, proves how much the judgment is biassed by adherence to a system! ——*Desert of Judea.* This does not denote a plain destitute of vegetation, or inhabitants, but a district fit only for pasturing flocks and herds. Comp. 1 Sam. xvii. 28. Josh. xv. 61. Judges i. 16.

2. *Kingdom of heaven.* This version I have retained as well as the corresponding one, 'kingdom of God,' because I cannot find any terms which express more precisely the complex notions involved in the words. The phrase is derived from Dan. ii. 44.; vii. 13, 14. It properly signifies the *gospel dispensation*, in which subjects were to be gathered to Christ, and a society formed, under him as the king and head, which was first to subsist in more imperfect circumstances on earth, but afterwards to appear complete in glory. It is denominated the 'kingdom of heaven or of God,' because of its origin, its nature, and its final destination. In some places the phrase denotes the state of the church on earth, as to the gathering of its members by the gospel, their union by faith in Christ, and their obedience and subjection to him, as Chap. xiii. &c. and sometimes it signifies the state of glory, but most frequently it includes both. The Jews understood it of a temporal kingdom, and expected Jerusalem to be under Messiah the seat of universal empire; but the address of the Baptist was calculated to correct this erroneous notion; for the very demand of repentance showed that it was a spiritual kingdom, and that no wicked impenitent man could be the subject of it. Campbell renders, 'reign of heaven and of God;' but I cannot think this is either more proper or more comprehensive of the meaning of the phrase than the common version.

3. *The voice of one, &c.* See Note, Isa. xl. 3.

4. *Of camel's hair.* Camel's hair is now made into cloth; for Chardin assures us, that the Dervises wear such garments, as they do also leathern girdles: See Harmer's Obser.——*Locusts.* That these were eaten, See Levit. xi. 21, 22. They are still dried for food in some hot countries. Wild honey abounded in Judea: 1 Sam. xiv. 25.

7. *The Pharisees, &c.* See Introd. Vol. 1. p. 52, 53.——*Coming to his baptism.* Bishop Pearce thought that they came only to inquire who John was, but did not submit to be baptized by him. This opinion appears probable, if we comp. Matt. xxi. 25, 32. Luke vii. 30.——John's address marks his honest, but austere character. He reproves with boldness, as knowing

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me is mightier than I, whose shoes I am not worthy to carry; he shall baptize you with the Holy
12 Spirit and with fire: Whose winnowing-shovel is in his hand, and he will thoroughly cleanse his floor, and gather the wheat into the granary; but the chaff he will burn up with unquenchable fire."
13 Then cometh Jesus from Galilee unto the Jor-
14 dan to John, to be baptized by him. But John forbad him, saying, "I have need to be baptized
15 by thee, and comest thou to me?" And Jesus answering said to him, "Suffer it now; for thus it becometh us to fulfil all righteousness." Then
16 he suffered him. And when Jesus had been baptized, he went up immediately out of the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove,
17 and coming upon him: And, lo, a voice from the heavens, saying, "This is my beloved Son, in whom I am well pleased."

CHAPTER IV.

A. D. 30, 31. Christ fasteth and is tempted; angels minister unto him; he dwelleth in Capernaum; beginning to preach; he calls Peter, Andrew, James and John, and healeth all the diseased.

THEN was Jesus led up by the Spirit into the 1
desert to be tempted by the devil. And when 2
he had fasted forty days and forty nights, he afterward was hungry. And when the tempter 3
came to him, he said, "If thou be the Son of God, command that these stones become loaves." But he answered and said, "It is written; Man 4
shall not live by bread only, but by whatsoever God appointeth." Then the devil taketh *Jesus* 5
with him to the holy city, and setteth him on a

REFLECTIONS UPON CHAPTER III. 1. In the character of the Baptist, we see the spirit and the power of Elijah. What boldness, zeal and fidelity did he exercise in the holy ministry he had received! He sought not the praise of men but the praise of God. Mortified to this world, he laboured to arouse a stupid, and to reform a profligate race. He, by his ministry and example, was a burning and a shining light! Happy the man, who, when his Lord cometh, is found equally impartial, faithful and humble!

2. How dangerous are mistaken notions in religion. The Pharisees placed their religion in external and ceremonial performances. Their doctrinal creed was in many things excellent; but pride, self-confidence and hypocrisy were their prevailing vices. They considered their descent from Abraham as a ground of hope; and though wholly destitute of the spirit and faith of that Patriarch, they confidently expected to share with him the joys of paradise. Vain expectations! May we ever remember that external privileges will not be admitted as a substitute for personal piety;—that they are only means, and if not improved, instead of securing our happiness, will aggravate our condemnation.

3. How awful is infidelity. In the Saducees we have an example of its fatal influence.—Rejecting the clear discoveries of revelation, they became brutish in their knowledge, and equally so in their practice. "O my soul, come not thou into their secret; mine honour, to their assembly, be not united!"

4. Jesus came to lay the ax to the root of every bad tree, and to separate the chaff from the wheat. By his doctrine and preaching, he in some degree accomplished this design; but at the great day he will more fully complete it. O let us dread his vengeance, and fly to his grace for relief. Who can endure the unquenchable fire! Let this *impending wrath* urge us to flee to him who is able to save.

5. How glorious is the person of the Messiah! John is sent to prepare the way before him; like the morning star, to usher in the sun of righteousness. How richly furnished was Jesus with the gifts of the Holy Spirit, for his great and glorious work! The Father gave not the Spirit by measure unto him; but poured it out upon him in the most abundant degree; thus giving testimony to his beloved son, in whom he was well pleased. Let us honour him as such; that confiding in him for salvation, the Father may accept us in the beloved!

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the hypocrisy of the one, and the infidelity of the other, of these sects.

9. *From these stones, &c.* Jesus probably pointed to some which lay before him. See Chap. iv. 3.; vi. 29, &c. Our Lord alludes to the calling of the Gentiles; and that God should regard the Gentiles as the children of Abraham, appeared to the Jews like a natural impossibility.

12. *Winnowing-shovel.* See Introd. p. 56. It could not be a *van*, as it was carried in the hand.

15. *Fulfil all righteousness.* To perform fully and in the most exact manner, all positive as well as moral righteousness: Rom. xiii. 10.

16. *Descending as a Dove* Luke says, 'in a bodily shape,' but it is uncertain, whether or not this appearance was in the form of a dove. Grotius and Dr. Owen thought this appearance was a bright flame; and it descended in the manner of a dove, hovering and then resting on Jesus. It is probable, that not only Jesus, but John and all present saw this sign from heaven, and heard the voice: John i. 32.; and 1 John. v. 6, 8.

17. *This is my beloved, &c.* Some mss. read here as Mark and Luke, 'Thou art my beloved Son, &c.' The sense is the same whether reading be adopted.

CHAP. IV. 1. If the temptation soon followed our Lord's baptism, it is probable *the desert* might be the great desert where the law was given. This was a fit scene for the temptation, whether it be considered as a real occurrence, or as only what passed in our Lord's mind. Pearce thinks it was real, and that our Lord alludes to it: chap. vi. 13. *Deliver us from the evil one,* as he renders. On the other hand, Farmer and many excellent commentators, contend that it was visionary, that after a miraculous fast of forty days, the tempter seemed to his mind to come and say; If thou be, &c. Indeed what is related ver. 8, could not literally happen.

3. *Loaves.* So Pearce and Campbell; and the former explains, 'let each stone become a loaf.' We do not read, that our Lord, during his whole ministry, wrought one miracle to support himself.

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6 wing of the temple, And saith to him, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and on their hands they shall bear thee up, lest thou dash thy foot against a
7 stone." Jesus said to him, "It is also written, Thou shalt not tempt the Lord thy God."
8 Again, the devil taketh *Jesus* with him up to a very high mountain, and showeth him all the kingdoms of the world, and the glory of them;
9 And saith to him, "All these things I will give to thee, if thou wilt fall down and worship me."
10 Then saith Jesus to him, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."
11 Then the devil leaveth him; and, behold, angels came and ministered to him.
12 Now when Jesus had heard that John was delivered up *to prison*, he withdrew into Galilee.
13 And having left Nazareth, he came and dwelt in Capernaum, which is on the side of the lake,
14 in the borders of Zebulon and Naphtali: So that it was fulfilled which was spoken by Isaiah
15 the prophet, saying, "The land of Zebulon, and the land of Naphtali, *toward* the way of the lake, by the side of the Jordan, Galilee of the
Gentiles; The people who sat in darkness 16
have seen a great light; and to them who sat in the region of the shadow of death light hath sprung up."

From that time Jesus began to preach, and 17
to say, "Repent ye: for the kingdom of heaven draweth near."

Now as he walked by the lake of Galilee, he 18
saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake; for they were fishers. And he saith to them, 19
"Follow me, and I will make you fishers of men." And immediately they left their nets 20
and followed him. And going on thence, he 21
saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and 22
their father, and followed him.

And Jesus went about all Galilee, teaching in 23
their synagogues, and preaching the glad tidings of *his* kingdom, and curing every disease, and every malady among the people.

And his fame went through all Syria; and 24
they brought to him all *their* sick who were seized with various diseases and torments, and

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4. In the quotation from Deut. viii. 3, I have given the sense in preference to the literal version. See Note there.

7. *Tempt the Lord thy God.* Hammond has observed that this language does not mean to confide too much in the divine goodness, but to distrust the divine goodness and power, after sufficient proof had been given. In short to tempt God, is to call in question the proofs he has given of his goodness and power, and unreasonably to request new proofs. Comp. Exod. xvii. 2, 3. Deut. vi. 6. Heb. iii. 12. and Isa. lxxviii. 18, 20.

9. Our Lord was here tempted by power, honour, and ambition; but the tempter found nothing in him, on which these objects could operate. The tempter was resisted, and he fled.

12. John was imprisoned in the castle of Machærus in Peræa; and the reason of it is given Chap. xiv. 3. Mark vii. 17. and Luke iii. 19.

13. *Capernaum.* Wetstein conjectures, that this town, which was situate at the north point, on the outer side of the Lake of Galilee, was under the Tetrarch of Galilee, and not under Herod. Compared with this Herod, Philip was a quiet and peaceable Prince.

15. *The lake.* It is called the lake or sea of Galilee, of Tiberias and of Genesereth. It received, from a small district called Genesereth, the last name; the second from a town built by Herod the Great, which became the chief city, and continued to be celebrated as the seat of Jewish literature, long after Jerusalem was destroyed. The Jerusalem Talmud was written there. The first name is taken from the Province of Galilee; this province contained the northern part of the Holy land; and, as it was contiguous to the Tyrians and Syrians, in the upper part of it many of these dwelt. Hence it was called *Galilee of the Gentiles.* No part of the Holy land was more populous than this.

16. *Who sat in darkness.* The tribes of Zebulon and Naphtali, were the first that suffered by the invasion of Tiglath Pilesar: 2 Kings xv 29. and 1 Chron. 5. 26. and the prophet when properly translated, evidently predicts a future period, when God would make this district glorious. Our Lord first preached to these tribes, and wrought many miracles among them, so that the Evangelist applies with the strictest propriety this prophecy to this circumstance.

18—22. *Simon called Peter.* These apostles knew Jesus before this solemn call. Some of them had heard the testimony of John the baptist to him: John i. 35, 41. and it is probable that our Lord's divine knowledge and power were known to them.

23. *In their synagogues.* These are not mentioned in the Old Testament. They were erected in towns both in Judea, and where ever a sufficient number of Jews resided, and religious service was performed in them three times a day, morning, afternoon, and evening. They were like modern chapels, with a desk, where the law and prophets were read, seats for the men below, and galleries for the women. The synagogue was governed by a council of a few persons and a president, who is called in the Gospels, *ruler* of the synagogues.— *The glad tidings.* I give here the acknowledged sense of the text. 'The gospel of the kingdom,' conveys no clear sense, our Lord did not as yet distinctly and publicly declare himself to be the Messiah; but preached on the prophecies respecting him, and on the blessings to be enjoyed under his reign. He wrought many miracles to awaken attention and to establish his claims to be the person that should come.

24. *Those who had demons.* Some contend that *demoniacs* were persons who laboured under bodily diseases: particularly those of the maniacal, lunatic, and epilectic kind, which were by the common people attributed to the agency of demons and evil spirits. But most suppose that God permitted

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those who had demons, and those who were lunatic, and those who had the palsy; and he healed them.

CHAPTER V.

A. D. 31. *Christ preacheth from a mountain, declaring who are happy; the excellence of his disciples, and the design of his coming; he explains the law, and inculcates love to enemies.*

25 And great multitudes followed *Jesus* from Galilee, and from Decapolis, and from Jerusalem, and
1 from Judea, and from beyond the Jordan. And seeing the multitudes, he went up a mountain; and he sat down, and his disciples came near to him:
2 And he opened his mouth, and taught them,
3 saying, "Happy are the poor in spirit; for their's
4 is the kingdom of heaven. Happy are they that
5 mourn; for they shall be comforted. Happy are the meek; for they shall inherit the land.
6 Happy are they who hunger and thirst after
7 righteousness; for they shall be filled. Happy are the merciful; for they shall obtain mercy.
8 Happy are the pure in heart; for they shall see God.
9 Happy are the peacemakers; for they shall be called the sons of God.
10 Happy are they who are persecuted for righteousness' sake; for their's is the kingdom of heaven.
11 Happy are ye, when men shall reproach and persecute *you*, and speak all kind of evil against you falsely, for my sake.
12 Rejoice, and be exceedingly glad; for great shall be your reward in heaven; for so *men* persecuted the prophets who were before you.

13 "Ye are the salt of the earth: but if the salt have lost its savour, with what shall its saltness be restored? It is no longer good for any thing but to be cast out, and to be trodden under foot by men.
14 Ye are the light of the world. A city that is set on a hill cannot be hid.
15 Nor do men light a lamp, and put it under a measure, but on a stand; and it shineth to all who are in the

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Reflections upon Chapter iv. 1. Let us admire the condescension of our Lord, who, when he came to save us, came to suffer for us. It could not but be painful to his pure and holy mind to be subject to such temptations as are here recorded; but in this conflict he was more than a conqueror. The second Adam overcame the serpent who seduced the first. Paul tells us why he was tempted: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

2. Our Lord has set us an example of holy wisdom and courage. When the tempter assailed him, with portions of scripture misapplied, his wisdom detected the misapplication, and by a reference to other portions of the divine word, he put to silence the adversary. Thus let us endeavour to understand the genuine sense of the scriptures, that we may put to flight, with this sword of the spirit, every temptation that may assail us.

3. When John was shut up in prison, Jesus began to preach more publicly. He called some of his Apostles and laboured indefatigably in his office. Those who had sat in darkness saw his light; and those who were afflicted enjoyed the benefit of his healing power. May we ever rejoice in his light—and live and walk as the children of light; and enjoy health of soul!

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evil spirits to exercise a power over human bodies at the time of Christ's appearance, for the purpose of displaying his superiority over them. Comp. Chap. xvii. 15, 18. and John x. 20. See Farmer and others.

25. *Decapolis.* A part of Syria, and so called because it contained ten cities.

CHAP. V. 1. *And his disciples, &c.* Jesus addressed this discourse to his disciples in the hearing of the multitude.

2. *Opened his mouth, &c.* This idiom occurs elsewhere for speaking: Chap. xiii. 35. Acts viii. 35, &c.

3. *Happy.* So Doddridge and others. This word comprehends the natural as well as the judicial consequences of the disposition and temper described: whereas the term, *blessed*, seems confined to the favour of God:—*The poor in spirit.* Campbell renders, the poor who repine not! Newcome explains, the lowly and unambitious; one easily satisfied. A man may be poor in circumstances, who is not poor in spirit; and the following words suggest that a religious disposition is intended.

4. *That mourn.* This must apply to mourning under a sense of sin, as well as under afflictions; for there is a sorrow which is unto death: 2 Corin. viii. 10.

5. *The meek.* Comp. Ps. xxxvii. 10, 11. Those who duly govern their anger and exercise lenity and forgiveness, find friends; they enjoy health and tranquillity, and escape injuries or find support under them.

6. *Hunger and thirst, &c.* This phrase is expressive of a holy ardour of soul after the most eminent attainments in universal goodness, which will end in complete satisfaction in a future state.

7. *The merciful.* Newcome, 'the compassionate;' but mercy includes compassion, and they who exercise it shall find the like mercy from God and man.

8. *Pure in heart.* Morally and spiritually pure, which far exceeds all ceremonial purity; who are without deceit, guile, evil thoughts, and designs.

9. *Peace-makers.* The friends of concord, amity, and benevolence. ——*Sons of God.* To be called signifies to be really sons of God by adoption. John i. 12. and 1 John iii. 1.

10.—12. *Persecuted, &c.* Our Lord here prepares his disciples for what he knew would be their lot; and glances at the future condition of the Jews by referring to that of their fathers.

13. *If the salt, &c.* In hot countries meat cannot be preserved sweet, even for a moderate time, without salt.——*Lost its savour, &c.* From Maundrel we learn that some rock salt, by exposure to the sun, air, and rain, becomes insipid or loses its savour; and this was used in some cases as sand to repair the roads. This shows the foundation of our Lord's remark; and as applied to teachers signifies, that if they lose their relish for spiritual things, and become insipid and foolish, what good can there be expected from them?

14. *Set on a hill.* Like Samaria, Bethulia, or Nazareth.

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16 house. Thus let your light shine before men, that they may see your good works, and glorify your father who is in heaven.

17 "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but
18 to fulfil *them.* For verily I say to you, Till heaven and earth pass away, one jot or one tittle shall by no means pass away from the law, till all
19 be accomplished. Whosoever therefore shall violate one of the least of these commandments, or shall teach men so, shall be of no esteem in the kingdom of heaven; but whosoever shall do and teach them, shall be highly esteemed in
20 the kingdom of heaven. For I say to you, That unless your righteousness shall excel the righteousness of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

21 "Ye have heard that it was said to the ancients, Thou shalt not commit murder; and whosoever shall commit murder shall be liable to the judg-
22 ment. But I say to you, That whosoever is angry with his brother without a cause shall be liable to the judgment; and whosoever shall say to his brother, Raca, [VILE MAN] shall be liable to the council; but whosoever shall say, Moreh, [MISCREANT] shall be liable to hell-fire.
23 Therefore if thou bring thy gift to the altar, and there remember that thy brother hath matter *of*
24 *complaint* against thee; Leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift.
25 Agree with thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say to thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 "Ye have heard that it was said to the ancients,
28 Thou shalt not commit adultery. But I say to you, That whosoever looketh on the wife of another in order to desire her hath committed adultery with her already in his heart.
29 Now if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members perish, than *that* thy whole body should be cast into hell.
30 And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members perish, than *that* thy whole body should be cast into hell.
31 It hath been said, Whosoever shall put away his wife, let him give her a bill of divorce.
32 But I say to you, That whosoever shall divorce his wife, except on account of whoredom, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33 "Again, ye have heard that it hath been said to the ancients, Thou shalt not forswear thyself, but shalt perform to the Lord thine oaths.

To destroy, &c. Campbell renders, 'to subvert,' others, disannul. The sense is, abolish or set aside. Jesus came not to do this, but to fulfil them, to answer the types, accomplish the predictions, and enforce the precepts of the old covenant.

19. *One of the least, &c.* I construe with Campbell and as our translators have done, Chap. xxv. 40, 45.

20. *Righteousness of the scribes, &c.* The Jews had a proverb that if but two were admitted into the kingdom of heaven, the one would be a pharisee, and the other a scribe. How awfully were they mistaken: From what our Lord here and in other places asserts, it appears they taught, that the precepts of the law extended only to outward actions, and that a zeal for ceremonies would atone for moral defects.

22. *Liable to the judgment.* There is a reference to the Jewish Court of twenty-three, and to the sanhedrim, or great council of seventy-two; but our Lord, I conceive refers to the different degrees of punishment God will inflict on causeless sneer, reproach and reviling. I have retained the Hebrew word *Moreh*, as our translators had done Raca; and the sense given is more agreeable to the context, than *fool.* See Campbell's preface to Gospel of Mark.

23—26. *Bring thy gift, &c.* Thy free-will-offering: Levit. vii. 16. ——*Thy brother, &c.* No gift will be accepted, while he who presents it is injuring his neighbour; and if it be prudent when we have done an injury to one, to make it up with him rather than go to law and suffer all the rigours of justice, it must be more so to repent lest our case should be infinitely more deplorable in the prison of hell.

28. *The wife of another.* The Greek word means unquestionably *a wife*, as well as *a woman* and the Arabic supports this sense here. Most of our old versions, so rendered, as those of Coverdale, Matthewe, Cranmer; and Purver, Campbell, and others have followed them. Wakefield contends, that *εν τη καρδια* ought to be construed with *επιθυμησαι*, and supposes that the Persic translator so construed. It is certainly our Lord's design to state, that *intentional* wickedness is criminal as well as the *actual* deed; and the spirit of the divine command is as much violated in the one case as in the other.

29. *Cause thee to offend.* So the Geneva, and the marginal rendering of our common version. A man is not apt to be offended at his own senses or limbs; but if these lead him to offend, and endanger his existence, it is better to lose an eye or an hand, than that the whole body should perish. The moral sense is equally plain with the natural; and our Lord meant that seductions from duty should be avoided at all events.

32. *To commit adultery.* Such a man commits adultery, if he marry again while his wife is living; and he causes her to commit adultery, if she marry again, while he is living; and in this case her second husband is an adulterer.

33—36. *Forswear thyself, &c.* Comp. Levit. xix. 12. Deut. xxiii. 21. From these verses it appears that the Jews thought no oath binding, unless

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34 But I say to you; Swear not at all; neither
35 by heaven; for it is God's throne; Nor by the earth: for it is his footstool; nor by Jerusalem;
36 for it is the city of the great King. Neither shalt thou swear by thine head, because thou
37 canst not make one hair white or black. But let your yea be yea, and your no, no; for whatsoever is more than these proceedeth from evil.
38 "Ye have heard that it hath been said, An
39 eye for an eye, and a tooth for a tooth: But I say to you, That ye resist not the injurious man; but whosoever shall smite thee on thy
40 right cheek, turn to him the other also. And if any man choose to sue thee at law, and to take away thy vest, let him have thy mantle also.
41 And whosoever shall compel thee to go one
42 mile go with him two. Give to him that asketh thee, and from him that would borrow of thee, turn not away.
43 "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.
44 But I say to you, Love your enemies, bless them that curse you, do good to them who hate you, and pray for them who injuriously treat you, and persecute you; That ye may be the
45 sons of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the righteous and on the unrighteous. For if ye love them who love
46 you, what reward have ye? do not even the publicans the same? And if ye salute your
47 brethren only, in what do ye excel? do not even the [v]Gentiles so? Be ye therefore perfect,
48 even as your Father who is in heaven is perfect.

CHAPTER VI.

A. D. 31. *Christ treateth on alms, prayer and fasting; exhorteth to seek the kingdom of God, and not to be anxiously careful concerning the things of the world.*

"TAKE heed that ye do not your acts of righ- 1
teousness before men, in order to be seen by them:

CHAP. V.

REFLECTIONS UPON CHAPTER V. 1. What holy dispositions does our Lord require! Humility, meekness, gentleness, and an ardent desire after universal goodness and righteousness. The possession of these graces not only exalt and adorn our nature, but constitute the genuine sources of peace and happiness in this life. Let us diligently cultivate them, that being made pure in heart, we may hereafter die, and for ever enjoy God.

2. How awful the degeneracy of that man, who can revile, persecute, and injuriously treat those who are the excellent of the earth. Yet so were the prophets treated; and so Jesus and his disciples. Let those who suffer in like manner remember, that it is their glory to suffer for righteousness' sake; and that great shall be their reward in heaven. Let them ever maintain their usefulness as the salt of the earth and the light of the world, by the communication of divine truth, and the influence of a holy conduct.

3. The divine law as explained by our Lord, condemns not only the outward deed, but the sinful desire and the criminal intention. God requireth truth in the inward parts; and will not hear the prayer of one who regards iniquity in his heart. O let us keep our hearts with all diligence, least they should be polluted, by causeless anger, or unhallowed desire! In social life let justice and chastity be maintained as constituting the bonds of social union!

4. How disgraceful is common swearing; and how ingenious are men in inventing new forms of it, and yet deeming themselves guiltless. It reflects on the veracity of him who uses it; for what need would there be for any kind of oath, if a man were accustomed to speak nothing but the truth? If we are to be judged for *idle words*, much more for vain and sinful oaths. Let those who profess to be the children of God, keep the door of their lips, that they sin not in this manner with their tongues. Let us love and not curse even our enemies.

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47. [v] Mss. and Fathers.

they used the name of God: See Deut. vi. 13, 19, 20. They might swear by *heaven*, or *earth*, *or Jerusalem*, or their *head*, and though they did not perform their oaths, they considered themselves guiltless. Our Lord evidently refers to swearing in common conversation; as in a court no oaths of this kind would be admitted.

37. *Your yea be yea, &c.* I have followed Pearce and Campbell, and cannot but think this version more forcible and perspicuous. Our Lord inculcates an invariable adherence to truth, so that a man's simple affirmation or denial of a thing, may be believed. 'The Jews had a saying, The yea of the just is yea, and their no is no.' Comp. James v. 12.

38. Comp. Exod. xxi. 24. Levit. xxiv. 20. and Deut. xix. 21.

39. *The injurious man.* That τῷ πονηρῷ refers to the person, who is mentioned in the next words, is to me certain. So Doddridge, Pearce, and Campbell render. Pearce considers that such persons are meant as the Roman soldiers, publicans, and couriers usually were: Luke iii. 12, 14. Our Lord recommends patience under trying injuries, rather than resistance; and a disposition rather to sustain the loss of what is of small value, than to go to law. To extend these precepts further, would be to authorize every villain to seize the property of his pious neighbour, and to destroy all the principles of natural equity and justice.

41. *Compel thee, &c.* This kind of compulsion was used by public officers, who seized persons or carriages, as they had occasion.

43. *Hate thine enemy.* Comp. Ps. cxxxix. 21, 22. Our Lord refers to the comments of the Jews on their law as well as to the law itself.

44. *Love your enemies.* By blessing them who curse you, &c.

46. *Publicans.* See Introd. Vol. 1. p. 54. and comp. Luke iii. 13. vii. 34.

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otherwise ye have no reward from your Father
2 who is in heaven. When therefore thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Verily I say to you, They have their reward.
3 But when thou doest alms, let not thy left hand
4 know what thy right hand doeth; That thine alms may be in secret; and thy Father who seeth in secret shall himself reward thee openly.
5 "And when thou prayest, be not like the hypocrites; for they love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men. Verily I say
6 to you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray in secret to thy Father; and thy Father, who seeth in se-
7 cret, shall reward thee. But when ye pray, use not many idle words, as the Gentiles do; for they think that they will be heard for their much
8 speaking. Be not ye therefore like them; for your Father knoweth what things ye need, be-
9 fore ye ask him. In this manner therefore pray ye: 'Our Father who art in heaven; Hallow-
10 ed be thy name. Let thy kingdom come; and thy will be done on earth, as it is in heaven.
11 12 Give us this day food sufficient for us. And forgive us our trespasses as we forgive those who
13 have trespassed against us. And bring us not into temptation, but preserve us from evil: [For thine is the kingdom, and the power, and the glory, for ever. Amen.'] For if ye forgive 14
men their trespasses, your heavenly Father will
also forgive you; But if ye forgive not men 15
their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypo- 16
crites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have their reward.
But thou, when thou fastest, anoint thine head, 17
and wash thy face; That thou appear not to men 18
to fast, but to thy Father who is in secret; and thy Father who seeth in secret shall reward thee.

"Lay not up for yourselves treasures upon earth, 19
where moth and rust consume, and where thieves break through and steal; But lay up for your- 20
selves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal; For where your 21
treasure is, there will be your heart also. The 22
lamp of the body is the eye; if therefore thine eye be clear, thy whole body will be full of light.
But if thine eye be dim, thy whole body will be 23
full of darkness. If therefore the light that is in thee be darkness, how great must be that darkness!

"No man can serve two masters; for either he 24
will hate the one, and love the other; or else he

CHAP. VI. 1. *Acts of righteousness.* Campbell renders religious duties. The reading here followed, is allowed to be genuine; and more properly introduces what follows, than the common text.

2. *Do not sound a trumpet.* A proverbial expression for doing a thing in the most public manner, and to express ostentation. Eastern monarchs were proclaimed in this manner: 2 Kings ix. 13.——*Hypocrites.* The Scribes and Pharisees, who sought popular applause only.

6. *In secret.* In this construction, I am supported by the Vulgate and Arabic versions, and τῷ is wanting in several mss. So Pearce renders, and Campbell to the same purpose. This last critic rejects ἐν τῷ φανερῷ at the end of the 4th, of this, and the 18th verses. These words are wanting in some of the best mss. and the most early fathers did not acknowledge them genuine. Griesbach has admitted them, but with a mark as doubtful.

7. *Idle words.* Repetition in prayer may often be proper, and every kind of it cannot be forbidden in these words. Whatever is vain, foolish, or idle, must be comprehended; and so far as repetition answers to this, it must be forbidden. The Heathens repeated for hours their petitions, and thought them on this account, more acceptable to their Gods: 1 Kings xviii. 26.

10. *Thy kingdom come, &c.* See Note, Chap. iii. 2. I consider the next clause as connected with this, and as expressing the nature of this kingdom and its government. The subjects of it are to do God's will as made known by Christ.

11. *Food sufficient.* This is allowed to be the sense; and this version avoids the tautology.

12. *Our trespasses.* As some readers may misunderstand the figurative sense of *debts*, I have followed Newcome, in giving the sense; as our Lord gives it in the 14th verse.

13. Griesbach has rejected the doxology; and there is no doubt but it was added to the text from the Greek liturgy.

18. See Note on ver. 6.

19. *Moth.* One part of the stores of the rich in the east, was, and yet is, garments; the form of the mantle being adapted to any one: James v. 2. ——*And rust.* Whatever *eats* into any valuable substance.

20. *Treasures in heaven.* Earthly treasures may be lost, but heavenly are secure; and for this reason it is our wisdom and interest to secure them.

22, 23. *The lamp of the body, &c.* As all the members of the body depend on the eye for light, should the eye itself be dim, how dark must the other members of the body be; so, if the understanding or the eye of the soul be in darkness, and mistake the nature of objects, and lead one to prefer earthly to heavenly things, how great the darkness and finally the misery of the soul. Make therefore a right use of your understanding. Prefer heavenly treasures to earthly, and God to riches.

24. *Serve two masters.* Two whose wills are opposite must be meant. In this case a man will hate or love the one less than the other, if he divide

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will hold to the one, and despise the other. Ye
25 cannot serve God and wealth. Therefore I say to you, Take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor for your body, with what ye shall be clothed. Is not *your* life more than food, and *your* body
26 than clothing? Behold the fowls of the air; that they neither sow nor reap, nor gather into barns; yet your heavenly Father feedeth them.
27 Are ye not much better than they? Now which of you by taking anxious thought, can add one
28 cubit to his stature? And why take ye anxious thought for clothing? Consider the lilies of the field; how do they grow? they neither toil nor
29 spin; And yet I say to you, That even Solomon in all his glory was not arrayed like one of these.
30 Wherefore, if God so clothe the herb of the field, which flourisheth to day, and to-morrow is cast into the oven, will he not much more clothe you,
31 O ye of little faith? Therefore take no anxious thought, saying, What shall we eat? or, What shall we drink? or, What shall we put on?
(For after all these things the Gentiles seek:) 32
for your heavenly Father knoweth that ye need all these things. But seek ye first the kingdom 33
of God, and his righteousness; and all these things shall be added to you. Take therefore 34
no anxious thought for the morrow; for the morrow shall take anxious thought for the things of itself. Sufficient for the day is its own evil.

CHAPTER VII.

A. D. 31. *Christ reproveth rash judgment, exhorteth to prayer, and to enter the strait gate; he cautions against false prophets, and admonishes not to be hearers only, but doers of the word.*

"JUDGE not, that ye be not judged. For with 1
what judgment ye judge, ye shall be judged; and with what measure ye deal out, it shall be measured to you again. And why beholdest 3
thou the splinter which is in thy brother's eye, but observest not the beam which is in thine own eye? Or how canst thou say to thy brother, 4
Let me pull out the splinter from thine eye; and, behold, a beam is in thine own eye? Thou 5

REFLECTIONS UPON CHAPTER VI. 1. We learn from our Lord's language the genuine *principle* of religious duties is a desire to approve ourselves to God therein. When we are influenced by the mere desire of human applause, we may gain this as our reward, but cannot expect any other. Whatever proceeds from such a principle is destitute of all moral worth, and cannot be acceptable to God; for in this case he is not supremely regarded.

2. Our Lord takes it for granted that his disciples will be ready to distribute according to their ability, to the necessitous, and will both fast and pray. In the discharge of these duties, let them guard against vanity and ostentation. When they *give*, let them do it as unto God; and let not their right hand know what their left hand doeth. In the exercises of fasting and prayer, seek privacy. Here the mind enjoys freedom; and uninfluenced by outward circumstances, can confess its most secret sins, and fervently seek for remission. A thousand things may be proper in secret, which would be the reverse in public prayer. How encouraging the thought, that our secret prayers and duties will be amply rewarded; often in this world by conscious peace and spiritual prosperity, and assuredly in the next, by the final decision of the supreme judge.

3. Though short, how comprehensive the prayer our Lord taught his followers. With what pleasure should we approach God as our father in Christ; and how zealous should we be for the honour of his name, the glory of his *kingdom*, and the accomplishment of his *will*. Fully convinced of his paternal care and kindness, we ought to maintain a cheerful dependance on him for food sufficient for us; most anxiously seeking the forgiveness of our trespasses, and deliverance from, or support under those temptations, which may befal us.

4. Let us not give to the world our hearts. What anxious cares and what piercing sorrows do many experience, while the moth is devouring and the rust is corrupting their treasures. Happy Christian! whose treasures are in heaven; and, who relying on God in the use of proper means, for food and clothing, seeks first the kingdom of God and his righteousness, and things needful will be added.

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his service between both; or he will attach himself to the service of one, and show his want of respect to the other by deserting him.

25. *Anxious thought.* So as to make this anxiety an evil, by distrusting providence. Some of the ancients omit the words, *what ye shall drink*; but as they occur, ver. 31. I would retain them here.

26—30. How simple, yet how forcible this reasoning of our Lord's. —— *O ye of little faith.* Campbell renders, *distrustful*; and there can be no doubt but some degree of mistrust is implied.

32. *Ye need all, &c.* This shows that a reasonable care for such things is proper, where special interposition of providence is not promised.

33. *But first seek, &c.* Seek to share in the blessings of the gospel, and especially submit to that method of acceptance which God has revealed and appointed.

CHAP. VII. 1, 2. *Judge not, &c.* Our Lord immediately attacks the spirit of the Scribes and Pharisees, who placed much of their own religion in censuring and condemning others. Such as are guilty of this sin, are generally repaid in the same manner.

3. *Splinter—beam.* Small and great faults are meant by this proverbial language.

6. In order to give the sense more clearly, I have transposed the last clause. Wakefield has followed the order of the text, but supplied the nominatives to each clause. —— *Holy.* That part of the sacrifice which the priest

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hypocrite, first take the beam out of thine own eye; and then thou wilt see clearly to take the splinter out of thy brother's eye.

6 "Give not that which is holy to the dogs, lest they turn again and tear you; nor cast your pearls before swine, lest they trample them under their feet.

7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to
8 you. For every one that asketh receiveth; and that seeketh findeth; and to him that
9 knocketh it shall be opened. Or what man is there among you, who, if his son ask bread, will
10 give him a stone? Or if he ask a fish, will
11 give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven, give good things to those who ask him;
12 In all things, therefore, whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets.

13 "Enter in at the strait gate: for wide is the gate, and broad the way, that leadeth to destruc-
14 tion, and many are they who enter by it. [v]How" strait is the gate, and narrow the way which leadeth to life, and *how* few are they who find
15 it! But beware of false teachers, who come to you in sheep's clothing, but inwardly they are
16 ravenous wolves. By their fruits ye shall know them. Do men gather grapes from thorns, or figs
17 from thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth bad fruit. A good tree cannot bring forth 18 bad fruit, nor can a corrupt tree bring forth good fruit. (Every tree that bringeth not forth good 19 fruit is cut down, and cast into the fire.) Where- 20 fore by their fruits ye shall know them.

"Not every one that saith to me, Master, Mas- 21 ter, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Master, Master, 22 have we not taught in thy name? and in thy name cast out demons? and in thy name done many wonderful works? But I will then de- 23 clare to them, I never knew you; depart from me, ye that work iniquity.

"Whosoever therefore heareth these words of 24 mine, and doeth them, I will liken him to a wise man, who built his house upon a rock; And 25 the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And whosoever heareth these words of mine, and 26 doeth them not, shall be likened to a foolish man, who built his house upon the sand; And 27 the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell: and the fall of it was great." And it 28 came to pass, when Jesus had ended these words, the multitudes were astonished at his teaching; For he taught them as having authority, and not 29 as the Scribes.

CHAP. VII.

REFLECTIONS UPON CHAPTER VII. 1. Our Lord inculcates a spirit of candour and charity. He, who is truly sensible of his own faults, and penitent for them, will be ready to think better of others than of himself; and instead of condemning others, for their frailties,

14. [v] Mss. Griesbach.

only was to eat. The meaning is, that some persons are so obstinate, and so brutish, that they will persecute those who attempt to instruct and reform them.

7—11. Some would confine what is here said to the disciples. I cannot but think, that these encouragements belong to all christians; and the appeal to parental affection, (notwithstanding human depravity,) and the inference drawn from it, strongly, and to me evidently prove it.

12. *The law, &c.* Nothing can be more clear than that this clause means, that this is what the law and the prophets inculcate, regarding several duties. Propriety requires this limitation.

13. *Strait gate.* By a gate the Jews understand that which leads men into the sense and knowledge of any doctrine. Comp. Acts xiv. 27. 1 Corin. xvi. 9. and Colos. iv. 3.

14. *How strait, &c.* The reading here followed is doubtless genuine, and as Wetstein remarks, expresses admiration.

15. *False teachers.* When the term προφητης is used in the plural with the article, and refers to those of former times, it means prophets in the strictest sense. On most other occasions it denotes a teacher of religious truths, and the compound, a false teacher. Pearce has proved that the Greeks used the noun and the verb in the same sense. False teachers, instead of explaining and establishing the truth, and directing their hearers to the strait gate, and conducting them in the narrow way, would lead them into errors in sentiment, and into unholy and sinful practices.

19. Wakefield would reject this verse as interrupting our Lord's reasoning, and as inserted from Chap. iii. 10. All the versions and manuscripts contain it; and our Lord repeats the words which the baptist had used: Chap. iv. 17. This awful admonition is thrown in very naturally, and if included in a parenthisis, is in the style of our Lord.

21—23. From these verses it is clear that some who received the gifts of the spirit, were in reality wicked men, and workers of iniquity. Though

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CHAPTER VIII.

A. D. 31. *Christ cleanseth the leper, healeth the centurion's servant, Peter's mother-in-law and others; showeth how he is to be followed, stilleth a tempest, and expelleth demons.*

1 Now when *Jesus* had come down from the
2 mountain, great multitudes followed him. And, behold, there came a leper, and did him homage, saying, "Master, if thou wilt, thou canst make
3 me clean." And Jesus put forth his hand, and touched him, saying, "I will; be thou made clean!" And immediately his leprosy was made
4 clean. And Jesus saith to him, "See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them."

5 And when Jesus had entered into Capernaum, there came to him a centurion, beseeching him,
6 And saying, "Master, my servant lieth at home
7 sick of the palsy, grievously afflicted." And Jesus
8 said to him, "I will come and heal him." The centurion answered and said, "Master, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant will be healed. For I also am a man under authority, 9 who have soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." When Jesus heard this, he won- 10 dered, and said to those who followed, "Verily I say to you, I have not found so great faith, even in Israel. And I say to you, That many 11 shall come from the east and the west, and be placed at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the 12 heirs of the kingdom shall be cast out into the outer darkness: there shall be weeping and gnashing of teeth." And Jesus said to the cen- 13 turion, "Go; and according as thou hast believed, *so* be it done to thee." And his servant was healed in that very hour.

And when Jesus came into Peter's house, he 14 saw his wife's mother lying *on a couch*, and sick of a fever; And he touched her hand, and the 15 fever left her; and she arose, and ministered to them.

When the evening had come, they brought 16

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he will be disposed to make every allowance, and to leave them to the mercy of God. How justly are those denominated hypocrites, who are eagle-eyed in discovering, censuring, and spreading the least faults of others, but are conscious of, or are guilty of attempting to hide their own greater and more aggravated faults. Let us do to others as we would, &c.

2. Let us admire the promises here given. Under a sense of our necessities, let us *ask* that we may *receive*; *seek* that we may *find*, and *knock* that the door of mercy may be *opened* to us. When we feel the operation of parental tenderness toward our offspring, let us consider it as the emblem and proof of our heavenly father's tenderness and readiness to pity, help, and relieve us.

3. Let us not mistake the nature of religion. It does not consist in profession, or in the possession of gifts; but in the genuine knowledge and practice of divine truth. We must strive to enter in by the strait-gate of self-denial, and walk in the narrow, holy path, if we would enter into life. Our Lord does not consider himself honoured by words, but by deeds. Holy actions are the genuine fruits of that faith and love which he requireth; and happy the man who abounds in them. Amid the storms and tempests of life and death he will be secure; his hope firm, and his soul safe; but the hypocrite, the profane professor, will then find the vanity of his hopes, and experience the most awful destruction. The righteous hath hope in his death, but the hope of the hypocrite perisheth.

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they professed the name, and taught the doctrine of our Lord, yet he never approved of them.

29. *Having authority, &c.* There was seriousness, dignity, and majesty in his manner of teaching.

CHAP. VIII. 2. *Clean.* The Leper was legally unclean: Levit. xiii. 44. and Numb. v. 2, 3.

3. *Touched him.* To show whence the power of healing proceeded. Our Lord thus contracted legal uncleanness; but miraculous works were exempt from ritual precepts.

4. *Offer the gift.* See Levit. xiv. 4. This was to be done for a *testimony* that the cure was perfected, and that the priests, the judges of the cure, might be witnesses of it.

5. *A centurion, &c.* Comp. Luke vii. 3,—10. As the centurion was a Gentile, though a worthy man, it is probable that as the Jews would not eat with him, he conceived that he was not worthy of the honour of a personal visit from so great a prophet as our Lord. He argues in the following verses from the less to the greater, and if he could command, and be obeyed, much more could Jesus. He had only to speak the word, &c.

11, 12. The calling of the Gentiles, and the rejection of the Jews, are here foretold.—— *Be placed at table with Abraham.* The gospel dispensation is often compared to a feast, of which the people partook, reclined on couches. Those who by faith, receive the Saviour, are the spiritual children of Abraham, and are said to sit at table with him and the other Patriarchs and prophets, to whom the promise of this kingdom was made; while his natural seed, the unbelieving Jews, should be 'put forth into the outer darkness.' As there is a connexion between faith and salvation, and unbelief and condemnation, I would not exclude a reference to the future state of happiness and misery.

13. The manner in which our Lord answered the confidence reposed in him, proves equally his grace, and his power.

16. *The evening had come, &c.* The preceeding day was the sabbath, on which the Jews did not think it lawful to carry out their sick, or even that miracles should be wrought.

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to him many that had demons; and he cast out the spirits with a word, and healed all that were
17 sick: So that it was fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities, and bore our sicknesses."
18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the
19 other side *of the lake*. And a certain Scribe came, and said to him, "Teacher, I will follow
20 thee whithersoever thou goest." And Jesus saith to him, "The foxes have holes, and the birds of the air have roosts, but the Son of man hath not
21 where to lay his head." And another of his disciples said to him, "Master, suffer me first to go
22 and bury my father." But Jesus said to him, "Follow me; and let the dead bury their dead."
23 And when he had entered into a ship, his
24 disciples followed him. And, behold, there arose a great tempest, in the sea, so that the ship was covered with the waves; but he was
25 asleep. And his disciples came near, and awoke him, saying, "Master, save us! we per-
26 ish!" And he saith to them, "Why are ye fearful, O ye of little faith?" Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men wondered, saying, 27
"What kind of man is this, that even the winds and the sea obey him!"

And when he had come to the other side into 28
the country of the [r] Gadarenes," there met him two who had demons, coming out of the tombs, exceedingly fierce, so that no man could pass by that way. And, behold, they cryed out, saying, 29
"What hast thou to do with us, [o] thou Son of God? Art thou come hither to torment us before the time?" Now there was feeding at a 30
distance from them, a great herd of swine. So 31
the demons besought him, saying, "If thou cast us out, [r] send" us into the herd of swine." And he said unto them, "Go." And when they 32
had come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the lake, and perished in the waters. And those who kept 33
them fled; and went away into the city, and told every thing; and what had been done to those who had the demons. And, behold, the 34
whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their borders.

CHAP. VIII. 28. [r] Mss.

29. [o] *Jesus.* Griesbach. 3. [r] Mss.

REFLECTIONS UPON CHAPTER VIII. 1. Let the healing of the leper remind us of the leprosy of sin, and the power of the Saviour to remove it. Such was his compassion, that no appeal was ever made to him in vain. The leper did not question his power, but seems doubtful of his willingness. Master, if thou wilt, &c. The answer shows that Jesus was as willing as he was able. Let us keep this in mind, and apply to him who is a very present help in time of need.

2. In the centurion, we have an example of an affectionate master, and of a faith great and distinguishing. It reflects honour on the sensibility, sympathy, and compassion of his heart, that the favour he sought was not for himself, but for a servant. From the obedience paid to his will, by those under him, he inferred the power of Jesus. He had only to speak the word, and the centurion believed his servant would be healed. Well might Jesus commend such a noble instance of faith; and foretel how many remote Gentiles would be admitted to his kingdom; while the unbelieving race of Abraham, would abide in the outer darkness.

3. What kind of man is this! said the astonished disciples. Jesus had called himself the son of man, who had not where to lay his head. This is indeed humble language for one whom the winds and the waves obeyed. He refers to Dan. vii. 13. Comp. Matt. xxvi. 64. Who can view him in the form of a servant, and in the likeness of sinful man, yet, exercising such amazing power, without crying out, My Lord! and my God! Let us follow him with constancy, and without reserve! and say to him, as sinners, Save Lord, or we perish! In thee only do we confide.

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17. *Our infirmities, &c.* See Note, Isa. liii. 4. Peter in his first Epistle, Chap. ii. 24. refers to Isa. liii. 13.

19. Pearce remarks this as the first instance of a Scribe offering to follow Jesus; and from the answer he received, it is probable he soon went away.

21. *And bury my father.* He meant that he would, after his father's death and burial, become our Lord's constant follower.

22. *The dead bury, &c.* Those spiritually dead, bury those naturally dead. The term *dead*, is used in its natural and figurative sense.

26. *A great calm.* The surface of the sea became still and smooth, as soon as the wind was laid. This shows the full force of the miraculous power then exerted, as the sea is usually much agitated for a long time after a tempest: Comp. Mark iv. 39. Luke viii. 24.

28. *Gadarenes.* This is admitted by Wetstein, as the genuine reading. Origen introduced the common one on conjecture only. Gadara was the metropolis of Peræa, a part of which district seems to have reached to the sea of Tiberias.——*Two who had demons,* or two demoniacs.

32. *And perished in, &c.* A punitive miracle may be allowed in this destruction of the swine; the keeping of which by Jews, was a breach of the law; and by Gentiles, within the confines of Palestine, might be a snare to the Jews, as it was a contempt of their religion.

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CHAPTER IX.

A. D. 31. *Christ cureth one sick of the palsy, calleth Matthew, and eateth with publicans; he defendeth his disciples, cureth the bloody issue, raiseth the daughter of Jairus.*

1 And he went into a ship, and passed over, and
2 came to his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said to the sick of the palsy, "Take courage, son; thy
3 sins are forgiven thee." And, behold, some of the Scribes said within themselves, This man
4 blasphemeth. And Jesus knowing their thoughts
5 said, "Why think ye evil in your hearts? For which is easier to say, *Thy* sins are forgiven;
6 or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go to thy
7 house." And he arose, and departed to his own
8 house. But when the multitudes saw it, they wondered, and glorified God, who had given such power to men.

9 And as Jesus thence passed on, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, "Follow me." And *Matthew* rose up, and followed him.
10 And it came to pass, as Jesus was at meat in the house *of Matthew*, behold, many publicans and sinners came and placed themselves at table
11 with him and his disciples. And when the Pharisees saw it, they said to his disciples, "Why doth your teacher eat with publicans and sinners?"
12 But when Jesus heard that, he said to them, "They that are well need not a physician, but
13 they that are sick. But go ye and learn what that meaneth, 'I desire mercy rather than sacrifice:' for I am come to call, not the righteous, but sinners to repentance."

14 Then came to him the disciples of John, saying, "Why do we and the Pharisees fast much, but thy disciples fast not?" And Jesus said to
15 them, "Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then they will fast. No man putteth a piece
16 of undressed cloth to an old garment, for that which is put in to fill it up taketh from the garment, and a worse rent is made. Nor do men
17 put new wine into old skin-bottles; otherwise the skin-bottles burst; and both the wine is spilled and the skin-bottles destroyed; but they put new wine into new skin-bottles, and both are preserved."

18 While he spoke these things to them, behold, there came a certain ruler, and did him homage, saying, "My daughter is by this time dead; but come and lay thine hand upon her, and she will
19 revive." And Jesus arose, and followed him; and his disciples *also went*. And, behold, a woman,
20 who having had an issue of blood twelve years, came behind, and touched the border of his garment; For she said within herself, If I can but
21 touch his garment, I shall be made well. But
22 when Jesus turned about, and saw her, he said, "Daughter, take courage; thy faith hath made thee well." And the woman was made well from that hour.

23 And, when Jesus came into the ruler's house, and saw the minstrels and the people making a
24 mournful noise, He said to them, "Give place; for the damsel is not dead, but sleepeth." And

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34. *Besought him, &c.* They were struck with great fear, on account of his miraculous power: Luke viii. 37.

CHAP. IX. 1. *His own city.* Capernaum, where he now dwelt, as opposed to Gadara, mentioned in the conclusion of the former Chapter.

2. *Take courage, son.* Be of good cheer, is now idiomatical. This language expressed both the authority and the affection of Jesus.——*Thy sins are forgiven.* These words are an affirmation, not a prayer, or wish. As a prayer, the Scribes would not have objected to them. Hence the common version, *Thy sins be forgiven*, is wholly improper.

5, 6. *Which is easier, &c.* To bestow forgiveness, or to display supernatural power. Both are alike proofs, that Jesus was God as well as man; or else he would have been guilty of blasphemy.

9. *Named Matthew.* The scene of this transaction was at Capernaum, where Christ had taught and performed many miracles; and it is probable that Matthew had previously known his character, doctrine, and mighty works.

10. *And sinners.* Matthew humbly adopts the usual language of the Jews. With like humility he calls himself *the publican*: Chap. x. 3.

13. *Mercy rather, &c.* See Hos. vi. 6. This reasoning is conclusive; and sufficiently justified our Lord, in endeavouring to instruct, and bring sinners to repentance.

15. *They will fast.* They will be induced to this from their trying circumstances, and according to the common custom.

16, 17. *No man putteth, &c.* As it is not fit to put a piece of unfinished cloth to an old garment, or new wine into old skin-bottles; so it would not be fit, or proper, to impose on my disciples rigorous discipline, which they are not able to bear.

20. *Border.* See the Note, Numb. xv. 17. and comp. Deut. xxii. 12.

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25 they derided him. But when the multitude were sent out, he went in, and took her by the hand,
26 and the damsel arose. And the fame of this went abroad into all that country.
27 And as Jesus thence passed on, two blind men followed him, crying out and saying, "Thou son
28 of David, have pity on us." And when he had come into the house, the blind men came near to him: and Jesus said to them, "Believe ye that I am able to do this?" They said to him,
29 "Yea, Master." Then he touched their eyes, saying, "According to your faith be it done unto
30 you." And their eyes were opened; and Jesus strictly charged them, saying, "See that no man
31 know it." But they went out and spread abroad his fame in all that country.
32 Now as they went out, behold, there was brought to him a dumb man, who had a demon.
33 And when the demon was cast out, the dumb spoke; and the multitudes wondered, saying, "It
34 was never thus seen in Israel." But the Pharisees said, "He casteth out demons by the prince of the demons."

CHAPTER X.

A. D. 31. *Christ sendeth out his twelve apostles, giving them power to work miracles; he comforteth them against persecutions, and promiseth a blessing to those who receive them.*

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the glad-tidings of *his* kingdom, and healing every sickness and every disease [among the people.] And when he saw the multitudes, he 36
was moved with compassion for them, because they were scattered and neglected, as sheep having no shepherd. Then saith he to his 37
disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore, the 38
Lord of the harvest, that he will send forth labourers into his harvest."

And when he had called to him his twelve 1
disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every malady. Now the names of the twelve 2
apostles are these; The first, Simon who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother; Philip, and 3
Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the 4
Canaanite, and Judas Iscariot, he who delivered him up. These twelve Jesus sent forth, and com- 5
manded them, saying, "Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not; But go rather to the lost sheep of 6
the house of Israel. And as ye go, preach, say- 7
ing, The kingdom of heaven draweth near. Heal 8
the sick, cleanse the lepers, °cast out demons;

CHAP. X.

REFLECTIONS UPON CHAPTER IX. 1. What an Almighty Saviour have we. He knows the thoughts of men, forgives their sins, opens the eyes of the blind, and raises the dead, with the majesty and authority of God! Nothing is too hard, nothing too great, for him to do. How cheerfully should we confide in him!

2. How condescending was Jesus. He called Matthew the publican; and was ready to receive sinners, that he might instruct and save them. High and low, rich and poor, are welcome to him. None ever did, or ever will, put their trust in him in vain. The weakest faith he will reward with a blessing; much more that strong faith, which puts such honour on his power, grace, and faithfulness.

3. How blind by prejudice must they have been, who could witness the miracles of our Lord, and yet consider him a blasphemer. While to such persons Jesus proved, and ever will prove, a stumbling-block; to the humble, obedient disciple, he will be the object of admiration, confidence, and joy.

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23. *Saw the minstrels, &c.* See Introd. Vol. 1. p. 62.

24. *Not dead, but, &c.* This is not a lasting death; but, as it were, a short sleep. Jesus knew what he was about to do.

27. *Son of David.* This is the first time this title is given to Christ, except by the angel before his birth: Luke i. 32. By this title he was acknowledged to be the Messiah: 2 Sam. vii. 13, 16. Ps. lxxxix. 4, 26, 29.

30. *See that no man, &c.* See Chap. viii. 4. Jesus avoided all ostentation in performing miracles, and forbad them to be published, that he might not excite the jealousy of his enemies.

35, 36. As these verses naturally introduce the calling and mission of the twelve apostles, I join them to the 10th Chapter.

8. ° *raise the dead.* **Griesbach.**

36. *Scattered and neglected.* I follow Campbell, who has supported this version, after Elsner and others, as most suitable to the context. So Wakefield and Doddridge render.

CHAP. X. 2. *Simon called.* The four apostles here mentioned are said to be the first called: Chap. iv. 18—21.

3. *Lebeus.* Called also Judas, the son of James: Luke vi. 15, 16. He wrote the short Epistle, inscribed with his name.

4. *Canaanite.* Some suppose him to be thus called, as being a native of Cana, in Galilee, which is the most probable opinion.——*Iscariot.* A man of Kerioth: John xiv. 22. The apostles are probably mentioned, two and two, as they were sent: See Mark vi. 7.——*Delivered him up.* This is the real

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9 freely ye have received, freely give. Provide
neither gold nor silver, nor brass in your purses,
10 Nor bag for your journey, nor two coats, nor
sandals, nor staves; for the labourer is worthy
11 of his food. And into whatsoever city or town
ye enter, inquire who in it is worthy; and there
12 abide till ye depart. And when ye enter the house,
13 salute the *household*. And if the household
be worthy, let your *wish of* peace come upon it;
but if it be not worthy, let your *wish of* peace
14 return to yourselves. And whosoever shall not
receive you, nor hear your words, when ye de-
part out of that house or city, shake off the dust
15 of your feet. Verily I say to you, It shall be
more tolerable for the land of Sodom and Go-
morrah in the day of judgment, than for that
city.
16 "Behold, I send you forth as sheep amidst
wolves; be ye therefore wise as serpents, and
17 harmless as doves. And beware of these men;
for they will deliver you up to councils, and
18 they will scourge you in their synagogues. And
ye will be brought before governors and kings
for my sake; for a testimony to them and to the
19 Gentiles. But when they deliver you up, take
no anxious thought how or what ye shall speak;
[for it shall be given to you in that same hour
20 what ye shall speak.] For it is not ye that
speak, but the Spirit of your Father which
speaketh by you. Now the brother will deliver 21
up the brother to death, and the father the child;
and the children will rise up against their pa-
rents, and cause them to be put to death. And 22
ye will be hated of all men for my name's sake;
but he that endureth to the end shall be saved.
But when they persecute you in one city, flee 23
ye into another; [a]and if they persecute you out
of this, flee into another." For verily I say to
you, Ye shall not have gone through the cities
of Israel, till the Son of man be come. The 24
disciple is not above his teacher, nor the servant
above his master. It is enough for the disciple 25
that he be as his teacher, and the servant as his
master. If they have called the master of the
house Beelzebub, how much more *will* they call
those of his household? Fear them not there- 26
fore; for there is nothing covered which shall
not be manifested; or hidden which shall not be
known: What I tell you in darkness, that 27
speak ye in light: and what ye hear by the ear,
that proclaim ye upon the housetops. And fear 28
not those who kill the body, but are not able
to kill the soul; but rather fear him who is able
to destroy both body and soul in hell. Are not 29
two sparrows sold for a penny? and yet one of
them falleth not to the ground without your

CHAP. X.

23. [a] Mss. Vers. and Fathers.

sense of the text. The inspired historian, simply adverts to the *fact*, without noticing the *sinfulness* or *criminality* of it.

5, 6. The mission of our Lord, was to the Jews: Comp. Chap. xv. 24, with Rom. xv. 8.

8. The clause, *raise the dead*, is wanting, ver. 1. and Luke ix. 1. in many of the best manuscripts, versions, and fathers; nor is it noticed, Mark vi. 13, where they give an account of the miracles they had done. It does not appear that they received this power, until after the gift of the spirit. I have therefore omitted the words after Campbell, and others.

9. *In your purses.* The zones, or girdles, with which the eastern people bound their loose garments, were used by them as purses.

10. *Bag.* For carrying provisions.——*Nor Sandals, &c.* Provide no additional supply of such articles.

11—15. *There abide.* That the family may enjoy the full benefit of your instruction and miracles; and if any treat you unkindly, shake off the dust of your feet, to show that you disclaim all intercourse with them; and I assure you it shall be more tolerable for Sodom, &c.; for these would have repented, had they received such instruction, and seen such miracles.

17. *Scourge you.* The Jews made use of synagogues, not only for the purpose of religious worship, but for the administration of justice. They there held their courts; and it seems inflicted this kind of punishment on offenders: See Chap. xxiii. 34. Acts xxii. 19.

19. *No anxious thought.* Had not the apostles been thus divinely taught, and inspired, they would not have been able to conduct themselves with propriety.

22. *Will be hated of all.* Those who received the apostles' testimony, must highly esteem and love them; and the term *all* can with propriety be applied only to *all unbelievers*. So we must understand it in many instances. ——*Shall be saved.* Newcome, Wakefield, and Pearce render, preserved; and apply it to the preservation of christians, when Jerusalem was destroyed. The parallel passage, Chap. xxiv. 13. seems to have this sense, but here, I conceive it includes also spiritual deliverance, and final happiness.

23. *Son of man be come.* To destroy the Jewish state by the Romans.

25. *Beelzebub.* This was an Idol of the Philistines: 2 Kings i. 2, 3. The word signifies, 'The Lord of flies.' The Jews styled him, 'The Prince of demons;' and Heinsius thinks this sense might be attributed, because *Zebub* denoted, a deadly kind of insect, whose sting was mortal, and might be regarded as a fit emblem of demons.

26, 27. Our Lord warns them of approaching persecution; and observes that his Gospel, notwithstanding, must be preached openly and boldly, as if proclaimed from the house-tops. See Deut. xxii. 8. and Acts x. 9.

28. *Kill the soul.* There is here such an opposition between the *soul* and *body*, as clearly proves the former to be immaterial; and as what does not, and cannot perish with the body. The soul exists separate from the body, and

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30 Father. And even the hairs of your head are all
31 numbered. Fear ye not therefore; ye are of
32 more value than many sparrows. Whosoever
therefore shall confess me before men, I will
also confess him before my Father who is in
33 heaven. But whosoever shall deny me before
men, I will also deny him before my Father who is
34 in heaven. Think not that I am come to bring
peace on this land; I came not to bring peace,
35 but a sword. For I am come to set a man at
variance against his father, and the daughter
against her mother, and the daughter-in-law
36 against her mother-in-law. And a man's foes
37 will be they of his own household. He who
loveth father or mother more than me is not
worthy of me: and he who loveth son or daugh-
38 ter more than me is not worthy of me. And he
who taketh not his cross, and followeth me, is
39 not worthy of me. He who secureth his life
shall lose it; and he who loseth his life for my
sake shall secure it.
40 "He who receiveth you receiveth me, and he
who receiveth me receiveth him that sent me.
41 He who receiveth a teacher in the name of a
teacher, shall receive a teacher's reward; and he
who receiveth a righteous man in the name of a
righteous man, shall receive a righteous man's
reward. And whosoever shall give one of these 42
little ones a cup of cold *water* only to drink, in
the name of a disciple, verily I say to you, He
shall by no means lose his reward." And it 1
came to pass, when Jesus had made an end of
commanding his twelve disciples, *that* he de-
parted thence to teach and to preach in their
cities.

CHAPTER XI.

A. D. 31. *John sendeth some of his disciples to Christ; Christ's testimony to John; the opinion of the people respecting Christ and John; he upbraideth Chorazin, &c. for impenitence, and inviteth sinners.*

Now when John had heard in the prison the 2
works of Jesus, he sent two of his disciples,
And said to him, "Art thou he that cometh, or 3
must we look for another?" Jesus answered 4
and said to them, "Go and tell John those
things which ye hear and see: The blind 5
receive their sight, and the lame walk; the
lepers are cleansed, and the deaf hear; the

REFLECTIONS UPON CHAPTER X. 1. How diligent and compassionate was our Lord: He went about all the cities and villages, preaching the glad tidings of his kingdom; for when he saw the neglected condition of men, he was moved with compassion. How plenteous was the harvest, and how few faithful labourers were found! Lord of the harvest, send out more labourers, that thy neglected people may be gathered in.

2. Jesus acts as Lord of the harvest,—commissions and qualifies the twelve, to preach the glad tidings of the kingdom; and gives them power to confirm their doctrine, by the strong and decisive evidence of miracles. To confound the wisdom of this world, he selected as his ambassadors, men from the lowest rank in life; and, that our faith might not rest in the power of men, but of God, he made use of the weakest instruments, to confound the things that were mighty; and this he does even to the present day.

3. Our Lord teaches them, not to expect great things for themselves. They are to be content with food; and they would ever find some, who would be ready to receive them, and minister to their necessities. He admonishes them, that others would be enraged by their doctrine, and like *wolves*, would be ready to devour. What need have all his disciples, and especially the ministers of his word, of the prudence of the serpent, united with the innocence of the dove!

4. What encouragements he offers to them. On all occasions, they should receive divine assistance; and a special providence should guide and watch over them. In the cause of Christ, let us not be afraid of men. Their utmost rage can only kill the body; and they who show the least kindness to his disciples, shall be rewarded; but how awful the punishment of persecutors. O let us confess the Saviour, maintain his cause, be faithful to our engagements, whatever temporal sacrifices it may cost us! For at the last we shall be saved.

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must be conscious of that existence, else the soul would be as properly *killed* as the body. The latter clause proves that the soul may perish, by being subject to future misery; but it does not cease to exist.

29—31. The inducements and motives to faithfulness, from the dread of eternal misery, the kindness and providential care of God, are admirably stated. The subject is continued to the end of the chapter.

34—36. *To bring peace.* Our Lord expresses not the *design* of his coming, but what would be the event or consequence of it. Some in a family being converted, would be persecuted by those who remained unconverted.

39. *Shall lose it.* In the future state; and he who *loseth it* in this world, shall save it in the next.

41. *Teacher.* Pearce and Wakefield thus render; and that this is the sense often in the New Testament, must be admitted. See Note, Chap. vii. 15.

1. This verse ought to have concluded the preceding chapter.

CHAP. XI. 3. *He that cometh.* This was one title of the Messiah, taken from Ps. cxviii. 26. Some think John began to doubt and sent for his own satisfaction; but this seems improbable, considering what Matthew has related. It is therefore most probable that he sent for the satisfaction of his disciples.

4, 5. The miracles mentioned were to be wrought by the Messiah;

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dead are raised, and to the poor glad tidings
6 are preached. And happy he who shall not
offend because of me."
7 And as they departed, Jesus said unto the
multitudes concerning John, "What went ye
out into the desert to behold? A reed shaken
8 with the wind? But what went ye out to see?
A man clothed in soft raiment? Behold, they
9 that wear soft raiment are in palaces. But
what went ye out to see? A prophet? Yea,
I say unto you, and much more than a prophet.
10 For this is he, of whom it is written, 'Behold,
I send my messenger before thy face, who shall
11 prepare thy way before thee.' Verily I say
to you, Among those who are born of women
there hath not risen a greater than John the
Baptist; but the least in the kingdom of heaven
12 is greater than he. And from the days of
John the Baptist until now, the kingdom of
heaven is invaded, and the invaders take it by
13 force. For all the prophets and the law taught
14 *you* until John. And if ye be willing to re-
15 ceive it, this is Elijah who was to come. He
that hath ears to hear, let him hear.
16 "But to what shall I liken this generation? It
is like to children sitting in the market-place,
17 and calling to their fellows, And saying, 'We
have played to you on the pipe, and ye have
not danced; we have sung mournful songs to
you, and ye have not lamented.' For John 18
came neither eating nor drinking; and they say,
'He hath a demon.' The Son of man came 19
eating and drinking; and they say, 'Behold a
glutton and a winebibber, a friend of publicans
and sinners.' But wisdom is justified by her
children."

Then began he to reprove the cities in which 20
most of his mighty works were done, because
they repented not. "Alas for thee, Chorazin! 21
alas for thee, Bethsaida! for if the mighty
works, which have been done in you, had been
done in Tyre and Sidon, they would have re-
pented long ago in sackcloth and ashes. But I 22
say to you, It shall be more tolerable for Tyre
and Sidon on the day of judgment, than for
you. And thou Capernaum, which art ex- 23
alted to the heavens, shalt be brought down to
hades; for if the mighty works, which have
been done in thee, had been done in Sodom,
it would have remained until this day. But 24
I say to you, It shall be more tolerable for the
land of Sodom on the day of judgment, than for
thee."

At that time Jesus spoke and said, "I thank 25
thee, O Father, Lord of heaven and earth, that,
having hidden these things from the wise and
understanding, thou hast revealed them to
babes. Even so, Father; for thus it hath 26

Comp. Isa. xxxv. 4—6. and lxi. 1. They therefore formed the strongest proof that Jesus was *He that cometh*.

6. *Shall not offend.* Campbell renders, 'To whom I shall not prove a stumbling-block.' The term signifies *more* than to be offended; it implies being so ensnared as to fall off from the belief and profession of the Gospel. The humble appearance of our Lord, and the nature of his kingdom, so contrary to the worldly views of the Jews, caused many thus to offend because of him.

7. *Said.* It is clear that αρχομαι is often pleonastic: and may be in our language, properly omitted; or rather it is used to modify the infinitive following, and convert it to a preterite sense: Matt. xii. 1. Mark v. 17. and vi. 7, 4. and xi. 15. Luke iii. 8. and xiii. 25, 26.——*A reed shaken, &c.* One meanly clothed, and exposed to the injuries of the weather. This sense is fixed by the opposition in the next verse. Others, one unsteady, or irresolute.

9. *Much more than a prophet.* It may be justly said that John was greater than any of the ancient prophets, on account of his wonderful conception and birth, his knowledge of gospel mysteries, his testimony to the Messiah, and his success in preparing his way; and John was himself the subject of ancient prophecy.

11. *Greater than he.* Under the gospel dispensation, even the least disciple is greater than John in religious knowledge; in the power of working miracles, John x. 41 and in various other spiritual privileges.

12. *Invaded.* The comparison is to a country invaded, or to a city besieged and taken by storm. Our Lord meant, that numbers of sinners with the most eager desires, were now crowding into his kingdom.

13. *Taught.* See Note, Chap. vii. 15. Strictly speaking, the law did not, nor could prophesy, in any other sense, than that given.

14. *Elijah.* Mal. iv. 5. This is he who was to come in the spirit and power of that illustrious prophet and reformer.

17—19. John lived in abstinence; and was on this account accused of having a demon, and being melancholy. Jesus lived like other men, yet temperate and thankful; and for this was abused as a glutton. Thus nothing would please these perverse censorious men; they were like froward children.

21. The miracles our Lord wrought in these cities are not recorded. We have but a few of the mighty works Jesus did, mentioned John xxi. 25. I have followed many Critics in rendering ουαι, *Alas*. It signifies, not so much a threat, as a prediction and a mode of commiserating. See Park. in verb.

22. *On the day of judgment.* Dr. Hammond and Wakefield apply this to a day of temporal punishment. This seems improbable. For how did these cities suffer more than Tyre and Sidon? They were alike destroyed. And what follows respecting Capernaum, could not be fulfilled by any temporal calamity.

25. *Having hidden.* Jesus does not give thanks, because these things were hidden to some, but because they were revealed to others, See Rom. vi. 17. 'Having hidden' signifies merely, not having revealed. There is

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27 seemed good in thy sight. All things have been delivered to me by my father; and no one knoweth the Son, but the Father; neither knoweth any one the Father, but the Son, and he to whom the Son chooseth to reveal him."

28 "Come unto me, all ye that labour and are
29 heavily laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest
30 to your souls. For my yoke is easy, and my burden is light."

CHAPTER XII.

A. D. 31. *Christ accused of violating the sabbath, vindicates himself; he healeth one blind and dumb; sin against the Holy Spirit not to be forgiven; he reproveth the unfaithful, &c.*

1 At that time Jesus went on the sabbath through the corn-fields; and his disciples were hungry, and began to pluck the ears of corn,
2 and to eat. But when the Pharisees saw it, they said to him, "Behold, thy disciples do that which is not lawful to do on the sabbath."
3 But he said to them, "Have ye not read what David did, when he was hungry, and those
4 that were with him; How he entered into the house of God, and ate the presence-bread which was not lawful for him to eat, nor for those that were with him, but for the priests alone?
5 Or have ye not read in the law, how that on the sabbaths the priests in the temple profane the
6 sabbath, and are blameless? But I say to you, That one greater than the temple is here.
7 But if ye had known what this meaneth, 'I desire mercy rather than sacrifice,' ye would not have condemned the guiltless.
8 For the Son of man is Lord of the sabbath."

9 And passing on thence, he went into their
10 synagogue: And, behold, there was a man who had a withered hand. And they asked him, saying, "Is it lawful to heal on the sabbath?" that they might accuse him.
11 And he said to them, "What man is there among you,

Reflections upon Chapter xi. 1. Truly our Lord is He of whom the Prophets spoke. In him their predictions were fulfilled; and the miracles they foretold the Messiah should perform, He actually did. From his divine power, the blind received their sight, the deaf heard, the lame walked, lepers were cleansed, the dead raised, and to the poor the glad tidings of his kingdom were preached. These works testified of him; and in him we ought, and may, safely confide.

2. Our Lord will honour those who honour him. John had faithfully served his generation; by his fervent piety, and ardent zeal, had excited the expectation of the Messiah's coming. He had borne testimony to Christ; and now He bears testimony to John, as his forerunner; and to the excellence of his spirit and conduct. May we confess Jesus before men, that he may confess us before his Father, who is in heaven.

3. What dreadful evils are prejudice, and hardness of heart. These ruled in that race to whom John and our Lord ministered. Neither the severity of the one, nor the mildness and gentleness of the other, could please them. Against both, they vented their malice. Let us not be discouraged, if in the resolute discharge of our duty, we meet with reproaches!

4. How awful the account which men have to give of abused mercies and privileges. What can be imagined more dreadful than the guilt and condemnation of those who hear the gospel only to despise it? How can we read the doom of cities where Christ preached, without fear lest we should incur the like sentence. Such have been, and are, our religious advantages, that like them, we are exalted to heaven. The Lord grant that we may not, for our disobedience, be cast down to the lowest hell. On the other hand, let us listen to the kind invitation of our Lord, and with all our burdens of sin and guilt, come to him, who is able to teach us, and give us rest.

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a reference to the Scribes and Pharisees, who were the *learned*; whose vice and pride prevented their receiving the doctrine of Christ. Jehovah displayed his own kindness and grace in revealing the truths of the gospel, to babes, to such plain and sincere persons as those who followed Christ and believed on him.

27. *All things.* All power and knowledge.——*No one knoweth the Son.* These words evidently declare that there is something in our Lord's person exceedingly mysterious; something which no man can fully comprehend; and so there is, on the ground of his having two *natures*, the divine and human, and to this I conceive he refers.

28. If all power and knowledge are given to Christ, if no one can know the Father but the Son, &c. then come to me, &c. This is clearly an inference from what precedes.

29. Our Lord invites to himself as a teacher; and enforces it by his own meek and humble spirit and manner; opposed to the pride and passion of the Jewish teachers. His yoke is easy in comparison with the Mosaic rites, and the prescriptions of the Scribes.

CHAP. XII. 2. *On the sabbath.* On any other day they might, according to Deut. xxiii. 25. The Pharisees considered this a kind of work.

4. *For the priests alone.* Comp. Levit. xxiv. 9. If David in a case of necessity broke a positive statute, the son of man may do so in a like case, and be blameless as David was in this instance.

5. *Profane, &c.* Not resting on it from the offering of the morning and evening sacrifice.

6. *One greater.* Some mss. read μειζον *something greater*, the Lord of the temple: Mal. iii. 1. This is the first answer to the objection; and two others follow,—that God prefers works of kindness to the observance of a positive law—and that the son of man as Lord of the sabbath, has the power of dispensing with the strict observance of it, when he sees fit. Pearce

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who hath one sheep; and if it fall into a pit on the sabbath, will he not lay hold on it,
12 and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good
13 on the sabbath." Then saith he to the man, "Stretch forth thine hand." And he stretched it forth; and it was made sound like the other.
14 Then the Pharisees went out, and took counsel against *Jesus*, how they might destroy him.
15 But Jesus knew it, and withdrew thence; and great multitudes followed him, and he healed
16 them all; And strictly charged them that they
17 should not make him known: So that it was fulfilled which was spoken by Isaiah the prophet,
18 saying, "Behold my servant, whom I have chosen; my beloved, in whom my soul delighteth: I will put my spirit upon him, and he shall
19 publish judgment to the Gentiles. He will not strive, nor cry aloud; nor shall any one
20 hear his voice in the streets. The bruised reed shall he not break, and the dimly smoking flax shall he not quench, he shall publish
21 judgment so as to establish it. And in his name shall the Gentiles hope."
22 Then was brought to him one who had a demon, blind and dumb; and he healed him, insomuch that the blind and dumb both spoke
23 and saw. And all the people were amazed, and
24 said, "Is this the Son of David?" But when the Pharisees heard it, they said, "This man doth not cast out demons, but by Beelzebub the
25 prince of demons." And Jesus knew their thoughts, and said to them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, cannot stand. And if Satan cast out Satan, 26
he is divided against himself; how then can his kingdom stand? And if I by Beelzebub cast 27
out demons, by whom do your sons cast them out? wherefore they shall be your judges. But 28
if I by the spirit of God cast out demons, then the kingdom of God is come to you. For how 29
can one enter into a strong man's house, and plunder his goods, unless he first bind the strong man? then indeed he may plunder his house. He who is not with me is against me; 30
and he who gathereth not with me scattereth.

"Wherefore I say unto you, All *other* sin 31
and blasphemy may be forgiven to men; but the blasphemy against the Spirit shall not be forgiven to men. And whosoever speaketh a 32
word against the Son of man, it may be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, either in this state, or in that to come. Either make the 33
tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. Ye offspring of vipers, 34
how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure 35
of the heart bringeth forth good things; and an evil man out of the evil treasure *of his heart* bringeth forth evil things. But I say to you, 36

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thinks our Lord refers to his power of changing the day from the *seventh* to the *first* of the week. So Doddridge.

9. *Their synagogue.* A synagogue of the Galileans, frequented by those Pharisees whom he had reproved.

14. *How they might destroy him.* Campbell renders, 'To destroy him.' They now formed the resolution to take away his life; and from this they never departed: See John v. 16. and ix. 16.

18. *Judgment.* See Note on Isa. xlii. 1. The prophet meant that system of truth and grace, Jesus was to preach and establish.

20. I have in part followed Campbell. Newcome renders, 'until he bring forth *his cause* to victory.' The sense of both is the same; but in my version, the same word is rendered here as in the 18th verse.

21. *In his name.* The present Hebrew has, *in his law*; but the reading here is supported by all the versions and manuscripts.

23. *Is this the son, &c.* Campbell has proved that this is the true sense. From the other places where μητι occurs to render by a negative would pervert the sense: Chap. vii. 16. Mark iv. 21. and xiv. 19. Luke vi. 39.

27. Our Lord replies to the malicious objection.—1. That it is a a maxim of common sense, that if Satan cast out Satan, he opposes his own interest, and subverts his own kingdom.—2. That if he cast out demons by Beelzebub, then *their sons*, or kindred, or scholars, must do the same. They shall be your judges, and their testimony will be my apology.

28, 29. This reasoning is forcible and conclusive; and the miracles of our Lord proved, that the kingdom of God was come to them.

31. *May be forgiven.* With Campbell and others I render in the potential mood; as it could not be our Lord's intention to say that *all other sin*, will, in fact be forgiven.——*Against the spirit.* Pearce, Newcome, and others, consider the blasphemy as consisting in their ascribing the miracles of Jesus, to Beelzebub, rather than to the spirit of God: Comp. ver. 24. and Mark iii. 30.

32. *Against the son of man.* Such as calling him a glutton, a wine-bibber, a friend of publicans and sinners, a deceiver of the people, a demoniac. ——*In this state.* I have followed Campbell as here preferable to either of the renderings, in this world, or in this age. Some apply this to the time when our Lord spoke; and to the period of the out-pouring of the spirit. I cannot but think with Grotius, that our Lord opposes some of the errors of the Pharisees, who maintained the *final happiness* of every Jew; and that the sins which were not forgiven in this state, would be at death, or in the future;

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That for every pernicious word that men shall speak, they shall give an account in the day of
37 judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

38 Then some of the Scribes and of the Pharisees spoke, saying, "Teacher, we desire to see a
39 sign from thee." But he answered and said to them, "An evil and an adulterous race seeketh after a sign; and a sign shall not be given it,
40 unless the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the
41 earth. The men of Nineveh shall rise up in the judgment with this generation, and will condemn it; because they repented at the preaching of Jonah; and, behold, a greater
42 than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 "Now when an unclean spirit is gone out of a man, he passeth through dry places, seeking
44 rest, and he findeth none. Then he saith, I will return to my house whence I came out; and when he is come, he findeth it empty,
45 swept, and set in order. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Thus will it be also to this wicked generation."

46 Now while he yet spoke to the people, behold, his mother and his brethren stood without,
47 desiring to speak with him. Then one said to him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee."
48 But he answered and said unto him that told him, "Who is my mother? and who are my
49 brethren?" And he stretched forth his hand towards his disciples, and said, "Behold my
50 mother and my brethren! For whosoever shall do the will of my Father who is in heaven, is my brother, and sister, and mother."

REFLECTIONS UPON CHAPTER XII. 1. We here see the zeal of our Lord's disciples. Anxious to hear his instructions, they exposed themselves to toil and hunger; and thus gave proof that they preferred their spiritual interests to any other considerations. Let us never forget that the cultivation of our understanding, and the improvement of our hearts and tempers, are of the highest importance to our present peace, and future happiness; and to attain these, we should deem no sacrifices too great to be made.

2. In reading or hearing the *divine word*, let us guard against a cavilling, captious spirit, as it will not only prevent improvement, but increase unto ungodliness. In the objections of the Pharisees, we see this temper. They strained out a gnat, but could swallow a camel; they scrupled to rub out a few grains of corn, but could, without remorse, 'devour widows' houses!' Under the pretence of sanctifying the sabbath, they neglected the offices of humanity and kindness. From cavilling, they at length proceeded to form the design of murdering the Lord of glory. Thus sin hardens the heart and leads men on to the commission of the greatest crimes.

3. Let us admire the wisdom and the grace of our Lord. When his disciples are attacked, He becomes their apologist; and by asserting his own authority, as Lord of the Sabbath, and greater than the temple, he justifies them. The nature of his kingdom, his own gentleness and tenderness had been predicted; and we here see the predictions accomplished. O let us commit our souls to one so kind and so faithful, who will not break the bruised reed, nor quench the smoking flax. Let us consider that he requires a meek forgiving spirit, in preference to ritual observances.

4. How strong and convincing the evidence our Lord gave that

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and that He meant to assure them the sin against the spirit, would never be forgiven. Comp. Mark ii. 19. and Luke xii. 10. but See also Pearce.

33. *Make the tree good.* Grotius understands it, as if our Lord had said, "Since you cannot but allow that my life and the tendency of my doctrine are good, be not so inconsistent as to suppose I am a confederate with Beelzebub." What follows supports this sense.

36. *Pernicious word.* Several have shown that this is the sense of αργος when applied to things or words. It comprises all the vices of the tongue.

38. *A sign.* From heaven and that instantly. Perhaps they expected him to come in the clouds of heaven: Dan. vii. 13, Or, they asked such a sign as was given at his baptism.

39. *Adulterous, &c.* A race of men degenerated from the piety of their ancestors: Isa. i. 4. John viii. 39.

43—45. *When an unclean, &c.* This comparison is designed to illustrate the incorrigible state of the Jews. Some partial reform had been effected by the ministry of John; but they soon relapsed, and became more hardened in sin, and more ripe for ruin; and notwithstanding his instructions and miracles, they would persist till destruction fall on them.

47. *Thy brethren.* Nephews and Cousins were thus called by the Jews; Abraham called Lot his *brother*. Gen. xiii. 8. Laban called Jacob his *brother*, though only his Cousin: See Note, Chap. xiii. 55.

CHAP. XIII. 3. *In parables.* The word παραβολη has all the

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CHAPTER XIII.

A. D. 31. *The parable of the sower, and the explanation of it; those of the darnel, mustard seed, leaven, hidden treasure, pearl, and the draw-net; Christ despised by his countrymen.*

1 The same day Jesus went out of the house,
2 and sat by the side of the lake. And great multitudes were gathered together to him, so that he went into a ship, and sat down; but the
3 whole multitude stood on the shore. And he spoke many things to them in parables, saying,
4 "Behold a sower went forth to sow; And as he sowed, some *seeds* fell by the way side, and
5 the birds came and devoured them. Some fell upon rocky places, where they had not much earth; and they immediately sprang up, because
6 they had no depth of earth: But when the sun was risen, they were scorched; and because
7 they had not root, they withered. And some fell among thorns; and the thorns sprang up,
8 and choked them. But others fell into good ground, and brought forth fruit, some a hun-
9 dred-fold, some sixty, some thirty. He that hath ears to hear, let him hear."
10 And the disciples came, and said to him, "Why
11 speakest thou to them in parables?" He answered and said to them, "Because it is given to you to know the mysteries of the kingdom of heaven,
12 but to them it is not given. For whosoever hath *much*, to him shall be given, and he shall have more; but whosoever hath little, from him shall be taken away even that which he hath.
13 I therefore speak to them in parables; because seeing they see not; and hearing they hear not, nor understand. And in them is again fulfilled
14 the prophecy of Isaiah, which saith, Ye hear indeed, but will not understand; and ye see indeed, but will not perceive. For this people's
15 heart is become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.' But
16 happy are your eyes, for they see; and your ears, for they hear. For verily I say to you,
17 That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower.
18 When one heareth the doctrine concerning the
19 kingdom, and mindeth it not, the wicked one cometh and snatcheth away that which was sown in his heart. This is what was sown by the way side. And that which was sown on rocky
20 places, is he who heareth the word, and immediately receiveth it with joy; Yet not having it
21 rooted in himself, he endureth but for a short time; for when affliction or persecution ariseth because of the word, he immediately falleth away. And that which was sown among thorns
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he was the Christ, the promised Saviour! And how great the blindness, and awful the hardness of heart, which could resist all the force of this evidence, and ascribe miracles the most stupendous to an alliance with Satan! A sin of this kind seems so aggravated, that Jesus asserts it to be irremissible.

5. Let us be careful to improve our religious advantages, lest wrath should come upon us! The Ninevites repented on hearing Jonah. The Queen of Sheba came from a distance to hear the wisdom of Solomon; and we ought to repent, lest the conduct of these persons should condemn ours. For we have the privilege of hearing a greater than Jonah, and one wiser than Solomon. How can we escape, if we refuse to hear him who speaketh to us from heaven!

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extent of signification of the Hebrew משל *mashal*. It signifies a *comparison* of any kind, a proverb, figure, or any thing expressed in poetic diction. In some of the instances here recorded, parable is proper, in others it simply means comparison.

5. *Rocky places.* Not stony, as these may be, and are found in some rich grounds. What is meant here is evidently continued rock, with a very thin cover of earth.

8. *A hundred-fold.* Herodotus relates that a district in Lybia produced a hundred-fold; and Babylonia two or three hundred.

11. *The mysteries.* A mystery is a doctrine or fact unknown, or not made fully known: 1 Cor. xv. 51. Eph. iii. 3—6. Campbell renders, *secrets*, and observes that the moral truths here alluded to, are as far from being mysteries, that is, *doctrines incomprehensible*, as any thing in the world can be.

12. *Hath much—hath little.* The original words must have the sense given, or otherwise, they would be absurd.

14, 15. I have followed the Hebrew idiom, and am satisfied I have given the sense. The prophet predicted the future obstinacy, unbelief and wickedness of the Jews. This prediction was evidently fulfilled in many who heard our Lord, and who saw his miracles.

16. *Happy are.* He addresses his own disciples who believed on him.

19. *This is what, &c.* With Hammond and others I consider σπειρεις as the implied nominative. This explanation of the parable, is highly useful for explaining our Lord's other parables.

21. *Falleth away.* Newcome admits that the original term here, has this meaning. Such a hearer, when persecution arises, becomes an apostate.

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is he, who heareth the word; but the anxious care of this world, and the deceitfulness of riches
23 choke the word, and it becometh unfruitful. But that which was sown on good ground is he who heareth the word, and mindeth it; who also beareth fruit, and bringeth forth, one a hundredfold, one sixty, and one thirty."
24 Another parable he put forth to them, saying, "The kingdom of heaven may be compared to a
25 man who sowed good seed in his field: But while men slept, his enemy came and sowed darnel among the wheat, and went his way.
26 But when the blade sprang up, and brought forth fruit, then appeared the darnel also.
27 So the servants of the householder came near and said to him, 'Sir, didst not thou sow good seed in thy field? whence then hath it darnel?'
28 He said to them, 'An enemy hath done this.' The servants said to him, 'Wilt thou then that
29 we go and gather them up?' But he said, 'No; lest while ye gather up the darnel, ye
30 root up also the wheat with it. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles to burn; but gather the wheat into my barn."
31 Another parable he put forth to them, saying, "The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed
32 in his field; Which indeed is the smallest of all seeds; but when it is grown, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in its branches."
33 Another parable he spoke to them, "The kingdom of heaven is like leaven, which a woman took, and mixed with three measures of
34 meal, till the whole was leavened." All these things spoke Jesus to the multitude in parables; and without a parable spoke he not to them:
So that it was fulfilled which was spoken by the 35
prophet, saying, "I will open my mouth in parables; I will utter things secret from the foundation of the world."

Then Jesus sent away the multitude, and 36
went into a house; and his disciples came near to him, saying, "Explain to us the parable of the darnel in the field." He 37
answered and said to them, "He that soweth the good seed is the Son of man; The 38
field is the world; the good seed are the sons of the kingdom; but the darnel are the sons of the wicked one; The enemy that sowed it is the 39
devil; the harvest is the end of this state, and the reapers are the angels. As, therefore, 40
the darnel is gathered and burned in the fire: so shall it be in the end of this state. The Son 41
of man will send forth his angels, and they shall gather out of his kingdom all who cause offence, and those who commit iniquity; And shall 42
cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the 43
righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

"Again, the kingdom of heaven is like to 44
hidden treasure in a field; which when a man hath found, he keepeth it secret, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like to a 45
merchant, seeking goodly pearls; Who, when 46
he had found one pearl of great price, went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like to a 47

With Campbell I have preferred the sense to the idiom, in the former part of this verse.

26. *Darnel.* Wakefield, after Castalio, renders, *weeds*; but there can be no doubt but darnel is intended. See Campbell's excellent Note.

32. *Smallest of all seeds.* One of the smallest of those which produce plants, whose stems grow into a woody substance. We learn from Chap. xvii. 20. that a grain of mustard seed was proverbial for expressing a very small quantity.——*Becometh a tree.* Simon had a mustard tree capable of being ascended by climbing. Another had three branches, one of which furnished a shade for potters to work under. Jerusalem Talmud. Lightfoot has brought several testimonies from the Rabbins to the same purpose. See Pal. Syn.

33. *Three measures.* Three *sata* made an ephah, the quantity which the Jews were accustomed to mix. See Gen. xviii. 6. Jud. vi. 9.

35. The reference is to Ps. lxxviii. 2. and it is evident that the Evangelist accomodates the words to the present occasion, and renders the ambiguous word משלה to suit his purpose. See the Psalms.

40. *Of this state.* As there may be a reference to the awful destruction of Jerusalem, as well as the consummation of all things, I have again preferred *this state* to the world, or to age, as including both.

44. The design of this and the next parable is to represent the happiness which the gospel confers, and that we should deem no labour, no sacrifice too great, in order to enjoy its benefits. In the concealment of the treasure, we have a picture of human nature, not a recommendation of the fact. The hidden treasure means a valuable mine.

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net, cast into the sea, enclosing fish of every
48 kind: Which, when it was full, *men* drew to
shore, and sat down, and gathered the good into
49 vessels, but cast the bad away. So shall it be
at the end of this state: the angels shall come
forth, and separate the wicked from among the
50 righteous, And shall cast them into the furnace
of fire: there shall be wailing and gnashing of
51 teeth." [Jesus saith to them,] "Did ye understand all these things?" They say to him,
52 "Yes, Master." Then said he to them, "Every Scribe therefore instructed in *the doctrine of* the kingdom of heaven is like to a householder, who bringeth forth out of his store-house new things and old."

53 And it came to pass when Jesus had finished
54 these parables, *that* he departed thence. And when he had come to *Nazareth*, his own country, he taught them in their synagogue, so that they were amazed, and said, "Whence hath this man this wisdom, and these mighty works?
55 Is not this the carpenter's son? Is not the *woman*, called Mary, his mother? And are not James, and Joses, and Simon, and Judas, his
56 brethren? And are not all his sisters with us? Whence then hath this man all these things?"
57 And they were offended at him. But Jesus said to them, "A prophet is not without honour, except in his own country, and in his own family." And he did not many mighty works
58 there, because of their unbelief.

CHAPTER XIV.

A. D. 32. *Herod's opinion of Christ; John the baptist beheaded; Jesus feedeth five thousand, walketh on the lake, and landing at Gennesaret, healeth the sick.*

1 At that time Herod the tetrarch heard of
2 the fame of Jesus, And said to his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works are wrought by him."

3 For Herod had laid hold on John, and bound him, and put him in prison because of Herodias,
4 his brother Philip's wife. For John had said to him, "It is not lawful for thee to have her."
5 And when *Herod* would have put him to death,

Reflections upon Chapter xiii. 1. How various the success of the gospel! When preached with the greatest force of reason and eloquence, it frequently produces no saving effects, owing to the prejudices, hardness of heart, worldly mindedness, and unbelief of those who hear. Through the influence of these vices men hear indeed, but will not understand; and see indeed, but will not perceive. O, how needful the caution, which our blessed Lord so often repeated. 'He that hath ears to hear, let him hear.'

2. A renewed heart, like the good ground, is the only soil in which the seed of divine truth will take root, and bring forth according to circumstances, various degrees of increase. Sometimes individuals hear the word, and from the mere influence of the passions, with joy appear to receive it; but they bring forth no fruit to perfection. They become cool and indifferent, and when persecution arises, they apostatize. Others pretend to unite with the spirit of religion, the spirit of the world; but ultimately the spirit of the world prevails, and either religion is wholly neglected, or the *form* is substituted for its *power*.

3. In the world, truth and error, virtue and vice, the righteous and the wicked exist together. It is not unfrequently difficult to detect one of these from the other; the darnel is for a time so like the wheat. There is, however, an essential difference between them; and when those who commit iniquity, shall be cast into a furnace of fire, when the enemy and his children shall suffer together, then the righteous shall shine like the sun in the kingdom of their father.

4. How essentially valuable are the blessings of the gospel. They are treasures of wisdom and knowledge, of love and grace, which ought to engage and fix every heart. Here is the pearl of great price, and happy the merchant that makes it his own. Finally, our Lord gives us a foundation for the hope that his kingdom will greatly prevail, and its salutary influence like the leaven, shall be felt through the mass of mankind. O let this kingdom come; and may thy grace, blessed Redeemer, thus powerfully operate on our hearts, and sanctify them. Bless the pious exertions of thy people to spread the gospel, and the labours of thy ministers in dispensing it! Let thy saving health be known among all nations.

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51. *Jesus saith to them*, has the appearance of a marginal annotation, received into the text, and makes the passage less animated. It is wanting in two of the oldest manuscripts, and four of the ancient versions.

52. *Instructed in the kingdom of heaven.* The Scribes were the accustomed teachers of the law; and a teacher of the gospel will be like a householder, who bringeth from his store, provisions recently and formerly deposited. He will possess a store of new and old religious truths.

55. *Carpenter's son.* When the word τεκτων stands alone, it denotes a carpenter. See Sept. 1 Kings xxii. 6. Isa. xli. 7. and Zech. i. 20. ——*Are not James, &c.* From Chap. x. 3. we learn that James was the son of Alpheus, and is the person here meant, because James is called the Lord's brother, Gal. i. 19; and therefore it seems most probable, that the Mary here mentioned was the wife of Alpheus, and related to Joseph, the legal and supposed father of Jesus by marriage.

CHAP. XIV. 2. *This is John.* Bishop Pearce renders *here*, and Mark vi. 14, interrogatively, as more agreeable to Luke ix. 7, 8.

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he feared the multitude, because they account-
6 ed *John* as a prophet. But when Herod's birth-
day was kept, the daughter of Herodias danced
7 before them, and pleased Herod. Upon which
he promised with an oath to give her whatsoever
8 she should ask. And she, having been before
instructed by her mother, said, "Give me here
9 the head of John the Baptist in a basin." And
the king was grieved; yet because of his oath,
and of his guests, he commanded it to be given
10 her. And he sent, and John was beheaded in
11 the prison. And his head was brought in a basin,
and given to the damsel; and she brought it to
12 her mother. And his disciples came, and took
up the body, and buried it, and went and told
13 Jesus. When Jesus heard of it, he departed
thence by ship into a desert-place privately;
and when the people had heard *of it*, they fol-
lowed him on foot out of the cities.
14 And Jesus went out, and saw a great multi-
tude, and was moved with compassion towards
15 them; and he healed their sick. And towards
evening, his disciples came to him, saying,
"This is a desert place, and the day is now ad-
vanced; send the multitudes away, that they
16 may go into the towns, and buy food." But
Jesus said to them, "They need not go; give
17 them *food* to eat." And they say to him, "We
18 have here but five loaves, and two fishes." He
19 said, "Bring them hither to me." And he
commanded the multitudes to place themselves
on the grass, and took the five loaves, and the
two fishes, and looking up to heaven, he blessed,
and broke, and gave the loaves to his disciples,
and the disciples to the multitudes. And they 20
all ate, and were filled: and they took up of
the fragments, twelve large baskets full. And 21
those that had eaten were about five thousand
men, besides women and children.

And immediately Jesus constrained his disci- 22
ples to get into a vessel, and to go before him to
the other side, while he sent the multitudes
away. And when he had sent the multitudes 23
away, he went up a mountain privately to pray;
and when the evening had come, he was there
alone. But the vessel was now in the midst of 24
the lake, tossed by the waves; for the wind
was contrary. And in the fourth watch of the 25
night Jesus went to them, walking on the lake.
And when the disciples saw him walking on the 26
lake, they were troubled, saying, "It is an ap-
parition;" and they cried out for fear. But Je- 27
sus immediately spoke to them, saying, "Take
courage; it is I; be not afraid." And Peter 28
answered him and said, "Master, if it be thou,
bid me come to thee on the water." And he 29
said, "Come." Then Peter went down from the
vessel, and walked on the water, to go to Jesus.
But when he found the wind boisterous, he was 30
afraid; and beginning to sink, he cried, saying,
"Lord, save me." And immediately Jesus 31
stretched forth his hand, and took hold of him,
and said to him, "O thou of little faith, where-
fore didst thou doubt?" And when they had 32
come into the vessel, the wind ceased. Then 33
they who were in the vessel came and did him
homage, saying, "Truly thou art the son of
God."

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4. *To have her.* That is, as his wife, her husband Philip being then alive. John acted faithfully in thus reproving vice, and maintaining the authority of the law. Levit. xviii. 16. and xx. 11.

6. *Birth-day.* Pearce supposes that this means the day of his accession to the throne, which in the Oriental style was denominated their 'birth-day.' Comp. Ps. ii. 6. and See Note there.

9. *Because of his oath, &c.* With what simplicity does Matthew relate this most atrocious deed! He even makes that allowance for him which all the circumstances of the case admitted.

13. *And when Jesus had heard of it.* That is, of what Herod had done to John, he withdrew thence. This is more natural than to include what is said concerning John, in a parenthesis.

15. *A desert place, &c.* From the circumstance mentioned, the reality of the miracle became more strikingly manifest. See Chap. xv. 33. I have rendered οψιας γενομενης *toward evening*, because from ver. 23. it is certain, according to our style, this is what is here meant. It was after three o'clock in the afternoon. Pearce conjectures Matthew wrote γενομενης but the Jewish custom of reckoning two evenings, one from the time above mentioned, and the other from sun-set, supports the text.

19. *He blessed, &c.* The form of giving thanks to God among the Jews, was by using words, which began thus, 'Blessed be God,' &c. Hence the whole thanksgiving was called *the blessing*, from the first word used.

20. *Large baskets.* Newcome renders, *panniers.* I have preferred the version given, because κοφινος seems to denote a vessel of larger capacity than σπυρις and because it seems to have been carried by men, and not by beasts.

25. *The fourth watch.* See Introd. p. 50. Vol. I.——*Walking on the lake.* The Egyptian hieroglyphic to denote an impossibility, was two feet walking on water. This action was miraculous.

31. *Didst thou doubt.* Peter was thus taught that when an individual doubted the divine power, a miracle could not be wrought.

33. *The son of God.* What idea those had of the person of our Lord,

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34 And when they had passed over, they came
35 into the land of Gennesaret. And when the men of that place knew him, they sent out into all the surrounding country, and brought to him
36 all who were diseased; And besought him that they might only touch the border of his garment; and as many as touched were made perfectly sound.

CHAPTER XV.

A. D. 32. *Christ reproveth the Scribes and Pharisees for their traditions; healeth the woman of Canaan's daughter; and feedeth four thousand, &c.*

1 THEN came near to Jesus Scribes and Pha-
2 risees, from Jerusalem, saying, "Why do thy disciples transgress the tradition of the elders? for
3 they wash not their hands when they eat bread." But he answered and said to them, "Why do ye also transgress the commandment of God by your
4 tradition? For God commanded, saying, 'Honour thy father and mother: and, He who revileth father and mother, let him assuredly die.'
5 But ye say, 'Whosoever shall say to his father or his mother, Devoted be every thing of mine
6 by which thou mightest be profited; He shall not then honour his father or his mother.' Thus have ye made the commandment of God of no
7 effect by your tradition. Ye hypocrites, well
8 hath Isaiah prophesied of you, saying, 'This people draw nigh to me with their mouth, and honour me with their lips; but their heart is far
9 from me. But in vain do they worship me, teaching doctrines *which are* the commandments of men." And he called the multitude, and
10 said to them, "Hear, and understand. Not
11 that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Then came his disciples, and
12 said to him, "Knowest thou that the Pharisees were offended, when they heard this discourse?"
13 But he answered and said, "Every plant, which my heavenly Father hath not planted, shall be
14 rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch." Then an-
15 swered Peter and said to him, "Explain to us this saying." And Jesus said, "Are ye also
16 still without understanding? Do ye not under-
17 stand, that whatsoever entereth into the mouth

REFLECTIONS UPON CHAPTER XIV. 1. From the 53—56 ver. of the 25th Chap. we learn how much the humble origin and occupation of our Lord and his relatives, were the subject of censorious remarks, and the occasion of many stumbling and offending. His miracles astonished them; but instead of bowing to this evidence of his character, they rejected him. Let us not indulge this spirit, but bless God for the gifts of grace conferred on men, whatever their origin may have been.

2. How mysterious the providence of God; that such a person as Herod should sit on the throne, and to be suffered to have power over the liberty and life of John. Yet such is the force of truth and righteousness, that Herod feared John; and was grieved on account of the rash engagements he had made. To what crimes do pride and lust impell men; and how dreadful the account of such in the day of retribution! At that day we shall see the righteous who were persecuted and put to death, honoured and rewarded, while their persecutors are covered with shame, and confusion of face.

3. In the miracles of our Lord, we see the same power exerted which produced the world. There was as real a creation of bread, and of fish in the desert, as that which Moses describes. Who can refuse to pay homage to Jesus as the Son of God! Let us commit our souls to him who is able to do for us abundantly above all that we can ask or think; and who is as willing to hear our prayer in distress and save us, as he is able.

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who now addressed him, it is not easy to ascertain. From witnessing his amazing power in feeding the multitudes, and now controling the winds, and the waves, it is natural to think, that they considered him as one greater than any of the prophets.

34. *Land of Gennesaret.* This extended about thirty furlongs along the lake of the same name, and was about twenty in breadth.

35. *Knew him, &c.* He had been there before. See Chap. viii. 24.

CHAP. XV. 2. *The tradition, &c.* Injunctions delivered down by their ancestors, but not written in the law of Moses.

4. *Honour.* Succour, or assist with thy substance. See ver. 6. Acts xxviii. 10. and 1 Tim. v. 9.

5. *A devoted thing.* Mark uses the word *Corban;* and Campbell has clearly proved that this was not any thing actually given in the temple, but a kind of imprecation on himself, if he ever gave any thing to support his aged parents. See Campbell's Note Mark vii. 11. In case a Son repented of such a rash vow, and gave any thing to his parents, the doctrine of the Pharisees was, that what was so given as a sacred thing belonged to God; and they had a right to claim it.

7. *Prophesied of you.* That is, use words that are applicable to you. See Isa. xxix. 13.

9. *Doctrines which are the, &c.* Campbell renders, 'While they teach institutions merely human.' There is doubtless a contrast intended between the authority of God and of men; and in his worship what is not sanctioned by his authority must be vain.

15. *This saying,* or proverb. Parable is here wholly improper. Peter desired our Lord to explain his words, ver. 11.

17. *Vault.* I am satisfied that the Vulgate has given the genuine sense. See Note on Mat. vii. 19.

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goeth into the belly, and is cast out into the
18 vault? But those things which proceed out of
the mouth come forth from the heart; and they
19 defile the man. For out of the heart proceed
evil thoughts, murders, adulteries, fornications,
20 thefts, false-witness, evil-speaking. These are
the things which defile a man; but to eat with
unwashed hands defileth not a man."
21 Then Jesus went thence, and withdrew into
22 the parts about Tyre and Sidon. And, behold,
a Canaanitish woman came out of those borders,
and cried to him, saying, "Have pity on me,
Master, son of David; my daughter is grievous-
23 ly afflicted with a demon." But he answered
her not a word. And his disciples came near
and besought him, saying, "Send her away;
24 for she crieth after us." Then he answered and
said, "I am not sent but to the lost sheep of the
25 house of Israel." Then she came and did him
26 homage, saying, "Master, help me." But he an-
swered and said, "It is not proper to take the chil-
27 dren's bread, and to cast it to dogs." And she said,
"True, Master; yet the dogs eat of the crumbs
28 which fall from their masters' table." Then
Jesus answered and said to her, "O woman,
great is thy faith: be it unto thee even as thou
desirest." And her daughter was cured from
that very hour.
29 And Jesus departed thence, and came nigh
to the lake of Galilee; and went up a mountain,
and sat down there. And great multitudes 30
came to him, having with them those that were
lame, blind, dumb, maimed, and many others,
and laid them down at the feet of Jesus; and
he healed them: So that the multitude won- 31
dered, when they perceived that the dumb
spoke, the maimed were made whole, the lame
walked and the blind saw: and they glorified
the God of Israel.
Then Jesus called his disciples to him, and 32
said "I have compassion on the multitude, be-
cause they have now continued with me three
days, and have nothing to eat; and I am not
willing to send them away fasting, lest they
grow faint on the way." And his disciples say 33
to him, "Whence should we have so many
loaves in the desert, as to satisfy so great a mul-
titude?" And Jesus saith to them, "How 34
many loaves have ye?" And they said, "Seven,
and a few little fishes." And he commanded 35
the multitude to place themselves on the ground.
And he took the seven loaves and the fishes, 36
and gave thanks, and broke them, and gave
to his disciples, and the disciples to the multi-
tude. And they all ate, and were filled; and 37
they took up of the fragments which remained,
seven baskets full. Now they that ate were 38
four thousand men, besides women and children.
And he sent away the multitude, and took ship, 39
and came into the borders of Magdala.

REFLECTIONS UPON CHAPTER XV. 1. Though the law of God be holy, just and good, how ingenious are men in destroying its spirit, and setting aside its authority. What duty ought to be more joyfully performed, than expressing our love and regard to our parents; and how wicked it must be to make vows that we never will do any thing for them. The doctrine of the Pharisees is indeed making void the divine command. Let us equally detest their spirit and their practice, and ever show proper filial regard.

2. In what respects the duties of religion, we ought ever to regard the authority of God. Mere human institutions in religion, ought ever to be considered as without authority to bind the conscience. For what right has one man to impose his own invention on another? To the law and to the testimony should be our appeal; and if any thing is not divinely appointed, we may neglect it without sin. Hypocrites have ever been more zealous for forms of human appointment, the tradition of men, than the law of God.

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22. *Son of David.* This woman evidently had some knowledge of our Lord, and had probably seen or heard of his miracles, through her intercourse with the Galileans.

23. *After us.* This happened while Jesus and his disciples were on the way. But when Jesus entered into a house, Mark vii. 22. the woman came and fell at his feet.

24. *I am not sent, &c.* Our Lord was particularly sent to the Jews. Comp. Chap. x. 5, 6. Acts xiii. 46. Rom. xv. 8.

26. *Dogs.* So the Jews called all the Heathens. See Philip. iii. 2. and Rev. xxii. 15. The reply of our Lord seems to have been a strong proverbial expression, and he knew the woman's faith, and the miracle which he would work in answer to it: John vi. 6.

34—38. The miracle previously wrought, supports our Lord's reproof, that his followers had *little faith*. This miracle falls short of that recorded in the former chapter; but as Newcome remarks there is no gradation as in fictitious histories; and this is a strong circumstance in favour of the truth of what is related.

39. *Magdala.* A place on the eastern side of the lake; from which it is probable that Mary was called Magdalene, that is, of Magdala.

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CHAPTER XVI.

A. D. 32. *The Pharisees require a sign; Jesus cautions his disciples against the leaven of the Pharisees and Sadducees; the people's opinion of him; Peter's confession; he foretelleth his death, and reproveth Peter, &c.*

1 THEN the Pharisees and the Sadducees came
near, and tempting *Jesus* desired that he would
2 show them a sign from heaven. He answered
and said to them, "When it is evening, ye say,
'*It will be* fair weather: for the sky is red.'
3 And in the morning, 'It will be stormy weather
to day: for the sky is red and lowering.'
Hypocrites, ye can discern the face of the sky;
but can ye not discern the signs of the times?
4 A wicked and an adulterous race seeketh a sign;
and there shall no sign be given to it, but the
sign of the prophet Jonah." And he left them,
5 and departed.

Now when his disciples were come to the other
side, they had forgotten to take loaves with
6 them. Then Jesus said to them, "Take heed
and beware of the leaven of the Pharisees and
7 of the Sadducees." And they reasoned among
themselves, saying, "It is because we have
8 taken no loaves with us." But when Jesus
perceived *this*, he said to them, "O ye of little
faith, why reason ye among yourselves, because
ye have brought no loaves *with you*? Do ye 9
not yet understand; nor remember the five
loaves of the five thousand, and how many
large baskets ye took up? Nor the seven 10
loaves of the four thousand, and how many
baskets ye took up? How is it that ye do not 11
understand that I spoke not to you concerning
bread, That ye should beware of the leaven of
the Pharisees and of the Sadducees?" Then 12
they understood how he did not bid them beware
of the leaven of bread, but of the doctrine of
the Pharisees and of the Sadducees.

When Jesus was coming into the parts of 13
Cesarea Philippi, he asked his disciples, saying,
"Who do men say that I, the Son of man, am?"
And they said, "Some, *that thou art* John the 14
Baptist; some, Elijah; and others, Jeremiah,
or one of the prophets." He saith to them, 15
"But who say ye, that I am?" And Simon 16
Peter answered and said, "Thou art the Christ,
the Son of the living God." And Jesus answer- 17
ed and said to him, "Happy art thou, Simon,
son of Jonah; for flesh and blood hath not re-
vealed this to thee, but my Father who is in
heaven. And I say also to thee, That thou art 18
Peter, [A STONE;] and upon this very rock I

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3. Let us ever remember, that the vices of the heart are what defile us. We may eat with unwashed hands and be guiltless, but we cannot indulge evil thoughts, or cherish those dispositions, which produce evil-speaking, thefts, fornications, adulteries, and murders, without contracting the most awful guilt. Let us therefore keep our hearts with all diligence; for out of them proceed the actions of life.

4. How lovely are humility and faith; and though tried, they will in the end be rewarded. The woman of Canaan exemplifies this remark. The language of Jesus seems more severe, and more discouraging, than on any other occasion; yet such appears to be her humility, wisdom and faith, that from the degrading epithet of a Dog, she derives an argument to enforce her petition. Let us pray and never grow faint, whatever discouragements may arise; for in the end God will hear and answer us to the joy of our hearts.

5. The children of affliction were our Lords constant attendants. On the present occasion, a vast multitude were assembled, and he healed them all. Their friends and neighbours saw with wonder the mighty deeds which were done. It is still true, that they who are sick, sick of sin, and burdened with its guilt, come to the Saviour, by faith and prayer, that they may be healed.

CHAP. XVI. 1. *A sign from heaven.* See Note, Chap. xii. 38.

3. *The signs of the times.* Such as were to be given to evince the appearance of the Messiah; and such as our Lord mentioned to the messengers of John. Chap. xi. 5.

4. See Note, Chap. xii. 39.

5. *From the other side.* From Magdala to the western sea of Galilee, and Bethsaida.

6. *Leaven.* Here means their corrupt doctrines. See 1 Corin. v. 6, 7.

13. *Cesarea Philippi.* This was situate at the spring head of the Jordan, and was built by Philip, tetrarch of Galilee, in honour of Tiberius Cæsar. The name Philippi was added to distinguish it from the sea-port town of Cesarea, mentioned in the Acts, which was situate on the shore of the Mediterranean sea.

14. *John the baptist.* Like Herod some thought he was risen from the dead.——*Elijah, &c.* The Pharisees believed according to Josephus, that the souls of good men migrated into other bodies.

18. *Peter.* His name was Simon, but now honoured with this, which in Greek, signifies a stone, as Cæphas does in Syriac. In the Hebrew, similar allusions to names often occur: Gen. xxvii. 3, 6. and xlix. 8, 16, 19.—— *Upon this rock.* Upon thee, as upon a rock. Peter was the first Apostle who preached to the Jews, Acts ii; and he was the first who preached to the Gentiles, Acts x. But the other Apostles were foundation-stones as well as Peter: Eph. ii. 20. Others think that Simon was thus called on account of the confession he made, and that our Lord meant, upon this truth, 'that I am the Son of God, as upon a rock, I will build my church.' No prerogative, unless that of first preaching the gospel, seems to have been enjoyed by Peter

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will build my church, [CONGREGATION;] and the gates of hades shall not prevail against it.
19 And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in
20 heaven." Then charged he his disciples to tell no man that he was [o] the Christ.
21 From that time Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief-priests and Scribes, and be killed, and be raised
22 again on the third day. Then Peter took him aside, and began to reprove him, saying, "Be it far from thee, Master; this shall by no means
23 befal thee." But he turned, and said to Peter, "Get thee behind me, adversary; thou art an obstacle to me; for thou regardest not the things of God, but the things of men."
24 Then said Jesus to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whoso- 25
ever desireth to save his life shall lose it; and whosoever shall lose his life for my sake shall gain it. For what is a man profited, if he shall 26
gain the whole world, and forfeit his own life? or what would not a man give in ransom for his life? For the Son of man will come in the 27
glory of his Father with his angels; and then he will reward every man according to his works. Verily I say to you, There are some standing 28
here, who shall not taste of death, till they have seen the Son of man coming in his kingdom."

CHAPTER XVII.

A. D. 32. *The transfiguration of Christ; he healeth a lunatic; foretelleth his own sufferings, and payeth tribute.*

Now after six days Jesus taketh Peter, James, 1
and John his brother, and bringeth them up a high mountain apart, And was transfigured 2

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20 [o] *Jesus.* Mss.

REFLECTIONS UPON CHAPTER XVI. 1. Well might our Lord call the people of his day 'an evil and an adulterous race,' they had degenerated from the purity of their forefathers; and many of them were guilty of the greatest dissimulation and hypocrisy. They pretended to judge of the weather by the appearance of the sky; yet, throughtheir prejudice and unbelief, they could not discern the signs of the times. To unbiassed reason, nothing could be more evident, than that God was now accomplishing what he had promised by the prophets; and that Jesus was the Christ. The works he did testified of him.

2. We learn from our Lord's remark, that errors in religion have the most dangerous influence. They work like leaven; and gratifying some depraved passion of the heart, they are extolled and maintained with the greatest zeal. Let us beware of corrupt doctrines; they will eat like a canker; and destroy all manly and rational piety.

CHAP. XVII.

3. How singular the opinions of men respecting Christ. Some thought him John the Baptist risen from the dead; others, Elijah, Jeremiah, or one of the prophets. These opinions prove that they who held them, had made little inquiry respecting him. Peter confesses him to be the Christ; and our surprise is, that all did not make the same acknowledgment.

4. Jesus now began to hint at his crucifixion; but how unpleasant was this to his most devoted disciples! He reproves with some severity the conduct of Peter, and insinuates that he had hitherto more regard to what is agreeable to flesh and blood, than to the will of God. How important his injunctions considered in this connexion. If we would approve ourselves to him, we must exercise the greatest self-denial, and holy courage, be willing in his cause, to part with life, in full confidence that we shall find a better, an eternal one.

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above the other Apostles. See 1 Pet. ii. 5.——*Gates of hades.* The Hebrew *sheol*, and the Greek *hades*, imports the place of departed spirits; and death is the *gate* leading to this abode. Our Lord foretels, that however his disciples might be persecuted and put to death, this should not prevent, but rather contribute to, the establishment of his church and kingdom.

19. *The keys.* Bearing the keys is a mark of office and rule. Comp. Isa. ix. 5. and xxii. 22. Rev. iii. 7. The power intended is explained by what follows.——*Whatsoever thou shalt bind.* Thou shalt condemn men, or absolve them, as guided by the spirit. Comp. Job. xx. 23. See Note, Chap. xviii. 18.

21. *To show his disciples.* To teach them how he must suffer.

22. *To reprove him.* The conduct of Peter discovers his yet imperfect views of the Saviour's kingdom, and the warmth of his temper.

23. *Adversary.* This is the import of the term *Satan*, which the context proves, is used here, not as a proper name, but as an appellative. Peter, like the other Apostles, seems to have thought our Lord's kingdom would be like the kingdoms of this world. How soon is Peter the *rock*, turned to an *adversary*, opposing the scheme of God for the redemption of mankind.

25, 26. *His life.* As the term is the same in both verses, it ought to be rendered in the same manner; and the former verse limits it to *life*. The expressions are proverbial, importing. It signifies nothing how much a man may gain, if it be at the expence of his life; and if this be true as to the present life, it must be so, for a stronger reason, if a man lose his soul, or eternal life.

28. *Seen the son, &c.* Coming by the power of his spirit to set up his kingdom; and in his providence to punish the wicked and unbelieving Jews.

CHAP. XVII. 1. *After six days.* Luke ix. 28. says, 'about eight days after,' reckoning the first and last in that number, which Matthew and Mark omit.——*A high mountain.* According to Jerom, it was an old tradition in his day, that this was Mount Tabor.

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before them; and his face shone as the sun, and
3 his raiment became white as the light. And, behold, there appeared to them Moses and
4 Elijah talking with him. Then Peter spoke and said to Jesus, "Master, it is good for us to be here: if thou wilt, let us make here three booths; one for thee, and one for Moses, and one
5 for Elijah." While he yet spoke, behold, a bright cloud surrounded them: and lo, a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear
6 ye him." And when the disciples heard it, they
7 fell on their face, and feared greatly. And Jesus came near and touched them, and said,
8 "Arise, and be not afraid." And when they had raised their eyes, they saw no man, except Jesus only.

9 And as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one, until the Son of man be risen from
10 the dead." And his disciples asked him, saying, "Why then say the Scribes that Elijah
11 must come first?" And Jesus answered and said to them, "Elijah indeed doth come first,
12 and restore all things. But I say to you, That Elijah is come already; and they acknowledged him not, but have done to him whatsoever they chose; in like manner the Son of man
13 also will thus suffer from them." Then the disciples understood that he spoke to them of John the Baptist.

14 And when they had come to the multitude, a certain man came near to him, kneeling down
15 to him, and saying, "Master, have pity on my son; for he is a lunatic and grievously afflicted: for he often falleth into the fire, and often into
16 the water. And I brought him to thy disciples,
17 and they could not cure him." Then Jesus answered and said, "O unbelieving and perverse race, how long shall I be with you? how long shall I endure you? bring him hither to
18 me." Then Jesus rebuked the demon; and he came out of him; and the child was cured from
19 that very hour. Then the disciples came near to Jesus privately, and said, "Why could not
20 we cast him out?" And Jesus said to them, "Because of your unbelief; for verily I say to you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing
21 shall be impossible to you. However this kind is not cast out but by prayer and fasting."

22 And while they abode in Galilee, Jesus said to them, "The Son of man will be delivered
23 up into the hands of men; And they will kill him, and on the third day he shall be raised up." And they were exceedingly grieved.

24 And when they had come to Capernaum, they that received the half-shekel came to Peter, and said, "Doth not your Teacher pay the
25 half-shekel?" He saith, "Yes." And when he came into the house, Jesus spoke first, saying,

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2. *Transfigured.* Not by a change of his form as a man, but by his face shining as the sun, &c.

3. *Moses and Elijah.* The one the great Jewish law-giver, and the other the most distinguished of the prophets. They appeared to do honour to Jesus as their God and Saviour; to whom they had borne testimony, and whose glory all their ministrations had been designed to advance.

4. *Booths.* A temporary shed, made of boughs of trees seems to be meant here, and not a tent or tabernacle. See Campbell's Note.

5. *Surrounded them.* Jesus, Moses, and Elijah. See Luke ix. 24. ——*Hear ye him.* Pearce thinks that these words refer to Deut. xviii. 15, and that it was now declared from heaven, that Jesus was the prophet of whom Moses spake.

10. *Asked him.* The three disciples perhaps thought that Elijah was soon to come; and they were surprised, that they were commanded not to tell what they had seen.

11. *And restore all.* Campbell renders, *consummate*, and Doddridge, *regulate*. With Grotius and Hammond I conceive there is a reference to Mal. iv. 6. and that the sense is, 'He will restore, or turn the children with the fathers, by preaching repentance, and directing men to the Messiah.' Thus John completed the old dispensation and began the new.

12. *They acknowledged him not.* They acknowledged not that he was the person whom Malachi had spoken of; but they expected the prophet Elijah would literally come again as a preacher and reformer.

15. *Lunatic.* He was an epileptic at the lunar periods.

17. *O unbelieving, &c.* Jesus knew that his power to cure this lunatic was doubted. See Mark ix. 22.

20. *As a grain of, &c.* See Note on Chap. xiii. 32.——*This mountain.* Some think our Lord pointed to the mountain on which he had been transfigured.

21. Wakefield omits this verse, and conjectures it has been interpolated from Mark. It is wanting in two ancient manuscripts, and in the Celtic, Æthiopic, and Syriac versions; but the weight of authority is in favour of it. ——*This kind is not cast out,* that is, the power to expel demons, and to effect cures of this kind, is to be acquired only by fasting and prayer.

24. *The half-shekel.* Every Jew paid this for the service of the temple: Exod. xxx. 13, &c. This was now demanded by the authority of the High-priest and the Sanhedrim.

25. *Or custom.* Wakefield omits these words, and Newcome observes that they have the appearance of a gloss.

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"What thinkest thou, Simon? from whom do the kings of the earth take tribute or custom? from their own sons, or from strangers?"
26 Peter saith to him, "From strangers." Jesus
27 saith to him, "Then are the sons free. Notwithstanding, lest we should give them offence, go to the lake, and cast a hook, and take up the fish which first cometh up; and when thou hast opened its mouth, thou shalt find a shekel; that take, and give to them for me and thee."

CHAPTER XVIII.

A. D. 32. *Christ teacheth his disciples to be humble, to avoid giving offence, and how to treat those who offend them, which he illustrates by the parable of the unforgiving servant.*

1 At that time the disciples came near to Jesus, saying, "Who is the greatest in the kingdom
2 of heaven?" Then Jesus called to him a little
3 child, and set him in the midst of them, And said, "Verily I say to you, Except ye be changed, and become as little children, ye cannot
4 enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whosoever shall receive one like 5
this little child in my name, receiveth me.
But whosoever shall cause one of these little 6
ones who believe in me to offend, it were better for him that an upper-milstone were hung about his neck, and he drowned in the depth of the sea.

"Alas for the world because of occasions of 7
offending! for it must needs be that occasions of offending come; but alas for that man by whom the occasion of offending cometh! Wherefore if thy hand or thy foot cause thee to 8
offend, cut them off, and cast them from thee: it is better for thee to enter into life lame or maimed, than, having two hands or two feet, to be cast into everlasting fire. And if thine 9
eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell-fire.

"Take heed that ye despise not one of these 10
little ones; for I say to you, That their angels in

Reflections upon Chapter xvii. 1. How highly favoured were the three disciples, to whom or Lord manifested something of his glory. He had appeared to them as a man; and his real dignity seems as yet not to have been known. This change of his appearance, the splendour of his countenance, the glory which invested him, the personal attendance of Moses and Elijah, and the voice of the father, formed such a scene, as could not fail to raise their thoughts, and inspire them with the most ardent love and profound admiration. Let us contemplate this glory of our Lord; and obey the divine command, 'by hearing him.'

2. Delightful was this scene indeed, but it was *transient*. While Peter was expressing the feelings of his heart, saying, 'Master, it is good to be here,' and desiring to dwell in such a pleasing state, the glory departed. What are our highest, and most delightful religious enjoyments in this world, but an earnest, a foretaste of what is provided for us in another? O, it is good to be there; and to see for ever, the unchanging glory of God our Saviour.

3. It is proper for us to inquire into the sense of the prophets; and when we do this with an upright intention, we cannot fail to receive satisfaction. So the disciples made inquiry, and were taught, that Malachi prophesied of John, who came in the power and spirit of Elijah. He came to reform a profligate race, and to announce a coming Saviour.

4. We see the operation of unbelief, both in our Lord's disciples and in others who followed him; so that they could not effect the cure of the lunatic. Jesus seems grieved at their unbelief; but with a word effects a complete cure. Now he foretels his own death and resurrection; and prepares his disciples for those events which would soon occur. Still they do not appear to have understood the scriptures, how that it was necessary that he should suffer, and die, for the redemption of men. We can now see that it was for this end he was born; and in his death, were involved the glory of the father, and the salvation of the world. Let us ever rejoice in a crucified, risen, ascended, and gloriously reigning Saviour.

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27. *A shekel.* This might have been dropped into the sea or lake, and the fish have accidentally swallowed it. But this shows our Lord's perfect knowledge and power; knowledge penetrating into the bowels of this fish, and power in bringing it to Peter's hook, though he was at a distance.

CHAP. XVIII. 1. *Who is the greatest.* From what follows, it is plain that they inquired which of them should be the greatest. Wakefield has paraphrased, but given the sense. "Now the disciples came up to Jesus at the very time when they were disputing which would be the greatest, &c." Whether Peter or the two sons of Zebedee raised this dispute, is uncertain; but it is evident some one had.

3. *Be changed.* That is, lay aside your ambition and worldly pursuits. ——*Ye cannot enter.* Cannot be so much as members of it, much less be the greatest in it.

4. *Shall humble himself.* Be as teachable and as indifferent to the great things of this world.—'He that is most spiritual shall be regarded by me as greatest here, and shall be raised to the highest degree of glory hereafter.'

5. *One like this little child.* Or disciple manifesting such a child-like disposition.

7. *It must needs be, &c.* Considering the state of human nature, this may be expected: 1 Cor. xi. 19.

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heaven always behold the face of my Father who
12 is in heaven. What think ye? If a man have a
hundred sheep, and one of them be gone astray,
doth he not leave the ninety and nine on the
mountains, and go and seek that which is gone
13 astray? And if so be that he find it, verily I say
to you, he rejoiceth more for that sheep, than
for the ninety and nine which went not astray.
14 Even so it is not the will of your Father who is
in heaven, that one of these little ones should
11 be lost. 'For the Son of man is come to save
that which was lost."
15. "Moreover, if thy brother shall sin against
thee, go tell him his fault when thou and he are
alone: if he shall hear thee, thou hast gained
16 thy brother. But if he will not hear thee, then
take with thee one or two more, that by the
mouth of two or three witnesses every word may
17 be established. And if he shall neglect to hear
them, tell it to the congregation; but if he neg-
lect to hear the congregation, let him be to thee
18 as a heathen and a publican. Verily I say to
you, Whatsoever ye shall bind on earth shall be
bound in heaven; and whatsoever ye shall loose
19 on earth shall be loosed in heaven. Again I say
to you, That if two of you shall agree on earth
as touching any thing that they shall ask, it shall
be done for them by my Father who is in
heaven. For where two or three are gathered 20
together in my name, there am I in the midst
of them."

Then came Peter to him, and said, "Master, 21
how oft shall my brother sin against me, and I
forgive him? till seven times? Jesus saith to 22
him, "I say not to thee, Until seven times; but,
Until seventy times seven. In this the heaven- 23
ly kingdom is like to a certain king, who chose
to reckon with his servants. And when he had 24
begun to reckon, one was brought to him, who
owed him ten thousand talents. But as he had 25
not wherewith to pay, his lord commanded him
to be sold, and his wife, and children, and all
that he had, and payment to be made. The 26
servant therefore fell down, and did him homage,
saying, 'Lord, have patience with me, and I
will pay thee all.' Then the Lord of that ser- 27
vant was moved with compassion, and released
him, and *so far* forgave him the debt. But this 28
servant went out, and found one of his fellow-
servants, who owed him a hundred denarii; and
he laid hold on him, and took him by the throat,
saying, 'Pay me what thou owest.' And his 29

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8. *Cause thee to offend.* Or to sin. This is unquestionably the sense; and in some other instances the same mode of rendering should be adopted. Wakefield renders, 'by leading thee to sin.'

10. *Their angels.* The Jews believed, that each man had his guardian angel; and this passage supports the opinion: See Heb. i. 14. Acts v. 19. and viii. 26, &c.

11. I have transposed this verse, as affording a better connexion. Some manuscripts omit this verse, and Griesbach considers it doubtful. It may have been supplied from Luke xix. 10.

12, 13. *He rejoiceth more.* It is the nature of joy to spring up and rise high from some extraordinary circumstance, as from the recovery of what he had lost, or from the unexpected communication of some great good.

15. *If thy brother, &c.* Thy christian brother. Our Lord here teaches those who are despised, how to act.——*Sin against thee.* By injustice, personal injury, or calumny.

16. *By the mouth.* Comp. Deut. xix. 15.

17. *Congregation.* The term *church* is now ambiguous, and the scope of the place requires, that the dispute should be referred to the particular assembly, or congregation to which the parties belonged. See Campbell's Note. Newcome's marginal version is congregation.

18. *Ye shall bind, &c.* Proceeding thus, your decisions shall be ratified in heaven when ye admit to, or cut off an individual from, christian fellowship. What was promised to Peter, Chap. xvi. 19. is here given to every christian community. This Jewish phraseology, binding and loosing, seems to import prohibiting, or permitting, or condemning and absolving. Bishop Pearce would limit what is said to the Apostles; but why tell the matter to the church or congregation, if the persons composing it had no right to decide? Whatsoever *ye shall bind, &c.* must refer to every christian community.

19. *If two of you.* This power shall not only belong to you as a body, but if any two of you, assembled in my name, shall ask any thing in prayer with faith, and according to the will of God, Chap. xxi. 21, 22. and 1 John v. 14. for the confirmation of your decisions, it shall be done for you. See Doddridge, who considers that this refers to a miraculous answer to prayer.

20. *In my name.* By my authority, and as my disciples.——*There am I in the midst of them.* To suppose our Lord is present, only as Paul was in the church of Corinth, 1 Cor. v. 4. or by the authority he had delegated to his Apostles, is at least not the most obvious or natural sense of the passage. If the promise respect christian assemblies, our Lord engages to be so with them, as to show his regard to their prayers, by every suitable interposition of his divine power, Comp. John xiv. 13, 14; and I cannot but think, this is one proof, that Jesus possessed those attributes which cannot belong to a creature. Comp. Chap. xxviii. 20.

24. *Ten thousand talents.* A Jewish talent in silver was in our money, £353. 11s. 10d; and ten thousand would amount to above three millions and a half. This seems to be used for *many talents*, and signifies how much we are indebted to God.

25. *His wife and children.* This was the established law of antiquity. Comp. 2 Kings iv. and Neh. v. 6.

27. *And so far forgave, &c.* What follows demands limitation. The master for the present released him, but did not give up his right to the debt due to him. This is all which the servant desired, ver. 26, and all which is represented as done ver. 34.

28. *Denarii.* A Roman penny, and worth about sevenpence of our money. It was the wages of a day-labourer for a day: Chap. xx. 2.

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fellow-servant fell down at his feet, and besought him, saying, 'Have patience with me,
30 and I will pay thee all.' And he would not; but went and cast him into prison, till he should
31 pay the debt. So when his fellow-servants saw what was done, they were much grieved, and came and told their lord all that had been done.
32 Then his lord, after that he had called him, and said to him, 'Thou wicked servant, I *released thee, and so far* forgave thee all that debt, be-
33 cause thou desiredst me: Oughtest not thou also to have had compassion on thy fellow-ser-
34 vant, even as I had compassion on thee?' And his lord was wroth, and delivered him up to the jailors, till he should pay all that was due to
35 him. Thus shall my heavenly Father also do to you, if from your hearts, ye forgive not every one his brother."

* *their trespasses.* Griesbach.

REFLECTIONS UPON CHAPTER XVIII. 1. In what an instructive manner did our Lord check the rising ambition of some of his followers. They were dreaming of worldly honour, distinction, and pre-eminence; so little did they yet understand of the nature of his kingdom. How mortifying, yet how necessary to be told 'that they must be changed, and become as little children,' unambitious, meek and lowly, before they can even enter into his kingdom, or be accounted his disciples. In his kingdom He is the greatest who is the most humble. Reader, cultivate this temper; and thou wilt enjoy the highest spiritual honours and privileges.

2. What regard does our Lord express for such *lowly* disciples. They who receive them in his name receive him, and awful judgment awaits such as ensnare them and cause them to offend. In the present state of human nature, alas, how many occasions of offending occur; and what need have we of caution and watchfulness, lest we occasion others to offend, or should ourselves be led to offend. It is better for us to part with what is dear to us as our own hand, foot or eye, if it cause us to offend, that we may enter into life, rather than by indulgence to incur God's displeasure, and be cast into hell-fire. As our Lord came to seek what was lost, we should imitate him by being always ready to promote each others salvation. If one rejoice who finds a lost sheep, how should we rejoice in the conversion of a sinner; and how thankful should we be that it is not the will of our father, that one disciple should be lost.

3. The conduct of one disciple to another, ought to be regulated by the tenderest love, and a real regard to the interests of piety, and the honour of the gospel. When a christian brother offends, let him be reproved, but in the spirit of meekness, that he may acknowledge his fault, and thus be won to the love of his duty; but if he be obstinate, try other means to reclaim him. Nothing should be left undone, which is calculated to secure the peace, and promote the piety of a christian society; but if a professing brother persists in his sin, let him become to thee as 'a heathen or a publican.'

4. How hateful does an uncharitable and unforgiving temper appear when viewed as represented in the parable of our Lord. We owe to God ten thousand talents, we early begin to contract this debt, and are daily increasing it. Justly might he command us to be seized, and cast into the prison of hell. How rich his grace in releasing us for a season; and if we truly repent and cultivate the spirit of the gospel, he will forgive and finally save us. Let us ever cherish that kind, forgiving temper which the gospel requires, that so we may share in the forgiving love of our heavenly father.

34. *Jailors.* They were often employed to administer the torture; for the debtor was absolutely in the power of the creditor.

35. The occasion of the parable, and the inference drawn should ever be kept in view. The measure we mete will be measured to us again.

CHAPTER XIX.

A. D. 33. *Christ answereth the Pharisees concerning divorces, he receiveth little children, and instructeth a young man how to attain eternal life; the snare of riches; parable of the labourers.*

AND it came to pass, when Jesus had ended 1
these sayings, that he departed from Galilee, and came into the borders of Judea, by the side of the Jordan; And great multitudes followed 2
him; and he healed them there.

Then the Pharisees came near to him, tempting 3
him, and saying, "Is it lawful for a man to put away his wife for every cause?" And he an- 4
swered and said to them, "Have ye not read, that he who made them at the beginning made them a male and a female, And said, For this 5
cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh? Wherefore they are no more two 6

CHAP. XIX.

CHAP. XIX. 1. *By the side.* For this sense of παρα Comp. Chap. ix. 15. John vi. 22. Mark x. 1. and John x. 40.

3. *For every cause.* Moses indeed permitted a man to dismiss his wife, on account of dislike, and other causes: Comp. Note, Deut. xxiv. 1. 6. and it is certain that in the time of our Lord, the Jews for the most trifling reason dismissed their wives. So Josephus relates that he divorced his wife because her temper did not please him. Our Lord adverts to the design of God in making but one man and one woman; and by his authority establishes the original intention of marriage. What was permitted to the Jews on 'account of their perverse dispositions', he disallows; and only concedes to a man the power of putting away his wife for the actual violation of the marriage-covenant. When a man was satisfied in his own conscience of the guilt of his wife according to the law of Moses, though he could not produce those legal proofs of her guilt which might be sufficient to convict her in a court of justice, he might dismiss her by a written deed to this purpose, without assigning any reason; and our Lord seems to allow this right.

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but one flesh. What there God hath joined
7 together, let not man put asunder." They say
to him, "Why did Moses then command to give
8 a bill of divorce, and to put her away?" He
saith to them, "Moses because of your perverse disposition permitted you to put away your wives; yet from the beginning it was not so.
9 And I say to you, Whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery; and whoso marrieth her who is put away committeth adultery."
10 His disciples say to him, "If the condition of a man be so with his wife, it is not good to
11 marry." But he said to them, "All men are not able to receive these words; but they only
12 to whom it is given. For there are eunuchs, who were so born from their mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive *these words*, let him receive *them*."
13 Then were brought to him little children, that he might put his hands on them, and pray: and
14 the disciples reproved *those who brought* them. But Jesus said, "Suffer the little children, to come to me, and forbid them not, for of such is
15 the kingdom of heaven." And he laid his hands on them, and departed thence.
16 And, behold, one came near and said to him, "Good Teacher, what good thing shall I do,
17 that I may have eternal life?" And he said to him, "Why callest thou me good? None is good but one, *even* God; but if thou desirest to enter into that life, keep the commandments." He saith to him, "Which?" 18
Jesus said, "Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother; and, Thou 19
shalt love thy neighbour as thyself." The 20
young man saith to him, "All these things I have observed from my youth: what need I yet?" Jesus said to him, "If thou desire to 21
be perfect, go sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, follow me." But when the 22
young man heard these words, he went away sorrowful; for he had great possessions.

Then said Jesus to his disciples, "Verily I say 23
to you, That it is difficult for a rich man to enter into the kingdom of heaven. And again I say 24
to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When his disciples 25
heard *this*, they were exceedingly amazed, saying: "What *rich man* can then be saved?" But Jesus looked on them, and said to them, 26
"With men this is impossible; but with God all things are possible."

Then answered Peter and said to him, "Be- 27
hold, we have forsaken all, and followed thee; what shall we therefore have?" And Jesus said 28
to them, "Verily I say to you, That ye who

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8. *Perverse disposition.* I so render after Campbell, who has proved that the other, though apparently a more literal version, does not give the real sense.

12. *Eunuchs.* Some do not marry from a regard to religion. They abide single that they may have more leisure to serve God. The term *Eunuch* is used in a different sense here from the two former instances.

14. *Of such is.* Parkhurst and Newcome, *of such-like.* In the former part I follow the construction adopted by the Syriac and Persic translators.

16. Pearce suspects that αγαθον is spurious, as it is not used in the parallel places; and some few manuscripts want it; but the authorities for retaining it, far out-balance these.

17. *Why callest thou me good?* Two old manuscripts, several versions, and some of the fathers, read τι με ἐρωτᾶς κ. τ. λ. 'Why askest thou me concerning good? One only is good.' Griesbach admits this into the text. In opposition to this we have, besides the authority of an equal number of manuscripts, versions and fathers, the parallel places in Mark x. and Luke 18. and the strong internal evidence arising from the address of the young man. Had I no external authority, I should consider the text preferable to the various lection. So Campbell, and in this instance, Newcome deserts Griesbach.—

But one, even God. Our translators have rendered, *but God only*, Mark ii. 7. and this is the sense, though not the idiom; for our Lord meant that 'none is originally, essentially and supremely good, but God.'

21. *If thou desire to be perfect.* Such a conduct would have been perfection at that time when Christ might have been constantly followed.

24. *Easier for a camel, &c.* In describing an impossibility, or a strong degree of improbability, the Jewish Rabbies were accustomed to say, 'It will not happen before a camel or elephant has crept through the eye of a needle.' Michaelis.

25. *What rich man.* This question arose from their expectation of a grand temporal kingdom. The answer of our Lord implies, that notwithstanding the temptations of wealth, God by his spirit could so convince the rich, as to induce them to embrace the gospel, and to trust in him as their Saviour.

28. *At the renovation.* The common version connects, 'in the regeneration,' or as Campbell has rendered, 'at the renovation,' with what precedes, contrary to the obvious sense of the passage. The term παλιγγενεσια must here mean, not a change of heart, or conversion, but rather, a change of the state of the Church, either when God destroyed the old, and established the new-

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have followed me, at the renovation, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the
29 twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of my name, shall receive a hundred-fold, and shall inherit everlasting life.

CHAPTER XX.

30 "But many that are first shall be last; and
1 the last first. For the kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a denarius a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw
4 others standing idle in the market-place; And he said to them, 'Go ye also into the vineyard; and whatsoever is right, I will give you.'
5 And they went. Again he went out about the sixth and ninth hour and did in like manner.
6 And about the eleventh hour he went out, and found others standing idle, and saith to them,
7 'Why stand ye here all the day idle?' They say to him, 'Because no one hath hired us.' He saith to them, 'Go ye also into the vineyard; and whatsoever is right, ye shall receive.'
8 So when the evening was come: the owner of the vineyard, saith to his steward, 'Call the labourers, and give them their hire; and begin from the last unto the first.'
9 And when they came, who were hired about the eleventh hour, they received every man a denarius.
10 But when the first came, they supposed that they should receive more; and they also received every man a denarius.
11 And when they received it they murmured against the householder, saying,
12 'These last have worked but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day.'
13 But he answered one of them, and said, 'Companion,

REFLECTIONS UPON CHAPTER XIX. 1. From the question of the Pharisees, and the answer of our Lord, we learn that many things were *tolerated* under the law, only in condescension to the previous habits of the people. The permission for a man to dismiss his wife, arose from the long usage of polygamy; and many other things were then permitted, which are now wholly unlawful. Under that dispensation nothing was perfect.

2. The evil, as well as the moral purposes of marriage, demand, that the right of separation should be limited. If for every trifling difference or cause, a man is to have this power, the result will be general profligacy, and the case of the woman, the most pitiable. Our Lord has specified the only justifiable cause of separation. Let married persons study to render each other happy; and maintain that fidelity to which they are mutually pledged. Let their affections unite in their offspring; and let them seek the blessing of the Saviour, both on themselves, and on their's.

3. What a snare to the soul are riches! By supplying the means of gratifying the appetites, they produce a disrelish for piety and devotion. Though some are outwardly moral, yet accustomed to see the respect paid to wealth, and to the enjoyments which it procures, they trust in their riches as if able to do all things for them; and, as a proof of this, they will rather forsake the Redeemer, than part with their wealth. Well may the scriptures call wealth the 'deceitful mammon.' Happy they, who, rising superior to this influence of riches, make them subservient to advance religion, and increase their own reward! Let such pray, that God by his spirit may enable them thus to act, as faithful stewards of his bounty, that they may give up their account with pleasure.

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dispensation, or that grand renovation of all things at the resurrection. Both Josephus and Cicero use the term in this sense; and the Syriac supports both the sense given and the construction.

29. *A hundred-fold.* Blessings of a hundred-fold value even here. Piety often receives here a reward in temporal good.

30. *First shall be last.* The Jews who are first called into the kingdom of God, shall many of them be last in his favour; and the Gentiles who are called last shall be first.

CHAP. XX. 1. *For the kingdom, &c.* It is clear from the particle γαρ and from ver. 16, that the parable is designed to illustrate the assertion of the 30th ver.——*Kingdom of heaven.* Campbell here, and Chap. xviii. 23. renders, 'administration of heaven.' The meaning is, The method adopted to engage men to attend to their own salvation, is like to a householder, &c. Thus Jesus first, and his Apostles afterward, went forth to instruct and call men to repentance.

2. *A denarius.* See Table of money. This was the usual wage of a labourer for a day; and here denotes the privileges and rewards promised to christians.

3. *The third hour.* Or nine o'clock in the morning. The Jews began their day at six in the morning, and ended it at six in the evening.——*Idle.* That is, unemployed, without work. Dr. Whitby explains the *first* call in the morning of the earliest days of our Lord's ministry; that of the *third* hour of the mission of the Apostles, Chap. x. those of the *sixth* and *ninth*, of their preaching after the descent of the spirit, first, to the Jews in Judea, and then to those in other countries; and those called at the *eleventh* hour, of the calling of the Gentiles.

7. *Whatsoever is right.* Doddridge renders, 'reasonable.' I cannot but think that the term employed in our common version admits the same sense; for what is right is also reasonable.

11. *They murmured.* That this was the case with the Jews on the admission of the Gentiles into the church, is manifest from a variety of scriptures: Acts xi. 2, 3.; xiii. 45, &c. xvii. 5, 13. Rom. xi. 28.

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I do thee no wrong: didst thou not agree with
14 me for a denarius? Take what is thine, and de-
part: for it is my will to give to this last even as
15 unto thee. Is it not lawful for me to do what
I will with mine own? Is thine eye evil, be-
16 cause I am good?' Thus the last shall be first,
and the first last; [for many are called, but few
are chosen."]

17 And as Jesus was going up to Jerusalem, he
took the twelve disciples aside by the way, and
18 said to them, "Behold, we are going up to Je-
rusalem, and the Son of man shall be delivered
up to the chief priests and Scribes, who will
19 condemn him to die, And will deliver him up to
the Gentiles, that they may mock, and scourge,
and crucify him: but the third day he shall rise
again."

20 Then the mother of the sons of Zebedee came
near to him, together with her sons, doing
homage to him, and asking a certain thing of
21 him. And he said to her, "What desirest
thou?" She saith to him, "Grant that these
my two sons may sit, the one on thy right hand,
and the other on thy left, in thy kingdom."
22 And Jesus answered and said, "Ye know not
what ye ask. Can ye drink of the cup, of which
I am about to drink?"° They say to him, "We
23 can." Then he saith to them, "Ye shall indeed
drink of my cup;° but to sit on my right hand,
or on my left, is not mine to give, unless to
those for whom it is prepared by my Father."
And when the ten heard this, they were moved 24
with indignation against the two brethren. But 25
Jesus called them unto him, and said, "Ye
know that the rulers of the Gentiles have do-
minion over them, and the great ones exercise
authority upon them. It shall not be so among 26
you; but whosoever desireth to be great among
you, let him be your servant; And whosoever 27
desireth to be chief among you, let him be your
slave: Even as the Son of man came not to be 28
served, but to serve, and to give his life a ran-
som for many."

And as they went out from Jericho, a great 29
multitude followed him. And, behold, when 30
two blind men, who were sitting by the way-
side, heard that Jesus was passing by, they
cried out, saying, "Master, son of David, have
pity on us." And the multitude charged them 31
to be silent; but they cried the more, saying,
"Master, son of David, have pity on us."
Then Jesus stood still, and called them and 32
said, "What desire ye that I should do for
you?" They say to him, "Master, that our 33
eyes may be opened." So Jesus had compas- 34
sion on them, and touched their eyes; and
immediately their eyes received sight, and they
followed him.

CHAP. XX. 22. ° *and to be baptized with the baptism that I am baptized with.* Mss. Versions, Fathers. 23. ° ibid. ibid.

REFLECTIONS UPON CHAPTER XX. 1. From the parable of the householder, we learn that it is our duty to labour, and not to sit idle. We are called by the gospel to work out our salvation, relying on divine grace to aid and assist us. In whatever station we are pla-

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13. *Companion.* Campbell has observed, that here the poverty of our language obliged translators to use the word *friend*, for the two Greek words φιλος and εταιρος. The former denotes always affection and regard; the latter does not. The latter was employed as a civil compellation to strangers and indifferent persons. It is the word which is used here, and Chap. xxii. 12, and it was given by our Lord to the traitor, Judas: Chap. xxvi. 50. I have followed Newcome's marginal version.

15. *Is it not lawful, &c.* It would be improper to apply this to the future state, for then men will receive according to what they have done, whether it be good or bad; but in this life it is evident that the favours of divine providence and grace are distributed in righteous sovereignty.——*Is thine eye evil,* That is, *envious.* Here is an evident reference to that malignant aspect which is generally the attendant of a selfish and envious temper.

16. *For many are called, &c.* This clause is wanting in a few manuscripts, and in the Coptic version. Pearce conjectures, that it has been added from the parable, xxii. 14. Wakefield omits it; and it does not seem suitable to the connexion and scope of this parable. I have marked it as doubtful. See Pearce.

19. *And will deliver, &c.* To Pilate and his soldiers. This is the third plain declaration which Jesus made to his disciples about his death. See Chap. xvi. 21. xvii. 22.

21. *What desirest thou.* Newcome thought it probable that Simon, James and John were strongly impressed with our Lord's words, Chap. xix. 8. Thus they still thought his kingdom was to be a temporal one.

22, 23. In both these versions, Griesbach omits the clause, 'And to be baptized with the baptism that I am baptized with.' Grotius and Mill had before done so; but Wetstein considered them genuine. Campbell also retains them. It is of little importance whether they be retained or omitted, as they only express by another metaphor the sense of the first clause. For the metaphor of drinking the cup, for suffering affliction, comp. Chap. xxvi. 39. and Ps. ix. 6. lxxv. 8. Isa. v. 17. Jer. xxv. 15, &c. These sons of Zebedee afterwards drank deep of the cup of affliction, compare Acts xii. 2. Rev. i. 9.

26. *It shall not be so among you.* Hence it is clear that these disciples did not understand our Lord's words to Peter, Chap. xvi. 18, as giving him any peculiar prerogative; so this language of Christ concludes as strongly against it.

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CHAPTER XXI.

A. D. 33. *Christ rideth into Jerusalem on an ass' colt, and cast out of the temple, the buyers and sellers.*

1 And when they drew near to Jerusalem, and were come to Bethphage, to the mount of
2 Olives, then sent Jesus two disciples, Saying to them, "Go into the village over against you, and immediately ye will find an ass tied, and a colt with her: loose them and bring them to me.
3 And if any one say aught to you, ye shall say, The Master hath need of them: and immediately
4 he will send them." Now all this was done, that what was spoken by the prophet might be
5 fulfilled, "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and riding upon an ass, even a colt, the foal of an
6 ass." And the disciples went, and did as Jesus
7 commanded them, And brought the ass and the colt, and put on them their mantles, and he sat thereon. And a very great multitude spread 8
their mantles in the way; and others cut down branches from the trees, and strewed them in the way. And the multitudes who went before 9
and who followed, cried, saying, "Hosanna to the son of David; blessed be he that cometh in the name of the Lord. Hosanna in the highest." And when he had come into Jeru- 10
salem, the whole city was moved, saying, "Who is this?" And the multitudes said, 11
"This is Jesus, the prophet of Nazareth in Galilee."

And Jesus went into the temple of God, and 12
cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves,
And saith to them, "It is written, 'My house 13
shall be called the house of prayer;' but ye

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ced, we should do our utmost to promote the glory of God, and secure our own happiness. We ought to obey the calls, and improve the advantages with which we are favoured; and cheerfully and patiently bear the burden and heat of the day, knowing that the evening will come and that the master we serve, saith, 'And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

2. We see how odious a murmuring spirit, and an envious disposition are. The servants who complained because the householder did not give them more than those who had laboured for a shorter period, were justly rebuked. They were reminded that no injury was done to them, and that he only exercised that right which every man possesses, of doing what he pleased with his own. Thus God in righteous sovereignty displays his favour to whom, and in what manner he pleases, without the least injustice to others. He calls one to the knowledge of himself at 'the eleventh hour,' and rewards him in the same degree as another called at the first. Let us acknowledge his right to do this, and let not our eye be evil because he is good. Instead of repining at this exercise of love and grace, we should labour after that unfeigned love of the brethren, which will teach us to behold the favours conferred on them with joy.

3. We see in the request of the mother of the sons of Zebedee, and in the anger of the other disciples, what mistaken notions they entertained of our Lord's kingdom. They were looking for a worldly kingdom, and ambitious to enjoy pre-eminence in it. Justly did our Lord say to them, 'Ye know not what ye would ask;' and how kindly did he correct their mistakes, and check their rising ambition, by teaching them that in his kingdom, the precedence would be given to those who were lowest and most unambitious. Have we not need of the same instruction? Let us, like the blind men, earnestly request that our eyes may be opened; that we may understand the spiritual nature of the gospel, and may enjoy its special blessings.

CHAP. XXI. 1. *To Bethphage.* This was a village without the walls of Jerusalem, on mount Olivet, inhabited by priests; and its boundary was conterminous with Bethany on the one hand, and Jerusalem on the other.

2. *An ass.* This was commonly used in Judea, and magistrates and those of the royal family formerly rode on asses: Judg. v. 10. and 2 Sam. xvi. 2.

3. *And if one, &c.* Our Lord knew the man, as well as the ass and the colt; and he might be one of his disciples.

5. *Tell ye the, &c.* See Zech. ix. 9. This prophetic description of the person of Messiah, was both true and beautiful; and was now literally fulfilled.

7. *And he sat thereon.* They put their mantles both on the ass and on the colt; but Jesus rode on the latter, as had been predicted, and as the other Evangelists relate. So *thereon* can only refer to the mantles.

8. *Spread their mantles, &c.* This was designed to do him honour, and was done for Jehu, when the officers made him king: 2 Kings ix. 13. When Cato returned to Rome they spread their mantles in the way; which Plutarch says was a honour then done only to a few emperors; and when Xerxes passed the Hellespont, they strewed the way with myrtle branches, according to Herodotus. The miracle of raising Lazarus occasioned the people thus to act: John xii. 18.

9. *Hosanna, &c.* Comp. Ps. cxviii. 24—26. The Hebrew signifies 'Save now, or be saved I pray.' Acclamations of this kind are always of the nature of prayers or ardent wishes; and Hosanna to the son of David, is equivalent to 'God preserve the son of David;' and what follows signifies, 'Prosperous be the reign of him that cometh in the name of the Lord.'

12. *Temple of God.* The outer-court is meant, where only this traffic was carried on. The 'money-changers' were persons who supplied foreign Jews with the shekel of the sanctuary, for foreign coin, and who made great gain by this exchange.

13. *A den of robbers.* Many dens or caves were occupied by robbers, who plundered all that they met with, and our Lord's comparison conveys a severe reproach to the Jews. Our Lord's interference may be attributed to divine agency, and to a consciousness in the Jews, that by such practice the temple was profaned.

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14 have made it a den of robbers." And the blind and the lame came near to him in the temple, and he healed them.

15 And when the chief priests, and the Scribes saw the wonderful things which he did, and *heard* the children crying in the temple, and saying, "Hosanna to the son of David;" they
16 were moved with indignation, And said to him, "Hearest thou what these say?" And Jesus saith to them, "Yes; have ye never read, 'Out of the mouth of babes and sucklings thou hast
17 perfected praise?" And he left them, and went out of the city to Bethany, and he lodged there.

18 Now in the morning as he returned into the
19 city, he was hungry. And when he saw a fig-tree on the *way-side*, he came to it, and found nothing on it, but leaves only, and said to it, "Let no fruit ever hereafter grow on thee."
20 And presently the fig tree withered away. And when the disciples saw it, they wondered, saying, "How soon is the fig-tree withered away!"
21 Jesus answered and said to them, "Verily I say to you, If ye have faith, and doubt not, ye shall not only do what hath been done to the fig-tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea;
22 it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

23 And when he had come into the temple, the chief priests and the elders of the people came near to him as he was teaching, and said, "By what authority doest thou these things? and who
24 gave thee this authority?" And Jesus answered and said to them, "I also will ask you one thing, which if ye tell me, I in like manner will tell you by what authority I do these things.
25 Whence was the baptism of John? from heaven, or from men?" And they reasoned with themselves, saying, "If we say, from heaven; he will say to us, Why then did ye not believe
26 him? But if we say, From men; we fear the people; for all account John a true prophet."
27 And they answered Jesus, and said, "We cannot tell." And he said to them, "Neither tell I you by what authority I do these things."

28 "But what think ye? A cerain man had two sons; and he came to the first, and said, 'Son,
29 go work to day in my vineyard.' He answered and said, 'I will not:' but afterwards he repented and went.
30 And he came to the second, and said in like manner. And he answered and said, 'I go, sir;' but went not.
31 Which of the two did the will of his father?" They say to him, "The first." Jesus saith to them, "Verily I say to you, that the publicans and the harlots go before you into the kingdom of God.
32 For John came to you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him, yet, when ye had seen this, ye did not afterwards repent so as to believe him.

33 "Hear another parable. There was a certain householder, who planted a vineyard, and hedged it around, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and
34 went into another country. And when the vintage drew near, he sent his servants to the husbandmen, that they might receive the fruits of
35 it. And the husbandmen took his servants, and beat one, and stoned another, and killed ano-

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16. *Hearest thou, &c.* These chief-priests thought that our Lord ought to have reproved these little ones for their acclamations; but he justified their conduct, by appealing to the language of the Psalmist, Ps. viii. 2. See Note there.

17. *Bethany.* This was fifteen furlongs from Jerusalem; and most probably he always took up his abode with Lazarus and his sisters: John xi. 18.

18—22. *He was hungry, &c.* Comp. Mark xi. 12, 20. The miracle was striking, and might be intended to warn unfruitful professors of their doom. What follows, seems peculiarly to relate to the Apostolic times.

21. *To this mountain, &c.* Our Lord most probably referred to mount Olivet, which might be in sight; but I consider the expression figurative, and only to mean that they would be able to overcome the greatest difficulties.

23. *Doest thou these things.* They refer to his public entry into Jerusalem, his driving the sellers and buyers from the temple, his miracles wrought there, and his teaching the people.

25. *Whence was the baptism, &c.* This question was very proper, as the true answer to it would be in fact an answer to that put to our Lord. If John was a prophet and acted by a divine commission, then the testimony he bore to Christ, showed that he also had divine authority for what he did. Their reasonings on this subject manifest their perplexity.

28—32. *Go before you, &c.* The application of the parable is at once pointed and proper. The chief-priests pretended to do the will of God; but our Lord shows them their sin and impenitence. The worst of characters were awakened to a sense of their guilt and danger, and pressed into the kingdom of God, but they were unaffected and persisted in their own evil ways.

33. *Digged a wine-press, &c.* Harmer has brought many proofs that

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36 ther. Again, he sent other servants more than
the first; and they did to them in like manner.
37 But last of all he sent to them his son, saying,
38 'They will reverence my son.' But when the
husbandmen saw the son, they said among them-
selves, 'This is the heir; come, let us kill him,
39 and let us seize on his inheritance.' And they
took him, and cast him out of the vineyard,
40 and slew him. When therefore the owner of
the vineyard cometh, what will he do to those
41 husbandmen?" They say to him, "He will
miserably destroy those wicked men, and will
let out his vineyard to other husbandmen, who
will render him the fruits in their seasons."
42 Jesus saith to them, "Did ye never read in the
scriptures, 'The stone which the builders re-
jected, is become the chief corner stone? This
is the Lord's doing, and it is marvellous in our
43 eyes.' Therefore I say to you, The king-
dom of God shall be taken from you, and given
to a nation bringing forth the fruits of it. And 44
whosoever shall fall on this stone shall be bruised; but on whomsoever it shall fall, it will crush him to pieces." And when the chief 45
priests and Pharisees had heard his parables, they perceived that he spoke of them. But 46
when they sought to apprehend him, they feared the multitudes, because they accounted him a prophet.

CHAPTER XXII.

A. D. 33. *Parable of the marriage of the king's son; tribute to be paid to Cæsar; Sadducees confuted, and which is the great command stated.*

And Jesus spoke to them again in parables, 1
[v]saying," "The kingdom of heaven is like to a 2
certain king, who made a marriage-feast for his
son, And sent his servants to call those who 3
were invited to the marriage-feast; and they
would not come. Again, he sent other servants, 4
saying, 'Tell those who are invited, Behold, I

CHAP. XXII.

REFLECTIONS UPON CHAPTER XXI. 1. In general we read of the opposition and insults our Lord received; but here we find him entering Jerusalem in triumph; thousands attending him, and giving every demonstration of unfeigned attachment. The air rung with Hosannas! He was justly regarded as the son of David, the heir of his throne, and as now about to set up a new kingdom. Every one wished him success. But alas! while they were fulfilling scripture, they understood not the nature of his kingdom! May we understand it, and our prayer be, that the kingdom of our Lord may prosper. May the north give up a swarm of subjects to it; and may the south not keep back any of her swarthy sons. O may the kingdoms of the world be the kingdoms of our God and of his Christ!

2. We see the scribes and priests envied the honour done him, and as they could not deny his miracles, they ask by what authority he did them. How unnecessary such a question? for could any do the works which he did unless God was with him! Had they believed the testimony of John, or paid due regard to his baptism, they would have known that Jesus was the Lord Jehovah, who was coming to his temple, and whose forerunner John was. They would have exercised repentance, and would have been the first to enter his kingdom. Thanks be to God that Jesus is a merciful king, and that publicans and sinners may become his happy and holy subjects.

3. From the parable of the householder who planted a vineyard, and let it to husbandmen, we learn the wickedness of men, and the patience and love of God. We have all some part of this vineyard to improve, or some advantages to know and serve him. We who enjoy the gospel, have particular reason to say, 'The lines are fallen to us in pleasant places.' How unreasonable and ungrateful shall we be; yea and how miserable too, if we withhold the fruits which he expects; if we slight the messengers by whom he demands them; and by impenitence and unbelief, renew the slaughter of the son of God, by justifying those who put him to death. Let us then regard the Lord Jesus, as the gift of the father's love; and by submission and holy obedience, show that our faith is unfeigned.

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1. [v] wanting in some Mss.

it was and is the practice in various countries in the east, to dig their wine-presses in the ground, and line them with stone-work.——*A tower.* For defence against robbers. Comp. Isa. v. 1, and Note there.

35. *Killed another.* I have transposed this clause with Campbell; and I cannot but think this is the genuine order of the words.

38. *This is the heir, &c.* Our Lord clearly refers to himself; and this circumstance shows the goodness and love of God, who did not spare, but gave his only Son to be crucified for us.

39. *Cast him out of, &c.* This, some think, refers to our Lord's crucifixion out of Jerusalem.

41. *They say to him, &c.* That this reply was made by some of the Jewish rulers, or by some of our Lord's hearers, is probable from this answer; but others who understood the design of the parable, said, 'God forbid:' Luke xx. 16.

42. *The stone which, &c.* Ps. cxviii. 22. See Note there.

43. *Kingdom of God, &c.* This was a clear prediction of the rejection of the Jews, and of the calling of the Gentiles.

44. *Shall fall on this, &c.* Be offended at me in my humiliation, shall suffer for it; but after my elevation to my throne, if any persist in rejecting me, they will be destroyed as if overwhelmed by a huge stone.

CHAP. XXII. 3. *Who were invited.* The Jews had been invited by the preaching of the Baptist; and from his testimony to Jesus, they ought to have expected the marriage-feast, and been ready to come.

4. *Other servants, &c.* This may refer to the labours of the Apostles,

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have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come
5 to the marriage-feast.' But they made light of it, and went away, one to his farm, another to
6 his merchandise: And the rest took his servants, and treated them shamefully, and killed
7 them. But when that king heard of it, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.
8 Then he saith to his servants, 'The marriage-feast is ready, but those who were invited were
9 not worthy. Go, therefore, into the highways, and as many as ye find, invite to the marriage-
10 feast.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the marriage-feast was filled with guests.

11 "And when the king came in to see the guests, he saw there a man who had not on a
12 marriage-garment: And he saith to him, 'Companion, how camest thou in hither not having on a marriage-garment?' And he was
13 speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into the outer darkness; there
14 shall be weeping and gnashing of teeth.' For many are called, but few chosen."

15 Then went the Pharisees, and took counsel how they might ensnare him in discourse.
16 And they sent to him their disciples with the Herodians, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any man: for thou regardest not the persons of men. Tell us there- 17
fore, what thou thinkest; Is it lawful to give tribute to Cæsar, or not?" But Jesus knowing 18
their malice, said, "Why tempt ye me, ye hypocrites? Show me the tribute money." And 19
they brought to him a denarius. And he saith 20
to them, "Whose is this image and superscription?" They say to him, "Cæsar's." Then 21
saith he to them, "Render therefore to Cæsar the things which are Cæsar's; and to God the things which are God's." When they had 22
heard these words, they wondered, and left him, and went away.

The same day came to him the Sadducees, 23
who say that there is no future life, and asked him, Saying, "Teacher, Moses said, 'If 24
one die, having no children, his brother shall marry his wife, and raise up seed to his brother.' Now there were with us seven brethren; and 25
the first, when he had married a wife, died; and, having no issue, left his wife to his brother: In like manner the second also, and the third, 26
unto the seventh. And last of all the woman 27
also died. Therefore, at the resurrection, whose 28
wife shall she be of the seven? for they all had her." Jesus answered and said to them, "Ye 29
err, not knowing the scriptures, nor the power of God. For at the resurrection, they neither 30
marry, nor are given in marriage, but are as the angels of God in heaven. But concerning the 31
resurrection of the dead, have ye not read that

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after our Lord had suffered. They were commissioned to make the first tenders of the gospel to the Jews; to preach remission of sins in Christ's name, beginning at Jerusalem.

7. *Sent forth his armies, &c.* The sins of the Jews in crucifying our Lord, in rejecting the gospel confirmed by so many miraculous testimonies, and in persecuting the apostles and disciples, were to be at length punished by the destruction of these murderers. Our Lord predicts the coming and conquest of the Roman armies.

10. *Went out into the high-ways.* We have here a clear prediction of the calling of the Gentiles. In this representation there is a reference to oriental customs. Comp. Prov. ix. 2, 3. Harmer has produced several instances of such a custom; 'An Arab Prince will often dine in the street before his door, and call to all that pass, even beggars, to come and sit at table.' Here persons of various characters are invited, and come to the feast, both bad and good.

11—14. *Had not on a marriage-garment.* This guest was guilty of the most contemptuous behaviour, because the Master of the feast himself furnished such garments, which were usually white robes. Hence, when interrogated why he had not one, he was speechless. He could not say, 'None was provided.' The reason was, he would not have one; and he was therefore justly cast into the outer darkness. This strongly intimates that some would embrace the invitations of the gospel so as to show some regard to it, and yet they would not comply with its requisitions in such a manner, as finally to partake of its rich and unspeakable blessings; 'for though many are invited, yet few chosen; few that will be finally approved.'

16. *Herodians.* Partizans of Herod Antipas, Tetrarch of Galilee, and therefore friends to the Roman interest. The Pharisees joined them on this occasion, though they were opposed to them in opinion on the subject of the lawfulness of paying tribute to Cæsar.

18. *Ye hypocrites.* Campbell softens this term, and renders, *dissemblers*; and no doubt but this sufficiently expresses the sense, as regards their religious profession, 'really hypocritical;' I have retained the term.

21. *Render to Cæsar, &c.* See Introd. Pt. 2. Chap. ix. Sect. 1. It is obvious that our Lord's answer was unusual and unexpected. They were not only silenced, but wondered greatly at it.

23—28. *The Sadducees, &c.* For their opinions, See Introd. Pt. 3. Chap. vii. Sect. 5; and Comp. Deut. xxv. 5.——*No future life.* For the vindication of this version, See Campbell's Note.

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32 which was spoken to you by God, saying, 'I am
the God of Abraham, and the God of Isaac, and
the God of Jacob?' God is not the God of the
33 dead, but of the living." And when the mul-
titudes heard this, they were amazed at his
doctrine.

34 But when the Pharisees had heard that he
had put the Sadducees to silence, they were ga-
35 thered about him. Then one of them, who was
a teacher of the law, asked him a question,
36 tempting him, and saying, "Teacher, which is
37 the great commandment in the law?" Jesus
said to him, "Thou shalt love the Lord thy
God with all thy heart, and with all thy soul,
38 and with all thy mind.' This is the first and
39 great commandment. And the second is like
to it; 'Thou shalt love thy neighbour as thy-
40 self.' On these two commandments hang all
the law and the prophets."

While the Pharisees were gathered together, 41
Jesus asked them, Saying, "What think ye 42
of the Christ? whose son is he?" They say to
him, "The son of David." He saith to them, 43
"How then doth David by the spirit call him
Lord, saying, 'The Lord said to my Lord, Sit 44
thou on my right hand, till I make thine ene-
mies thy footstool?' If David then call him 45
Lord, how is he his son?" And no man was 46
able to answer him a word, nor durst any man
from that day ask him any more questions.

CHAPTER XXIII.

A. D. 33. *Our Lord commends the doctrine, but condemns the evil conduct of the Scribes and Pharisees; he foretels the destruction of Jerusalem.*

THEN spoke Jesus to the multitudes, and to 1
his disciples, Saying, "The Scribes and the 2
Pharisees sit in the seat of Moses: All things 3
therefore whatsoever they command you to ob-

REFLECTIONS UPON CHAPTER XXII. 1. We are reminded of the rich provisions of the gospel, and of our unworthiness to partake of them. This is a feast of fat things; a feast becoming the bounty and majesty of the king of heaven, and the peculiar occasion on which it was made. How free is the grace which calls us poor outcast gentile sinners, to be guests of this feast! While the proud and self-righteous rejected the invitations, and thus showed that they were not worthy to partake of these blessings, the poor beggars were invited and introduced! The king will have his house filled with guests.

2. We learn that in order to enjoy the blessings of this feast, we must not only come when invited, but comply with the will of the king who has made it, by putting on the wedding-garment. This is provided; and to receive it and not put it on, shows great contempt; and whosoever thus acts, when the king comes in to see the guests, will be cast out into the outer darkness. This teaches us, that it is not every one who professes to accept the invitation, nor who talks of gospel blessings, who shall enjoy them. We must by faith receive the robe of a Saviour's righteousness, and be adorned with a humble, meek and holy temper, or we shall never be permitted to sit at the marriage-feast of the Lamb, nor share in its pleasures and joys.

3. We are also taught from our Lord's answer to the Pharisees, that it is our duty to render to all their due. The kingdom of Christ is not of this world, and it does not intertere with, or vacate the just claims of the civil magistrate. While we enjoy the benefits of civil government, we are bound to contribute our part towards its necessary expence. But let not civil magistrates interfere with the rights of God. For we are bound by the strongest ties to render to him the things which he demands, and we must not disobey him to please men. He, and He only, is the Lord of conscience, and when that is invaded, it is easy to judge whether man or God ought to be obeyed.

4. From our Lord's reply to the Sadducees, and to the teacher of the law, we learn the doctrines of a separate state, and of the resurrection, and in what the real principle of religion consists. When men die, their spirits still live, and when good men die, their spirits live with and unto God. They partake of the felicity and glory which he has promised; and God's relation to them as 'their God,' secures the resurrection of their bodies. How glorious will they be made, they will be made like the glorious body of Christ. They will become in their whole persons, 'equal to the angels.' How ought we then to love God with all our heart, soul and mind, for assuring us of such a state.

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32. *I am the God of, &c* See Exod. iii. 6, 16.——*God is not the God, &c* The argument is, that they must have been existing in some sense, at the time when this was spoken; otherwise God could not be *then* 'the God of Abraham, &c.' this expression implying a relation subsisting between God and them; but there can be no relation between God and those who do not in any way exist. The Patriarchs were dead as to this life; the inference is, their souls exist in another. Or his being the God of any person, implies that he neither has, nor will suffer any such, finally to perish; and hence we may infer that their spirits exist, and that their bodies shall be raised.

35. *Teacher of the law.* He is called a Scribe, Mark xii. 8; but Luke xi. 44—46, they are distinguished. Some think the former were teachers of the law in the synagogues, and the latter private instructors.

36. *Great commandment, &c.* From this question it is evident that the teachers of the law divided the precepts into greater and less, and that it was a matter of dispute among them, to which class certain belonged. Some thought that those regarding sacrifice were the greatest; while others more justly considered that which respected the object of worship, and the love of him as entitled to pre-eminence. Comp. Mark xii. 28—34.

42—46, *What think ye of the Christ?* Or the *Messiah.* Whose son is he? They readily answer that he was the son of David; but when our Lord quotes the first verse of Ps. cx, and reasons upon it, they could make no reply. I conceive that by the question, If David by the spirit call him Lord, how is he his son? Jesus intimated strongly his claim to a higher character than that of son of David.

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serve, observe and do; but do not ye according
4 to their works: for they say, and do not. For
they bind up heavy burdens and hard to be
borne, and lay them on the shoulders of men;
but they themselves will not move them with
5 their own finger. And all their works they do
in order to be seen by men; they make broad
their phylacteries, and enlarge the borders of
6 their garments, And love the chief place at
feasts, and the chief seats in the synagogues,
7 And salutations in the markets, and to be cal-
8 led by men, Rabbi, Rabbi. But be not ye called
9 Rabbi; for one is your teacher. ° And call no
man upon earth your father; for one is your
Father who is in heaven; 'and all ye are
10 brethren." Nor be ye called leaders; for one
11 is your Leader, even the Christ. But he that
is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be hum-
bled; and whosoever shall humble himself shall
be exalted.

14 "Alas for you, Scribes and Pharisees, hypo-
crites! for ye devour widows' houses, and make
long prayers for a disguise: therefore ye shall
13 receive the greater punishment. 'But alas for
you, Scribes and Pharisees, hypocrites! for ye
shut up the kingdom of heaven against men;
for ye neither enter in yourselves, nor suffer
those who are entering to enter." Alas for you, 15
Scribes and Pharisees, hypocrites! for ye com-
pass sea and land to make one proselyte; and
when he becometh such, ye make him two-fold
more the child of hell than yourselves. Alas 16
for you, *ye* blind guides, who say, 'Whosoever
shall swear by the temple, it is nothing; but
whosoever shall swear by the gold of the tem-
ple, he is bound by his oath!' *Ye* fools and 17
blind! for which is greater; the gold, or the
temple which sanctifieth the gold? And, 18
'Whosoever shall swear by the altar, it is no-
thing; but whosoever sweareth by the gift that
is upon it, he is bound by his oath.' *Ye* fools 19
and blind! for which is greater; the gift, or the
altar which sanctifieth the gift? He therefore 20
who sweareth by the altar, sweareth by it, and
by all things thereon. And he who sweareth 21
by the temple, sweareth by it, and by him who
dwelleth therein. And he who sweareth by 22
heaven, sweareth by the throne of God, and by
him who sitteth thereon. Alas for you, Scribes 23
and Pharisees, hypocrites! for ye pay tithe of
mint and dill and cummin, and omit the weigh-
tier *matters* of the law, judgment, mercy, and
faithfulness: now these ought ye to have done,

CHAP. XXIII. 8. °even *Christ.* Griesbach.

9. 'Mss. 13. 'Griesbach.

CHAP. XXIII. 2. *Sit in the seat of Moses.* The Jewish teachers always taught, *sitting*. The seat is called 'the seat of Moses,' because it was that from which the books of Moses were read and explained for the instruction of the people.

3. *All things whatsoever, &c.* That is, all that they require, from the books of Moses, or the law of God; for our Lord frequently condemns the *doctrines*, which the Scribes and Pharisees taught, as well as their unholy and unjust deeds.

4. *Bind up heavy burdens, &c.* Their traditions added to the law, and which they most rigorously imposed. They would not diminish ought of this kind, though they could without scruple, neglect the weightier matters of the law.

5. *Phylacteries, &c.* Pieces of parchment on which were written sentences of the law, and which were worn on their foreheads and arms, Deut. vi. 8, and Note. They were thus called, either because they reminded them *to keep* the law, or else because they supposed, they were a kind of amulet *to keep* them from harm. The Pharisees wore them of a great breadth.——*Borders of their, &c.* See Introd. Pt. 2. Chap. x. Sect. 7.

6—8. *Chief place, &c.* To be first seated, to be honoured in public by receiving the title of Rabbi, were the objects of their ambition.——*One is your teacher.* Some manuscripts read *Master*. Our Lord unquestionably meant himself. The last clause, with Campbell, on the authority of many manuscript copies, I have transposed to the end of next verse.

12. *Whosoever shall, &c.* This shows the design of the preceding remarks; our Lord intending to repress the pride of men, states, that among his disciples the humblest shall be esteemed the greatest.

13. *Shut up the kingdom, &c.* They did this by their own example, refusing to submit to the doctrine which our Lord taught, John vii. 48, and by their open and avowed opposition to our Lord's claims. They prejudiced the people as much as possible against both the person and doctrine of the Saviour; and at last agreed to excommunicate from the synagogue, any who should believe and confess him to be the Christ.

14. *Ye devour widows', &c.* I follow Griesbach in this transposition, as it rests on the best authorities. Newcome omits the verse, supposing it interpolated from Mark xii. 40. and some manuscripts omit it. Avarice was the ruling passion of these men, and making long prayers a disguise for it.

15. *To make one proselyte, &c.* They were eager to persuade men of the truth of their doctrines, and to induce them to become their partizans. They were not less so to induce the heathens to submit to circumcision; and when they did so to inspire them with the greatest hatred against our Lord and his disciples. Thus instead of leading them to repentance, they made them more wicked, and more deserving of punishment.

17. *Ye fools and blind.* Our Lord had divine knowledge to discern the wickedness of their hearts, and divine authority to reprove it.

18—22. *Swear by the altar, &c.* These casuists considered that though these were oaths in appearance, yet that they were not in reality so. Our Lord justly calls them 'blind guides.'

23. *Dill.* This, and not *anise*, is certainly meant by the original term,

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24 and not to leave the other undone. *Ye* blind
guides, who strain off a gnat, and swallow a
25 camel. Alas for you, Scribes and Pharisees,
hypocrites! for ye make clean the outside of
the cup and of the dish, but within they are full of
26 extortion and injustice. Thou blind Pharisee,
first make clean the inside of the cup and dish,
27 that their outside may be clean also. Alas for
you, Scribes and Pharisees, hypocrites! for ye
are like to whited sepulchres, which outwardly
indeed appear beautiful, but are within full of
28 dead men's bones, and of all uncleanness. Even
so ye also outwardly appear righteous to men,
but within ye are full of hypocrisy and iniquity.
29 Alas for you, Scribes and Pharisees, hypocrites!
because ye build the tombs of the prophets, and
30 adorn the sepulchres of the righteous, And
say, 'If we had lived in the days of our fathers,
we would not have been partakers with them in
31 the blood of the prophets.' Wherefore ye bear
witness to yourselves, that ye are the sons of
32 those who killed the prophets. Fill ye up then
the measure of your fathers. Ye serpents, ye 33
offspring of vipers, how can ye escape the punishment of hell?

"Wherefore, behold, I send to you prophets, 34
and wise men, and Scribes; and some of them
ye will kill and crucify; and some of them ye
will scourge in your synagogues, and persecute
them from city to city: So that upon you shall 35
come all the righteous blood shed upon the
earth, from the blood of righteous Abel to the
blood of Zechariah, [son of Berachiah,] whom ye
slew between the temple and the altar. Verily 36
I say to you, [a]that all these things shall come
upon this generation. O Jerusalem, Jerusalem, 37
that killest the prophets, and stonest them who
are sent to thee, how often would I have gathered thy children together, even as a hen gathereth
her chickens under her wings; but ye would
not! Behold, your house shall be left by you 38
desolate. For I say to you; Ye shall not see 39
me henceforth, till ye shall say, 'Blessed be he
that cometh in the name of the Lord."

36. [a]Griesbach.

REFLECTIONS UPON CHAPTER XXIII. 1. Ministers and preachers of righteousness are taught how much they disgrace their holy office, when they impose *heavy burdens* on others, and spend all their zeal and ardour, in *external* services, and especially when they do this to be seen of men. Nothing can more incontestibly prove hypocrisy, maliciousness, and a heart alienated from God. Such men labour not to be approved of God, but to be approved of men, that by their good opinion they may strengthen their party, and thus be more able to persecute and oppress others. If they make proselytes, it is only for this purpose, that they may instil their own false and perni-

and so all the latin versions have rendered.——*Undone.* As far as the law of Moses required it; for they were bound only to do what this enjoined.

24. *Strain off a gnat, &c.* That is, to strain off their liquor, lest they should swallow a gnat. The expression is clearly proverbial, and denotes, that while they were scrupulous about trifles, they without scruple practised the greatest sins.

26. *Make clean the inside, &c.* If the inside were clean, if the heart were upright and pure, the outside, the life and conduct would be so too. In the former verse, our Lord states that their cup and dish were filled with rapine, &c.; that is, their repasts were furnished by means of rapine and injustice.

27. *Whited sepulchres.* They appear to have whited the sepulchres, lest they should touch them and thereby be defiled.

29—33. *Ye build the tombs, &c.* Grotius considered these as one sentence; and Doddridge, with Bishop Pearce, regards the 31st as parenthetic. It is usual for the Mahometans to ornament the tombs of their saints; and if they have none, to build them. Such was the custom of the Jews; and Josephus informs us, that Herod repaired in a splendid manner the sepulchre of David.

31. *Are the sons of, &c.* Ye acknowledge those murderers to be your fathers; and imitate therefore their wickedness, or rather exceed it in destroying me and the prophets whom I shall send! This is the language of great indignation.

35. *So that upon you, &c.* The national punishment of all the blood shed in the land, because ye take pleasure in the works of your fathers, and imitate them. The words included in brackets are omitted Luke xi. 51, and have probably been interpolated. Who this Zechariah was, is not absolutely certain. Most refer to him whom Joash put to death: 2 Chron. xxiv. 20; others to the Prophet Zech. i. 1; and others to Zechariah the father of the Baptist. I refer it to the first, and consider 'son of Berachiah,' added by some early Scribe. With Doddridge, I regard it as a proverb, to mean the blood of all the Martyrs from Abel, who was the first, down to Zechariah, who is the last expressly mentioned in the Hebrew Scriptures.

37. *As a hen gathereth, &c.* This beautiful similitude is found, 2 Esdras i. 30. 'I gathered you together as a hen gathereth her chickens under her wings; but now what shall I do with you? I will cast you out from my face.' Our Lord expresses the design of his repeatedly visiting Jerusalem, and of his instructions given to the people.

38. *Your house, &c.* That is, the temple in which our Lord was teaching, and Jerusalem, the city in which they dwelt. Campbell renders, 'habitation,' and Wakefield, 'temple.' Our Lord made use of a term which might be applied either to the temple or the city.

39. *Till ye shall, &c.* These words, from their connexion, clearly refer to the destruction of Jerusalem; and appear to signify, that they who had so lately heard with indignation, the children crying, 'Hosanna, &c.' should soon be in those circumstances, that they would be glad of a deliverer, to whom they might thus speak; or that many having seen his predictions accomplished, should be converted to him, and adopt the language of the chil-

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CHAPTER XXIV.

A. D. 33. *The destruction of the temple particularly foretold; the signs of Christ's coming to judgment, and the duty of all to prepare for it.*

1 And Jesus went out, and departed from the temple: and his disciples came near to him to
2 show him the buildings of the temple. And Jesus said to them, "See ye not all these things? verily I say to you, There shall not be left here one stone upon another, that shall not be thrown down."

3 And as he sat upon the mount of Olives, the disciples came near to him privately, saying, "Tell us, when will these things be? and what will be the sign of thy coming, and of the end
4 of this state?" And Jesus answered and said to them, "Take heed that no man deceive you.
5 For many will come assuming my name, each saying, 'I am the Christ,' and will deceive
6 many. And ye will hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is
7 not yet. For nation will rise against nation, and kingdom against kingdom; and there will be famines, and pestilences, and earthquakes, in many places. All these are the beginning 8
of sorrows.

"Then will men deliver you up to [9] affliction," 9
and will kill you; and ye will be hated of all nations for my name's sake. And then will many 10
fall off, and will betray one another, and will hate one another. And many false prophets 11
will arise, and will deceive many. And be- 12
cause iniquity will abound, the love of many will become cold. But whosoever endureth to 13
the end, he shall be saved. And these glad 14
tidings of the kingdom shall be preached in all the world for a testimony to all nations; and then will the end come.

"When ye therefore see the desolating abomin- 15
ation spoken of by Daniel the prophet, stand in the holy place, (let him who readeth attend.) 16
Then let those who are in Judea flee to the mountains; Let not him who is on the housetop go 17
down to take any thing out of his house: Nor 18
let him who is in the field turn back to take his

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cious maxims, and spread the leaven of their own doctrines. O let the stewards of God be faithful. Let them do nothing through vain glory! Let them show uncorruptness, gravity, sound speech, which cannot be condemned.

2. We learn that we should study internal purity. Of what importance is it, to make clean the outside, to appear to men serious and devout, and yet be only like whited sepulchres, full of all uncleanness! To pretend to condemn others for their persecuting spirit, and at the same time to indulge it; how contrary to all sense of propriety! Surely a day of righteous retribution must come upon all such. Long had God borne with Jerusalem, with her defilements, her cruelty and injustice, but at length the measure of her iniquities was filled up by her unbelief, and persecution of the Saviour! She was destined to become a heap of ruins. Every pretender to religion, will find in the day of trial, that he has deceived himself to his own destruction; his hypocrisy will be exposed, and himself finally condemned.

9. [9] Griesbach.

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dren, saying, 'Blessed be he that cometh, &c.' Pearce would render the participle in the past time, Blessed is he who *came*. Eusebius informs us, that many Jews became christians after the destruction of Jerusalem.

CHAP. XXIV. 2. *One stone left upon, &c.* This may only refer to the general destruction, without implying that every stone should be actually subverted at one time; yet I think the words contain a prediction that the very foundations of the temple would one day be razed.

3. *On the mount of Olives.* The foot of this mount extended near to Jerusalem; and on it were the villages of Bethpage and Bethany. The brook Cedron ran in the valley between it and Jerusalem. An eye witness informs us, 'that from the mount of Olives all Jerusalem may be distinctly seen, especially mount Moriah, the temple and its spacious area;' so that the scene was adapted to the discourse.——*This state.* Comp. Chap. xii. 32. and Note.

5. *Assuming my name.* To come in the name of another, most naturally signifies to come by his authority or order. Thus Christ came in the name of the Father, and the Apostles in his name. This cannot be the sense of the words here, but that which I, after Campbell and others, have given.

6. *The end is not yet.* That is, of the Jewish state and polity.

8. *Beginning of sorrows.* These calamities will be succeeded by much heavier, when Jerusalem is besieged and taken.

9. *Of all nations.* As the name of the Jew will become an execration; and especially will ye my followers, as opposing the sins and corruptions of men, be thus hated.

10—13. *Fall off.* Some will be scandalized, and renounce their christian profession; others will betray their brethren to save their own lives, while pretending prophets will deceive numbers, and christian love and affection shall decay. Yet some will endure this time of trial; and such shall be saved.

14. *Glad tidings of, &c.* It is most certain that before the destruction of Jerusalem, the gospel had been preached, not only in the Roman Empire, but among remote and distant nations. Comp. Rom. x. 18. Col. i. 6—23.

15. *Desolating abomination, &c.* Dan. ix. 27. The Roman armies are meant. They were an abomination to the Jews, because they bore images on their standards.——*Let him who readeth, &c.* Our Lord, or the Evangelist, warns the reader to attend to what Daniel had said, as being a remarkable circumstance.

17. *House top, go down, &c.* They had stairs from the roofs of their

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19 clothes. And alas for them that are with child,
20 and for them that give suck in those days! But
pray ye that your flight be not in the winter,
21 nor on the sabbath. For then will be great
affliction, such as hath not been since the begin-
ning of the world to this time, no, nor ever will
22 be. And unless those days should be shortened
no flesh could be preserved; but for the elect's
23 sake those days shall be shortened. Then if any
man say to you, 'Lo, here is the Chirst, or he
24 is there;' believe it not. For there will arise
false Christs, and false prophets, and will pro-
pose great signs and wonders; so as to deceive,
25 if it were possible, the very elect. Behold, I
26 have foretold you this. Wherefore if men say
to you, 'Behold, he is in the desert; go not
forth: or, Behold, he is in the secret cham-
27 bers,' believe them not. For as the lightning
cometh out of the east, and shineth to the west;
so will the coming of the Son of man also be.
28 For wheresoever the carcase is, there will the
eagles be gathered together.
29 "Immediately after the affliction of those days
the sun shall be darkened, and the moon shall
not give her light, and the stars shall fall from
heaven, and the powers of the heavens shall be
shaken. And then shall appear the sign of the 30
Son of man in heaven; and then shall all the
tribes of the land mourn; when they shall see the
Son of man coming in the clouds of heaven with
power and great glory. And he shall send his 31
angels with a great sound of a trumpet, and they
shall gather together his elect from the four
winds, from one end of the heavens to the other.
"Now learn a parable of the fig-tree: When 32
its branch is yet tender, and putteth forth leaves,
ye know that summer is near: So likewise, 33
when ye shall see all these things, know that
the *Son of man* is near, even at the doors. Ve- 34
rily I say to you, This generation will not pass
away until all these things be accomplished.
Heaven and earth shall pass away; but my 35
words shall not pass away.
"But that day and hour none maketh 36
known; no, not the angels of heaven; but the
Father only. But as the days of Noah were, so 37

houses, which led into the court, or into the street, without going into the house. See Note on Mark ii. 4. Each is to flee as for his life.

20. *On the sabbath.* Women with child, or that gave suck, would be unable to flee, and if this event should occur in winter, in cold or stormy weather, it would retard them; or if on the sabbath, as the Jews did not think it lawful to go more than about seven furlongs on that day: Acts i. 12.

21. *Such as hath, &c.* These expressions denote the greatness of the calamities which would befal them, and appear to be proverbial, Comp. Exod. x. 14, Joel ii. 2. Josephus speaks in nearly the same language. 'All the calamities which ever befel any people, are not comparable to those which befel the Jews.' Newcome limits what is said to the Jews.

22. *Those days shortened, &c.* If such times were to continue, *no flesh* or no man of that people or nation could be saved or preserved; but for the elect's sake, those who had believed, and those who should believe hereafter, from among that people, those days were shortened, so that some of the seed of Abraham were preserved to be witnesses of the truth of the gospel, and to be called at last to enjoy its saving blessings, Comp. Rom. xi. 26. Campbell considers the words, 'Unless these days were shortened,' as idiomatical, and renders, 'if those days should be prolonged.' This is most certainly the sense.

24. *False Christs.* It is implied in what our Lord said, ver. 5. that he was the Christ or Messiah promised to the Jews; and the same is implied here. Some of those who assumed his name, were apostate christians: 1 John ii. 18, 19.——*False prophets.* Or teachers. They would pretend to show or do great signs, as Josephus informs us many actually did.——*If it were possible.* The words τι δυνατον, have this sense, Chap xxvi. 39. Rom. xii. 18. Gal. iv. 15. They do not denote a natural, but a moral impossibility, a thing which God would not permit to happen.

27. *The coming of the son, &c.* This coming respects his executing judgments on the unbelieving Jews; and not his final personal appearance to judge the world. This would be sudden and extensive as the lightning.

28. *Carcass is the eagles, &c.* As the eagle scents his prey, so will the Romans, the instruments of his vengeance, overtake the devoted Jews. We have here a proverbial expression applied in allusion to the eagles of the Roman standards. Comp. Job xxxix. 30.

29. *Sun shall be darkened, &c.* This is the language of prophecy, to denote that the Jewish rulers, their priests and leaders and state would be destroyed. Comp. Isa. xiii. 9—13., where the destruction of Babylon is expressed in similar terms. See also Isa. xxiv. 23; xxxiv. 4; lx. 20. Jer. iv. 23. xv. 9, &c.

30. *Sign of the Son of man, &c.* The last clause of this verse supports the sense of one manuscript, which refers in heaven to the person of our Lord and not to the sign. The Son of man shall then have ascended to heaven; and by the sign is meant manifest tokens of his coming to execute his word. ——*Coming in the clouds, &c.* Sudden and irresistible destruction is often denoted by God's coming on the clouds of heaven: Ps. xviii. 1—9. xcvii. 2, 3; civ. 3. Isa. xix. 1; xxvi. 22; lxvi. 15. In this view the latter is only exegetical of the former.

31. *His angels, &c.* The instruments of his providence. Pearce observes, that strong as the language is, it signifies only, that our Lord would gather the believers together for their preservation, wheresoever they might be.——*From the four winds* only denotes from every quarter; and even the stronger expression, from one end of the heavens to the other, in prophetic language must be taken in a limited sense. Comp. Jer. xlix. 36. Ezek. v. 12. Mark xii. 27. Mr. Lightfoot, whom Whitby follows, considers, that by *angels* here are meant the preachers of the gospel, who should collect together by their labours, a people from among the most distant nations, to be the church of Christ. This is undoubtedly a truth, but I cannot think it to be here taught.

32—35. *Heaven and earth, &c.* Pearce explains, 'That heaven and earth shall sooner pass away and come to nothing, than my words shall;' and Wakefield renders to this purpose. But as it is probable that some great change will be made in the material system, I have adhered to the ambiguity of the text. That generation was not to die off before what our Lord had said

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38 will the coming of the Son of man also be. For as in the days which were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered
39 into the ark; And understood not until the flood came, and took them all away; so will the co-
40 ming of the Son of man also be. Then will two men be in the field; the one shall be taken,
41 and the other left. Two women will be grinding at the mill; the one shall be taken, and the other left.
42 "Watch therefore; for ye know not at what
43 hour your master cometh. But this ye know, that if the householder had known in what watch of *the night* the thief would come, he would have watched, and would not have suf-
44 fered him to break into his house. Wherefore be ye also ready; for in an hour ye think not the Son of man cometh. Who then is the faith- 45
ful and wise servant, whom his master hath placed over his household, to give them food in due season? Happy is that servant whom his 46
master, when he cometh, shall find doing thus. Verily I say to you, That he will place him over 47
all that he hath. But as to that evil servant 48
who saith in his heart, My master delayeth his coming; And beginneth to smite his fellow-ser- 49
vants, and to eat and drink with the drunken; The master of that servant will come in a day 50
when he looketh not for him, and in an hour of which he is not aware, And will cut him off, 51
and appoint him his portion among the perfidious: there shall be weeping and gnashing of teeth."

REFLECTIONS UPON CHAPTER XXIV. 1. The former part of this prophecy shows us how vain and dangerous it is to trust in *external privileges*. The Jews boasted of the magnificence, strength, and sanctity of the temple, and its surrounding buildings; and even the disciples of Jesus on beholding them, were struck with admiration! Alas! how soon were all these to become heaps; and the holy city be made as a wilderness, for the sin and iniquity of the people. A storm was then gathering, which would burst upon their devoted heads, and nothing should escape its ravages. Thus it was, and thus it will be, that while obstinate and impenitent sinners are crying, peace, peace, sudden destruction cometh.

2. We learn the kindness of God towards his own faithful servants. He warns them of the coming desolation, and admonishes them how to act, and to conduct themselves so that they may escape. When they saw the desolating Roman army, they must flee to the mountains, desert their houses and property, and their lives would be granted them for a prey. There God would be to them a sanctuary, and by his watchful providence supply their wants, and keep them, while they beheld the sun, moon and stars, the rulers of their nation, totally obscured and extinguished; and their civil polity destroyed. Thus will God secure his people, and save them for ever, when he finally destroys the wicked.

3. Let what we have read, remind us of the last day. Then shall the Son of man come with power and great glory; come to be admired of his saints, and glorified in them that believe, but to take vengeance on them that know not God, and have not obeyed the gospel. Yet the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the triumph of God! Then must all stand before the judgment seat of Christ; and happy they that can stand with confidence on that day! Who may abide the day of his coming? Those who have fled to him as their Saviour and friend, who have loved, served, and honoured him; who have watched for his coming; those shall stand in their lot among his chosen ones, and not only be absolved, but welcomed to his kingdom.

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was to be accomplished, and of course, what he had said, could not refer to the last final judgment.

36. *But that day, &c.* Whether we refer this to the *time* when Jerusalem was to be destroyed, or with Grotius, Lightfoot and others, to the *day* in which the heavens and the earth shall pass away, it is attended with difficulties, especially as it is read, Mark xiii. 32, where we have, *nor the son, &c.* As our Lord had said 'that generation should not pas away' before these things should be fulfilled, he not only knew the period within which what he said would be accomplished, but made it known. He has foretold many remarkable particulars respecting *that day and hour*, and is it not reasonable to think then that he knew it? Besides, in the parable which follows, Jesus speaks of himself as 'the Lord who shall come when the servant looketh not for him, and in the hour that he is not aware of,' ver. 50. Is it not unnatural to suppose that the Lord himself did not know of that hour? The same reasoning applies to the last day. If we compare other scriptures, the difficulties are increased. Comp. Chap. xi. 27. Col. ii. 3. John xxi. 17. By regarding the verb as transitive, with Macknight, the difficulties are removed, and a plain and easy sense arises. As to the *very day and hour* it was granted to no one to make known, neither to the angels of heaven, nor to the Son; but the father only had reserved this time and season in his own power. Comp. Zech. xiv. 7. Acts i. 7. In this and the 34th verse, our Lord answers the questions put to him ver. 3.

39. *Understood not, &c.* Did not regard Noah's warning, and thus were unexpectedly swept away by the deluge.

41. *Two women grinding, &c.* From this, it appears that it was the custom for women to grind the corn; and there is reason to think that this was done daily, grinding only what was sufficient for a day. Comp. Exod. xi. 5.

42—44. *Watch therefore, &c.* What follows contains a warning to our Lord's own disciples, to be watchful, faithful and persevering, from the circumstance that they did not know at what hour he might come to inflict punishment on his enemies, and even on careless and wicked pretended servants.

51. *Will cut him off.* That is, from his fellow-servants, and send him to prison for his unfaithfulness, his oppression of his fellow-servants, and his wasting his master's property by intemperance. *Cut him asunder.* I think

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CHAPTER XXV.

A. D. 33. *The parable of the ten virgins, and of the talents; and a description of the last judgment.*

1 "Then will the kingdom of heaven be like to
ten virgins, who took their lamps, and went
2 forth to meet the bridegroom. And five of them
3 were wise, and five *were* foolish. Those who
were foolish took their lamps, but took with
4 them no oil. But the wise took oil in their ves-
5 sels, together with their lamps. While the
bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold!
the bridegroom cometh; go ye forth to meet him.
7 Then all those virgins arose, and trimmed their
8 lamps. And the foolish said to the wise, 'Give
9 us of your oil; for our lamps are going out.' But
the wise answered, saying; 'Not so; lest there
be not enough for us and you: go ye rather to
10 to those who sell, and buy for yourselves.' And
while they went to buy, the bridegroom came;
and those who were ready went in with him to
the marriage-feast, and the door was shut.
11 Then afterward came the other virgins, saying,
12 'Sir, Sir, open the door to us.' But he answered
and said, 'Verily I say to you, I know you not.'
Watch therefore, for ye know not the day nor 13
the hour. °

"For the *Son of man* is like to a man travel- 14
ling into a far country, who called to him his own
servants, and delivered to them what he had.
And to one he gave five talents, to another two, 15
and to another one; to every man according to
his ability; and immediately went into another
country. Then he that had received the five ta- 16
lents went and traded with them, and made of
them other five talents. And in like manner he 17
that had received the two, also gained other two.
But he that had received the one went and dig- 18
ged in the earth, and hid his master's money.
Now after a long time the master of those ser- 19
vants cometh, and reckoneth with them. Then 20
he that had received five talents came near and
brought other five talents, saying, 'Master, thou
deliveredst to me five talents: Lo, I have
gained besides them five other talents.' His 21
master said to him, 'Well done, thou good and
faithful servant; thou hast been faithful over
a few things, I will place thee over many things:
enter into the joyful banquet of thy master!'
He also that had received the two talents came 22
near and said: 'Master, thou deliveredst to me

CHAP. XXV.

13. ° *wherein the Son of man cometh.* Mss.

with Campbell, very improper, as he is supposed to live after, and to have *his portion among* such like *perfidious* servants.

CHAP. XXV. 1. *Then will the, &c.* When these calamities are brought on the Jews, *then* will the heavenly kingdom, or gospel dispensation be like, &c. I do not see how this parable can directly refer to the final judgment. The *ten virgins* represent professing christians; and *the coming* of the bridegroom, the coming of our Lord to punish the Jews.

2—4. *Wise—foolish.* Campbell renders, after Wakefield and others, *prudent*; but as wise implies this, I have retained the term; and as it forms a better antithesis with foolish. Their conduct proved their character; and this shows that even then some had only the form without the power of religion. The whole parable contains a plain reference to the custom which prevailed among the Jews then, and in some degree still prevails. They celebrated their marriage-feasts in the evening; the bride and her virgin-companions, or bride-maids, were full dressed, and furnished with lamps or torches, that when the bridegroom came to conduct his bride home, they might go forth to meet him, and then accompany him to the marriage-feast. Sometimes the marriage-feast was kept in the house of the bride, and sometimes in that of the bridegroom, but most frequently in that of the latter: Judg. xiv. 10. and 1 Mac. ix. 37.

They all slumbered, &c. The wise became remiss, because the bridegroom did not come as soon as expected. This was their fault; but though not so attentive to duty as they ought to have been, they were yet sincere.

6—9. *Go forth to meet him, &c.* Now was the time of trial. They all trimmed their lamps; but the foolish virgins had no oil in their vessels; they wanted a supply from their wiser companions, but these had none to spare. They advised them to go to those who sell, and buy for themselves. Nothing could be more prudent.

10—13. *The bridegroom came, &c.* While those who were foolish, aroused by the near approach of the bridegroom, began to prepare to meet him, but were not prepared, the wise were admitted to the marriage-feast, and only they. The other were deemed unworthy. The concluding verse explains the leading design of the parable. The clause, 'wherein the Son of man cometh,' is wanting in the best manuscripts, and in the fathers. Omitting it, the sense is the same as the 50th verse of the preceding chapter. Though the whole parable may primarily refer to the state of christians, when Jerusalem was destroyed, it may refer also to the duty of professors at all times, to be watchful, and especially to be upright and sincere.

14. *For the son of man, &c.* The text is either elliptical, or something has been omitted. With Campbell, I supply *Son of man* as here preferable to the *heavenly kingdom*; as what follows, seems to apply to him personally.

15. *Five talents, &c.* A talent is supposed to have been worth about 188 pounds; a considerable sum to be entrusted with a servant, which shows the kindness of the master. The design of the parable is, to remind men of the value of the privileges they enjoy, especially under the reign of Christ, and their great obligation to improve them.

21. *Joyful banquet, &c.* That χαρα has this sense, See the Greek, Esther ix. 10. The banquet or feast is implied, and the illuminated guest-chamber, in the punishment of the wicked servant, ver. 30. Campbell renders, 'partake thou in thy master's joy.'

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two talents: Lo, I have gained besides them,
23 two other talents. His master said to him,
'Well done, *thou* good and faithful servant;
thou hast been faithful over a few things, I will
place thee over many things: enter into the
24 joyful banquet of thy master.' Then he who
had received the one talent came near and said,
'Sir, I knew that thou art a hard man, reaping
where thou hast not sown, and gathering where
25 thou hast not scattered: And I was afraid, and
went and hid thy talent in the earth: lo, thou
26 hast what is thine.' His master answered and
said to him, 'Wicked and slothful servant, thou
knewest that I reap where I sowed not? and
27 gather where I scattered not? Thou oughtest
therefore to have put my money to the ex-
changers, and then at my coming I should have
28 received mine own with increase. Take ye
therefore the talent from him, and give it to
29 him who hath the ten talents. For to every one
that hath *improved more* shall be given, and he
shall abound, but from him that hath not *im-
proved* shall be taken away even that which he
30 hath. And put out the unprofitable servant into
the outer darkness: there shall be weeping and
gnashing of teeth."

31 "Now when the Son of man shall come in
his glory, and all the holy angels with him,
then shall he sit upon the throne of his glory;
32 And before him shall be gathered all nations:
and he will separate them one from another, as
a shepherd separateth his sheep from the goats:
And he will set the sheep on his right hand, but 33
the goats on the left. Then will the King say, 34
to those on his right hand, 'Come, ye blessed of
my Father, inherit the kingdom prepared for
you from the foundation of the world. For I 35
was hungry, and ye gave me food; I was thirsty,
and ye gave me drink; I was a stranger, and ye
took me in; Naked, and ye clothed me; I was 36
sick, and ye took care of me; I was in prison,
and ye came to me.' Then will the righteous 37
answer him, saying, 'Lord, when saw we thee
hungry, and fed thee? or thirsty, and gave thee
drink? When saw we thee a stranger, and 38
took thee in? or naked, and clothed thee? Or 39
when saw we thee sick, or in prison, and came
to thee?' And the King will answer and say to 40
them, 'Verily I say to you, Inasmuch as ye did
it to one of the least of these my brethren, ye
did it to me.' Then will he say to those also on 41
the left hand, 'Depart from me, ye cursed, into
the everlasting fire, which was prepared for the
devil and his angels: For I was hungry, and ye 42
gave me no food; I was thirsty, and ye gave me
no drink. I was a stranger, and ye took me not 43
in; naked, and ye clothed me not; sick, and in
prison, and ye took no care of me.' Then they al- 44
so will answer him, saying, 'Lord, when saw we
thee hungry, or thirsty, or a stranger, or naked, or
sick, or in prison, and did not minister to thee?'
Then he will answer them, saying, 'Verily I say 45
to you, Inasmuch as ye did it not to one of the
least of these, ye did it not to me.' And these 46

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26. *Wicked and slothful, &c.* The master reasons on his own principles, and justly attributes these qualities to him. Campbell prefers, *malignant* to wicked. See his excellent Note.

28—30. *Take ye therefore, &c.* Deprive him of every privilege he has enjoyed, and instead of being admitted to the joyful banquet of his master, and sharing in his happiness and glory, let him be put out into the outer darkness. This forcibly describes the miseries of such offenders.

31. *Now when the son, &c.* Here our Lord passes on to describe the last judgment; as what follows seems to have no reference to his coming to punish the unbelieving Jews. Comp. Chap. xvi. 27. and 2 Thes. i. 7—9. Jude 14, 15.

32. *Sheep from the goats.* In prophetic language, sheep signify *good men*, and goats, *bad and wicked men*: Ezek. xxxiv. 17, 22. Zech. x. 3. When separated, the former are placed at the *right hand*, as the place of honour; and the latter at the *left*, as that of disgrace, or less honourable: Ps. xlv. 9.

34. *The king will say, &c.* Our Lord means himself, who is made 'King of Kings, and Lord of Lords,' and constituted the final judge and arbiter of men.—*Foundation of the world.* Or *beginning* of the world, Campbell, 'formation,' which conveys the same sense. When God made the heavens and the earth, he prepared the former, and fixed it in his eternal purpose, as the inheritance of his chosen, ransomed, and sanctified people.

35. *A stranger, &c.* Not only a person unknown, but one of another nation is intended; and *taking him in* means entertaining him.

37—39. *Lord, when saw, &c.* They will be surprised, as they had never seen him in the flesh, and could not literally do these things to him; and their language shows that they placed no dependence on their own works.

40. *Ye did it to me, &c.* One of the meanest of my disciples, out of love and regard to me and my authority, I take it as done to myself. This ought to be a most powerful motive to the exercise of christian kindness and charity.

41. *Which was prepared, &c.* Doddridge has observed, that there is a remarkable difference between our Lord's expression *here*, and verse 34. *There* the kingdom is said to be prepared for the righteous; whereas here the *everlasting fire* is not said to have been prepared for the wicked, but for the devil and his angels. Comp. Rom. ix. 22, 23.

42—45. *I was hungry, &c.* The wicked are charged with the neglect,

shall go away into everlasting punishment; but the righteous into everlasting life."

CHAPTER XXVI.

A. D. 33. *The rulers conspire against Christ; a woman anointeth his feet; Judas selleth him; he eateth the passover, and instituteth his own supper; he is delivered up by Judas to the Jewish rulers.*

1 And when Jesus had ended all these words, he
2 said to his disciples, "Ye know that after two days will be the passover, and the son of man
3 will be delivered up to be crucified." Then assembled together the chief priests and the scribes, and the elders of the people, in the palace of the high priest, who was called
4 Caiaphas; And consulted how they might take
5 Jesus by craft, and kill him. But they said, "Not during the feast, lest there be a disturbance among the people."

6 Now when Jesus was in Bethany, in the house of Simon the leper, There came to him a woman
7 having an alabaster box of very precious ointment, and poured it out on his head, while he
8 was at table. But when his disciples saw it, they had indignation, saying, "To what purpose is
9 this waste? For this ointment might have been
10 sold for much, and given to the poor." And Jesus knew this, and said to them, "Why trouble ye the woman? for she hath done a
11 good deed to me. For ye will have the poor always with you; but me ye will not have al-
12 ways. For in that she hath poured this ointment on my body, she hath done it for my embalming.
13 Verily I say to you, Wheresoever this gospel shall be preached in the whole world, this also, which she hath done shall be spoken of, for a memorial of her."

REFLECTIONS UPON CHAPTER XXV. 1. We learn how essential inward piety is, and how vain a mere profession of it. The *wise* virgins represent the former, and the *foolish* the latter. We profess the name of Christ; our lamps are in our hands, and we go forth as those that expect to meet Christ; as those who desire and hope to be admitted to the marriage-supper of the lamb. But alas, how few are there that are *prepared* to meet him, and to enter into the happy place! Even the wise forget their duty, and slumber and sleep. Still they had the oil of grace in their vessels, their hearts, and when aroused, trimmed their lamps, became at once alive to their duty, and went forth to meet their bridegroom, and were admitted to the splendour, happiness and joy of the marriage-feast! Alas! foolish virgins, ye saw your folly too late! Their empty profession was of no avail! They sought admittance in vain. The door was shut. O the misery of dead, foolish pretenders to religion. Their portion is the outer darkness.

2. We learn from the parable of the talents, that we are entrusted with something which it is our duty to improve; and the improvement, or misimprovement of which will be followed by proportionate rewards and punishments. Whether God gives us *five*, or *two*, or *one* talent, is of no importance, as our acceptance and reward will be proportioned to our diligence; nor will any be blamed, because he did not receive *five* talents, though many will be condemned for *neglecting one*. Woe to such as excuse their own criminal neglect, by entertaining hard and unjust thoughts of our Lord; as charging him with reaping where he had not sowed, &c. Such will be justly condemned; while the faithful, diligent servant will be admitted to sit at the joyful banquet of his master.

3. The view given us of the final judgment, ought to inspire the righteous with the most lively hope, and to rouse and alarm the wicked. Our Lord will then come in his glory, and all the angels with him. All nations shall be assembled before him; and each individual must form a part of that assembly. The *sheep* and the *goats* must then be separated, and hear their final sentence; the one shall go into everlasting punishment, and the other into everlasting life. Such will be the final state of the saint and the sinner, the righteous and the wicked. Reader, to which class dost thou belong? to which state wilt thou be doomed? O consider this, and now seek to enter into the heavenly kingdom, that thou mayest find mercy of the Lord in that solemn day.

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if not the contempt of our Lord; and this was manifest from their treatment of his disciples.

46. *Everlasting punishment, &c.* As the same word occurs in each part of the sentence in the Greek, it is better to render it *everlasting* in both; and miserable are they who dare venture their souls on its signifying a *limited duration* in either, as Doddridge remarks.

CHAP. XXVI. 2. *After two days, &c.* Or in two days, or before they shall be ended; for if as Pearce thinks, these words were spoken on the Wednesday, the time of observing the passover began on the Thursday evening, at six o'clock, and continued till the same hour the next day. This was immediately followed by the feast of unleavened bread, which continued for seven days more. The whole eight days were called the feast of unleavened bread, including the passover.

5. *Not during the feast, &c.* One of these rulers were apprehensive lest the people should defend our Lord, and were for deferring the execution of their design until the feast had ended, and then the people would have departed; but this caution was over-ruled.

6. *Simon the leper.* Who had been so, and though healed, was still so called, perhaps to remind him of the mercy vouchsafed to him.

7. *Came to him a woman, &c.* It is evident from John xii. 3, that this woman was Mary, one of the sisters of Lazarus, John xi. 2.

8. *When his disciples saw, &c.* Matthew speaks generally, but from John xii. 4, we learn that it was Judas who made these remarks; although it is not improbable, but some others might approve of them, as they are said 'to have indignation.'

12. *For my embalming, &c.* My death and departure being so near,

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14 Then one of the twelve, called Judas Iscariot,
15 went to the chief priests, And said to them,
"What will ye give me, and I will deliver him
up to you?" And they appointed him thirty
16 pieces of silver. And from that time he sought
for a fit opportunity to deliver him up.
17 Now on the first day of the feast of unleaven-
ed bread the disciples came to Jesus, saying to
him, "Where wilt thou that we prepare for
18 thee to eat the passover?" And he said, "Go
into the city to such a man, and say to him;
The Teacher saith, My time is at hand; I will
keep the passover at thy house with my disci-
19 ples." And the disciples did as Jesus had ap-
pointed them; and they made ready the pass-
20 over. Now when the evening was come, he
21 placed himself at table with the twelve. And
as they were eating, he said, "Verily I say to
22 you, that one of you will deliver me up." And
they were very sorrowful, and began every
one of them to say to him, "Master, is it I?"
23 And he answered and said, "He who dippeth
his hand with me in the dish, *even* he will de-
24 liver me up. The Son of man goeth indeed as
it is written of him; but alas for that man by
whom the Son of man is delivered up! good
were it for that man if he had not been born."
Then Judas, who delivered him up, answered 25
and said, "Master, is it I?" He said to him,
"Thou hast said."

And as they were eating, Jesus took bread, 26
and having given thanks, he broke it, and gave
it to the disciples, and said, "Take, eat; this is
my body." And he took the cup, and gave 27
thanks, and gave it to them, saying, "Drink ye
all out of it; For this is my blood, even that of 28
the new covenant, which is shed for many for
the remission of sins. And I say to you, I shall 29
not drink henceforth of this produce of the
vine, until that day when I drink it new with you
in my Father's kingdom." And after having 30
had the hymn, they went out to the mount of
Olives.

Then saith Jesus to them, "All ye will offend 31
because of me on this night; for it is written:
'I will smite the shepherd, and the flock will be
scattered.' But after I am risen again, I will go 32
before you into Galilee." Peter answered and 33

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what she hath done may be considered as preparatory to that event; and this act of respect to me, shall be recorded and mentioned with the highest honour.

15. *Appointed him.* Or weighed him thirty pieces of silver. Campbell and most others suppose that shekels are meant, which would amount only to about £3. 10s. but Pearce contends that a larger sum seems necessary to the purchase of a field.

17. *On the first day, &c.* On that of the passover, properly so called. See Note on ver. 4.

18. *To such a man, &c.* It is highly probable that the man to whom our Lord now sent, was one of his disciples, one that had believed on him; and if so, one that would not only afford the necessary accommodations, but think himself honoured by having such guests.

20. *The evening was come, &c.* The passover feast began on the Thursday evening, after three o'clock. The victim was to be slain and roasted, and eaten on that night; but from John xviii. 28, it appears that some had not eaten it on the Friday morning. Pearce observes, that this most probably occurred from the multitudes of the Jews who then assembled; so that from necessity they took the liberty of eating the passover on any hour before the second evening, on the fifteenth day.

23. *Answered and said, &c.* Not aloud, but to John only, who was the nearest to him, John xiii. 23—26.——*He who dippeth, &c* John gives the particulars, and I think it clear, that while Jesus was dipping the sop, Judas also was putting his hand into the dish. According to Baxter, the Jews have yet at the passover, a very thick kind of *sauce*, called *charoseth*, to represent the *clay* in which their forefathers wrought while they were in bondage. It is the Arab custom still, for all persons present, to help themselves with their hands out of the same dish. See Harmer.

25. *Then Judas said, is it I?* He had already agreed with the Priests to deliver him up; and, hearing this denunciation, he asked the question to ward off suspicion.——*Thou hast said.* Campbell and Wakefield render, according to our idiom, *It is.* According to the Hebrew idiom, the reply unquestionably means, *It is as thou hast said.* Comp. ver. 64. Mark xiv. 62. The Jews still retain this kind of affirmation. "They said, 'Is the Rabbi dead?' He answered, 'Ye have said.'" See Scoettgen. in loc. and Pearce, who quotes Plautus for the same mode of affirmation.

26. *And having given, &c.* I follow Campbell in this version, as the textual reading will admit it; for it is well known, that it was the uniform custom of the Jews, to *bless God* or to give thanks to him, for providing food, and not to bless *the food* Comp. Luke xxii. 17. and 1 Corin. xi. 23. and Chap. xiv. 19; xv. 36. with John vi. 11. Acts xxvii. 35.——*This is my body.* The verb substantive, whether expressed or understood, is often equivalent to *signifieth, representeth*, Gen. xl. 26. "The seven good kine *are* or *signify* seven years, &c." Exod. xii. 11. "It *is* or *signifies* the passover of Jehovah." 1 Cor. x. 4. "That rock *was* or *signified, represented* Christ." Comp. Gal. iv. 25. Rev. i. 20.; v. 6. 8.; xi. 4.; xvii. 12, 18.; xix. 8.

28. *This is my blood.* This wine of which ye drink I appoint to represent *my blood*, shed for the ratification of the New covenant, and for the remission of the sins of many according to the tenor of it.

29. *Drink of this produce, &c* Jesus would not drink of the vinegar which was offered to him, Ch. xxvii. 34.——*Drink it new, &c.* When in consequence of my having finished the work given me to do, and risen from the dead, and my kingdom is indeed begun, I shall again drink with you. That our Lord ate and drank with his disciples after his resurrection is certain. See Acts x. 41.

30. *After having had the hymn.* It is not certain that a hymn was sung; it is more probable that the Hallel, as the Jews called it, was recited. This comprised the 113 to 118 Psalms. As the text is ambiguous, the version is of the same latitude.

31. *Will offend because of me.* Wakefield renders, 'Will forsake me;'

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said to him, "Though all men should offend be-
34 cause of thee, I will never offend." Jesus said to him, "Verily I say to thee, That on this night, before the cock crow, thou wilt deny me
35 thrice." Peter said to him, "Though I should die with thee, yet will I not deny thee." In like manner said also all the disciples.

36 Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, "Sit ye
37 here, while I go and pray yonder." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and full of
38 anguish. Then saith he to them, "My soul is exceedingly sorrowful, even unto death: abide
39 ye here, and watch with me." And he went forward a little, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass away from me; nevertheless not as
40 I will, but as Thou wilt." And he cometh to the disciples, and findeth them asleep, and saith to Peter, "What, could ye not watch with me
41 one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but
42 the flesh is weak." He went away a second time, and prayed, saying, "O my Father, if this cup cannot pass away from me, except I drink it, thy
43 will be done." And he came and found them
44 asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then 45
cometh he to his disciples, and saith to them, "Do ye now sleep on and take rest? Behold, the hour draweth near; and the Son of man is delivered up into the hands of sinners. Rise, 46
let us be going; behold, he draweth near who delivereth me up."

And while he was yet speaking, lo, Judas, one 47
of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he who 48
delivered him up had given them a sign, saying, "Whomsoever I shall kiss, that is he: apprehend him." And immediately he came to Jesus, 49
and said, "Hail, Rabbi;" and kissed him. And Jesus said to him, "Companion, wherefore 50
comest thou?" Then they came, and laid hands on Jesus, and apprehended him. And, behold, 51
one of those who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and cut off his ear. Then said Jesus to him, "Put up thy sword into 52
its place: for all those who take the sword will perish by the sword. Thinkest thou that I can- 53
not now pray to my Father, and he will presently give me more than twelve legions of angels? But how then can the scriptures be 54

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and Campbell, 'I shall prove a snare to you all.' I prefer the version given, because I think it is clearly the intention to mark their conduct as criminal. His being apprehended, would be the occasion of their offending by deserting and denying him.——*I will smite the, &c.* Zech. xiii. 7. and note there. Pearce considers that our Lord quoted the prophet, not as containing a prediction, but as a proverbial sentence denoting what usually happens.

34. *Before the cock crow, &c.* According to Mark, xiv. 30. *crow twice.* Whitby has produced the authorities of Ammianus, Aristophanes and Juvenal, as noticing a double crowing of the cock, at *midnight*, and at the *break* of day. This latter was used to denote the fourth watch of the night, and is what Matthew and the other Evangelists referred to in giving the account of what our Lord said to Peter. Mark refers to the same time, when he says, crow twice; so that it is only a different way of relating the same thing.

36. *Gethsemane.* The oil-press, as the word signifies. It was a part of the mount of Olives, verse 30. Mark xiv. 26, 32. Luke xxii. 39. and is called a *garden* to which our Lord often resorted, John xviii. 1, 2.

37. *Took with him Peter, &c.* From that part of Gethsemane, where he had left the other apostles, Mark xiv. 32, 33.

38. *My soul is, &c.* This seems to be idiomatical to denote himself, 'I am exceedingly sorrowful, ready to die through excess of sorrow.'

39. *Not as I will, &c.* Campbell, "Not as I would, but as thou wilt." Wakefield, "Not my will, but thine be done." What I have given is the most literal. The sense I think is, though the sorrow I experience constrains me to desire the *removal* of the bitter cup, yet I perfectly acquiesce in what thou hast appointed.

40. *To the disciples, &c.* To Peter, James and John, verse 37.——*Findeth them asleep.* From this it appears that it was now very late in the night.

41. *The spirit indeed is, &c.* Our Lord admonishes them to watch and pray; and by the concluding words intimates, that though he knew their regard to him, and how willing they were to suffer for his sake, yet their drowsiness and sleepiness showed their frailty, and unless they became more attentive they would soon offend in a far higher degree. Our Lord kindly alleges for their infirmity the only extenuation which it admitted.

45. *Do ye now sleep on, &c.* At such a time, when ye ought especially to be watchful. The common version supposes that our Lord spoke ironically. For that given, see Schleus. Lex. in καιρον and Luke xxii. 46.

50. *Companion.* See note xx. 13.

51. *One of those who, &c.* John only tells us who was the servant, and which of the apostles thus attempted to defend his master. The name of the servant was *Malchus*, and it was Peter who cut off his ear. As John wrote the *last* of the apostles, it is not improbable that Peter was then dead, and there existed no reason for keeping these things secret.

52. *The sword will perish, &c.* The expression seems to be proverbial, denoting, that they who use the sword in general perish by it. He thus reproves Peter for his rash and improper conduct; and had he not overawed the spirits of the multitude, they might have all been cut to pieces. John xviii. 4—8.

53. *Thinkest thou, &c.* Our Lord reminds Peter, that if it were his will to escape he could have had an army of the heavenly host to defend him. A legion was 6000, and perhaps he names *twelve* in allusion to the twelve apostles.

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55 fulfilled, that thus it must be?" At that same time Jesus said to the multitudes, "Are ye come out as against a robber with swords and staves to take me? I sat daily with you teaching in the
56 temple, and ye did not lay hold on me. But all this is done, that the writings of the prophets may be fulfilled." Then all the disciples forsook him, and fled.
57 And those who had laid hold on Jesus led him away to *the palace of* Caiaphas the high priest, where the scribes and the elders were assembled.
58 But Peter followed him at a distance, to the court of the high priest, and went in, and sat
59 with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, that they
60 might put him to death; But found it not, though many false witnesses came near. At
61 last came near two false witnesses, And said, "This man said, I am able to destroy the temple
62 of God, and to build it in three days." And the high priest arose, and said to him, "Answerest thou nothing? what is it which these witness
63 against thee?" But Jesus continued silent. And the high priest spoke and said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."
64 Jesus saith to him, "It is as thou hast said: moreover I say to you, That hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
Then the high priest rent his garments, saying, 65
"He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" 66
They answered and said, "He is guilty of death." Then they spat in his face, and struck 67
him with the fist; and others beat him with the palms of their hands, Saying, "Prophesy to 68
us, thou Christ, Who is he that struck thee?"

Now Peter sat without in the court; and a 69
maid-servant came near to him, saying, "Thou also wast with Jesus of Galilee." But he denied it 70
before them all, saying, "I know not what thou meanest." And when he was gone out into the 71
porch, another *maid-servant* saw him, and said to them that were there, "This man also was with Jesus of Nazareth." And he denied it 72
again with an oath, *saying*, "I do not know the man." And after a while came near to him 73
those who stood by, and said to Peter, "Surely thou also art one of them; for thy speech discovereth thee." Then he began to curse and to 74
swear, saying, "I know not the man." And immediately the cock crew. And Peter remem- 75
bered the words of Jesus, who had said to him, "Before the cock crow, thou wilt deny me thrice." And he went out, and wept bitterly.

REFLECTIONS UPON CHAPTER XXVI. 1. We see our Lord most actively employed as the time of his sufferings and departure drew near. He seemed anxious to finish all that the Father had sent him to do. Within two days was the Passover, when he was to be

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56. *May be fulfilled.* Such events are permitted to occur agreeable to what had been foretold; and there was a moral necessity for such predictions being fulfilled.

58. *To the court, &c.* Not into the place where the high priest and elders sat, though near to it, as Luke informs us that our Lord turned and looked on Peter, after he had denied him with oaths, which could not have taken place unless he had been near: Luke xxii. 61. Peter might indeed have approached near to the door or entrance of the room where Jesus was.

58.—62. *Sought false witness.* They had already determined on his death, but some pretence was requisite to hide or palliate their own injustice. The witnesses that came at last referred to what John relates chap. ii. 20, 21.; but how could this be worthy of death, even in the sense in which they understood it? Indeed the high priest seems to be at a loss how to criminate upon such a charge, and hence proceeds *to adjure* our Lord.

64. *I say to you, That, &c* When adjured in the name of the living God, to say whether or not he was the Christ, our Lord answered in effect, I am; and he adds, that hereafter they should see him on the right hand of power, coming as it were in the clouds of heaven to punish them.

65. *Rent his garments, &c.* This was an ancient custom to express indignation, sorrow or grief: Acts xiv. 14. Pearce, from Virgil and Josephus, concludes that it consisted not in rending the substance of the garment, but in laying the bosom bare, by pulling the forepart of the vest aside.—— *Blasphemy.* That is, speaking reproachfully and maliciously of God. How our Lord's words, even by construction, could be made to involve this, I know not. It is probable that he considered his claim to be the Christ, and to sit on the right hand of God, as comprising a capital offence; to which punishment, without ever inquiring into the justice of his claims, he was immediately doomed.

68. *Prophesy to us, &c.* Both Mark and Luke inform us that our Lord's face was then covered as a condemned criminal, Mark xiv. 65, Luke xxii. 64.; and the design of the speakers was to ridicule his prophetic office.

69. *Sat without in the court.* For this sense of αὐλὴ, see Schleus, and Campbell. It was properly the open yard, though inclosed with buildings. Luke informs us that they kindled a fire *in the midst* of it, where μέσον is opposed to οἶκος, the high priest's house. Mark says, Peter being in the αὐλὴ κατω *court below*; so that the room where Jesus was examined, was raised some little above the ground.

70. *I know not what thou meanest.* That is, what thou intendest. I do not understand of what thou art talking.

71. *Into the porch.* Either that of the entrance into the *court* or rather

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CHAPTER XXVII.

A. D. 33. *Christ is delivered to Pilate, and Judas hangeth himself; Pilate convinced of his innocence tries to release him, but the clamours of the Jews induce him to give him up to be crucified.*

1 Now when morning was come, all the chief priests and elders of the people took counsel
2 against Jesus to put him to death. And when they had bound him, they led him away, and delivered him up to Pontius Pilate the governor.
3 Then Judas, who had delivered him up, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the
4 chief priests and elders, Saying, "I have sinned in that I have delivered up an innocent person." And they said, "What is that to us?
5 see thou to that." And he cast down the pieces of silver in the temple, and departed, and went
6 and hanged himself. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury; because it is the
7 price of blood." And they took counsel, and bought with them the potter's field, to bury
8 strangers in. Wherefore that field is called,
9 'The field of blood,' unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And I took the thirty pieces of silver, the price of him who was valued,
10 whom they of the children of Israel valued; And gave them for the potter's field, as the Lord appointed me.")

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delivered up and crucified. The chief priests had determined to cut him off; and Mary designing to show him the highest respect, had anointed him for his burial. Judas had formed the design to betray him, and had gone and agreed with the chief priests for this purpose. Surely now was the hour and power of darkness! How many agents were employed in one infernal scheme! Yet Jesus knowing all these things, and foretelling them, does not withdraw as he might have done, but pursues his glorious work. O let us imitate his courage, his prudence, submission, and inflexible integrity.

2. Our Lord's strict observance of the Passover, should teach us to regard and observe in the most devout manner, the sacred supper which he instituted and appointed. In the *same night* in which he was betrayed, his heart, though full of sorrow, was melted with pity for his believing people; and in this simple but expressive rite, he provided for their consolation. It is the *memorial* of the death of Christ, and of the leading design of it, that he died for our sins. It is also the *seal* of the new covenant in his blood, that covenant which is ordered in all things and sure. Ever let us then approach and partake of this supper, in obedience to his injunction, that our own souls may be nourished, and that we may show forth his death to others. Let none who love our Lord Jesus neglect so plain a duty, nor deprive themselves of so great a privilege.

3. We see in the conduct of the chief priests, how frequently the sacred names of justice and religion are prostituted! They had resolved to kill Jesus, though conscious of his innocence; and they descended to every low and mean artifice in order to cover their own wickedness. When they could not find any fault, any crime, false witnesses are suborned; and when their witness was insufficient, they pretend to condemn him for what he said in answer to a solemn adjuration. What law of Moses justified such a sentence? Nay, the sense of his whole law condemned this proceeding; and dreadful will be the judgment which, according to Moses, they will receive. Surely their conduct is recorded to warn all, and especially magistrates, against malice, injustice and oppression.

4. The fall of Peter forcibly teaches every professor to watch and pray, that if he come into temptation he may not be induced to yield to it. No doubt Peter was sincere when he said, "though I should die with thee, yet will I not deny thee." He was not aware of his own weakness, nor the force of that fear which has often proved a snare. Amidst the various and successive events of that awful night, the mind of every disciple must have been unusually occupied and oppressed; conflicting passions must have nearly taken away all self-possession, and rendered them unfit for any manly exertion. O how was the bravest of them all vanquished! We feel pity for a character so dignified, tarnished by falsehood and profane oaths. Let the admonitions of scripture, enforced by this example, teach us to fly to God for support. "Be not high-minded, but fear. Let him that thinketh he standeth take heed lest he fall."

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that of the room where our Lord was. I conceive this more probable, as soon after Jesus turned and looked on Peter.

72. *Denied with an oath* His first offence was a simple denial, or a kind of evasion; now he offends presumptuously, appealing to God to confirm a lie. When again suspected, he breaks out into the most sinful language. How necessary is it to guard against the least sin, lest we should go on to the commission of the greatest.

CHAP. XXVII. 1. *Took counsel against, &c.* From Mark xv. 1, it appears that Caiaphas, and those with him, who first examined our Lord, had summoned all the members of the Jewish sanhedrim, or chief council, who assembled to sanction what had been done, as early as possible.

2. *Delivered him up to Pilate.* From John xviii. 28, we learn that they led Jesus to the pretorium, where Pilate lived, and where he administered justice. The Jews had not the power of putting any one to death, without the consent of the Roman governor.

4. *An innocent person.* Greek, 'righteous or innocent blood.' I have preferred the sense to the idiom, as more definite and perspicuous. This confession of the traitor is honourable to the character of our Lord.— *What is that to us?* This shows the hardness, as well as proves the guilt of our Lord's enemies.

6. *To put them into the treasury.* This was agreeable to the spirit of the law, Deut. xxiii. 18.; and while they were thus scrupulous about a matter of comparative little importance, they verified our Lord's remark, chap. xxiii. 24. What is mentioned here and in the following verses was not done immediately, but most probably some time after, though on account of order the Evangelist has narrated the whole transaction together.

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11 And Jesus stood before the governor; and the governor asked him, saying, "Thou art then the King of the Jews?" And Jesus said to him,
12 "Thou sayest *truly*." And when he was accused by the chief priests and elders, he answered
13 nothing. Then Pilate saith to him, "Hearest thou not how many things they testify against
14 thee?" And he answered him to no one matter; so that the governor wondered greatly.
15 Now at that feast the governor was wont to release to the people a prisoner, whom they
16 would. And they had then a noted prisoner,
17 called Barabbas. When therefore they were gathered together, Pilate said to them, "Whom will ye that I release to you? Barabbas, or
18 Jesus who is called Christ?" (For he knew that through envy they had delivered him up.
19 And while he was sitting on the judgment seat, his wife sent to him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because
20 of him.") But the chief priests and the elders persuaded the multitude that they should ask
21 for Barabbas, and destroy Jesus. The governor spoke and said to them, "Which of the two will ye that I release to you?" They said,
22 Barabbas." Pilate saith to them, "What shall I do then with Jesus who is called Christ?"
They all say to him, "Let him be crucified."
23 And the governor said, "Why, what evil hath he done?" But they cried out exceedingly, saying, "Let him be crucified."

24 Now when Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person: see ye to it." Then
25 answered all the people, and said, "His blood be on us, and on our children." Then he
26 released Barabbas to them; and when he had scourged Jesus, he delivered him up to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the
28 whole band. And they stripped him, and put on him a scarlet robe. And when they had platted
29 a crown of thorns, they put it upon his head, and a reed in his right hand; and they kneeled before him, and derided him, saying, "Hail, king of the Jews!" And they spat on him, and took the
30 reed, and struck him on the head. And when
31 they had derided him, they took off the robe, and put on him his own raiment, and led him away to crucify him. And as they were coming
32 out, they met a man of Cyrene, named Simon, whom they compelled to carry his cross. And
33

9, 10. *Then was fulfilled, &c.* These verses create difficulties not easily removed. The reader may see them in the Note, Zech. xi. 12, 13.

11. *Thou art then, &c.* Campbell supposes that this oblique manner of putting a question, which involves an affirmative, gave rise to the idiom, Thou sayest, or, It is as thou hast said.

16. *Barabbas.* Some copies have *Jesus* Barabbas, which Michaelis and others suppose to be the genuine reading, but rejected in honour of our Saviour. Griesbach does not insert *Jesus*, and it is wanting in the best mss.

18, 19. *For he knew, &c.* With Pearce and others I include these two verses in a parenthesis, as containing first a remark of the writer, and second a circumstance which occurred while Pilate was examining our Lord.——*This day.* As the Jews began their day at the sixth hour of the evening, Pilate's wife meant, during the night. Her dream had made a strong impression on her mind. One design of it might be, that Pilate should bear his testimony to the innocence of Jesus.

21. *They said Barabbas.* As Barabbas had most probably espoused the opinion that it was lawful to oppose the Romans, and sinful to submit to them; and in consequence had excited the people to sedition, they would be strongly disposed to favour him. Comp. Luke xxiii. 19.

23. *Why, what evil, &c.* Pearce observes that the text is elliptical: "Why should I crucify him? For what evil hath he done?" Comp. 1 Cor. ix. 10.; x. 20.; xii. 31. During the examination, and after he had acknowledged himself king of the Jews, the conversation between him and Pilate, Joh. xviii. 36, &c. must have passed.

24. *Washed his hands, &c.* Comp. Deut. xxi. 6, 7, and Ps. xxvi. 6. The heathens had a similar custom to that of the Jews, as appears from Virgil, Aen. 2. v. 715. Pilate yielded through fear of a popular tumult; and considered the guilt of shedding the blood of one innocent as attaching to those who desired it, and to which the Jews so readily consented. His blood be on us, &c.

26. *He had scourged, &c.* That is, had ordered him to be scourged. It was usual with the Romans to scourge those who were sentenced to crucifixion; and some think that Pilate hoped that the Jews would have been satisfied with this punishment. Comp. Joh. xix. 4, 5.

28. *Scarlet robe.* This was the colour of the robe which the Roman nobility chiefly wore, as *white* was that of the Jewish nobles. It is called *purple* by Mark xv. 17. and Joh. xix. 2. It should seem that it only contained a light shade of blue, as the words *scarlet* and *purple* are used promiscuously by the Evangelists. See Schleus. in verb.

29. *Crown of thorns.* How this was made I know not; but it was most probably designed both to ridicule his claim of being a king, and to produce pain. Hence when crowned, they treated him with every mark of contempt, *spitting* on him, and *striking* him on the head.

32. *Whom they compelled, &c.* From Joh. xix. 17, we learn that our Lord carried his own cross, or that part of it called *antenna*, to which the arms were fastened. The *stipes* or upright beam which was fixed in the earth, was what they compelled Simon to carry; or at least to assist our Lord in carrying, if the two pieces were fastened together.

33. *Golgotha.* Perhaps some criminals had been buried there. This was a part of mount Calvary: Luke xxiii. 33.

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when they had come to a place called Golgotha,
34 (that is to say, a place of a skull,) They gave him vinegar, mixed with a bitter ingredient, to drink; but when he had tasted *of it*, he would
35 not drink. And when they had crucified him,
36 they parted his garments, casting lots. ° And
37 sitting down there they watched him. And they set up over his head his accusation written; "THIS IS JESUS THE KING OF THE
38 JEWS." Two robbers were also crucified with him, one on the right hand, and another on the left.
39 And those who passed by reviled him, sha-
40 king their heads, And saying, "Thou who destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God,
41 come down from the cross." In like manner the chief priests and the scribes and the elders, de-
42 rided him, and said, "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will
43 believe him. He trusted in God; let him now deliver him, if he will have him; for he said, 'I am the Son of God.'" The robbers also, 44
who were crucified with him, reproached him in the same manner.

Now from the sixth hour there was darkness 45
over all the land until the ninth hour. And 46
about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" (that is to say;) "My God, my God, why hast thou forsaken me?" Some of those who stood 47
there, when they heard it, said, "This man calleth for Elijah." And immediately one of 48
them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, "Forbear, let us see 49
whether Elijah will come to save him." Jesus, 50
when he cried again with a loud voice, resigned his spirit.

And, behold, the veil of the temple was rent 51
in two from the top to the bottom; and the earth quaked, and the rocks were rent; And 52
the graves were opened; and many bodies of

CHAP. XXVII. 35. ° *so that it was fulfilled which was spoken by the prophet, "They parted my garments, &c.* Mss. versions, Fathers, Griesb.

34. *Mixed with a bitter ingredient.* Mark says that they gave him "wine mingled with myrrh," which Doddridge supposes was presented by some of his friends, and different from what Matthew relates. But as the time and circumstances were the same, I see no reason for this opinion. I have rendered χολὴν *bitter ingredient*, as it is used with great latitude by the Seventy, and as such ingredients were given to criminals to *stupify* them, and to render them insensible to the horrors of death. Hence our Lord, when he had tasted this potion, would not drink it. Mark says, he received it not.

35. *Casting lots.* The remainder of this verse is wanting in the best manuscripts, the old versions, and the fathers. Griesbach has rejected it. Probably it is added from John xix. 23, 24.

37. *His accusation, &c.* It was usual with the Romans to affix to the instrument of their punishment, or to order to be carried before them, a writing, expressing the crime for which they suffered. See Sueton. in Calig. ch. 24. This accusation was called *title*. Luke and John tell us that it was written in *Latin*, for the majesty of the Roman empire; in *Greek*, for the information of the many Helenists who spoke that language; and in *Hebrew* as it was the *vulgar* language of that place.

42. *Himself he cannot, &c.* Campbell renders interrogatively, "Cannot he save himself?" and so one or two manuscripts; but Griesbach, with the best mss. reads as the common text.

44. *The robbers also, &c.* Matthew does not relate what respected these men so circumstantially as Luke xxiii. 39, whence we learn that it was only one of them that derided our Lord.

45. *Darkness over all, &c.* It is probable that Jesus was fixed on the cross about the *third* hour or nine in the morning; and that the darkness began at the *sixth*, or twelve o'clock, and continued until Jesus expired, about three in the afternoon, called the ninth hour. This darkness must have been miraculous, as the Passover was kept at the *full* moon, when no eclipse could happen. With our translators, I render ἐπὶ *land*, as it is probable that this darkness did not extend farther than through all Judea.

46. *Eli, Eli, lama, &c.* This shows that our Lord spoke the common language of the people, a mixture of Hebrew and Chaldee or Syriac. The quotation is from Ps. xxii. 1, only using a Syriac or Chaldee synonymous verb; and Pearce thought that our Lord quoted this Psalm to lead the Jews to consider it as prophetical of him. Mark gives the Syriac pronunciation of the two first words, Eloi, Eloi, which is probably genuine, as some of the hearers thought that he called for Elijah, which in Syriac is pronounced, Elohi.

48. *Took a spunge, &c.* Jesus said, *I thirst*, Joh. xix. Hence some one took a spunge and filling it with vinegar, put it on a long reed and reached it to his mouth. Vinegar mixed with water was the common beverage of the Roman soldiers; and the vessel containing this might be for their use. Some were for denying our Lord this small favour, saying, "Forbear," that is, give him nothing, and, let us see, &c.

50. *Resigned his spirit.* Doddridge renders, "dismissed his spirit;" and he supposed that this was the effect of our Lord's own power and volition. Campbell, whom I have followed, shows that the Sept. use the verb respecting Rachel's death, Gen. xxxv. 18, and that Euripides has the very words πνεῦμα ἀφῆκε *for expired*. It is however certain that our Lord had power to lay down his life and to take it again, Joh. x. 18.; and I do conceive that he exercised this power, when he had fulfilled all things given him to do.

51. *The veil of the, &c.* That which separated the most holy place from the sanctuary, and which was made of the richest and strongest tapestry. This was done to show that the Jewish ceremonies were to be abolished, and that the way to heaven, the true holy place, was now opened to men of all nations: Heb. vi. 19.; ix. 8.——*Rocks were rent.* A singular fissure now remains as evidence of this fact, which Maundrel has described as about a span wide at the top, but opens a few spans below, and runs downward to an unknown depth.

52. *The graves were opened.* These were without the city; and it is most probable that they remained open until after our Lord's resurrection. For as the next day was the sabbath, the Jews would not approach them, lest

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53 the saints who slept arose; And they came
out of the graves after his resurrection, and
went into the holy city, and appeared to many.
54 Now when the centurion, and they that were
with him, watching Jesus, perceived the earth-
quake, and those things that were done, they
feared greatly, saying, "Truly this was the Son
of God."
55 And many women were there, beholding at a
distance, who had followed Jesus from Galilee,
56 ministering to him: Among whom was Mary
Magdalene, and Mary the mother of James
and Joses, and the mother of the sons of Zebe-
dee.
57 Now when it was evening, there came a rich
man of Arimathea, named Joseph, who himself
58 also was a disciple of Jesus. He went to Pilate,
and begged the body of Jesus. Then Pilate
59 commanded the body to be delivered. And
when Joseph had taken the body, he wrapped
it in a clean linen cloth; And laid it in his own 60
new sepulchre, which he had hewn out in the
rock; and he rolled a great stone to the door of
the sepulchre, and departed. And Mary Mag- 61
dalene was there, and the other Mary, sitting
over against the sepulchre.

Now on the morrow, which followed the day 62
of preparation, the chief priests and the Phari-
sees came together to Pilate, Saying, "Sir, we 63
remember that this deceiver said, while he was
yet alive, 'After three days I will rise again.'
Command therefore that the sepulchre be made 64
sure until the third day, lest his disciples come
by night and steal him away, and say to the
people, 'He is risen from the dead:' so the last
deceit will be worse than the first." Pilate said 65
to them, "Ye have a guard; go, make it as
secure as ye know how." So they went, and 66
secured the sepulchre by sealing the stone, and
posting the guard.

REFLECTIONS UPON CHAPTER XXVII. 1. We learn the *power of conscience* from what is related of Judas. He had been with and seen our Lord in the hours of privacy; and had he been guilty of any thing wrong he must have known it, and from his disposition would have availed himself of it for his own justification. But when he reflected on his own deed he had no one circumstance to alleviate the enormous guilt of it; and he became a terror to himself. He had betrayed an *innocent* and holy person, to gratify his own covetousness, but when his conscience was aroused he could not enjoy the wages of his unrighteousness. He so far repented as to confess his guilt, and to restore those pieces of silver which did but remind him of it; and alas! how dreadful his end! No murderer hath eternal life abiding in him. O that we may never feel the stings of such a conscience as drove Judas to self-destruction; but may we have an approving, peaceful one, which may bear testimony to our uprightness and sincerity.

2. We see with what dignity our Lord conducted himself before Pilate. He made no reply to the repeated false charges of his enemies; but when Pilate asked him, Thou art the king then? He readily answered that he was. This was that *good confession* to which the Apostle alludes, 1 Tim. vi. 13. But while he claimed the rank, honour and dignity of a king, he showed the meekness, submission and humility of one come to save that which was lost. Now he is exalted to the throne. He is king of kings, and Lord of Lords. Kiss this chosen king, lest he should be angry. Happy are all they that trust in him.

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they should be polluted.——*Of the saints.* Probably some of our Lord's disciples who had lately died, and who were well known: Acts ix. 41.

53. *And they came out, &c.* Our Lord was the first fruits of those that slept, and they who now arose, as some think, were not again subject to death. They appeared to many, to many who had known them while living; and it is thought by many to be highly probable, that these saints ascended to heavenly bliss, as an earnest that all such shall ascend, and enjoy eternal life, through our Lord and Saviour.

54. *This was the Son of God.* I think that the centurion could not be ignorant of what our Lord had so often said of himself, that he was the Son of God; and that under the impression which these awful events had made on his mind, he speaks not as a heathen polytheist, but as admitting the claim which our Lord had made to be just. Unless we admit this, we should render, "the Son of a God," as Campbell has done.

56. *Mary Magdalene.* That is, Mary of Magdala; so called from the town where she had lived.——*Mother of James, &c.* See Note on Chap. xiii. 55.——*Mother of the sons, &c.* Mark calls her *Salome*, mother of James and John, Chap. iv. 21. Mark xv. 40.

57. *When it was evening, &c.* It was the custom of the Jews to bury malefactors before sun-set, as Josephus relates, and the law appoints, Deut. xxi. 23.——*A disciple of, &c.* Some rich men believed on Jesus; and Joseph showed his respect to his Lord by attention to his dead body.

59. *Clean linen.* Most probably the body had been previously washed, as was the custom. This was done in order to embalm the body after the sabbath.

62. *Now on the morrow, &c.* That is, on the Saturday, the Jewish sabbath. The Friday is called 'the day of preparation,' because it was the day before the sabbath, and it was that year the day of the Passover.

63. *After three days, &c.* That is, in three days, or on the third day. So we find the words, *after three days*, to signify, 'on the third day,' 1 Chron. x. 5, compared with verse 12, and 1 Sam. xx. 12, comp. with verse 19.——*I will rise, &c.* Our Lord had sometimes obscurely foretold his resurrection to the Jews, John ii. 19, Matt. xii. 40. They now recollected this, and to prevent any pretence of it, applied to Pilate to secure the sepulchre.

65. *Ye have a guard.* During the Passover a cohort of Roman soldiers were posted at the gate of the temple, to quell any tumult that might arise; and from these some were selected to guard our Lord's sepulchre, so that no art or imposture could be used.

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CHAPTER XXVIII.

A. D. 33. *Our Lord's resurrection; he appeareth to certain women, then to his disciples and sendeth them to preach and baptize in his name.*

1 After the sabbath, as the first day of the week began to dawn, came Mary Magdalene
2 and the other Mary to see the sepulchre. And, behold, there had been a great earthquake; for an angel of the Lord had descended from heaven, and had come and rolled back the stone
3 from the door, and sat upon it. His countenance was like lightning, and his raiment white
4 as snow; And for fear of him the guards trem-
5 bled, and became as dead men. But the angel spoke and said to the women, "Fear not; for I know that ye seek Jesus, who was crucified.
6 He is not here; for he is risen, as he said.
7 Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have
8 told you." And they quickly went out of the sepulchre with fear and great joy; and ran to bring his disciples word.

9 And [as they went to tell his disciples,] behold, Jesus met them, saying, "Hail." And they came near and took hold of his feet, and did homage to him.
10 Then said Jesus to them, "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

11 Now as they were going, behold, some of the guard came into the city, and told the chief priests all the things which had been done.
12 And when they had assembled with the elders, and had taken counsel, they gave much money
13 to the soldiers, Saying, "Tell *the people*, that his disciples came by night, and stole him away while we slept.
14 And if this come to the governor's ears, we will prevail on him, and secure you."
15 So they took the money, and did as they were taught; and this report is spread abroad among the Jews until this day.

16 Then the eleven disciples went away into Galilee, to a mountain where Jesus had appointed them.
17 And when they saw him, they did homage to him; but some had doubted.
18 And Jesus came and spoke to them, saying,

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3. We here also learn the greatness of our Lord's sufferings. He was exempted from no species of insult which malice, envy and misguided zeal could invent. Crowned with thorns, clothed in scarlet, a reed, put into his hand as a sceptre; the rabble kneeling, and crying 'Hail, king of the Jews;' and yet Pilate had borne witness to his innocence. He who was wisdom itself was treated as a fool; and he in whom virtue dwelt was condemned as a criminal. He was spit on as the most contemptible of men, and his face more marred than that of other men; and yet was the most *honourable* person, because the most righteous that ever lived. He who had done no evil, and in whom was no guile, was thus treated, and a robber, and a murderer preferred to him. Instead of those Hosannas which were his due, the senseless multitude made the air to ring with, Crucify him, crucify him. Amidst all this scene no word escapes from our Lord unbecoming his character. He was led as a lamb to the slaughter, meek and gentle; and as a lamb was sacrificed for us. He died for our sins according to the scriptures; and hence remission is preached in his name. While he was suffering what testimonies were given to hisp erson, the veil rent, the earth shaking, and darkness covering the land. May all trust in him, and enjoy the blessings of his passion and triumphs.

CHAP. XXVIII. 1. *After the sabbath, &c.* That is, after that Saturday had ended, and during the night these women had prepared ointments to embalm the body of Jesus. For the sense of ὀψὲ see Schleus. and Whitby ——*As it began to dawn, &c.* John says, "when it was yet dark," the day just breaking; and Mark and Luke, "very early in the morning."

2. *A great earthquake.* Pearce renders, "a great commotion," and supposes that it had been in the air; and so Wakefield. The word will certainly bear this version, but as the other is the most usual, I retain it.

5. *And an angel, &c.* Luke speaks of two men or angels, xxiv. 4, 23.; and from John xx. 1, &c., it appears that Mary had gone back to Jerusalem to inform Peter and John, that the body of Jesus was not in the sepulchre, and that Peter and John had come and seen it to be true, and had also gone back; and that Mary Magdalene having returned the angel or angels appeared and spoke as is here related.

7. *Into Galilee.* Our Lord had many disciples in that country which was so much the scene of his preaching and miracles. See ver. 10, 16.

9. *As they went, &c.* Some good manuscripts want the words included in brackets, as well as many of the versions; and the sense is complete without them, being implied in the preceding verse.——*Jesus met them.* Before they had gone out of the garden in which the sepulchre was: Joh. xx. 15.

11. *Now as they were going, &c* From the garden to Jerusalem, to tell the disciples that they had seen the Lord, and that he had ordered them to go into Galilee.

12—15. *Gave much money, &c.* This conduct and the incoherent tale can only be regarded as designed to mislead the multitude. The punishment for a soldier on guard sleeping, was most probably death, as Josephus saith, that this was inflicted not only for quitting their ranks, but for small neglects of duty. Hence the chief priests promise to procure their safety, if they would say as they were bidden.

17. *But some had doubted.* It is probable that it was in Galilee where our Lord was seen by above 500 brethren at once, 1 Cor. xv. 6.; and if so, there is no need to think that any of the apostles doubted, but rather some of these brethren. Matthew cannot refer to Thomas; for what is said of him took place at Jerusalem, and not in Galilee.

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"All power is given unto me in heaven and in
19 earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things 20 whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Amen.

REFLECTIONS UPON CHAPTER XXVIII. 1. The resurrection of our Lord is an event which should be thankfully acknowledged and constantly celebrated, especially on his own day. This is the day the Lord hath made; we will be glad and rejoice thereon. This is the day, the birth-day of our hopes. Now is the justice of God satisfied, or this prisoner had never been released. Now is the reproach of the cross wiped away, and turned into triumph and glory. If Jesus, to accomplish our redemption, died upon the cross, after having been treated with every indignity, by his resurrection, he showed that he had power to lay down his life and to take it again; and that he was mighty to save.

2. We see that the precautions taken to prevent any collusion, were overruled to afford the strongest evidence of the fact of his resurrection. The sepulchre was sealed, a huge stone rolled to the door of it—guards placed to defend it; but the appearance of the angel disarmed the guards, the earthquake probably rolled away the stone, and the door of the sepulchre was opened. Then Jesus rose, removed the linen in which he had been wrapped, and the napkin, and went out of the sepulchre, and appeared to many, for the space of forty days. This great article of our faith is established on the strongest and clearest evidence; and we may joyfully say, now is Christ risen and become the first fruits of them that slept; and we, in conformity to his example, should die to sin, and rise and walk in newness of life.

3. We ough tto rejoice that our risen Lord has all power given unto him in heaven and on earth, for the purpose of accomplishing the designs of his death. He hath dominion over all things, and as the head of the church he sent forth his servants to proclaim salvation in his name, among all nations. They were to preach the glad tidings to sinners of all ranks, and to make disciples of all nations. His kingdom was not to be confined to the Jews, but to be set up in, and its blessings imparted to, all nations upon earth. Thanks be to his name that the gospel has come to us; that its ordinances are administered, and that through faith in his name, we enjoy the blessings of his kingdom here and shall enjoy the happiness promised in his future kingdom of glory.

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19. *Make disciples.* Most critics thus render, which is the most literal version, and prevents the tautology, *teach all nations—teaching them.* The sense is, that they were to use the means which they possessed 'to make disciples.'——*Baptizing them, &c.* When made disciples, as the initiatory rite of christianity, they were to be baptized into the name, belief or profession of the Father, &c. Comp. 1 Cor. i. 13.; x. 2, with Acts viii. 16.; x. 48.; xix. 5.

20. *To observe all things, &c.* Had the teachers of christianity observed this rule, happy would it have been for mankind; but alas! how many things have they observed which our Lord never commanded.——*With you always, &c.* Whitby well observes, that this cannot apply to the apostles only, but to the teachers of the gospel *all days* to the end of the world. Some render, 'end of the age,' and refer to the end of the Jewish state; but Newcome more justly to the end of the gospel dispensation, which is the same as the end of the world. Till then the church shall be favoured with the presence, assistance and protection of the Saviour; and this is her security, privilege and glory.

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THE GOSPEL ACCORDING TO

ST. MARK.

INTRODUCTION.

THE second Narrative of our Lord is the work of Mark, who was an Evangelist; and according to ancient testimony attended Peter in his journeys and ministry, as Timothy and Titus did the apostle Paul. He is supposed to be the person whom Peter calls his son, that is, a convert to the christian faith, 1 Pet. v. 13. His knowledge of the doctrines and miracles of our Lord must have been derived from the information of Peter, and of others who had heard our Lord's discourses, and been witnesses of his miracles; and it is probable it had the approbation of Peter. He relates the miracles of Jesus with particularity; but rarely gives us his discourses. Like Matthew he simply states facts, and leaves the reader to reflect on them, and make the proper inferences. For a more full account, see Introd. Vol. 1. p. 4, &c.

CHAPTER I.

A. D. 27. *The office of the baptist; Jesus baptized, tempted, begins his ministry and works many miracles.*

1 THE beginning of the gospel of Jesus Christ,
2 the son of God. As it is written in the prophets,
"Behold I send my messenger before thy face,
3 who shall prepare thy way before thee. The
voice of one crying in the desert; 'Prepare ye
the way of the Lord make his paths straight."
4 Thus came John baptizing in the desert and
preaching the baptism of repentance for the re-
5 mission of sins. And all the land of Judea, and
all they of Jerusalem went out to him and were
baptized by him in the river Jordan, confessing
6 their sins. And John was clothed with camel's
hair, and with a leathern girdle about his loins;
and he ate locusts and wild honey. And he pro- 7
claimed, saying, "One mightier than I cometh
after me, the latchet of whose shoes I am not
worthy to stoop down and unloose. I indeed 8
have baptized you with water; but he shall
baptize you with the Holy Spirit."

And it came to pass in those days, that Jesus 9
came from Nazareth of Galilee, and was bapti-
zed by John in the Jordan. And immediately 10
going up from the water, he saw the heavens
rent, and the Spirit, as a dove, descending upon
him: And there came a voice from heaven, 11
saying, "Thou art my beloved Son, in whom I
am well pleased." And immediately the spirit 12
sendeth him forth into the desert. And he was 13

CHAP. I. 1. *The beginning of, &c.* With other critics, I consider this verse as the title or inscription; and that the fourth verse contains the reddition to the second.

2. *In the prophets* Some manuscripts and versions read, 'in the prophet Isaiah,' and others, 'in the prophet;' but as many support the text, I adhere to it, especially as it agrees with what follows, where we have quotations from two prophets. Newcome, who adopts the reading, 'in the prophet Isaiah,' is obliged to suppose, without any authority, that the first quotation from Malachi is an early interpolation.——*Behold, I send, &c.* This is quoted in the same manner, Matt. xi. 10. and Luke vii. 27, and applied to John. See Mala. iii. 1. The words, πρὸ προσωπου σου and ἐμπροσθέν σου, are probably merely explanatory of the לפני of the prophet. The latter words are omitted in mss. both in Mark and Luke, as well as here; but as they make no difference in the sense, I have retained them.

8. *With water, &c* This sense of the preposition ἐν is supported by Chap. v. 2. Luke xiv. 31. Heb. ix. 25. Jude 14.; and in this sense it is often used by Zenophon and other Greek writers. That it must here denote the element which was applied in administering baptism, I conceive is plain from what follows; for John could not mean that our Lord would baptize *in* the Holy Spirit, or *into* the name of the Holy Spirit, but that he would *pour out* upon his disciples the Holy Spirit.

9. *In the Jordan.* It is not improbable that our Lord and others whom John baptized went down *to the* water; and, if within its banks, (for the Jordan at some seasons of the year overflowed,) they might be said to be *in the* Jordan without going into the water at all. As the preposition is used for συν, so it is for εις, and like the Hebrew ב must be rendered in many places *to, at.* Comp. Chap. v. 30. Luke i. 17.; xxiii. 42. Rom. viii. 34.

10. *The heavens rent.* Campbell renders, "The sky part asunder." The aerial heavens are intended; the clouds seemed to be rent, while the Holy Spirit descended, perhaps in some bright and luminous appearance, hovering as a dove, and then lighting upon Christ.

11. *Thou art my, &c.* Matthew says, 'This is my beloved son.' Luke agrees with Mark in the first clause, but in the latter instead of '*in whom* I am well pleased,' Luke has, '*in thee* I am, &c.' These little variations in relating the same fact are natural, and show that the Evangelists did not copy one from another.

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there in the desert forty days, tempted by Satan; and was with the wild beasts; and the angels
14 ministered to him. Now after John was delivered up to prison, Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God,
15 And saying, "The time is fulfilled, and the kingdom of God draweth near: repent and be-
16 lieve the glad tidings." Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they
17 were fishers. And Jesus said to them, "Come after me, and I will make you to be fishers of
18 men." And immediately they left their nets,
19 and followed him. And thence passing on a little further, he saw James the son of Zebedee, and John his brother, who also were in a ship
20 mending their nets. And immediately he called them: and they left their father Zebedee in the ship with the hired servants, and went af-
21 ter him. And they went to Capernaum; and immediately on the sabbath he entered into the
22 synagogue, and taught. And *the people* were amazed at his doctrine; for he taught them as one that had authority, and not as the scribes.
23 And there was in their synagogue a man with an
24 unclean spirit; and he cried out, Saying, "Ah! what hast thou to do with us, Jesus of Nazareth? art thou come to destroy us; I know who thou
25 art, the Holy One of God." And Jesus rebuked him, saying, "Be silent, and come out
26 of him." And when the unclean spirit had convulsed him, and cried with a loud voice, he
27 came out of him. And they were all astonished, so that they reasoned among themselves, saying, "What is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him." And 28
immediately his fame spread abroad through all the region about Galilee. And immediately 29
they went out of the synagogue, and entered with James and John into the house of Simon and Andrew. Now the mother of Simon's wife 30
lay sick of a fever; and they immediately tell him of her. And he came and took her by the 31
hand, and raised her up; and instantly the fever left her, and she ministered to them. When 32
the evening was come, and the sun set, they brought to him all that were diseased, and those that had demons. And all the city was gather- 33
ed together at the door. And he healed many 34
that were sick of various diseases, and cast out many demons; and suffered not the demons to say, that they knew him. And in the morning, 35
rising up long before the dawn, he went out, and departed into a solitary place, and prayed there And Simon and those that were with 36
Simon followed after him. And when they had 37
found him, they said to him, "All men seek thee." And he said to them, "Let us go into 38
the neighbouring towns, that I may preach there also; for therefore am I come forth." And 39
he preached in their synagogues throughout all Galilee, and cast out demons. And there 40
came a leper to him, beseeching him, and kneeling down to him, and saying to him, "If thou wilt, thou canst make me clean." And Jesus, 41
moved with compassion, put forth his hand, and touched him, and saith to him, "I will; be

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12. *Sendeth him forth, &c.* That the original word does not imply force, see verse 43. Matt. ix. 38. John x. 3, 4. Acts ix. 40. Comp. Matt. iv. 1.

13. *Forty days.* If the opinion of Michaelis be adopted that Jesus was led by the spirit into the great desert, in which the Israelites sojourned, these forty days may include the time spent in going there, beginning from his baptism, as well as the period he abode there, before the temptation commenced. This account of Mark strongly supports the opinion that our Lord was in that desert, which abounded with serpents and wild beasts.

13—20. *After John was, &c.* Comp. Matt. iv. 12—22. John i. 35—51.

21. *They went to Capernaum.* After having preached in the synagogue of Nazareth and being *thrust out* of that city, he went to Capernaum: Luke iv. 16 31. The next verse Matthew places at the end of the sermon on the mount, Chap. vii. 28, 29. On many occasions doubtless the people were *astonished* at what they heard and saw.

22—28. *A man with an, &c.* Comp. Luke iv. 33—37. Doddridge considers the account of this man as affording strong proof that those called demoniacs were really possessed with demons; while others think that this case only proves that God made use of such men to proclaim the Messiahship of our Lord. See ver. 34.; iii. 11.

24. *Ah! what hast thou, &c.* For the sense given to *ἐα*, see Schleus. In rendering the idiomatic words, τί ἡμῖν καὶ σοι, I have followed Pearce and others. The same idiomatical words in the Hebrew, I have rendered right, Josh. xxii. 24, but wrong, 2 Sam. xvi, 10.; xix. 22, and 1 Kings xvii. 18, and 2 Chron. xxxv. 21. In the two first places it should be, "What have you to do with me, ye sons of Zeruiah?" And in the two last, "What hast thou to do with me?" I am now satisfied that the Greek will admit no other construction.

29—34. *They went out of the, &c.* Comp. Matt. viii. 14—17. Luke iv. 38—41.

32. *Evening was come, &c.* The reason why they brought the diseased persons to be healed in the *evening*, most probably was that the sabbath was ended.

35—39. *And in the morning, &c.* Comp. Luke iv. 42—44.

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42 thou clean." And as soon as he had spoken
immediately the leprosy departed from *the man*,
43 and he was made clean. And he strictly charged
44 him, and immediately sent him away; And
saith to him, "See thou say nothing to any
man: but go, show thyself to the priest, and
offer for thy cleansing those things which Moses
45 commanded, for a testimony to them." But he
went out, and began to publish it much, and to
spread abroad the matter, so that Jesus could
no more openly enter into the city, but was
without in desert places: and they came to him
from every quarter.

CHAPTER II.

A. D. 31. *Christ healeth one sick of the palsy, calleth Matthew, and eateth with publicans and sinners.*

1 And he entered again into Capernaum after
some days; and it was reported that he was in
a house. And immediately many were gather- 2
ed together; so that there was no room to contain them, no, not even about the door; and he spoke the word to them. And they came to 3
him, bringing one sick of the palsy, who was borne by four. And when they could not come 4
near to him because of the multitude, they removed the covering where he was: and when they had taken it up, they let down the couch on which the sick of the palsy lay. When Je- 5
sus saw their faith, he said to the sick of the palsy, "Son, thy sins are forgiven thee." Now 6
some of the scribes were sitting there, and reasoning thus in their hearts, "Why doth this 7
man thus speak blasphemies? who can forgive sins but one, *that is* God?" And immediately 8
when Jesus perceived in his spirit that they so reasoned within themselves, he said to them, "Why reason ye thus in your hearts? Whe- 9

REFLECTIONS UPON CHAPTER I. 1. We are taught the dignity of our Lord, as being the subject of promise and prophecy. Of him the prophets frequently spoke, and to his person and works they bore witness. The Father spoke in and by them: "Behold I send my messenger before thy face, &c." How animating to believers of old to hear of Messiah's approach; to be informed, that the Lord whom they sought, even the messenger of the covenant, should soon come to his temple! And how delightful should be the news to us, that he has come, as the messenger of mercy. However mean his state and outward appearance, he was the king of Israel; and to do honour to him John was sent to prepare his way, by preaching repentance and proclaiming that the kingdom of heaven was at hand.

2. We learn that our Lord as man had the innocent infirmities of nature, and was tempted as we are. He no sooner entered on his ministry than he had to experience the fiery darts of the enemy; but in that conflict he overcame, and set an example to his followers to resist the devil, and he will flee from them. Though in a solitary desert, where no eye but that of his Father was upon him, he yielded not to any allurement; though dwelling among wild beasts, and feeling the strong cravings of hunger, he was not induced to work a miracle for his own support, at the suggestion of the enemy. When he had repelled the enemy, angels came and ministered to him as their Lord.

3. In the calling of the apostles, and the miracles he wrought, we have the strongest evidences of his power, compassion and love. Such was his word that Simon and Andrew immediately forsook their nets and followed him; and so did James and John. Demons acknowledged him to be the Holy One of God; and diseases of every kind fled at his word. Well might the people be amazed! It had never been so seen in Israel. How diligent was he in his labours of love and mercy! He went through the towns of Galilee preaching the glad tidings of his kingdom. No application to him was rejected. The poor leper sought relief and obtained it. O then let us look to him that we may be saved from the maladies of our souls, and obtain health, holiness, and happiness.

40—45. *There came a leper.* Comp. Matt. viii. 2. & notes, Luke v. 12.

45. *Could no more enter, &c.* That is, Capernaum. He could not enter it for the crowds that came to see him, without exposing himself more than he judged proper.

CHAP. II. 2. *Spoke the word, &c.* That is, 'the word of God, or of the kingdom,' as the gospel is called, Matt. xiii. 19.

3. *One sick of the palsy.* Matthew only relates the miracle, without noticing the circumstance of their going upon the roof, &c. Chap. ix. 2—8. Luke agrees with Mark: Chap. v. 18—26.

4. *Removed the covering, &c.* Pearce, from the construction of the Jewish houses, supposed that the friends of the paralytic, seeing that they could not bring him to Jesus through the crowd, went up the *outside stairs* to the roof, but finding the door, which was a part of the roof or covering, and which led to an inner-staircase, fastened, they pulled up or removed this, and then descended into the room where Jesus was. Dr. Shaw supposes that our Lord was in the *area* or *court*, and that they carried him up the outside stairs to the roof, and went on the roof near to the place where Jesus was teaching, and removing a part of the *parapet wall*, they let down the couch. Either of these methods might be adopted, and ignorance only of the oriental houses could lead any one to consider this account as invalidating the divine authority of the gospel. It is certain that στεγη means a *covering* of any kind, as well as a roof; and a late ingenious Critic conceived it probable that the *court* might be covered with a kind of awning, fastened to the *balustrade* or *parapet-wall*, and that the removing of this is only intended.

5—12. *Thy sins are, &c.* See notes, Matt. ix. 2—8.

8. *Perceived in his spirit, &c.* Campbell renders, 'knowing in himself,' and contends that this gives the sense more explicitly, as the words denote a knowledge peculiar to our Lord. I acknowledge that they evidently suggest that our Lord knew the thoughts of men's hearts, and that he was inwardly conscious of what was passing in their minds; but I think that the literal rea-

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ther is it easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise,
10 and take up thy couch, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of
11 the palsy,) I say to thee, Arise and take up
12 thy couch, and go to thy house." And immediately he arose, took up the couch, and went forth before them all; so that they were all amazed, and glorified God, saying, "We never saw any thing like this."

13 And again he went forth by the side of the lake; and all the multitude came to him, and
14 he taught them. And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, and said to him, "Follow me." And
15 he arose and followed him. And it came to pass, that as Jesus was at meat in Levi's house, many publicans and sinners placed themselves at table with Jesus and his disciples: for there
16 were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said to his disciples, "How is it that he eateth and drinketh with
17 publicans and sinners?" When Jesus heard this, he saith to them, "They that are well have no need of a physician, but they that are sick: I came to call, not the righteous, but sinners [to repentance.]

18 Now the disciples of John and of the Pharisees used to fast; and they come and say to him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" And 19
Jesus said to them, "Can the companions of the bridegroom fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will 20
come, when the bridegroom shall be taken away from them, and then they will fast in those days. No one seweth a piece of undressed 21
cloth on an old garment: else the new piece that filled it up taketh away from the old, and a worse rent is made. And no one putteth new 22
wine into old skin-bottles; else the new wine bursteth the skin-bottles, and the wine is spilled, and the skin-bottles will be marred: but new wine must be put into new skin-bottles.

And it came to pass, that he went through 23
the corn fields on the Sabbath; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said to him, "Behold, 24
why do they on the Sabbath that which is not lawful?" And he said to them, "Have ye 25
never read what David did, when he had need, and was hungry, he, and they that were with him? How he went into the house of God in 26
the days of Abiathar the high priest, and ate the presence-bread which is not lawful *for any* to eat but for the priests; and gave also to those who were with him?" And he said to them, 27
"The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is 28
Lord also of the sabbath."

REFLECTIONS UPON CHAPTER II. 1. We may collect that our Lords manner of teaching was peculiarly impressive, from the eagerness of the people to hear him. They assembled in crowds, when they knew where he was. Nor did he amuse them with vain and empty declamation, or with discussing abstruse speculative subjects; but preached the word of the kingdom with all simplicity and

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dering yields this sense, and for this reason I have adhered to it. Wakefield renders, 'knowing at once in his own mind;' and Pearce explains, *by his spirit*, the divine spirit that dwelt in him. He refers to John iii. 34. Acts i. 2.; x. 38. As a man our Lord was richly furnished with the gift of the spirit, but the words do not seem to me to admit of this turn. Perceiving or knowing in or by his spirit, must signify inward consciousness; and if this cannot be attributed to his spirit as a man, there is no way to account for it, but by admitting that it is a proof of his divinity.

10. *To forgive sins.* Pearce observes, that the Jews having said in their hearts, ver. 7, 'Who can forgive sins, but one, *that is* God?' Jesus by affirming that he had *power to forgive them*, did in effect lead them to conclude that he claimed to be God; which, we may justly suppose, he would not have done, if he had not a right to that claim.

13—17. *And again he went, &c.* Comp. Matt. ix. 9—13.

14. *Levi the son of, &c.* It has been generally thought that Levi is only another name for Matthew, as what that Evangelist relates contains the same particulars we have here. Others have contended that they are different persons. See Michaelis's Anmerkung.

17. *To repentance.* Griesbach has rejected these words on the authority of many Mss. and versions; but as they are found Luke, v. 32, without any diversity of reading, and as the sense seems incomplete without them, I have admitted them with a mark as of doubtful authority. Wakefield retains this reading.

19. *Can the companions, &c* Comp. Matt. ix. 14, and note.—*They cannot fast.* It is a time of joy, and not of grief; they cannot therefore *fast* consistently with common usage.

21—22. *No one seweth, &c.* Comp. Matt. ix. 16, 17, and Notes.

20. *Corn fields on the Sabbath.* Comp. Matt. xii. 1, 8. Luke vi. 1, 11.

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CHAPTER III.

A. D. 31. *Christ healeth the withered hand; chooseth his apostles, and refutes the blasphemy of the scribes, ascribing his miracles to Beelzebub.*

1 And he entered again into the synagogue; and there was a man there who had a withered
2 hand. And the *Pharisees* watched him, whether he would heal him on the sabbath; that
3 they might accuse him. And he saith to the man who had the withered hand, "Stand forth."
4 And he saith to them, "Is it lawful to do good on the sabbath, or to do evil? to save life, or to
5 kill?" But they were silent. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, "Stretch forth thy hand." And he stretched it forth; and his hand was restored.
6 And the Pharisees went out, and immediately took counsel with the Herodians against him,
7 how they might destroy him. But Jesus withdrew with his disciples towards the lake; and a great multitude followed him from Galilee,
8 and from Judea, And from Jerusalem, and from Idumea, and from beyond the Jordan; and they about Tyre and Zidon, a great multitude, when they had heard what great things
9 he did, came to him. And he spoke to his disciples, that a small ship should attend on him because of the multitude, lest they should throng
10 him. For he had healed many; so that as many as had grievous diseases pressed upon him
11 that they might touch him. And unclean spirits, when they saw him, fell down before him, and cried, saying, "Thou art the Son of God,"
12 But he strictly charged them that they should not make him known.
13 And he goeth up a mountain, and calleth to him whom he would: and they came to him.
14 And he appointed twelve, that they might be with him, and that he might send them forth
15 to preach, And to have the power of healing diseases and casting out demons. And *these were*
16 *they;* Simon *whom* he had surnamed Peter;
17 And James the son of Zebedee, and John the brother of James, these he surnamed Boanerges, that is, Sons of thunder;
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus.

faithfulness. His discourses were adapted to the understanding of his hearers, and were alike addressed to their reason and consciences; and hence the attention they paid, and the interest they felt in what he said. How should we be affected in reading his discourses? They are not only the words of truth and soberness, but they are spirit and life.

2. While we admire the *faith* of those who brought the paralytic, let us adore the power, compassion and love of the Saviour. He did not consider their earnestness and conduct as improper, or as an unreasonable intrusion, but knowing their faith, he immediately cured the paralytic. Still he is the same, and has the same power to save, not only from diseases and death, but from sin and hell; and every believer shall experience in the noblest sense, that Jesus has power to forgive sins. He is exalted as a Prince and a Saviour to give repentance and remission of sins; and whosoever shall call on the name of the Lord shall be saved.

3. With what propriety did our Lord answer the insinuating inquiry, and refute the cavils of the scribes and pharisees: "How is it that he eateth and drinketh with publicans and sinners?" They tacitly accuse him who was holy and harmless, with countenancing such characters; but where should the physician be but with the sick? Will those who are either really well or think themselves so send for him or go to him? It is good news to sinners that Christ came to call them to repentance. The Pharisees fasted, observed the traditions of the elders, and thought themselves righteous; and hence they blamed our Lord's disciples for plucking an ear of corn on the sabbath. O let us guard against their spirit, and remember that the sabbath was made for man, for his advantage and happiness, and let us improve it by spiritual exercises for the divine glory. In this way its original design will be answered; and it will be a prelude of future rest and happiness.

26. *Abiathar the high-priest.* Ahimelech was high-priest when David went to Nob, 1 Sam. xxi. 12.; but Abiathar might officiate for his father on that occasion; and as he only escaped the sword of Saul, and was high priest during David's reign, he is mentioned in preference to his father.

CHAP. III. 1. *And he entered again, &c.* Comp. Chap. i. 21. This was on another sabbath. Luke vi. 6.

2. *Pharisees watched him.* Matthew says, "They asked him, saying, 'Is it lawful to heal on the sabbath?'" They might do this after that Jesus had bid the man stand forth; and our Lord might reply as in Matthew, as well as what Mark relates.

4. *To do good or evil, &c.* To do *evil* and to *kill*, means, not to do good, not to save, when we can; otherwise there could have been no question about the lawfulness.

6. *Herodians.* See note, Matt. xxii. 16.

10. *Grievous diseases.* Such as was the woman's bloody issue. Chap. v. 25. xxix. 34

14. *Appointed twelve.* This appointment consisted in his imparting to them spiritual gifts, as it follows. Campbell renders, 'he *selected* twelve;' which, though implied in the word, is not the literal sense.

18. *Thaddeus.* See note, Matt. x. 2.

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19 and Thaddeus, and Simon the Canaanite, And Judas Iscariot, who also delivered him up.

20 And they went into a house; and the multi-
21 tude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, "He is beside himself."
22 But the scribes who came down from Jerusalem said, "He hath Beelzebub, and by the prince
23 of the demons he casteth out demons." And he called them to him, and said to them in para-
24 bles, "How can Satan cast out Satan? And if a kingdom be divided against itself, that
25 kingdom cannot stand. And if a household be divided against itself, that household cannot
26 stand. And if Satan rise up against himself, and be divided, he cannot stand, but must have
27 an end. No man can enter into a strong man's house, and plunder his goods, unless he first bind the strong man; and then he may plunder
28 his house. Verily I say to you, All other sins may be forgiven to the sons of men, and the blasphemies wherewith soever they may blas-
29 pheme; But he that shall blaspheme against the Holy Spirit, hath never forgiveness, but is liable to everlasting punishment." Because they
30 said, "He hath an unclean spirit."

31 And his mother and his brethren then came, and, standing without, sent to him, calling him.
32 And the multitude sat about him, and they said to him, "Behold, thy mother and thy brethren and thy sisters without seek thee." And he
33 answered them saying, "Who is my mother, or my brethren?" And he looked round on
34 them who sat about him, and said, "Behold my mother and my brethren! For whosoever
35 shall do the will of God, he is my brother, and my sister, and mother."

CHAPTER IV.

A. D. 31. *The parable of the sower, and its explanation; parable of the seed growing secretly, and that of the mustard seed.*

1 And again he began to teach by the side of the lake: and there was gathered to him a

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Reflections upon Chapter iii. 1. From the example of our Lord we are taught to observe and keep holy the sabbath. Stated times are necessary for the purpose of social worship; and those times should be religiously regarded. The Jews had their synagogues, where the law and the prophets were read every sabbath; and to some one of these Jesus and his disciples constantly resorted. And how often did he on these occasions explain what was read, and touch the hearts of his hearers by his simple eloquence, and the power of that truth which he delivered. Happy were they that heard him; who attended where he was the preacher, and who received the word as it fell from his lips. When assembled to worship, though our Lord is not the preacher, we have the promise of his presence with us; and he can and does bless the preaching of his Gospel for the edification of his people.

2. Let us guard against the temper of the scribes and pharisees. While they went to the synagogue with others, they did it with the worst intention. They attended and watched our Lord, that they might find something as a ground of accusation. They heard, not to receive instruction, but to cavil; they attended not to present the spiritual sacrifices of prayer and praise, but to find matter to gratify the malignant passions of their hearts. Our Lord's compassion for the afflicted moved him to heal them on the sabbath; as this was an act of mercy, and performed by a word, it should have awakened in every heart the feelings of love, gratitude, and admiration. Well might our Lord be grieved for the hardness of their hearts, who witnessed these works of mercy, and considered them as a violation of the sabbath, as if it were unlawful to do good on that day.

3. We may learn how dangerous it is to resist the evidence of truth, and to indulge in causeless anger and malice. The scribes and pharisees could not deny the miracles which our Lord wrought. They were so numerous, and wrought in so public a manner that they were constrained to admit them; and had they reflected on their nature, as miracles of mercy, one would think, they must have concluded that the author of them was the God of mercy. But their malice led them to say of our Lord, He hath Beelzebub, &c. Malignity itself could go no farther; and while our Lord refutes their assertion, he more than intimates the greatness of their sin, and the 'everlasting punishment' which awaited them. How dreadful is the state of that man, who shall never have forgiveness! That it may not be thy state, reader, receive and obey the Lord Jesus.

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21. *They went out, &c.* From some house in which they were in Capernaum.——*He is beside himself.* That is, 'he acts unreasonably; he is so intent on his ministry that he alike disregards his health and safety.' This reflection on our Lord's conduct by his friends is a testimony to his zeal, and unwearied exertions in doing good. I adhere to the usual sense of the text notwithstanding what Knatchbul, Pearce, and others have said; and for critical reasons, see Campbell.

23. *In parables.* By parables are meant our Lord's allusions to the case of a kingdom, a household, and a strong man, in the following verses.

24, 25. *If a kingdom, &c.* Campbell, "If a kingdom be torn by factions, that kingdom cannot subsist;" Wakefield, "If a kingdom, &c. cannot continue steadfast." Comp. Matt. xii. 25. &c. Luke xi. 16, &c.

28, 29. *All other sins, &c.* See Notes, Matt. xii. 28—31.

30. *Because they said.* What gave occasion for our Lord's thus speaking, was their saying, "He hath an unclean spirit."

31—35. *And his mother, &c.* Comp. Matt. xii. 46—50, and Notes.

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great multitude, so that he entered into a ship, and sat *therein* on the lake; and the whole mul-
2 titude was by the lake on the land. And he taught them many things by parables, and said
3 to them in his teaching, "Hearken; Behold
4 a sower went out to sow: And it came to pass, as he sowed, some *seed* fell by the way-side, and the fowls of the air came and devoured it
5 up. And some fell on rocky 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
7 because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 But some fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some
9 a hundred fold." And he said to them, "He that hath ears to hear, let him hear."
10 And when he was in private, they that were about him with the twelve asked him respecting
11 the parable. And he said to them, "To you it is given to know the mystery of the kingdom of God; but to them that are without, all these
12 things are spoken in parables: So that they may see indeed but not perceive; and may hear indeed but not understand; lest they should be converted, and their sins should be forgiven."
13 And he said to them, "Know ye not this parable? how then will ye know all parables?
14 "The sower is he who soweth the word.
15 And those by the way-side in whom the word is sown, are such as have no sooner heard than Satan cometh and taketh away the word that was sown in their hearts. And those in like manner 16
which are sown on rocky ground, are they, who, when they have heard the word, immediately receive it with joy; But not having it rooted 17
in themselves, they endure but for a short time: afterward, when affliction or persecution ariseth because of the word, immediately are they offended. And those which are sown 18
among thorns, are such as hear the word, And 19
the cares of this world, and the deceitfulness of riches, and the desires of other things entering in, choke the word, and it becometh unfruitful. And those which are sown on good 20
ground, are such as hear the word, and receive it, and bring forth fruit, some thirty, some sixty, and some a hundred fold."

And he said to them, "Is a lamp brought to 21
be put under a measure, or under a couch, and not to be set on a stand? For there is nothing 22
hidden, which is not to be manifested; nor hath any thing been kept secret, but that it should come abroad. If any man have ears to 23
hear, let him hear." And he saith to them, 24
"Take heed what ye hear; with what measure ye deal out, it shall be measured to you. ° For 25
he that hath much to him shall be given; and he that hath little, from him shall be taken even that which he hath."

And he said, "So is the kingdom of God, as 26
if a man should cast seed into the ground; And, 27
while he sleepeth by night, and riseth by day,

CHAP. IV.

24. ° *and unto you that hear more shall be given.* Griesb.

CHAP. IV. 1—10. *And again he began.* Comp. Matt. xiii. 1—9.

11. *To those that are without.* To those who were not admitted to the intimacy and private instruction, with which the apostles and some other disciples were favoured.

12. *So that they may see, &c.* Comp. Matt. xiii. 14.; where the quotation from Isa. vi. 9. is more complete, and the reason why they saw indeed, but did not perceive, &c. is assigned: "For this people's heart is become gross, &c." No greater degree of light was afforded them because they hated the light, their deeds being evil.

15. *In whom the word, &c.* I adopt the reading of the Syr. and some mss. οι, as here preferable; and I think supported by the close of the verse. Every translator must agree with Wakefield, that the construction of the original is extremely harsh and embarrassed. If we might read ὁ σπορος instead of ὁ λογος, the construction would be improved.

16, 17. *And those in like, &c.* In the 15th verse *those* must refer to the persons intended, and in this and the following to the *grains* or *seeds* sown.

18—20. *And those, &c.* Comp. Matt. xiii. 20—23.

21—23. *Under a couch, &c.* Such as the Jews reclined on at meals. See Luke viii. 16.——*Been kept secret.* These remarks had been made on another occasion, Matt. v. 15. Our Lord now repeated them in consequence of the explanation which he had given of the parable; intimating that his doctrine might be compared to a lamp set on a stand, and that every part of it was designed to be made known.

24. *With what measure, &c.* Consider what ye hear from me; for in proportion as ye attend to my doctrine, ye shall be blessed with improvement in the knowledge of it.

25. *For he that hath, &c.* Comp. Matt. xiii. 12, and Note; and Ch. xxv. 29.

27. *Sleepeth by night, &c.* Comp. Matt. vii. 6, and Note. This kind of construction is common in the Hebrew. As vegetation is carried on by the

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the seed should spring and grow up, he know-
28 eth not how. For the earth bringeth forth fruit
of itself; first the blade, then the ear, after
29 that the full corn in the ear. But when the
fruit is ripe, immediately he putteth in the sic-
kle, because the harvest is come."
30 He said also, "To what shall we liken the
kingdom of God, or what comparison shall
31 we use concerning it? It is like a grain of
mustard seed, which when it is sown in the
earth, is less than all the seeds that are in the
32 earth: But when it is sown, it groweth up,
and becometh greater than all herbs, and shoot-
eth out great branches; so that the fowls of the
33 air may lodge under the shadow of it." And
with many such parables spoke he the word to
34 them, as they were able to understand. But
without a parable spoke he not to them; and
when they were alone he expounded all things
to his disciples.
35 And the same day when the evening was
come, he saith to them, "Let us pass over to
the other side." And when they had sent away 36
the multitude, they took him *with them* in a
ship. And there were with him other little
ships also. And there arose a great storm of 37
wind, and the waves beat into the ship, so that
it was now filled *with water*. And he was in 38
the hinder part of the ship, asleep on a pillow;
and they awake him, and say to him, "Master,
carest thou not that we perish?" And he arose, 39
and rebuked the wind, and said unto the sea,
"Peace, be still." And the wind ceased, and
there was a great calm. And he said to them, 40
"Why are ye so fearful? how is it that ye
have no faith?" And they feared exceedingly, 41
and said one to another, "What man is this,
that even the wind and the sea obey him!"

CHAPTER V.

A. D. 31. *Christ delivereth him possessed with a legion of demons; healeth the woman of a bloody issue, and raiseth the daughter of Jairus.*

And they came over to the other side of the 1
lake, into the country of the Gadarenes. And 2
when he had come out of the ship, immediately

REFLECTIONS UPON CHAPTER IV. 1. In reading or hearing the Gospel we should attend with seriousness, and aim to profit by it. However plain or interesting any truth may be, unless it be heard with suitable regard, it can produce no fruit to perfection. When the mind is vain and trifling, Satan snatcheth away the good seed sown; or when it is filled with wordly cares and anxieties, the good seed is choked. From the parable of the sower and the explanation, we learn how few comparatively so attend and receive the word, as to be saved by it. How much then should every one, who is concerned for his own soul, and for the blessings of the Gospel, "take heed how and what he heareth."

2. We are taught to value the Gospel of Christ as a *lamp* that shineth to give light to those who otherwise would have remained in darkness. It was not our Lord's design to keep secret any part of divine truth which might be profitable to men; but to spread abroad the gladtidings even to the remotest parts of the world. If the *law* was a lamp, much more is the Gospel; for the light and glory of the former were nothing in comparison of the superior light and glory of the latter. Let us then come to this light, and walk by it and in some degree reflect it, by our knowledge, spirituality and piety. How powerful a motive to engage our attention is it, that as we deal out, so will God measure again to us; and in proportion as we improve the light shall more be given. This is the equitable and gracious rule of the Gospel.

3. We also learn that both the kingdom of God in the world and the heart take their rise from small beginnings, but through the divine influence they grow imperceptibly, and at length will attain perfection. Who would have supposed that the doctrine of our Lord, considering the state of the Jews and Gentiles, would have spread so widely, and taken such deep root? After his resurrection the word of God mightily grew and prevailed; and in our day it is spreading to the east and the west, to the north and the south. Lord let this thy kingdom come. If we regard these parables as illustrating the work of grace, and its progress in the heart, they are instructive. This work is sometimes begun we know not how. We know not how the spirit changeth the heart, or cherisheth and maketh the inner man to grow, any more than we do, whence the wind cometh or whither it goeth. As time shows, that the seed doth grow, first the blade appears, then the ear, then the full ear; so does grace show itself in the blade of repentance, next in the ear of faith and love, and lastly in the ripe ear of universal holiness and spirituality, when the wheat will be separated and gathered into the garner.

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prolific power of the elements, constantly, though imperceptibly, so should the Gospel spread and increase in the world; and in its influence on the minds of believers.

30—34. *To what shall we liken, &c.* Comp. Matt. xiii. 31, 32.

35. *And the same day.* Comp. Matt. viii. 18. If Mark has given us the very day on which our Lord delivered the parable of the sower, &c. it is clear that Matthew's account of what we have here is not given in the order of time. See Doddridge's Note.

36. *They took him with them, &c.* Literally, "They took him, as he was in a ship." I suppose that our Lord had gone into a vessel while his apostles had dismissed the multitude; and that they then entered and took him away. Comp. Matt. viii. 23. See Campbell's note.—*There were with*

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there met him out of the tombs a man with an
3 unclean spirit, Who had his dwelling among
the tombs; and no man could bind him not even
4 with chains: For he had been often bound
with fetters and chains, and the chains had
been rent asunder by him, and the fetters
5 broken in pieces, nor could any man tame
him. And always night and day, he was in
the tombs and in the mountains, crying out, and
6 cutting himself with stones. But when he saw
Jesus at a distance, he ran and did him homage.
7 And cried out with a loud voice and said, "What
hast thou to do with me Jesus, Son of the most
high God? I adjure thee by God, that thou tor-
8 ment me not." (For he had said to him, Come
9 out of the man, thou unclean spirit!) And he
asked him, "What is thy name?" And he an-
swered, saying, "My name is legion; for we
10 are many." And he besought him much that
he would not send them away out of the country.
11 Now near to the mountains there was a great
herd of swine feeding. And the *demons* be- 12
sought him, saying, "Send us into the swine
that we may enter into them." And immediately 13
Jesus gave them leave. And the unclean spirits
went out, and entered into the swine; and the
herd ran violently down a steep place into the
lake, (they were about two thousand;) and
were choked in the lake. And they that fed 14
the swine fled, and told it in the city, and in the
villages. And the people went out to see what
had been done. And they come to Jesus, and see 15
him that had the demon, sitting, and clothed,
and in his right mind; and they were afraid.
And those that had seen it told them how it had 16
befallen him that had the demon, and also con-
cerning the swine. And they began to intreat 17
Jesus to depart out of their borders. And when 18
he had come into the ship, he that had the de-
mon besought *Jesus* that he might be with him.
Yet Jesus suffered him not, but saith to him, 19
"Go unto thy house to thy friends, and tell them

him, &c. Or *with it;* for the pronoun may refer either to our Lord or to the ship.

38. *Carest thou not, &c.* Matthew, 'Master, save us; we are perishing.' Luke, 'Master, Master, we are perishing!' Perhaps some of the disciples might say as Mark has it, and others as Matthew. The sense of all is the same.

CHAP. V. 2. *Gadarenes.* Comp. Matt. viii. 28, and Note there.

2—20. *A man with an, &c.* Matthew connected this miracle with the storm on the Lake of Genesereth, and mentions two demoniacs; but as one was a most remarkable case, and his cure a singular miracle, Mark dwells upon this, and gives a more particular account of the man and of the miracle. The particulars related clearly prove that this man was not only mad, but furious, whatever was the cause of it. They who hold real possession consider this as the strongest instance of it; but others consider that as the man thought himself possessed according to the then prevailing opinion, he spoke as follows: Any disease, the cause of which was then unknown, and which could not be cured, was ascribed to the agency of demons. The woman who was crooked, or by some complaint bowed together, is said to have a *spirit of infirmity;* and our Lord speaking according to the common notion, says, "Satan had bound her." Luke xiii. 11—16. See Lardner, Vol. I. Mede. on 1 Tim. iv. 1. Pearce on 1 Cor. x. 20. and his second Letter to Waterland. Michaelis queries, whether as the heathens admitted such persons to be inhabited by their gods, the design of our Lord might not be to ridicule such pretensions? From the language of this demoniac, it appears that the lake and country around it, was regarded as full of demons. "He besought him much that he would not send them out of the country," verse 10. Luke informs us that the demons intreat him, "not to send them into the deep or abyss," the place of punishment; but to suffer them to go into the swine. Josephus informs us, "That demons are the souls of bad men, who enter into living men, and destroy them, unless they obtain speedy relief." De Bell. Jud. L. vii. c. 25. Justin Martyr says, "Men seized and tormented by the *souls of the dead*, are they whom all call *demoniacs and madmen*." The heathens held similar opinions. Demones putant animas corporeo munere liberatos. The heathens had both good and evil demons; but the Jews only the latter. Hence their exorcists. Our Lord in healing persons, who supposed themselves to be possessed, and the Evangelists in relating such miracles, do it according to the opinion which was then common.

3. *Bind him, &c.* That is, keep him bound, as his strength was so great as to break even the chains, with which he was fettered.

5. *In the tombs, &c.* Perhaps he was in the tombs by night, and in the mountains by day. The tombs being cut out of the rocks might afford him shelter.

7. *Son of the most, &c.* The preceding verse renders it certain, that it was the man, and not the demons, who made the confession; and it is remarkable that he should confess Jesus "to be the Son of God." He might previously have heard Jesus and seen his miracles, and now recollecting them, might thus speak.

9. *What is thy name?* Our Lord had said, Come out of the man, *unclean spirit.* He speaks of only one spirit; but the man in reply to the question, answers, That his name was legion, about 6000 demons or spirits. By the question Jesus might intend only what was his own name; and the answer shows, that the unhappy man conceived that he might be called legion, as he thought himself possessed by so many spirits.

12. *The demons besought him, &c.* According to popular opinion, they spoke through the organs of the man, and requested permission to enter into the swine; and when this was granted they entered. The spectators supposed this, as the herd ran violently down a steep place into the sea or lake. They have a natural dread of water, and they must have been impelled by some uncommon agency. Some have thought that the man himself might drive them, before he had recovered his reason; but the language implies that they ran of their own accord. Others therefore conceive that our Lord by his power produced this effect as a judgment on the owners of the herd, and with the design to make the miracle wrought on the man more known.

15. *Clothed, and in his right mind.* This man must have been well known, and so signal a miracle could not fail to make a considerable impression; and though the people intreated Jesus to depart out of their borders, it might be through fear, lest some judgment should be inflicted on them.

19. *And tell them, &c.* Our Lord had usually forbidden the person healed to tell it, but here he commands the man to publish the mercy shown to him. The reason might be that this country was inhabited by heathens as

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how great things the Lord hath done for thee, and
20 hath had compassion on thee." And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men wondered.

21 And when Jesus had passed over again by ship to the other side, much people gathered
22 to him, and he was near to the lake. And behold, there cometh one of the rulers of the synagogue, named Jairus; and when he saw
23 him, fell at his feet, And besought him greatly, saying, "My little daughter lieth at the point of death: I pray that thou wouldst come and lay thy hands on her, that she may be recovered,
24 and live. And Jesus went with him; and much
25 people followed him, and thronged him. And a certain woman who had had an issue of blood
26 twelve years, And had suffered much from many physicians, and had spent all that she had, and had received no relief but had rather grown
27 worse, When she heard of Jesus, came in the crowd behind him, and touched his garment.
28 For she said, "If I may but touch his garments,
29 I shall be restored." And immediately the source of her disorder was dried up; and she felt in her body that she was cured of that plague.
30 And Jesus immediately knowing in himself the power which had gone from him, turned about in the crowd and said, "Who touched my
31 garments?" And his disciples said to him, "Thou seest the multitude thronging thee, and sayest
32 thou, "Who touched me?" And he looked around to see her that had done this thing.
33 But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him the whole truth.
34 And he said to her, "Daughter, thy faith hath made thee well; go in peace, and be whole of
35 thy plague." While he yet spoke, there came from the ruler of the synagogue's house, some who said, "Thy daughter is dead, why troublest
36 thou the master any further?" And as soon as Jesus heard the word which was spoken, he saith to the ruler of the synagogue, "Be not
37 afraid; only believe." And he suffered no man to follow him, but Peter, and James, and John
38 the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth a disturbance, and them that wept and wailed greatly. And when he had come in, he saith
39 to them, "Why make ye this disturbance and weep? the child is not dead, but sleepeth."
40 And they derided him. But when he had put them all out, he taketh the father and the mother of the child, and those who were with him, and entereth in where the child was. And
41 he took the child by the hand, and said to her, "Talitha cumi;" which is, being interpreted; "Damsel, (I say unto thee,) arise."
42 And immediately the damsel arose, and walked; for she was twelve years old. And they were amazed with great amazement.
43 And he charged them strictly that no man should know it; and commanded that something should be given her to eat.

REFLECTIONS UPON CHAPTER V. 1. The first miracle recorded in this chapter may remind us of the miseries to which our nature is subject, because of sin. Some diseases are affecting from their loathsome nature; and others from their excruciating pains almost insupportable; but none are more deplorable than those which affect the understanding, and either deprive us of reason or disorder it. To see a human being in the state of the man who dwelt in the mountains and tombs, inflicting self-torment, and avoiding all the comforts of social life, is truly affecting. Is not the conduct of this unhappy man an emblem of that of every obstinate sinner? Does not he by his folly

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well as Jews, and was remote from Jerusalem, where his most inveterate enemies resided. Josephus reckons Decapolis a part of Syria. It was so called because it contained ten cities, which Pliny names Damascus, Philadelphia, Rappana, Scythopolis, Gadara, Hippo, Dio, Pella, Galasa, and Canatha. The man published his cure round about Gadara.

21. *Passed over again.* That is, to Capernaum. Comp. Matt. iv. 13.

23. *And live.* Some of the best copies read ζήσῃ, and I think this reading more agreeable to the idiom and construction.

25—34. *A certain woman, &c.* Comp. Matt. ix. 20—22. Luke viii. 43—48. Luke nearly agrees with Mark in relating this miracle, while Matthew omits many circumstances, and describes it very briefly. She had been afflicted with the disease twelve years, and all the art of medicine had proved ineffectual. Indeed the disease had become worse. Having heard of Jesus, and the wonders which he performed, she thought that if she could but touch his garment, she should be healed. She did so, and was healed. How striking, and how instantaneous the miracle!

30. *The power which had, &c.* He knew what he had done, was conscious of the healing power which had been exerted, in answer to the confidence reposed in him; and the question, Who touched me? was designed to lead the woman to declare before all this surprising miracle.

39. *Not dead, but sleepeth.* Comp. Matt. ix. 24, and note.

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CHAPTER VI.

A. D. 31. *Christ is despised by his countrymen, gives the power of miracles to the twelve; various opinions respecting him; miracle of five loaves and two fishes; walketh on the sea, &c.*

1 AND he went out thence, and came to Nazareth his own country; and his disciples follow
2 him. And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, "Whence hath this man these things? and what wisdom is this which hath been given to him? and *whence* are such mighty works wrought by his
3 hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? and are not his sisters here
4 with us?" And they were offended at him. But Jesus said to them, "A prophet is not without honour, except in his own country, and among
5 his own kindred, and in his own house." And he could not do any mighty work there except that he put his hands upon a few sick, and cured them. And he wondered because of 6 their unbelief.

And he went round about the villages, teaching. And he called to him the twelve, and 7 began to send them forth by two and two; and gave them power over unclean spirits; And 8 commanded them that they should take nothing for their journey, except a staff only; no bag, no food, no money in their purse: But to be 9 shod with sandals; and not to put on two coats. And he said to them, "In what place soever 10 ye enter into a house, there abide till ye depart from that place. And whosoever will not receive you, nor hear you, when ye depart thence, 11 shake off the dust under your feet for a testimony unto them." And they went out and preached 12 that men should repent. And they cast 13 out many demons, and anointed with oil many that were sick, and cured them.

CHAP. VI. 11. ° *Verily I say to you, It shall be more tolerable for Sodom and Gomorrah in the day of judyment, than for that city.* Griesb.

eparate himself from the most endearing friendship and society? Is he not by his crimes inflicting the deepest wounds on his own soul? Is he not a stranger to real peace of mind? Is he not heaping up wrath against the day of wrath? O that such, like the prodigal, may recover their reason, and come as sincere penitents to their heavenly father.

2. Our Lord's address to the man ought to teach us 'never to forget any of God's benefits.' Of whatever nature they are, they should be thankfully acknowledged; but peculiar and distinguishing favours more especially so. Our Lord had gone into the country of the Gadarenes unsolicited, and doubtless with the kind intention of working this miracle. How proper was it that the man should go home to his friends, and tell them how great things the Lord had done for him, that others might be induced to apply to him? In like manner, when a sinner is converted, when his mind is informed, his heart changed, and his sins forgiven, he should adopt the line of conduct recommended, and tell his friends, his neighbours, tell all what God hath done for him, and what compassion and mercy he hath showed him.

3. The other miracles show the *power* and *grace* of our Lord, and that where there was *confidence* reposed in him, it was not disappointed. The woman thought and said, that is, believed, 'If she could but touch his garment, she should be healed,' and she was so. Jesus said to Jairus, when informed that his daughter was dead, "Be not affraid; only believe." Rely on my power and grace, and thy daughter shall live. He did so, and received his daughter back to life. The Lord Jesus is still as able and willing to save, not from bodily infirmities only, but to save from death, sin, and eternal misery. He is able to save to the uttermost all that come to God by him. Repose thy confidence in him, O my soul, and thou shalt never perish.

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40. *Those who were with him.* Peter, James and John, as is clear from verse 37.

CHAP. VI. 1. *Went out thence.* From Capernaum, where he had sometime resided. I have supplied *Nazareth*, as what is clearly implied.

2. *And whence are such, &c.* For ὅτι all the best mss. have καί; and this reading supposes πόθεν implied.

3. *This the carpenter?* Matthew has 'the son of the carpenter,' and Pearce thought this the more probable. Some of the people might say as Matthew has it, and others as Mark. It is known that it was usual with the Jews, whatever their circumstances were, to teach their children some trade; and it is not in the least improbable that our Lord was a carpenter. Grotius says, "since Christ is thus called by the people of Nazareth, among whom he grew up, I cannot dissent from those who report that he assisted Joseph in his occupation, and as Justin says, made ploughs and yokes. That the ancient christians thought so appears from the reply of one, who, being contumeliously asked, what the son of the carpenter was doing, answered, "He is making a bier for Julian."——*His brethren.* See note, Matt. xiii. 55.

4. *A prophet is not, &c.* See note, Matt. xiii. 57. When an individual, whom we have known in circumstances like to our own, is afterwards distinguished by peculiar gifts and endowments, we are more prejudiced against him than strangers usually are.

5. *Could not do, &c.* Their prejudices and unbelief might prevent them from bringing their sick in general to him for relief, as appears from Matt. xiii. 58.

7—13. *He called to him, &c.* Comp. Matt. x. 1—14.

11. *Testimony unto them.* As a testimony of their unbelief, and a declaration that you leave them as unworthy of your further regard. This very act might lead them to reflect and repent. Acts xiii. 51.; xviii. 6.

13. *Anointed with oil.* From this and James v. 14, 15, it appears that it was then usual to anoint sick persons with oil or some unguent, which was

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14 And king Herod heard of him; (for his name was spread abroad:) and he said, "John the baptist is risen from the dead, and therefore mighty
15 works are wrought by him." Others said, "He is Elijah." And others said, "He is a prophet
16 like one of the *old* prophets." But when Herod heard *of him*, he said, "It is John, whom I
17 beheaded; he is risen from the dead." For this Herod had sent and apprehended John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.
18 For John had said to Herod, "It is not lawful
19 for thee to have thy brother's wife." Herodias therefore was greatly incensed against him, and
20 would have killed him but she could not: For Herod regarded John, knowing that he was a righteous and holy man, and protected him; and after hearing him, he did many things;
21 and he heard him gladly. But a convenient day being come, when Herod on his birth-day made a supper for his great men, commanders,
22 and chiefs of Galilee; And the daughter of this Herodias came in, and danced, and pleased Herod and his guests; and the king said to the damsel, "Ask of me whatsoever thou wilt,
23 and I will give it thee." And he swore to her, "Whatsoever thou shalt ask of me, I will give
24 it thee, to the half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the
25 Baptist." And she immediately came with haste to the king, and asked, saying, "I desire that thou give me presently in a basin the head of
26 John the Baptist." And the king was exceedingly grieved; yet because of his oath and of
27 his guests, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And 28
brought his head in a basin, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came 29
and took up his corpse, and laid it in a tomb.

Then the apostles came together to Jesus, 30
and told him all things, both what they had done, and what they had taught. And he said 31
to them, "Come ye yourselves privately to a desert place, and rest a short time:" for there were many coming and going, and they had not leisure even to eat. And they departed 32
into a desert place by ship privately. But the 33
people saw them departing, and many knew him, and ran by land out of all the cities, and came thither to him. And Jesus came out *of* 34
the ship, and saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things. And when 35
the day was now far spent, his disciples came to him, and said, "This is a desert place, and the day is far spent: Send them away, that 36
they may go into the country, and into the villages round about, and buy for themselves food: for they have nothing to eat." He answered 37
and said to them, "Give ye them *food* to eat." And they say to him, "Shall we go and buy bread for two hundred denarii, and give them to eat?" He saith to them, "How many loaves 38
have ye? go and see." And when they knew, they say, "Five, and two fishes." And he 39
commanded them to make all place themselves by companies upon the green grass. And they 40

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most probably rubbed into the part affected. Some think, that the *oil* might denote the *unction* of the spirit; for what is here said, as well as in James, implies that the cure was miraculous; and the reason of the rite, whatever it was, has now ceased.

14—29. *King Herod, &c.* Comp. Matt. xiv. 1—12.

18. *It is not lawful.* Comp. Note. Matt. xiv. 4.

19. *Incensed against him.* For this sense of *ενεχεν*, see Hesych.—*She could not.* For some time Herod resisted her arts and intreaties.

20. *He did many things.* Did many things according to the admonitions and instructions which John gave him; and took some pleasure in attending on his ministry.

21. *A convenient day, &c.* Convenient for the purpose of Herodias. See Matt. xiv. 6.

23. *To the half of my kingdom.* See Matt. xiv. 9. and Note. Doubtless this rash oath was made, when his passions were inflamed by wine.

25. *Give me presently.* She desired this might be done *quickly*, fearing lest Herod should change his mind.

30. *Then the apostles, &c.* They had fulfilled the commission given to them, and now tell him what miracles they had wrought in his name, and what they had taught the people.

33. *And ran by land, &c.* For the text, see Griesbach. Our Lord sailed near the coast, to the desert place mentioned, and did not cross the lake.

34—44. *And Jesus came, &c.* Comp. Matt. xiv. 13—21. Mark is much more particular in the relation of this miracle than the former evangelist.

40. *In squares by hundreds, &c.* I follow Campbell in this version; and

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placed themselves in squares, by hundreds, and
41 by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two
42 fishes divided he among them all. And they all
43 ate, and were filled. And they took up twelve large baskets full of the fragments *of the loaves*,
44 and of the fishes. And those who ate of the
45 loaves were five thousand men. And immediately he constrained his disciples to get into the ship, and to go before to the other side towards Bethsaida, while he sent away the people.
46 And when he had sent them away, he departed
47 to a mountain to pray. And when the evening was come, the ship was in the midst of the lake,
48 and he alone on the land. And he saw them distressed with rowing; for the wind was contrary to them; and about the fourth watch of the night he cometh to them, walking upon the lake, and would have passed by them. But
49 when they saw him walking upon the lake, they supposed that it was an apparition, and they cried out: (For they all saw him and were 50 troubled.) And immediately he talked with them, and saith to them, "Take courage; it is I; be not afraid." And he went up to them 51 into the ship; and the wind ceased: and they were greatly amazed in themselves beyond measure and wondered. For they considered not 52 the miracle of the loaves; for their heart was hardened.

And when they had passed over, they came 53 into the land of Gennesaret, and drew to the shore. And when they had come out of the ship, 54 immediately *the people* knew him, And ran 55 through all the country round about, and began to carry about on couches those that were sick, where they heard he was. And whithersoever 56 he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made well.

Reflections upon Chapter vi. 1. We learn from the people of Nazareth how natural it is to regard outward circumstances with more favour than the most splendid and useful talents. Had Jesus been elevated by wealth, or rank,—had his connexions been rich and honourable, Instead of, Is not this the carpenter, &c. we should most probably have heard, This is the illustrious son of Joseph. Yet in reality neither wealth nor rank confer any thing on a divine teacher. His wisdom, knowledge, integrity, and other evidences of his mission, are what only should be regarded, and constitute the basis of his claim to faith and submission. In these respects, our Lord was entitled to the highest and fullest confidence, both as to the doctrine, which he taught, and the precepts which he gave. However low his earthly parentage or circumstances, he came from heaven, and possessed such powers as proved him to be the son of God, and the Saviour.

2. His sending the twelve, two and two, to preach and to heal, showed alike his authority and compassion. All power was given to him as Mediator, and he exercised it in the appointment and mission of his apostles. They went in his name, and in his name wrought many signal miracles. They must have preached in many places, and spread abroad the knowledge of their Lord; and been instrumental of great good. It was the pleasure of our Lord then as it is still, "by the foolishness of preaching, to save them that believe." Let none then despise an ordinance which God has originally owned and blessed.

3. From the conduct of Herod, and what is said of him, we learn the misery of a man who does not follow the divine law, nor the convictions of his own mind. He was convinced that John was a righteous and holy man, and yet put him in prison; and at last ordered him to be beheaded, without trial or any proofs or even pretensions of guilt. And though it is said he was grieved, yet he would not refuse the request on account of his oaths. What delusion is this! to take rash and unlawful oaths, and then to pay more regard to them than to the laws of justice, truth, honour and humanity. Thus do men strain out a gnat and swallow a camel. When Herod heard of the works of Jesus he supposed John had risen from the dead; and doubtless expected that he who had been so faithful a reprover, would soon come to denounce and inflict on his murderer, the punishment which he was conscious he had deserved. O the misery of an accusing conscience. This made Belshazzar tremble as if the joints of his knees had been unloosed. Be it then our aim, when we know the Lord's will, to do it, invariably to resist any considerations of pride or honour, when they tend to violate the principles of virtue and religion.

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it is certainly more literal than *companies* or *ranges* which others adopt. The metaphor is taken from beds for flowers in gardens, which are usually oblong squares.

43. *Of the loaves and the fishes.* That the words supplied are understood, I conceive must generally be allowed. Comp. John vi. 13.

46—56. *And when he had, &c.* Comp. Matt. xiv. 23—36. Mark omits the circumstance of Peter requesting that he might go to Jesus on the sea.

54. *The people knew him.* Some good mss. have, *men of that place*, which as to the sense must be supplied, or something equivalent. Such supplements are often necessary in a translation.

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CHAPTER VII.

A. D. 32. *Pharisees offended at the disciples for not regarding the tradition; our Lord's reply; healeth the Syrophenician woman's daughter, and other miracles.*

1 THEN were gathered to him the Pharisees,
and some scribes, who came from Jerusalem.
2 And they saw some of his disciples eat bread
with defiled, (that is to say, with unwashed,)
3 hands.° (For the Pharisees, and all the Jews,
unless they wash their hands with a little water,
eat not, holding the tradition of the elders.
4 And when they come from the market-place,
unless they wash, they eat not. And many
other things there are, which they have receiv-
ed and hold, as the washings of cups, and pots,
5 brazen vessels, and of tables.) Then the Pha-
risees and scribes asked him, "Why walk not
thy disciples according to the tradition of the
elders, but eat bread with unwashed hands?"
6 He answered and said to them, "Well hath
Isaiah prophesied of you, hypocrites, as it is
written; 'This people honour me with their
7 lips, but their heart is far from me. But in
vain do they worship me, teaching doctrines,
8 the commandments of men.' For laying aside
the commandment of God, ye hold the tradi-
tion of men, as the washings of pots and cups;
9 and many other such like things ye do." And
he said to them, "Well do ye make void the
commandment of God, that ye may keep your
10 own tradition. For Moses said, 'Honour thy
father and thy mother; and, Whoso revileth
11 father or mother, he shall surely die:' But ye
say, 'If a man shall say to his father or mother,
'Be it Corban,' [that is to say, a thing Devo-
ted,] whatsoever I have by which thou mightest
be profited. And ye suffer him not after- 12
ward to do ought for his father or his mother;
Making the word of God of no effect through 13
your tradition, which ye deliver: and many
such like things ye do."

And when he had called all the people to 14
him, he said to them, "Hearken to me every
one of you, and understand: There is nothing 15
from without a man, that entering into him can
defile him; but the things which come out of
him, those are they which defile the man. If 16
any man have ears to hear, let him hear." And 17
when he had entered into a house from the
people, his disciples asked him concerning this
saying. And he saith to them, "Are ye also 18
thus without understanding? Do ye not perceive
that whatsoever thing from without entereth
into the man, it cannot defile him; Because 19
it entereth not into his heart, but into the belly,
where all food is cleansed, and the impurities
pass off into the vault." Also he said, "That 20
which cometh out of the man, that defileth the
man. For from within, out of the heart of 21
men, proceed evil thoughts, adulteries, fornica-
tions, murders, thefts, covetousness, malici- 22
ousness, deceit, impurity, an evil eye, calumny,
pride, folly. All these evil things come from 23
within, and defile the man."

And he arose, and departed thence into the 24
borders of Tyre and Sidon, and entered into a

CHAP. VII.

2. ° *they found fault.* Griesb.

CHAP. VII. 2. *Defiled, &c.* In the Greek it is *common*, that is, not ceremonially cleansed. See vers. 15, 18, 20, 23. Acts x. 14, 15.

3. *With a little water, &c.* That this is the exact sense of the text is generally allowed. Wetstein explains, "With as much water as they can hold in the hollow of their hand, when the fingers are gathered up together." Campbell renders, "unless they have washed their hands, by pouring a little water upon them," and Wakefield to the same purpose. Some follow the Vulg. and Syr. which translators read most probably πυγμη; but the text is supported by the highest authority.

4. *Unless they wash, &c.* Campbell, "And if they come from the market, by *dipping* them." Wakefield, "Unless they dip *their hands in water*." As I think βαπτισωνται is used as synonymous with νιψωνται in the former verse; and that the design of the Evangelist is not to describe a different *mode* of washing, but a different *occasion* of it, coming from the market-place where they thought they might have been defiled, I follow the common version. Several good mss. read ραντισωνται, which signifies washing or sprinkling; and, though not of equal authority with the text, yet this contributes to fix the sense in which it was understood. Some indeed suppose that the passage does not refer to persons but to things, and render, "And the things bought in the market, unless washed or baptized, they do not eat." See Sym. Arab. Persic. versions.——*Washings of cups, &c.* That *washings* gives the sense of *baptisms*, I conceive must be allowed; and Wakefield adopts this version.

5—13. *Tradition of the, &c.* See notes on Matt. xv. 2—9.

19. *Where all food is, &c.* As to the sense, I have followed Campbell in the version which I have given of this difficult text. Food received undergoes various changes, and that part fit for nutrition is *cleansed* or separated by the action of the stomach, and the secretary vessels, while that part which is unfit passes off. To give the sense clearly it is necessary to desert the verbal order of the text and to supply what is implied.

22. *Folly.* Campbell renders, *levity*. The word seems to be used in

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house, and desired that none might know of
25 him; but he could not be concealed. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell
26 at his feet. (The woman was a Greek, a Syrophenician by birth:) and she besought him that he would cast the demon out of her daughter.
27 But Jesus said to her, "Let the children first be filled; for it is not meet to take the chil-
28 dren's bread, and cast it to the dogs." And she answered and said to him, "True, Sir: yet the dogs under the table eat of the children's
29 crumbs." He then said to her, "For this saying, depart; the demon is gone out of thy
30 daughter." And when she came to her house, she found the demon gone out, and her daughter lying upon the bed.
31 And again *Jesus* departing from the borders of Tyre and Sidon, came to the lake of Galilee,
32 through the country of Decapolis. And they bring to him one that was deaf, and had an impediment in his speech; and they beseech
33 him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and spat, and touched
34 his tongue; And looking up to heaven, he sighed, and saith to him, "Ephphatha,"
35 (that is, "Be opened.") And immediately his ears were opened, and the string of his tongue
36 was loosed, and he spoke plainly. And he charged them that they should tell no man;
37 but the more he charged them, the more abundantly they published it; And were beyond measure astonished saying, "He doeth all things well; he maketh both the deaf to hear, and the dumb to speak!"

CHAPTER VIII.

A. D. 32. *Christ feedeth the people miraculously; refuseth to give a sign to the Pharisees; exhorteth to beware of the leaven of their doctrine, and foretells his death and resurrection.*

1 In those days the multitude being very great,

Reflections upon Chapter vii. 1. We hence learn that it is much more easy to attend and maintain a strict observance of ritual services, than to cultivate purity of heart, the love of God, and of our neighbour. How zealous were the Pharisees for the traditions of their elders? According to them it was more criminal "to eat with unwashed hands," than to neglect the positive institutions of Moses, or to transgress precepts of moral and perpetual obligation! How often are little or trifling things substituted for judgment, mercy, and the love of God; and though supported by no proper authority, are yet regarded as the essence of genuine religion! Instead of considering piety as consisting in enlightened views of the divine character and corresponding dispositions of the heart, we see men attempt to identify it with puerile and useless ceremonies. Be it our care, to cultivate the power of vital godliness, as having the promise of the life that now is, and of that which is to come.

2. We also learn the true origin of the vices which contaminate and disgrace our nature. The depraved heart is the source whence issue so many impure streams. This is too generally like the prophet's chamber of imagery, full of every abomination. Here are found crowds of evil thoughts, impure and wicked desires, malignant and destructive purposes; and were it not for a restraining providence, man would become the victim of his fellow man. We ought feelingly to deplore this depravity of the heart, and earnestly pray that God would create in us a clean heart, and renew a right temper and spirit within us. There is a power, an influence capable of effecting this; and unless the heart be changed, real happiness here or hereafter is impossible. It is the great design of the Gospel to cast out such demons from the soul, and make it the temple of God. It has effected such changes in numerous instances, and many are the living proofs of its glorious and saving efficacy.

3. We are taught how necessary it is that those who teach others, should be anxiously solicitous to know and follow the right way themselves. If they err, and teach the commands of men, instead of the pure doctrines of divine truth; if they make the circumstantials the essentials of religion, instead of saving themselves and those who hear them, they may unhappily both of them perish together. How great is the responsibility of spiritual guides! They ought to watch for souls as those that must give an account; to watch over them with parental affection and tenderness, and to seize every opportunity of instructing them, and exhorting them to perfect holiness in the fear of God. Such a teacher was Christ, who went about doing good, listening to the cries of the distressed and miserable. 'He did all things well.'

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opposition to σωφροσυνη sober-mindedness; and to denote mad ungoverned passion.

26. *A Syrophenician.* A native of that part of Phenicia, which was hen called the Syrian Phenicia, in distinction from the Libophenicians or Carthaginians. Mark calls her a Greek according to the style of the Jews, who called all the civilized part of mankind Greeks, as distinguished from themselves. Comp. Acts xix. 10.; xx. 21. Rom. i. 16.; ii. 9, 10.; iii. 9. By birth she was a Syrophenician; by descent a Canaanite, and by religion a Greek, or an idolater.

28. *Yet the dogs, &c.* Comp. note, Matt. xv. 26, &c.

31. *Through the country, &c.* So Pearce renders, and refers to the Greek. 1 Macc. ii. 46, and iii. 36. See note, Ch. v. 20.

33. *Put his fingers, &c.* In this instance and some others, (see Ch. viii. 23. John ix. 6.) our Lord made use of actions, perhaps to excite attention to

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and having nothing to eat, Jesus called his dis-
2 ciples to him, and saith to them, "I have compassion on the multitude, because they have now been with me three days, and have nothing
3 to eat. And if I send them away fasting to their own houses, they will faint by the way;"
4 for some of them came from far. And his disciples answered him, "Whence can a man satisfy these men with bread here in the desert?"
5 And he asked them, "How many loaves have
6 ye?" And they said, "Seven." And he commanded the multitude to place themselves on the ground; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them be-
7 fore the multitude. And they had a few small fishes: and he blessed *God*, and commanded
8 to set these also before them. So they ate, and were filled; and they took up of the remains of
9 the fragments seven baskets. And they that had eaten were about four thousand; and he sent them away.

10 And immediately he entered into a ship with his disciples, and came into the parts of Dal-
11 manutha. And the Pharisees came forth, and began to dispute with him, seeking of him a sign
12 from heaven, trying him. And he sighed deeply in his spirit, and saith, "Why doth this race seek after a sign? verily I say to you, There
13 shall no sign be given to this race." And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, nor had they in the ship with them more
than one loaf. And he charged them saying, 15
"Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." And 16
they reasoned among themselves, saying, "It is because we have no bread." And when Jesus 17
knew it, he saith to them, "Why reason ye, because ye have no bread? perceive ye not yet, nor understand? have ye your heart yet hardened? Having eyes, see ye not? and 18
having ears, hear ye not? and do ye not remember? When I broke the five loaves among 19
five thousand, how many large baskets full of fragments took ye up?" They say to him, "Twelve." "And when the seven among four 20
thousand, how many baskets full of fragments took ye up?" And they said, "Seven." And 21
he said to them, "How is it that ye do not understand?"

And he cometh to Bethsaida; and they bring 22
a blind man to him, and besought him to touch him. And he took the blind man by the hand, 23
and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked 24
up, and said, "I see men like trees, walking." After that he put his hands again upon his eyes, 25
and made him look up; and he was restored, and saw every man clearly. And he sent him 26
away to his house, saying, "Neither go into the town, nor tell any in the town."

And Jesus went out, and his disciples, into 27
the villages of Cesarea Philippi; and by the

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the miracle, or to show that he could command efficacy on whatever means he chose to employ.

CHAP. VIII. 2. *Three days.* It is not said that they had nothing during those three days, but that they had nothing to eat then, when Jesus thus spoke. They might have taken some little provision with them, which was, from the length of time which they had continued to attend on the ministry on our Lord, all eat up. Paul eat nothing for the space of three days, and Cicero speaks of old women fasting two or three days as an usual thing in Italy. See Pearce's note.

4. *Whence can a man, &c* Such a question, after what the apostles had witnessed of his power and kindness, shows strongly their *little*, or rather, *want* of faith. Comp. Matt. xv. 32—39.

10. *Dalmanutha.* In Matt. xv. 39. Jesus is said to come "into the coasts or borders of Magdala;" and hence some mss. have Magdala here.' It is most probable that Dalmanutha was some village on the shore belonging to Magdala, or not far from that city; so that both Matthew and Mark are correct in the account they give.

12. *He sighed deeply, &c.* Jesus most probably thus sighed out of pity to their prejudices. He knew that no evidence would satisfy them; and that to multiply signs, would have on their minds no other effect than that of irritating them.

15. *Beware of the leaven, &c.* That is of their false doctrine, making void the divine command through their traditions.——*Of Herod.* Matthew calls it the leaven of the Sadducees, from which Pearce thinks it probable that the Sadducees were the partizans of Herod Antipas, and that he was a Sadducee, as were the Herodians mentioned, Ch. iii. 6. Matt. xxii. 16. The men then in power were mostly Sadducees, but for fear of the people they pretended to be Pharisees, as Josephus relates.

17. *Heart yet hardened?* That is, are ye yet so stupid and ignorant as not to perceive what I meant? Our Lord had just reason for the questions and rebukes which he gave.

24. *Like trees walking.* There can be no doubt, but the sense is, That he saw men walking, but could not perceive their features; they appeared only as tall, shapeless objects like trees. He judged what he saw to be men from the circumstance of their walking, but in other respects they seemed to be as trees.

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way he asked his disciples, saying to them,
28 "Who do men say that I am?" And they answered, "*Some,* John the Baptist; and some, Elijah; and others, One of the Prophets."
29 And he saith to them, "But who say ye that I am?" And Peter answereth and saith to him:
30 Thou art the Christ." And he charged them
31 that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and scribes, and
32 be killed, and after three days rise again. And he spoke that saying openly. And Peter took
33 him aside, and began to reprove him. But when he had turned about and looked on his disciples, he reproved Peter, saying, "Get thee behind me, [v] adversary, for thou regardest not the things which are of God, but the things which are of men."
34 And when he had called the multitude to him, with his disciples also, he said to them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For 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 will it profit a man, if he shall gain the whole world, and forfeit his own life?
37 Or what will a man not give in ransom for his life?
38 Whosoever therefore shall be ashamed of me and of my words among this adulterous and sinful race; of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."
1 And he said to them, "Verily I say to you, There are some of those who stand here, who shall not taste of death, till they have seen the kingdom of God come with power."

CHAPTER IX.

A. D. 32. *Jesus is transfigured; explains what is meant by the coming of Elijah; cures a demoniac; foretels his death and gives various instructions to his disciples.*

2 Now after six days Jesus taketh with him

CHAP. VIII.

REFLECTIONS UPON CHAPTER VIII. We see the eagerness of the people to hear our Lord, his unwearied exertions in preaching the glad tidings of the kingdom, and his compassion towards them. They had been with him *three days*, and had most probably slept on the ground during each night; and from what follows, if they had not been without food, they had taken but little. They appear to have felt the importance of his instructions, and to have esteemed them more than their necessary food. They hungered and thirsted for the bread and water of life, and both were dispensed in rich abundance. Our Lord was as ready to preach as they were to hear him; for it was his meat and drink to do the will of his Father, and finish the work he had to perform. How kind was he to feed them with perishing food lest they should faint by the way. His power multiplied the few loaves and fishes to serve the purposes of his kindness and mercy; and does he not do this still in his providence? He gives us all things richly to enjoy.

2. We hence learn how we should guard against the ensnaring influence of error. Our sentiments on every religious subject should be formed and supported by divine revelation. This alone is the standard of religious truth; and this truth is harmonious in all its parts, and holy in its influence. But doctrinal error is like leaven, infecting even the truth that may be connected with it, and souring the temper and the heart. The Pharisees held many important truths of revelation; but their errors destroyed the natural influence of such truths, and cherished and fostered pride, vain-glory, and hypocrisy. How necessary is it then to guard against the *leaven* of error, and to be sound in the faith; to receive the truth in the love of it, and to hold it fast unto the end.

3. We are encouraged to maintain a resolute adherence to Jesus, by the loss attending apostacy, and the advantages of perseverance. He that looks and turns back is unworthy of the kingdom of God. The disciple must be conformed to his Lord, and exercise self-denial, bearing any cross for his sake who died upon the cross to save us. If the love of the present life should lead us to deny Christ before men, we shall assuredly lose a better life; but if from faith in him, and love to him, we should lose our present life, we shall assuredly enjoy a far better hereafter. This consideration should arm us with holy courage, to face our adversaries, and not to count our present lives as dear to us, so that we may but finish our course and lay hold on eternal life. For of what importance can it be, if we should, not only preserve our life for a season, but gain the whole world, if we forfeit or be punished with the loss of eternal life hereafter? Let us then cleave to the Lord Jesus with full purpose of heart.

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33. [v] Greek, *Satan.*

26. *Away to his house.* His own house. We are not told where he lived, but from what follows, it appears that he was not a native or inhabitant of Bethsaida, into which he is forbid to enter.

27—33. *Cesarea Philippi, &c.* Comp. Matt. xvi. 13—20, where we have a fuller account of Peter's confession, and the answer of our Lord.

28. *One of the prophets.* That is, 'Some one of the old prophets', as we have it, Luke viii. 9, 19. but which of them they did not pretend to know. From the parallel place, *some* must be here supplied.

33. *Adversary.* See note on Matt. xvi. 23.

34—38. *And when he, &c.* Comp. Matt. xvi. 24—27, and notes there.

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Peter, and James, and John, and leadeth them up a high mountain apart by themselves; and
3 he was transfigured before them. And his raiment became shining, very white [as snow,]
4 so as no fuller on earth can whiten. And Elijah and Moses appeared to them; and they
5 were talking with Jesus. And Peter spoke and said to Jesus, "Rabbi; it is good for us to be here: and let us make three booths; one for thee, and one for Moses, and one for Elijah."
6 For he knew not what to say; for they were
7 much afraid. And a cloud came and surrounded them; and a voice came out of the cloud, saying, "This is my beloved Son: hear him."
8 And quickly, when they had looked round about, they saw no man any more, but Jesus only with themselves.

9 And as they came down from the mountain, he commanded them that they should tell no man what things they had seen, until the Son
10 of man were risen from the dead. And they kept that saying with themselves, reasoning one with another 'what the rising from the dead'
11 could mean. And they asked him, saying, "Why say the scribes that Elijah must come
12 first?" And he answered and said to them; "Elijah verily cometh first, and restoreth all things; and (as it is written of the Son of man,) he must suffer many things, and be contemp-
13 tuously treated. But I say to you, That Elijah is indeed come, (as it is written of him,) and they have done to him whatsoever they chose."

And when he came to his disciples, he saw a 14
great multitude about them, and the scribes disputing with them. And immediately all the 15
people, when they beheld him, were greatly astonished, and running to him saluted him.
And he asked them, "About what do ye dispute 16
with them?" And one of the multitude answer- 17
ed and said, "Rabbi; I have brought to thee my son, who hath a dumb spirit; And where- 18
soever it seizeth him, it dasheth him on the ground; and he foameth, and gnasheth with his teeth, and pineth away: and I spoke to thy disciples that they should cast it out; and they could not." He answereth them, and saith, 19
"O unbelieving race, how long shall I be with you? how long shall I endure you? bring him to me." And they brought him to him: and 20
when he saw him, immediately the spirit convulsed him; and he fell on the ground, and wallowed, foaming. And he asked his father, 21
"How long is it since this befel him?" And he said, "From his childhood. And it hath 22
often cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us." Jesus 23
said to him, "If thou canst believe, all things are possible to him that believeth." And imme- 24
diately the father of the child cried out, and

CHAP. IX. 1. *Some of those, &c.* See note, Matt. xvi. 28.

2. *Very white, &c.* Mark does not mention the change of his face or countenance, which Matthew says 'shone as the sun.'

6. *A cloud came, &c.* Matthew says, *a bright* cloud, doubtless the same as the Jews called Shechina, from which issued the voice.——*My beloved son.* Both Matthew and Peter have "in whom I am well pleased." Matt. xvii. 5, and 2 Peter i. 17. While such variations show the independence of the writers, they tend greatly to establish the truth of the facts which they relate.

12. *And, as it is written, &c.* I read with Pearce and others καθὼς, as I think both the sense and construction of the text requires. It is found in the Alex. and other good mss. Making 'as it is written of the son of man' a parenthetic sentence, the meaning is obvious. That as it was written of the son of man, (Isa. liii.) that he must suffer many things, &c. so our Lord says, must Elijah suffer and be contemptuously treated. In this view of the passage our Lord does not say that it was any where foretold that John should be thus treated, but, as it had been written of him, so he affirms would they do to John.

13. *As it is written of him.* That this clause refers *to the coming of John*, in the spirit of Elijah, and not to his sufferings and death, is generally allowed; and to prevent any misapprehension of the text, I have with Heinsius and others transposed it.

15. *Greatly astonished.* Whitby and others have given the most probable reason of the astonishment of the people, on beholding our Lord, by supposing that his countenance still shone with unusual brightness and lustre as that of Moses did on his coming down from the mount. Comp. Exod. xxxiv. 29, 30.

17. *A dumb spirit.* He was *deaf* as well as dumb, verse 25, and in Matt. xvii. 15, is called a *lunatic*, in the original sense of that term, meaning that he was subject to fits at short periods, according to the changes of the moon. Hammond remarks, that we have a clear description in the man's case, of the epilepsy. It is evident that the frequency and long continuance of the disorder, had affected both the senses of seeing and hearing, and most probably the faculties of the mind. He was a most pitiable object; and being an only son, it is natural that the father should be much concerned for him.

23. *If thou canst believe, &c.* Knatchbull points with an interrogation after δύνασαι; and regarding πίστευσαι as in the imperative, renders, "And Jesus said to him, If thou canst? do thou believe, all things, &c." He contends, that this resumption of the words which the father had used was a reproof for his doubting respecting his power. Though this is ingenious, I adhere to the usual version as that of the ancients, and especially as some good mss. omit the article το on which he lays much stress. Here the faith of the father obtains the cure of the son.——*All things are possible, &c.* That is, all cures of this kind may be effected for such as believe. Jesus could easily

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said with tears, "I believe; help thou my weak
25 faith." When Jesus saw that the people came
running together, he rebuked the unclean spirit,
saying to him, "Thou dumb and deaf spirit,
come out of him, I command thee; and enter
26 no more into him." And the spirit cried out,
and convulsed him much, and came out of him;
and he was as one dead; so that many said,
27 "He is dead." But Jesus took him by the
28 hand, and raised him up; and he arose. And
when he had come into the house, his disciples
asked him privately, "Why could not we cast
29 him out?" And he said to them, "This kind
can come out by nothing, but by prayer and
fasting."

30 And they departed thence, and passed through
Galilee; and he was unwilling that any one
31 should know it. For he taught his disciples,
and said to them, "The Son of man is *about to be* delivered into the hands of men, and they
will kill him; and after he is killed, he will
32 rise again the third day." But they understood
not that matter; and were afraid to ask him.

33 And he came to Capernaum; and being in
the house he asked them, "What was it about
which ye disputed among yourselves by the
34 way?" But they were silent: for by the way
they had disputed among themselves, who
35 should be the greatest. And he sat down, and
called the twelve, and saith to them, "If any
man desire to be first, he must be last of all,
and servant of all." And he took a child, and 36
set him in the midst of them; and when he
had taken him in his arms, he said to them,
"Whosoever shall receive one of such children 37
in my name, receiveth me; and whosoever shall
receive me, receiveth not me only, but him
that sent me."

And John spoke to him, saying, "Rabbi, 38
we saw one casting out demons in thy name;
and we forbad him, because he followeth not
us." But Jesus said, "Forbid him not; for 39
there is no man who shall do a miracle in my
name, that can soon speak evil of me. For he 40
that is not against you is for you. For whoso- 41
ever shall give you a cup of water to drink in
my name, because ye are Christ's, verily I say
to you, he shall not lose his reward. And 42
whosoever shall cause to offend one of the little
ones who believe on me, it is better for him that
a millstone were hung about his neck, and he
cast into the sea. And if thy hand cause thee 43
to offend, cut it off; it is better for thee to enter
into life maimed, than having two hands to go
into hell, [into the unquenchable fire;] Where 44
their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it 45
off; it is better for thee to enter lame into life,
than having two feet to be cast into hell, [into
the unquenchable fire.] Where their worm 46
dieth not, and the fire is not quenched. And 47
if thine eye cause thee to offend, pluck it

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effect, what the unbelief of his disciples rendered impossible for them to do.

24. *I believe, &c.* So many of the best mss. and versions omit κυριος, *Lord*, that it has no proper authority.——*Help thou, &c.* To consider απιστια as meaning *unbelief* is to make the man contradict himself. The sense I have given is commonly admitted. Campbell renders, "Supply the defects of my faith."

29. *This kind cometh, &c.* That is, the power to expel demons and effect cures, can only be obtained by prayer and fasting, because by these exercises the faith requisite is obtained. Pearce and Wakefield refer This kind to faith, and not to demons; but see Campbell's note in reply.

34. *Which should be the greatest.* Matthew adds, *in the heavenly kingdom*, by which they understood a temporal kingdom. Matt. xviii. 1.

37. *Not me only, &c.* The negative particle must have this force here, to make the text consistent with itself.

38. *Because he followeth not us.* In the common text this clause occurs twice; but the authorities for omitting the first time are so many, that Griesbach has rejected it. John here puts a case not included in verse 37, of one who did not receive Jesus.

40 *Not against you, &c.* Grotius has justly observed, 'That proverbs used opposite ways, are true, according to the subject of which they are asserted.' Hence Matt. xii. 30, Luke xi. 23. "He that is not with me, is against me;" such as attributed his miracles to Satan must be wholly opposed to him; but they who made use of his name to expel demons, must attribute such power to him as argued some regard, if not some degree of faith. Such a conduct might be considered as a furtherance of the gospel, if compared with the enmity of the Jewish ruler.

41. *For whosoever, &c.* He that is not against you, but so far favours you as to give a cup of cold water, out of regard to me, shall not lose, &c. Matt. x. 42.

42. *Cause to offend.* Comp. Matt. xviii. 8. and note, &c.

43—45. *Into unquenchable fire.* Wakefield rejects this clause as merely explanatory, and Griesbach admits it as only probably genuine or doubtful.

46. *Where their worm, &c.* In the valley of Hinnom, the worm died when its food failed, and the fire went out; but in that place, of which this was but an emblem, the *worm* never dies, and the fire is *not quenched*. Some consider by *worm* is meant a guilty conscience, and by *fire* the torture of the mind. It represents the most exquisite punishment. Compare Is. lxvi. 24, Eccle. vii. 17, Judith xvi. 17.

49. *Salted with fire.* That is, punished with fire; but shall not be destroyed by this fire, but continued and preserved in it.——*As every sacrifice, &c.* I have followed Pearce in this version. Comp. Levit. ii. 13.

50. *Have salt in, &c.* As salt was good in itself both for seasoning and

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out: it is better for thee to enter into the kingdom of God with one eye, than having
48 two eyes to be cast into hell-fire: Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, as every
50 sacrifice is salted with salt. Salt is good; but if the salt have lost its saltness, with what will ye season it? Have salt in yourselves, and be at peace one with another."

CHAPTER X.

A. D. 32. *Christ discourseth on divorce; blesseth little children; showeth the danger of riches, and he foretelling his own death represseth the ambition of two of his disciples.*

1 AND he arose thence, and cometh into the borders of Judea, by the side of the Jordan; and the people resort to 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. And he answered and 3
said to them, "What did Moses command you?" And they said, "Moses permitted us to write 4
a bill of divorce, and to put her away." And 5
Jesus answered and said to them, "Because of your perverse disposition he wrote you this precept. But from the beginning of the creation 6
God made them a male and a female. 'For 7
this cause shall a man leave his father and mother, and cleave to his wife; And they two 8
shall be one flesh; so then they are no more two, but one flesh.' What therefore God hath 9
joined together, let not man put asunder."

And in the house his disciples asked him 10
again concerning this matter. And he saith 11
to them, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away 12

REFLECTIONS UPON CHAPTER IX. 1. From the transfiguration of our Lord, we are reminded of his dignity, glory and humiliation. As he had a being, so he had a glory with the Father before the world began; and some displays of this glory were occasionally made even in his state of abasement. What a surprizing change was made in his appearance on the mount! That countenance which was to be more marred than that of any other man, then shone with a radiance indescribable; and even his raiment was changed by the glory that invested him. Justly might he then be said to be 'the brightness of the Father's glory, and the express image of his person.' And the Father honoured him as such, when he said, 'This is my beloved son; hear him.' Let us obey this injunction, by a cordial reception of him as our Lord and Saviour; and by a constant regard to his instructions, and a uniform observance of his precepts.

2. In the miracle recorded, we learn the afflicted state of the man, and the power and grace of Jesus. Deaf and dumb, he could not enjoy the pleasures of social intercourse; and when seized by the paroxisms of his complaint, he was constantly exposed to the greatest dangers. He had sometimes fallen into the waters, and sometimes into the fire; and what solicitude and anxiety must this have occasioned to his affectionate parents! While the father was soliciting the compassion of Jesus, his afflicted son fell to the ground, and lay there foaming. What an emblem of the helpless, miserable condition of a sinner! *Deaf* to the voice of God; *dumb* in respect to his service and praise; convulsed with unhallowed passions, and lying in the filth of sin and pollution. But as Jesus could and did heal this man, so he can heal and save the chief of sinners. Believe on him and still it will be found true, that all things of this nature are possible to him that believeth.

3. We are taught in various ways how necessary it is to be humble, and to guard against sin, if we would escape future misery. If there be no humility there can be no real sense of our spiritual condition, nor any repentance for our sin; and if there be no repentance there can be no faith in Christ for pardon and acceptance. We must become as little children, and act with the same sincerity as they do, if we would be approved disciples of Jesus; and if we would attain everlasting life, we must be ready to suffer any loss, and to endure any hardships, rather than live in sin. Valuable as is a right hand, a foot, or an eye, yet if any of these cause us to offend and live in disobedience to God, it is better to cut them off than to perish for ever. What are the severest mortifications and sufferings of this life compared with that state, where the worm dieth not and the fire is not quenched. O how dreadful to be salted with that unquenchable fire. Let us fly from this wrath to come to Jesus as the hope set before us; as the only way to the kingdom of glory.

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preserving things, so in a figurative sense, as denoting instruction, humility, it would be useful both to themselves and others. Comp. Colos. iv. 6.——*Be at peace, &c.* This refers to verses 33 & 34.

CHAP. X. 1. *The side, &c.* That is, the western side, which was nearest to Galilee and Samaria. Here begins Mark's account of our Lord's going up to Jerusalem to the Passover at which he suffered death.

2. *Put away his wife?* Matthew add's, *for every cause.* See Matt. xix. 3.

4, 5. *Moses permitted us, &c.* Comp. Matt. xix. 7, 8, and notes there.

11. *Put away his wife, &c.* Matt. v. 32, and xix. 9. has added, *except for whoredom,* which in a wife is adultery; and this must be understood both here and Luke xvi. 8, and 1 Cor. vii. 10, 11. In this case a man might either divorce his wife, or proceed against her as having committed a capital offence. Exod. xx. 14.

12. *If a woman shall put, &c.* The law of Moses is silent on this practice; but in the time of our Lord some wives took this unwarrantable liberty of giving their husbands a bill of divorce. Josephus informs us that *Salome* divorced her husband *Costabarus*; and *Herodias* acted in like manner to *Philip*, and married *Herod*. The Roman ladies acted in the same manner towards their husbands, at the same period. Juven. Sat. vi. 222–230. The

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her husband, and be married to another, she committeth adultery."

13 And they brought young children to him, that he might touch them; and his disciples
14 rebuked those who brought them. But when Jesus saw it, he was much displeased, and said to them, "Suffer the little children to come to me, and forbid them not; for of such is the
15 kingdom of God. Verily I say to 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 as he went forth into the way, there came one running, and kneeled to him, and asked him, "Good teacher, what shall I do that I may
18 inherit eternal life?" And Jesus said to him, "Why callest thou me good? none is good
19 but one, *even* God. Thou knowest the commandments, 'Do not commit adultery; Do not commit murder; Do not steal; Do not bear false witness; Do no injury; Honour thy father
20 and thy mother." And he answered and said to him, "Teacher, all these have I observed
21 from my youth." Then Jesus looking on him loved him, and said to him, "One thing thou needest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and
22 follow me." And he was sad at those words, and went away grieved; for he had great possessions.

23 And Jesus looked round about, and saith to his disciples, "How difficult is it for those who possess riches to enter into the kingdom of God!" And the disciples were astonished at 24
his words. But Jesus spoke again and saith to them, "Children, how difficult is it for those who trust in riches to enter into the kingdom of God! It is easier for a camel to go through 25
the eye of a needle, than for a rich man to enter into the kingdom of God." And they 26
were exceedingly amazed, saying among themselves, "Who then can be saved?" And 27
Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible."

Then Peter began to say to him, "Lo we have 28
left all and have followed thee." And Jesus 29
answered and said, "Verily I say to 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, But 30
he shall receive a hundred-fold now in this time, [houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;] and in the world to come eternal life. But ma- 31
ny that are first shall be last; and the last first."

And they were in the way going up to Jeru- 32
salem; and Jesus went before them; and they were astonished; and as they followed, they were afraid. For he took again the twelve, and began to tell them what things should befal him, Saying, "Behold, we go up to 33
Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death, and will deliver him up to the Gentiles: And these will 34

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baptist, with great fidelity told Herod, 'That it was not lawful for him to have his brother's wife,' and Jesus here maintains the same opinion.

14. *Much displeased.* At the unfeeling conduct of his disciples; and the reason he assigns for their coming to him, that 'Of such is the kingdom of God,' implies their right to be regarded as such, and dedicated to him.

15. *As a little child.* As innocent, simple, humble and teachable, as a little child. This verse proves that 'Of such is the kingdom of God,' in the former verse, cannot mean, of such like minded adults; for in that case there would have been no necessity to add in so solemn a manner, 'Verily I say to you, &c.'

19. *Do no injury.* This clause is wanting in many good mss. and some would omit it. In the parallel places Matt. xix. 18. Luke xviii. 20, it does not occur; and we find there a clause, "Thou shalt love thy neighbour as thyself," which is wanting here. If the words be genuine, they imply love to our neighbour which will prevent us doing him the least injury.

24. *That trust in riches.* It is not the possession, but the abuse of riches, which prevents men entering into the kingdom of God, and especially their *love* of them, and *confidence* in them.

25—27. *It is easier, &c.* Comp. Matt. xix. 24, and note.

30. *A hundred-fold, &c.* Pearce suspected the words included in brackets to be an early interpolation, and Campbell has assigned strong reasons for believing that they are not genuine, because they are not found to be in fact true. For according to the text if a man suffer the loss of a house, in this life he was to receive a *hundred houses, &c.* To say he was to receive what is equivalent to them is only to say what is implied in the text without these words, and what indeed is the genuine sense of both Matthew and Luke. One of the copies of Matthew omits the words as well as one copy of the old Latin version. See Campbell.

32. *Were astonished, &c.* This astonishment and fear arose from the danger in which their Master had been in at Jerusalem formerly. Comp John, vii. 45.; viii. 40, 59.; but our Lord now began to speak without reserve respecting his death.

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deride him, and scourge him, and spit upon him, and kill him: and the third day he will rise again."

35 And James and John, the sons of Zebedee, came to him, saying, "Rabbi, we desire that thou wouldest do for us whatsoever we shall
36 ask." And he said to them, "What desire ye
37 that I should do for you?" They said to him, "Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy
38 glory." But Jesus said to them, "Ye know not what ye ask; can ye drink of the cup which I am to drink of? and be baptized with the bap-
39 tism that I am to be baptized with?" And they say to him, "We can." And Jesus said to them, "Ye shall indeed drink of the cup which I am to drink of; and with the baptism that I am to
40 be baptized with shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give, but to those for whom it is prepa-
41 red." And when the ten heard *this*, they began to be much displeased with James and John.
42 But Jesus called them to him, and saith to them, "Ye know that they who rule the Gentiles domineer over them; and their great ones exercise
43 authority upon them. But it shall not be so among you; but whosoever desireth to be great among you, must be your servant: And who- 44
soever of you desireth to be the chief, must be the slave of all. For even the Son of man came 45
not to be served, but to serve, and to give his life a ransom for many."

And they came to Jericho: and as he was go- 46
ing out of Jericho with his disciples and a great number of people, blind Bartimeus, *that is*, the son of Timeus, sat by the highway side begging.
And when he heard that it was Jesus of Naza- 47
reth, he began to cry out, and say, "Jesus, son of David, have pity on me." And many char- 48
ged him to be silent: but he cried out much more: "Thou son of David, have pity on me."
And Jesus stood still, and commanded him to be 49
called. And they call the blind man, saying to him, "Take courage, rise; he calleth thee."
And he, casting away his mantle, rose, and came 50
to Jesus. And Jesus spoke and said to him, 51
"What desirest thou that I should do for thee?"
The blind man said to him, "Rabbi, to give me my sight." And Jesus said to him, "Go; thy 52
faith hath restored thee." And immediately he received his sight, and followed Jesus in the way.

REFLECTIONS UPON CHAPTER X. 1. We learn that marriage is honourable and should not be dissolved, unless when the marriage-covenant has been violated. The original formation of only one man and one woman, showed the design of the creator, and what he thus united let not man attempt to separate. Moses rather regulated than allowed the right of divorce; but the caprice and wickedness of the Jews led them to put away their wives for any trifle. Let Christian husbands show to their wives all due respect; and let them in return show all fidelity. Mutual good will, kindness, and condescension, strengthen the bonds of this social union, and contribute much to the comfort of this state.

2. While we admire the condescension of our Lord, in noticing and blessing the little ones brought to him, how affecting is the account of the young rich man. His inquiry showed some concern for the welfare and happiness of his soul; and his regular conduct in not openly violating the commands of God, so far commend him. Jesus is said to love him, as having some amiable traits in his character; but alas, the love of riches prevailed in his heart. He could not part with these for Christ and eternal life. Hence we see, how difficult it is for those who are rich and *trust* in their riches to enter into the kingdom of God. Few such believed on Christ; his followers consisted chiefly of the poor. Let the rich learn not to trust in their wealth, but to make this mammon, by their charity, subservient to their spiritual interests. Let us be persuaded that none will be finally losers, whatever sacrifices they are called to make for Christ.

3. Well might the disciples of Jesus be *astonished* at his going up to Jerusalem, when he knew and told them how he would be treated and put to death. Had he acted on the common principles of men, he would have sought a retreat either in some private part of the country or would have gone into another; but he came not to teach only, but to

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35. *James and John, &c.* From Matt. xx. 20, we learn that they made this request by their mother; and by their own answer to the question, verse 39. *We can*, they did in effect make the request their own.

37. *In thy glory.* Matthew says 'in thy kingdom,' meaning a temporal one, which Mark expresses, by glory, as Matt. iv. 8.

42. *Who rule the, &c.* I follow Pearce in considering δοκοῦντες, &c. as idiomatic. See his excellent note. Campbell is paraphrastic. "Ye know that they who are accounted Princes of the nations domineer over them, &c."

44. *And whosoever, &c.* Comp. Matt. xx. 27. and note.

46—52. *Going out of Jericho, &c.* Matthew mentions two blind men; but as Bartimeus was probably the best known, Mark and Luke only mention him; and another reason might be that he became and continued a disciple of Christ.

51. *To give me my sight.* This answer is elliptical.——*I desire thee* to

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CHAPTER XI.

A. D. 33. *Christ enterth Jerusalem in triumph; curseth the barren fig-tree; exhorteth to stedfastness, and defendeth his own conduct by the testimony of John.*

1 And when they drew near to Jerusalem, to Bethphage and Bethany, at the mount of Olives,
2 he sendeth two of his disciples, And saith to them, "Go into the village over against you: and as soon as ye enter into it, ye shall find a colt tied, whereon never man sat; loose it, and
3 bring *it to me.* And if any man say to you, Why do ye this? say, the Master hath need of it; and immediately he will send it hither."
4 And they went, and found the colt tied by the door without, in a place where two ways met;
5 and they loose it. And some of those who stood there said to them, "What do ye, loosing the
6 colt?". And they said to them even as Jesus had commanded; and they suffered them *to take it.*
7 And they brought the colt to Jesus, and cast
8 their mantles on it; and he sat upon it. And many spread their mantles in the way; and others cut down branches of the trees, and
9 strewed them in the way. And those who went before, and those who followed, cried, "Hosanna; Blessed is he that cometh in the name of
10 the Lord: Blessed is the approaching kingdom of our father David: ° Hosanna in the highest."
11 And Jesus entered into Jerusalem, and into the temple, and when he had looked round about upon all things, and now the evening was come, he went out to Bethany with the twelve.
12 And on the morrow, as they were coming
13 from Bethany, he was hungry: And seeing a fig-tree at a distance having leaves, he came, if haply he might find any thing thereon; for the season of ripe figs was not yet; but when he
14 came to it, he found nothing but leaves. And Jesus spoke and said to it, "Let no man eat fruit of thee hereafter for ever." And his disciples heard it.
15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out those who sold and bought in the temple, and overthrew the tables of the money-changers, and
16 the seats of those who sold doves; And would not suffer any to carry vessels through the temple. And he taught, saying to them, "Is it
17 not written, 'My house shall be called a house of prayer for all nations?' but ye have made it
18 a den of thieves." And the scribes and the chief priests heard this, and sought how they might destroy him; for they were afraid of him, because all the multitude was astonished at his doctrine. And when the evening was come, he
19 went out of the city.

CHAP. XI.

die, and give his life a ransom for many. Hence none of the things which he foresaw moved him. The pride and ignorance of the sons of Zebedee, only led him to reflect on his approaching sufferings, and to teach all his disciples, what they must be, to attain pre-eminence in his kingdom. They must be conformed to him; be servants, not lords; slaves for his sake and the Gospel's, and not tyrants over one another; they must suffer and then reign. What humility did Jesus exercise! Let us aspire in this to be like him.

10. ° *that cometh in the name of the Lord.* Griesbach.

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give me my sight. The ellipsis is easily supplied, and shows the eager desire of the speaker.

CHAP. XI. *To Bethphage, &c.* Comp. Matt. xxi. 1. and note.

2. *A colt tied.* Matthew mentions both an ass and a colt; but as Jesus rode on the colt, Mark only mentions it.

3—6. *And if any man, &c.* Mark relates the circumstances more particularly than his predecessor had done. Matt. xxi. 3—7.

6. *They suffered them, &c.* Pearce is singular in referring the pronoun *them*, not to the persons whom our Lord had sent, but to the *ass* and *colt* as noticed by Matthew. With Campbell I consider the construction to be αφηκαν αυτους λυσαι αυτον, and have supplied accordingly. Pearce's view is untenable.

10. *Kingdom of our father, &c.* The clause, *in the name of the Lord*, is rejected by Griesbach on the best authority. It has crept into this from the close of the former verse. The kingdom of our father David, means the kingdom promised to David, the kingdom of Messiah. The people justly thought this was approaching.

13. *For the season of ripe, &c.* This is clearly a reason why figs might be expected; at least some not fully ripe, which might be eaten. According to the law, Deuter. xxiii. 24, &c. the Jews considered that every traveller had a right to eat of any fruits, though not to pluck and carry any away. I have restored the natural order of the text, with Campbell and others. Similar trajections often occur. Comp. Ch. xii. 12.; xvi. 4. Acts xxviii. 2. Now as the figs had not been gathered, if the tree had produced any, as it was full of leaves, our Lord might expect to find some; but as there were none, it was clearly a barren one, and hence he cursed it, or devoted it to destruction. Pearce has proved that *the time* of any kind of fruit or grain, means the season when it is ripe and may be gathered. See Ch. xii. 2. Matt. xxi. 34. This removes the inconsistencies of the common version. Comp. Matt. xxi. 18—21.

15—19. *And they come, &c.* From Matt. xxi. 12. and Luke xix. 45. the things Mark here related were done before our Lord devoted the fig-tree. None of the Evangelists have followed the exact order of events in their narratives. See notes, Matt.

17. *As it is written, &c.* See Is. lxvi. 7. where the version is as I have

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20 And in the morning, as they passed by, they saw the fig-tree withered away from the roots.
21 And Peter remembering, saith to him, "Rabbi, behold, the fig-tree which thou didst devote is
22 withered away." And Jesus answering saith to
23 them, "Have faith in God. For verily I say to you, That whosoever shall say to 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 will come to pass; he shall have whatsoever he
24 saith. For this reason I say to you, All things whatsoever ye ask when ye pray, believe that ye *will* receive them, and ye shall have them.
25 And when ye stand praying, forgive, if ye have aught against any; that your Father also who is
26 in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."
27 And they come again to Jerusalem, and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
28 And say to him, "By what authority doest thou these things? and who gave thee this authority to do these things?" And Jesus answered and 29
said to them, "I also will ask you one question; and answer me, and I will tell you by what authority I do these things. The baptism of John, 30
was it from heaven or from men? answer me." And they reasoned within themselves saying, "If 31
we say, From heaven; he will say, Why then did ye not believe him? But if we say, From 32
men; we fear the people: for all account that John was indeed a Prophet. And they answered 33
and said to Jesus, "We cannot tell." And Jesus answering saith unto them, "Neither do I tell you by what authority I do these things."

CHAPTER XII.

A. D. 33. *The parable of the vineyard let out to wicked husbandmen; on paying tribute to Cæsar; the Sadducees refuted; what is the first command; the poor widow commended.*

AND he began to speak to them in parables. 1
"A certain man planted a vineyard, and set a hedge about it, and digged a wine-vat, and built a tower, and let it out to husbandmen, and went into another country. And at the season he 2
sent to the husbandmen a servant, that he might

REFLECTIONS UPON CHAPTER XI. 1. We learn from what we have read that our Lord knew the dispositions of men, as well as the circumstances of other objects. He knew that in the village there was a colt, the foal of an ass, on which no man had ever sat. He knew that the owner would not refuse the loan of this colt, when he was informed who it was that wanted it. Hence when the disciples went, they found every thing as he had said. This proves that he possessed a knowledge superior to man; and when we connect this with what Peter says, "Lord thou knowest all things," we may fairly infer his divine nature. He is said to search the hearts and the reins; and his office as the future judge of men renders this necessary. Let us then fear him, who knows what passeth in our minds, and from whom nothing can be concealed. Let us also love him, and serve him, being assured that no emotion of the heart, nor action of the life will be forgotten in the great day. Let us honour him as the Son and Lord of David, and join with those who showed every token of respect, and sang Hosannas.

2. The withering of the barren fig-tree showed the state of the Jewish Church and the judgments that would soon fall upon it. Like this tree, the people has the appearance of prosperity and fruitfulness, but when examined they were found to be altogether barren. Their religion consisted in the leaves of a showy profession. They made long prayers, fasted, and kept the traditions of their elders, but were without sincerity and the love of God. Their distinguished privileges were abused and they were filling up the measure of their sins, especially by their persecution of our Lord. Soon did wrath come upon them to the uttermost; they were cut off as if by lightning from heaven. O let their sin and punishment be a warning to us. Let us cultivate sincerity, and in every religious duty aim to approve ourselves to him, whom we profess to serve and to honour.

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rendered, and which our translators here have unwarrantably altered. The words, *shall be called*, mean *shall be*.

22. *Have faith in God.* Pearce would render, "have a strong faith;" and considers the text as a Hebraism. Campbell has assigned two reasons in support of the common version, which appear to me sufficient to justify it. 1. When אל signifies *great* or *mighty* it is joined with the names of real substances, or with those of outward and visible effects, as *prince, mountain, wind, cedar, city; trembling, wrestling, sleep*, but no where with any abstract quality, such as faith, hope, love, justice, &c. When any of these are construed with the term God, he is either the subject or the object of the affection mentioned. 2. The word πιστις is construed with the genitive of the object. Acts iii. 16. Rom. iii. 22, 26. Gal. ii. 16, 20.; iii. 22. Phil. iii. 9. In the same manner ελπις is construed 1 Thes. i. 3.

23, 24. *Be removed, &c.* Comp. Matt. xxi. 21, 22. and note. In working miracles a full confidence in the power and faithfulness of God was necessary; for without this they could not be so weak as to make the attempt. And they must also be assured in some manner that God would effect what they declared. Acts iii. 6.; ix. 34, 40.

25, 26. *Stand praying, &c.* Comp. Matt. vi. 14, 15.

27—33. *In the temple, &c.* Comp. Matt. xxi. 23—27. and note, verse 25.

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receive from the husbandmen of the fruit of the
3 vineyard. And they took him, and beat him,
4 and sent him away empty. And again he sent
to them another servant; and at him they cast
stones, and wounded him in the head, and sent
5 him away shamefully treated. And again he
sent another; and him they killed; and many
others *he sent*, some of whom they beat, and
6 some they killed. Having an only son, his well
beloved, he sent him also last to them, saying
7 'They will reverence my son.' But those hus-
bandmen said amongst themselves, 'This is the
heir; come let us kill him, and the inheritance
8 shall be ours.' And they took him, and killed
him, and cast him out of the vineyard. What
9 shall therefore the owner of the vineyard
do?' 'He will come, *said they*, and destroy
the husbandmen, and will give the vineyard
10 unto others.' And have ye not read this scrip-
ture, 'The stone which the builders rejected, is
11 become the chief corner-stone. This is the
Lord's doing, and it is marvellous in our eyes."
12 And 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 departed.

13 And they send unto him certain of the Phari-
sees and of the Herodians, to catch him in his
14 discourse. And when they had come, they say
unto him, "Teacher, we know that thou art true
and carest for no man; for thou regardest not
the person of men, but teachest the way of God
in truth: Is it lawful to give tribute to Cæsar
15 or not? Shall we give, or shall we not give?"
But he knowing their hypocrisy, said to them,
"Why tempt ye me? bring me a denarius, that
16 I may see it." And they brought it. And he
saith to them, "Whose is this image and super-
scription?" And they said to him, "Cæsar's."
And Jesus answering said to them, "Render to 17
Cæsar the things that are Cæsar's, and to God
the things that are God's." And they wondered
at him.

Then come to him the Sadducees, who say 18
there is to be no future life; and they asked him,
saying, "Teacher, Moses prescribed to us, that 19
if a man's brother die, and leave his wife behind
him, and leave no children, his brother should
take his wife and raise up seed to his brother.
Now there were seven brethren; and the first 20
took a wife, and dying left no seed. And the 21
second took her, and died, neither left he any
seed: and the third likewise. And the seven had 22
her, and left no seed; last of all the woman died
also. In the resurrection therefore, when they 23
shall rise, whose wife of them shall she be? for
the seven had her to wife." And Jesus answer- 24
ing said to them, "Do ye not therefore err, be-
cause ye know not the scriptures nor the power
of God? For when persons rise from the dead 25
they neither marry, nor are given in marriage,
but are as the angels who are in heaven. But 26
concerning the dead, that they rise: have ye
not read in the book of Moses, how in the bush
God spoke to him, saying, 'I am the God of
Abraham, and the God of Isaac, and the God
of Jacob?' He is not the God of the dead but 27
°of the living. Ye therefore do greatly err."

And one of the scribes came near, and having 28
heard them reasoning together, and perceiving
that he had answered them well, asked him,
"Which is the first commandment of all?"
And Jesus answered him, "The first command- 29
ment of all is, 'Hear O Israel; the Lord is our

CHAP. XII.

27. °*the God.* Griesb.

CHAP. XII. 1—12. *To speak to them, &c.* Comp. Matt. xxi. 33—46.

2. *And at the season, &c.* That is, when the grapes were ripe, and fit for gathering. See note, Ch. xi. 13.

4. *Stoned him, &c.* Some mss. with the Vulg. omit the participle, but the connexion and sense seem to me to require it.

5. *Many others he sent.* I consider the full reading to be πολλοὺς ἄλλους ἀπέστειλε. By supplying the verb the sense is obvious.

7. *The inheritance, &c.* Not by right, but by *seizing* on it as it is. Matt. xxi. 38.

8. *And killed him, &c.* The order of the two verbs is different. Matt. and some mss. so read here. Luke also agrees with Matthew in stating that they slew him after having cast him out of the vineyard. Campbell renders, "having thrust him out of the vineyard, killed him."

9. *Give the vineyard, &c.* That is, 'let it out' to other husbandmen, as verse 1.

13—17. *Certain of the Pharisees, &c.* Comp. Matt. xxii. 15—22. and notes.

14. *Teacher, we know, &c.* The order of the words in the parallel place Pearce considers more natural, and most probably the true one.

18—27. *No future life.* See notes, Matt. xxii. 23—33.

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30 God, the Lord is one. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy
31 strength:' this is the first commandment. And the second is like to it, 'Thou shalt love thy neighbour as thyself.' There is none other com-
32 mandment greater than these." And the scribe said to him, "In truth, Teacher, thou hast said well; for there is one God; and there is none
33 other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all
34 whole burnt-offerings, and sacrifices." And when Jesus saw that he answered discreetly, he said to him, "Thou art not far from the kingdom of God." And no man after that durst ask him any further question.

35 And Jesus spoke and said, while he taught in the temple, "How say the scribes that
36 Christ is the son of David? For David himself said by the Holy Spirit, 'The Lord said to my Lord, 'Sit thou on my right hand, till I make
37 thine enemies thy footstool.' David therefore himself calleth him Lord; and how is he then his son?" And the common people heard him gladly.

38 Then he said to them in his teaching, "Beware of the scribes, who love to walk in robes,
39 and love salutations in the market places, And the chief seats in the synagogues, and the
40 uppermost places at feasts; Who devour widow's houses, and for a disguise make long prayers; these shall receive a heavier punishment."

41 And Jesus sat over against the treasury, and beheld how the people cast money 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 which make a farthing.
43 And he called to him his disciples, and saith to them, "Verily I say to you, That this poor widow hath cast in more than all they who have cast
44 into the treasury. For all they did cast in from their abundance; but she from what she wanted cast in all that she had, even all her substance."

REFLECTIONS UPON CHAPTER XII. 1. How strongly does our Lord describe the opposition, and growing wickedness of the Jews, in the parable read! They proceeded from sin to sin until they filled up the measure of their crimes, and brought on themselves the heaviest calamities and judgments. The inference our Lord draws shows that as in the case of David, so in reference to himself and kingdom, the stone which the builders rejected would become the chief corner-stone. No opposition of theirs could prevent the accomplishment of the divine purpose. They rejected and crucified the Lord Jesus, that they might secure the vineyard; but the owner came and destroyed those wicked husbandmen, and let it out to others. They esteemed Jesus as a stone unfit for the foundation of hope, joy and safety; yet has God fulfilled in him his promise: "Behold I lay in Zion for a foundation, a stone, a tried stone; a precious corner-stone, a foundation the most firm and sure: he that believeth in him shall not be ashamed."

2. While we admire the wisdom of our Lord's answers to the ensnaring questions of the Pharisees and Sadducees, we are taught most clearly what are the fundamental principles of all genuine piety. As there is but one Jehovah, one God over all and rich to all who call upon him, so he only is to be supremely loved. Every faculty should be employed, every energy of the soul rouzed, in the feeling and expression of love to him. This is the first commandment; and how strongly is the duty enforced by the love of God towards sinners, in the gift, and work, and sufferings of his own son. With the love of God is connected that of our neighbour. His reputation, honour, property and safety, should be as dear to us as our own. While these principles are maintained in the law, they form also the great principles of the gospel; we are still to love God and one another out of pure hearts fervently. What can excite and maintain this holy love, but the love of God shed abroad in the heart.

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29. *The Lord is our God, &c.* Comp. Deut. vi. 4. and note. Mark quotes Moses at length, giving the reason why the Lord should be supremely regarded.

33. *Is more than all whole, &c.* From this it appears that some of the Jewish teachers held that the command concerning sacrifices was the greatest; but this scribe more properly gave the preference to that which required supreme love to God.

34. *Thou art not far, &c.* This just and well-grounded sentiment agreed with what Christ taught; and holding this, he considered the man as ready to believe on him as the Messiah, and to enter into his kingdom.

35—37. *That Christ is the, &c.* Comp. Matt. xxii. 42—46. and note.

38—40. *Beware of the scribes, &c.* Mark gives us a very abridged account of what Jesus said respecting the scribes and Pharisees. Matthew has recorded this discourse at length, Ch. 23.

41. *Cast money into, &c.* By treasury is meant a *chest*, into which the people put what they pleased. It was placed in one of the rooms of the temple, (1 John viii. 20.); and what the people gave was not designed for the poor, but for the repairs of the temple and the service of God. Comp. 2 King. xii. 19.

44. *From what she wanted.* Even for her own use. She thus showed her love to God, by depriving herself of some little temporal comfort for his sake.

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CHAPTER XIII.

A. D. 33. *The destruction of the temple foretold; persecutions for the gospel stated; great calamities to come on the Jews; Christ's coming to judgment; the hour of it uncertain.*

1 AND as he went out of the temple, one of his disciples saith to him, "Teacher, see what kind of stones and what kind of buildings are here!"
2 And Jesus answering said to him, "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down."
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John
4 and Andrew asked him privately, saying, "Tell us when will these things be? and what will be the sign when all these things shall be fulfilled."
5 And Jesus answering them said, "Take
6 heed lest any man deceive you: For many will come assuming my name, each saying, I am
7 the Christ, and will deceive many. And when ye shall hear of wars and rumours of wars, be
8 not troubled: for such things must needs be; but the end will not be yet. For nation will rise up against nation, and kingdom against kingdom; and there will be earthquakes in many places, and there will be famines and tumults: These are the beginnings of sorrows.
9 "But take heed to yourselves; for they will deliver you up to councils; and in the synagogues ye will be beaten; and ye will be brought before rulers and kings for my sake, for a testi-
10 mony to them. And the gospel must first be
11 published among all nations. But when they bring you and deliver you up, take no anxious thought beforehand what ye shall speak, nor do ye premeditate: but whatsoever shall be given you in that hour, that speak, for it is not so
12 much ye that speak, but the Holy Spirit. Now the brother will deliver up the brother to death, and the father the son; and children will rise up against their parents, and will cause them to be put to death. And ye will be hated of all men 13
for my name's sake; but he that shall endure to the end, shall be saved.
"But when ye shall see the desolating abomi- 14
nation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth attend,) then let those who are in Judea flee to the mountains: And let not him who is on the 15
housetop, go down into the house, nor enter therein, to take any thing out of his house: And let not him who is in the field, turn back 16
to take up his mantle. But alas for those who 17
are with child, and for those who give suck in those days! And pray ye that your flight be 18
not in the winter. For in those days will be 19
affliction, such as hath not been from the beginning of the world which God created unto this time, nor shall be hereafter. And unless the 20
Lord should shorten those days, no flesh could be saved; but for the elect's sake whom he hath chosen, he hath shortened those days. And then 21
if any man shall say to you, Lo, here is the Christ, or, lo, he is there; believe him not: For false 22
Christs and false prophets will rise, and will propose signs and wonders, *so as* to seduce, if it were possible, even the elect. But take ye 23
heed; Behold I have foretold to you all these things.
"But in those days, after that affliction, the 24
sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall 25
fall, and the powers which are in heaven shall be shaken. And then they shall see the Son of 26
man coming in the clouds with great power and glory. And he will then send his messengers, 27
and gather together his elect from the four winds, from the end of the earth, to the end of heaven. Now learn a parable of the fig-tree; 28
When its branch is yet tender, and putteth forth leaves, ye know that summer is near;

CHAP. XIII. 1—3. *Went out of the temple, &c.* Comp. Matt. xxiv. 1—3, and notes.

5—8. *Take heed lest, &c.* See notes, Matt. xxiv. 4—8.

9. *Will deliver you up, &c.* Comp. Matt. x. 17, 18. and xxiv. 9. That this and what follows was fulfilled we learn from the Acts and Epistles. See Acts iv. 7.; v. 27, 40.; vi. 12.; xvi. 23.; xxiii. 1, 2.; xxv. 23.; and 2 Cor. xi. 24.

10—13. *The gospel must, &c.* Comp. Rom. x. 18. and Colos. i. 6, 23. From which passages we learn the fulfilment of what our Lord said. Comp. also Matt. xxiv. 9—14.

14—22. *Desolating abomination, &c.* Comp. Matt. xxiv. 15—22. and notes there.

24. *In those days, &c.* Matthew says, "Immediately after the tribulation of those days, &c." For the sense of this and following verse, see note, Matt. xxiv. 29.

26, 27. *Son of man coming, &c.* See note, Matt. xxiv. 27—31.

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29 So ye in like manner, when ye shall see these
things come to pass, know that it is near,
30 even at the door. Verily I say to you, That
this generation shall not pass away till all these
31 things be accomplished. Heaven and earth shall
pass away; but my words shall not pass away.
32 "But that day and that hour no one maketh
known; no, not the angels who are in heaven,
33 nor the Son, but the Father. Take heed, watch
and pray: for ye know not when the time is.
34 For the Son of man is as a man going into another
country, who left his house, and gave authority
to his servants, and to every man his work, and
35 commanded the porter to watch. Watch ye
therefore; for ye know not when the master of
the house cometh, at evening, or at midnight,
36 or at the cock-crowing, or in the morning: Lest
37 coming suddenly he find you sleeping. And
what I say to you, I say to all, Watch."

CHAPTER XIV.

A. D. 33. *Conspiracy against Christ; a woman anointeth him; Judas selleth and betrayeth him; he having instituted his supper and foretold the flight of his disciples and how Peter would deny him, was taken and shamefully treated.*

After two days was the passover, and *the* 1
feast of unleavened bread: and the chief priests
and the scribes sought how they might seize
Jesus by craft, and put him to death. But 2
they said, "Not during the feast, lest there be
a disturbance among the people."

And being in Bethany in the house of Simon 3
the leper, as he sat at meat there came a woman
having an alabaster box of ointment of liquid-
nard, very precious; and she broke open the box,
and poured it on his head. And there were some 4
that had indignation within themselves, and
said, "Why is this waste of the ointment
made? For it might have been sold for more 5
than three hundred denarii, and have been giv-
en to the poor." And they murmured against
her. But Jesus said, "Let her alone; why 6
trouble ye her? she hath done a good deed to
me. For ye will have the poor with you always, 7
and whensoever ye will ye may do them good;
but me ye will not have always. She hath done 8
what she could: she hath beforehand anointed
my body for its embalming. Verily I say to 9
you, Wheresoever this gospel shall be preached

Reflections upon Chapter XIII. 1. We learn the need the disciples had of the cautions and admonitions of their Lord, from the difficulties and dangers which they would have to encounter. Their faith and their patience would be alike tried. To live in times like those predicted was an affliction indeed; and nothing can be more proper than gratitude, that we live in peaceful times, sitting under our own vine and fig-tree, undisturbed with fear. While our Lord's first disciples were exposed to all kinds of sufferings and persecutions, we are indulged with security both to our persons and our property. The gospel has triumphed, and we enjoy the privileges and blessings which are thereby secured.

2. How awful were the denunciations of our Lord against the Jewish nation, for their unbelief and almost unequalled depravity. They had been favoured with the instructions of prophets, whom they had persecuted and slain. John had preached repentance and announced the coming of their long expected Messiah; and when he appeared in the humble form of a servant, though he taught with a majesty and authority never equalled, and wrought astonishing miracles in attestation of his claim and character, they persecuted him! He saw their impending ruin, and kindly forewarned them of it. He knew that judgment was at hand, when a severe account would be taken of all their crimes and iniquities; when he as the Son of man, would come by the instruments of his providence to destroy their city, their temple and polity. Let us from their example take heed lest we fall by unbelief.

3. We are taught how necessary the duty of watchfulness is. At all times we should remember how uncertain present enjoyments and blessings are. We hold them at the pleasure of the giver; nor can we say he does wrong in resuming what he bestowed. Our life is his gift and at his disposal; nor do we know 'when the time is,' that he will take away our breath and summon us to his tribunal. Let us watch then for this coming of our Lord, and prepare to meet our God, lest that day should come upon us unawares. Happy those servants who when their Lord cometh, he shall find watching!

28—31. *Learn a parable, &c.* Comp. Matt. xxiv. 32—35. and note there.

32. *But that day, &c.* See note, Matt. xxiv. 36.

33. *When the time is.* That is, the time of the coming of the Son of man, to execute divine judgments, on that generation.

34—36. *For the Son of man, &c.* Our translators considered the words supplied as necessary to give the genuine sense of the text. I have followed them, satisfied that the text is elliptical. The reason of the duty of watching is, the uncertainty as to the time when the Master may return, whether in the evening, at midnight, &c. These are the four night watches, answering to the hours of nine and twelve at night, three and six in the morning with us.

CHAP. XIV. 1. *After two days, &c.* See note, Matt. xxvi. 2.——*By craft.* That is, privately, or as Luke has it, 'in the absence of the people.'

3—9. *Simon the leper, &c.* Comp. Matt. xxvi. 6, &c.——*She broke open, &c.* For this version, see Campbell's note. I agree so far with Blackwall and Pearce, that there was no necessity to break the box.

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throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

10 Then Judas Iscariot, one of the twelve, went to the chief priests, to deliver him up to them.
11 And when they heard it, they were glad, and promised to give him money. And he sought how he might deliver him up.

12 And the first day of unleavened bread, when they killed the passover, his disciples said to him, "Where wilt thou that we go and prepare
13 that thou mayest eat the passover?" And he sendeth forth two of his disciples, and saith to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.
14 And wheresoever he shall go in, say to the master of the house, The Teacher saith, Where is the guest-chamber, where I may eat the pass-
15 over with my disciples? And he will show you a large upper room furnished and prepared;
16 there make ready for us." And his disciples went forth, and came into the city, and found as he had said to them; and they made ready the
17 passover. And in the evening he cometh with
18 the twelve. And as they were at table, and were eating, Jesus said, "Verily I say to you, One of you who eateth with me will deliver me
19 up." And they began to be sorrowful, and to say to him, one by one, "Is it I?" and another
20 said, "Is it I?" And he answered and said to them, "It is one of the twelve, who dippeth
21 with me in the dish. The Son of man indeed goeth, as it is written of him; but alas for that man by whom the Son of man is delivered up! good were it for that man if he had not been born.

22 And as they were eating, Jesus took bread, and having blessed God, he broke it and gave to them, and said, "Take, eat, this is my body."

And he took the cup, and when he had given 23
thanks he gave it to them; and they all drank of it. And he said to them, "This is my blood 24
of the new covenant which is shed for many. Verily I say to you, I will drink no more of the 25
produce of the vine, until that day when I shall drink it new in the kingdom of God." And 26
after having the hymn, they went out to the mount of Olives.

And Jesus saith to them, "All ye will offend 27
because of me this night; for it is written, 'I will smite the shepherd, and the sheep shall be scattered.' But after that I am risen, I will go 28
before you into Galilee." But Peter said to 29
him, "Although all should offend, yet will not I." And Jesus saith to him, "Verily I say to 30
thee, That this day, even on this night, before the cock crow twice thou wilt deny me thrice." But he spoke the more vehemently, saying, "If 31
I should die with thee, I will in no wise deny thee." And thus said they all.

And they came to a place which was named 32
Gethsemane; and he saith to his disciples, "Sit ye here, while I pray." And he taketh with him 33
Peter and James and John, and began to be greatly astonished and full of anguish; And 34
saith unto them, "My soul is exceedingly sorrowful unto death: abide here, and watch." And he went forward a little, and fell on the 35
ground, and prayed that, if it were possible, the hour might pass away from him. And he said, 36
"Abba, Father, all things are possible to thee; take away this cup from me: yet not what I will, but what thou wilt." And he cometh, 37
and findeth them sleeping, and saith to Peter, "Simon, sleepest thou? couldst not thou watch one hour? Watch and pray, that ye enter not 38
into temptation. The spirit indeed is willing, but the flesh is weak." And again he went 39

12. *When they killed the, &c.* According to Philo, every Jew was permitted to kill the paschal lamb or kid in his own house; and so far to be his own priest, though in no other instance whatever. Comp. Exod. xii. 6—8. Deut. xvi. 6.

13—16. *Go into the city, &c.* Luke (xxii. 8.) gives us the names of the two disciples, Peter and John; and agrees with Mark as to meeting a man with a pitcher of water, &c.

19, 20. *Another said, Is it I?* From Matt. xxvi. 25. we learn that this was Judas.

22. *Took bread and blessed, &c.* That is, blessed God for it, or gave thanks. See note, Matt. xxvi. 26—29.

26. *Having the hymn.* See note, Matt. xxvi. 30.

30. *Cock crow twice, &c.* For the sense of this, and the agreement with the other Evangelists, see note, Matt. xxvi. 34.

32. *Gethsemane, &c.* See note, Matt. xxvi. 36.

36. *This cup from, &c.* This cup of affliction. See note, Matt. xxvi. 39.

37—42 *Findeth them asleep, &c.* Comp. Matt. xxvi. 40, 41. and notes.

43—45. *Yet spoke, &c.* Matthew gives a more particular account, and

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away, and prayed, and spoke the same words.
40 And when he returned, he again found them asleep; for their eyes were heavy, and they knew
41 not what to answer him. And he cometh the third time, and saith to them, "Do ye now sleep on, and take rest? It is enough; the hour is come, behold, the Son of man is delivered
42 up into the hands of sinners. Rise up, let us go; lo, he who delivereth me up draweth near."
43 And immediately, while he was yet speaking, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
44 Now he who delivered him up had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely."
45 And when he had come, he goeth immediately to him, and saith, "Rabbi, Rabbi;" and kissed him.
46 And they laid 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
48 off his ear. And Jesus spoke and said to them, "Are ye come out, as against a robber, with
49 swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled."
50 And they all forsook him, and fled. Now there
51 followed him a certain young man, having a linen cloth cast about his naked body; and the
52 soldiers laid hold on him: And he left the linen cloth, and fled from them naked.
53 And they led Jesus away to the high priest; with whom were assembled all the chief priests
54 and the elders and the scribes. And Peter followed him at a distance, even to the court of of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief 55
priests and all the council sought for witness against Jesus to put him to death; but they found none. For many bore false witness against 56
him, but their testimonies were not sufficient. And there arose certain, and bore false witness 57
against him, saying, "We heard him say, "I 58
will destroy this temple which is made by hands, and within three days I will build another not made by hands." But neither so was their 59
testimony sufficient. Then the high priest stood 60
up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these testify against thee?" But he was silent, and 61
answered nothing. Again the high priest asked him, and said to him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, "I 62
am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent 63
his garments, and saith, "What need we any further witnesses? Ye have heard the blas- 64
phemy; what is your opinion?" And they all condemned him to be guilty of death. And 65
some began to spit on him, and to cover his face, and to strike him with the fist, and to say to him, "Prophesy:" and the servants beat him with the palms of their hands.

And as Peter was in the court beneath, 66
there cometh one of the maid-servants of the high priest: And when she saw Peter warming 67
himself, she looked on him, and said, "And thou also wast with Jesus of Nazareth." But 68
he denied, saying, "I know not, neither understand I what thou meanest." And he went out into the porch; and the cock crew. And a 69

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mentions the respectful address of the traitor and the reply of our Lord; so Luke also.

47. *Drew a sword, &c.* See note, Matt. xxvi. 51. and John xviii. 10.

49. *I was daily with you, &c.* Our Lord had now been teaching in the temple at least four days.

51. *A certain young man.* He might be a disciple, or one of the neighbourhood, aroused by the noise of so many coming there. Newcome observes, that the Evangelist may allude to him as a known witness of the facts here related.——*Linen cloth.* This may have been the vesture in which he slept, or a thin upper-garment.

54. *Court of the, &c.* See notes, Matt. xxvi. 58, 69.——*Warmed himself.* Though at the passover the day time was hot, yet the nights were cold, in Judea. See Harmer.

56. *Were not sufficient.* Or *equal* to the point which the high priest wanted to establish. For this sense of ἴσος, see Schleus. and Pearce's note.

58. *This temple, &c.* This was 'false witness,' because they meant Herod's temple, and our Lord meant that of his body, John ii. 21.——*Made with hands, &c.* Things made by man are liable to decay and perish, and hence denote perishing; but those 'not made with hands,' are such as endure and do not perish: 1 Cor. v. 1. Colos. ii. 11. Heb. ix. 11.

62. *I am, &c.* Mark has given the sense of the Hebrew idiom. See Matt. xxvi. 64, and note.

65. *Prophesy.* This was to insult his claims to the prophetic character. See Matt. xxvi. 68.

66. *And as Peter, &c.* Comp. Matt. xxvi. 69, &c.

70. *Thy speech, &c.* Thy manner of pronunciation is like to that of the

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maid-servant saw him again, and began to say to them that stood by, "This is one of them."
70 And he again denied it, and a little after, those that stood by said again to Peter, "Surely thou art one of them: for thou art a Galilean, and
71 thy speech showeth it." But he began to curse and to swear, saying, "I know not this man of
72 whom ye speak." And the second time the cock crew. And Peter called to mind the word that Jesus said to him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he wept.

CHAPTER XV.

A. D. 33. *Jesus brought and accused before Pilate; Barabbas preferred to him; delivered to be crucified; being crowned with thorns is insulted; is nailed to the cross and crucified between two robbers; reproached by the Jews, confessed by the centurion, and buried by Joseph.*

1 And early in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him up to Pi-
2 late. And Pilate asked him, "Art thou the king of the Jews?" And he answering said to him, "Thou sayest *truly*." And the chief 3
priests accused him of many things; but he answered nothing. And Pilate asked him again, 4
saying, "Answerest thou nothing? behold how many things they testify against thee." But 5
Jesus answered no more, so that Pilate wondered.

Now at that feast he was wont to release to 6
them one prisoner, whomsoever they desired. And there was one named Barabbas, who lay 7
bound with those who had made insurrection with him, and who had committed murder in the insurrection. And the multitude crying 8
aloud desired him to do as he had ever done to them. But Pilate answered them saying, "Will 9
ye that I release to you the king of the Jews?" (For he knew that the chief priests had through 10
envy delivered him up.) But the chief priests 11
excited the people *to ask* that he would rather release Barabbas to them. And Pilate answered 12
and said again to them, "What will ye then that I should do to him whom ye call the King of the Jews?" And they cried out again, "Crucify 13

Reflections upon Chapter xiv. 1. We learn the high regard of Mary for Jesus, and how properly and publicly she expressed it. She had sat at his feet and heard with equal pleasure and profit his divine instructions; and had been enabled to choose the good part which should not be taken from her. While Jesus was enjoying the hospitality of Simon, who had been a leper, and whom he had probably healed, Mary came and poured on his head a very precious ointment. She had doubtless prepared this to express her affection, her gratitude and confidence, and this deed is recorded to her honour. It is preserved in a record more durable than brass. If the least token of regard to him should not lose its reward, it could not be expected that so signal a one as Mary showed should be forgotten. Let every Christian show his faith by his works; and by acts of kindness and charity to the servants and cause of Jesus, manifest their love to him.

2. While we are taught to admire and emulate the piety of Mary, we are admonished to guard against the temper and crimes of Judas. The love of money appears to have been the ruling passion of his soul; and this is the root of all evil. Hence his invidious reflections. "Why all this waste? Might not this ointment have been sold for three hundred pence?" Covetousness is often disguised both from ourselves and others under some specious pretence; such as laying up for future wants, or providing for those dependent on us. This vice led Judas to sell his Lord for thirty pieces of silver, and to deliver him into the hands of his enemies by the deceitful token of a kiss. By this vice the name of Judas is consigned to eternal infamy. Let us take heed and beware of covetousness; and let it not be once named or charged on us as becometh saints.

3. We are reminded how much our Lord felt and suffered by the occurrences of this dark night. His soul might well be sorrowful even unto death! Betrayed by one faithless disciple, denied with oaths by another, and then deserted by all? Seized as if a robber, and treated with indignity and contempt. The foresight of all this made him say, "Take away this cup from me;" yet recollecting the design of his incarnation, and the holy purposes to be accomplished by his death, he added, "Not what I will, but what thou wilt." How tenderly must he have felt when charged with blasphemy, a crime most abhorrent to his holy nature. He might have appealed to the whole tenor of his ministry in refutation of it; and to his miracles as the testimonies of heaven in favour of his claims. He knew such an appeal would be in vain; and he foretells his own future glory and majesty. He who thus suffered is worthy to reign, and may we be subject to him and share in the happiness of his kingdom.

Galileans. Different districts of the same country often vary in their accent and tones of voice. See Judg. xii. 6.

CHAP. XV. 1—3. *And early in the, &c.* See note, Matt. xxvii. 1, &c.

5. *Answered no more.* The common version is not true in fact, as Jesus had answered the former question of Pilate; but on being asked a second he did not reply.

7—11. *Barabbas, &c.* See notes, Matt. xxvii. 16, 21.

15. *Willing to gratify, &c.* Mark has omitted many particulars in this

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14 him." Then Pilate said to them, "Why, what evil hath he done?" But they cried out exceedingly, "Crucify him."

15 And so Pilate, willing to gratify the people, released Barabbas to them, and when he had scourged Jesus, he delivered him up to be cru-
16 cified. And the soldiers led him away into the hall, called Pretorium; and they call together
17 the whole band. And they clothed him with purple, and platted a crown of thorns, and put
18 it about his head; And began to salute him,
19 "Hail, king of the Jews!" And they smote him on the head with a reed, and spat upon him,
20 and bowing their knees did him homage. And when they had derided him, they took off from him the purple robe, and put on him his own
21 clothes, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alex-
22 ander and Rufus, to bear his cross. And they bring him to the place *called* Golgotha, which,
23 being interpreted is, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what
25 every man should take. And it was the third
26 hour when they crucified him. And the inscription of his accusation was written over,
27 "THE KING OF THE JEWS." And with him they crucify two robbers; the one on his
28 right hand, and the other on his left. Thus that scripture was fulfilled, which saith, "And
29 he was numbered with the transgressors." And they that passed by reviled him, shaking their heads, and saying, "Ah, thou that destroyest the temple, and buildest it in three days, Save 30
thyself, and come down from the cross." In 31
like manner also the chief priests, with the scribes, said among themselves, "He saved others, himself he cannot save. Let the Christ 32
the King of Israel, descend now from the cross, that we may see and believe." And those who were crucified with him reproached him. And 33
when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud 34
voice, saying, "Eloi, Eloi, lama sabacthani?" which being interpreted is, "My God, my God, why hast thou forsaken me?" And some of 35
those who stood by, when they heard it, said, "Behold, he calleth for Elijah." And one ran 36
and filled a sponge with vinegar, and put it on a reed, and gave him to drink, saying, "Forbear, let us see whether Elijah will come to take him down." And Jesus cried with a loud 37
voice and expired.

And the veil of the temple was rent in two 38
from the top to the bottom. And when the cen- 39
turion, who stood over against him, saw that he thus cried out, and expired, he said, "Truly this man was the Son of God." There were also 40
women beholding at a distance; among whom was Mary Magdalene, and Mary the mother of James the younger, and of Joses and Salome; (Now these, when he was in Galilee, followed 41
him, and ministered to him;) and many other women who came up with him to Jerusalem.

And when the evening was come, because it 42
was the preparation, that is, the day before the

narrative which the other Evangelists have noticed. Pilate resisted for some time their demands; and only consented lest a tumult should be made, and himself accused as an enemy to Cæsar. Comp. Matt. xxvii. and John xix.——*Had scourged.* Matt. xxvii. 26.

17. *Clothed him with purple.* This and what follows was done after that Pilate had departed. Having pronounced the sentence he withdrew.

21. *A Cyrenian.* A native or inhabitant of Cyrene, a city of Africa; many Jews dwelt in that city, and the other parts of the country called Pentapolis. 2 Kings xvi. Acts ii.——*Father of Alexander, &c.* These became christians of some eminence. Rom. xvi. 13. This incidental mention of names is one strong proof of the reality of scripture facts.

22—24. *Called Golgotha, &c.* Comp. Matt. xxvii. 33—36. and notes.

25. *When they crucified him.* That is, when they nailed him to the cross. To crucify implies the whole time from a persons being nailed to the cross until he expired.

26—32. *His accusation, &c.* Comp. Matt. xxvii. 37—44.

33. *Darkness over, &c.* See note, Matt. xxvii. 45. If this darkness was confined to the land of Judea, and wholly miraculous, it might not affect any other country, and on this account be unnoticed by heathen writers. To suppose that darkness could not be produced without some heavenly body covering the disk of the sun is absurd; and to reject revelation, as Gibbon did, because such an event is not noticed by Pliny, or other writers, is irrational. The testimony of the Evangelists is as worthy of credit as that of others; and more so as one of them was a witness of the fact, and wrote in the language of the country, and who would doubtless have been contradicted, if the fact had not been true.

34—38. *Ninth hour, &c.* See notes, Matt. xxvii. 46—50.

38—41. *The veil of the, &c.* Mark has omitted what Matthew relates respecting the graves of some saints being opened, and their bodies arising and appearing to many.

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43 sabbath, Joseph of Arimathea, a senator of rank, who also waited for the kingdom of God, came, and went in boldly to Pilate, and asked for
44 the body of Jesus. And Pilate wondered that he was already dead; and calling to him the centurion, he asked him whether he had been
45 any while dead. And when he knew it from the
46 centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rol-
47 led a stone to the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

A. D. 33. *An angel announceth to three women the resurrection of Christ; he appeareth to Mary Magdalene; to two going into the country, and then to the Apostles; and having commissioned them to preach the gospel, ascended to heaven.*

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, having bought sweet spices, that they might go and embalm him, 2 Very early in the morning of the first day of the week, about the rising of the sun, came to the sepulchre. 3 And they said among themselves; Who shall roll away the stone for us from the door of the sepulchre? (For it was very large.) 4 And when they looked they saw that the stone was rolled away; 5 And entering into the sepulchre, they saw a young man sitting on the right side clothed in a white robe, and they were astonished. 6 And he saith to them, "Be not astonished: Ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him. 7 But depart, tell his disciples, and Peter, that he goeth before you into Galilee; there ye shall see him, as he said to you." 8 And they went out quickly, and fled from the sepulchre; for trembling and amazement seized them; nor said they any thing to any one; for they were afraid.

9 Now early on the first day of the week, *Jesus* arose, and appeared first to Mary Magdalene, out of whom he had cast seven demons. 10 And she went and told those who had been with him,

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Reflections upon Chapter xv. We see prophecy fulfilled in the malice of the Jewish priests and in the sentence pronounced on him by Pilate. He was then "the servant of rulers, and despised of men," (Is. xlix. 7.) He was subject to the civil power of Pilate, and arraigned before him; and to him he submitted, that the purposes of God's mercy might be accomplished. "In his humiliation, his judgment was taken away." There was no justice for him,—there was none to take his part and to support his cause. Innocence was no security against malice on the one hand, and mean compliant policy on the other. Of a truth both Herod and Pilate, and the people of Israel rose up against him; but while gratifying their different views they only did what God's hand and counsel had before determined to be done. O the depth of the wisdom of God!

2. In the arraignment, condemnation and sufferings of Jesus, we see his *greatness* and dignity. He uses no mean arts to move the pity of the people, to soften the spirit of his persecutors, or to interest the judge in his favour. He made no protestation of his innocence; took no legal objections against the crime with which he was charged; nor did he defend himself before Pilate as he could and might have done. He was meek under the greatest provocations; patient under the accumulated load of his sufferings; and no contemptuous treatment excited resentment or provoked him to speak with bitterness and wrath. He had a joy set before him, which enabled him to endure the cross and to despise the shame;—the joy of displaying the perfections of deity in the salvation of men. Placid and resigned, only one emotion seemed to rule in his heart, that of pity for his murderers. "Father, forgive them," was his prayer, and in respect to many it was heard, and they were forgiven and saved by the blood which was shed. May my Reader look to this slain lamb, and obtain and enjoy the same blessings.

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42. *Evening was come, &c.* The Jews used the term *evening* with some latitude, signifying the time after three to six, as well as the close of the day. As the sabbath commenced at six o'clock, it is probable that the former evening is meant here. Comp. Matt. xxvii. 62. and note 57.

CHAP. XVI. 1, 2. *And when the sabbath, &c.* The order and construction of the text is confused; but by a small transposition of the last clause, it becomes clear. "About the sun rising," is often taken for the dawn of the morning, as Matthew and Luke express it, and when according to John it was yet dark, or comparatively so. Pearce suspects that we should read, "The sun *not* having yet risen," as some Latin mss. of the Vulg. read. This would render Mark more direct and consistent with the other Evangelists; but the text may be supported.

3. *For it was very large.* With Campbell and others, I have transposed this clause from the end of the next verse, as it contains the reason for what they said. Pearce includes the chief part of the fourth verse in a parenthesis, to join this clause with the words to which it refers.

4. *Stone was, &c.* See how this was done, related Matt. xxviii. 2—4.

5. *A young man, &c.* An *angel* in the form of a young man. Both Matthew and Mark only mention one angel, but Luke and John two. From Matthew I think it is clear that one only appeared at first, whose appearance alarmed the soldiers, and who addressed the women; but after another appeared in the sepulchre. John xx. 12. See note, Matt. xxvii. 5.

7. *As he said to you.* Jesus had told them that he would go before them into Galilee. Ch. xiv. 28. comp. with Matt. xxvi. 32.

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11 as they mourned and wept. And when they had heard that he was alive, and had been seen by her, they believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the
13 country. And they went and told it to the rest; but they believed them not.

14 Afterwards he appeared to the eleven as they were at meat, and upbraided them with their unbelief and hardness of heart, because they believed not those who had seen him after he was
15 risen. And he said to them, "Go ye into all the world, and preach the gospel to every
16 creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall fol- 17
low those who believe; In my name shall they cast out demons; they shall speak in new languages;
They shall take up serpents; and if they drink 18
any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

So then, after the Lord had spoken to them, 19
he was received up into heaven, and sat on the right hand of God. And they went forth, and 20
preached every where, the Lord working with them, and confirming the word with signs following. Amen.

REFLECTIONS UPON CHAPTER XVI. 1. In the conduct of Mary Magdalene, and the other pious women, we have a proof of their gratitude and unabated attachment to their Lord. They had followed him from Galilee; and as their sex did in some degree preserve them from insult, they had witnessed with the most painful emotions, his crucifixion. They had followed his corpse, when conveyed to the tomb of Joseph, and saw where it was laid. Having bought sweet spices for embalming the body, they appeared so anxious to perform this last office of affection, that they had employed the night after the sabbath, in getting all things ready; and before it was fully light, they posted to the sepulchre. Happy women, you were rewarded by having the first sight of a risen Saviour! Ye sought Jesus who was crucified; and had the happiness first to hear that he was risen, and then to behold him! So may we seek him, and he will appear to our joy, and finally to our salvation.

2. What pleasure must the resurrection of Jesus have afforded to his disciples. When he mentioned his own death sorrow filled their hearts; and doubtless on witnessing it, they felt a thousand anxieties, and mingled emotions of pity, love, and grief. They spent the night of the sabbath in deep affliction and sorrow. When they first heard that he was risen they could not believe it; but by degrees the evidence of the fact became overpowering, and even Thomas, the most incredulous, admitted it. How must this event have affected their minds! Grief and sorrow were turned into joy and gladness; mourning and heaviness, into songs of praise and thanksgiving; and disappointment and despondency, into lively hope and assurance. On that morning the sun rose upon them with new splendour; and the clouds and darkness fled away. Thus is it when we are first led to believe on a crucified and risen Saviour! O what pleasure the soul experiences, from the well-grounded hope of pardon, peace, and happiness! And what will be the pleasure, the bliss, when we shall behold Jesus in all his power and glory.

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8. *Trembling, &c. seized them.* As they went to carry the news to the Apostles. Matt. xxviii. 8, 9.

9—11. *Now early on, &c.* John relates how Jesus addressed Mary, and the kind and encouraging language he used. John xx. 16.

12. *In another form.* Under a different appearance from what had been usual. Pearce supposes only another *dress* may be intended, as he had before appeared in that of a gardener. John xx. 15. Luke relates the particulars of this appearance to the two disciples going to Emaus. Ch. xxiv. 13, &c.

14. *Appeared to the eleven.* John mentions three appearances to the eleven, Ch. xx. 19, 26, and xxi. 1.; but Luke only relates one, Ch. xxiv. 36, &c. which seems to be the same as Mark refers to here.

15, 16. *Go ye into all, &c.* See note, Matt. xxviii. 19.——*Be saved.* From everlasting punishment, John iii. 18, 36.; while those who resist the evidence of divine truth, and reject the Saviour shall suffer the due reward of their sins.

17, 18. *These signs shall, &c.* These miracles were wrought by our Lord's disciples. See Acts v. 16.; viii. 7.; xvi. 18. for casting out demons; and for speaking in new languages: Acts ii. 4.; x. 46.; xix. 6. and 1 Cor. xiv. 18. Paul took up a serpent without injury: Acts xxviii. 15. Laying hands on the sick was usual: Acts v. 16.; xxviii. 8. We have no instance recorded of their drinking poison without receiving injury, but doubtless even this might occur.

19. *So then after, &c.* This was sometime after; for as what Mark relates occurred in Galilee, and as Jesus ascended from Bethany, near Jerusalem, the disciples must have had time to return there. Comp. Luke xxiv. 50, 51. with Acts i. 4.——*Sat on the right, &c.* So had David predicted Ps. cx. 1.; and so had Jesus said it would be, Ch. xiv. 62.

20. *By signs following.* That is, by divers kinds of miracles; so that the evidence of the divine authority of what they preached was sufficient to justify the belief of it, and to condemn every man who should not believe.

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THE GOSPEL ACCORDING TO
ST. LUKE.

INTRODUCTION.

LUKE, the author of the third account of the life of our Lord and Saviour, was not an Apostle, but an Evangelist, or an attendant on the apostles, and especially of the apostle Paul. It does not appear that he had seen or heard Christ; but had derived his information from those who had, from such as had been with him from the beginning,—the ministers of his word. As an Evangelist, he was endowed with the gifts of the Holy Spirit; and we have as much reason to give credit to his narrative as to those of Matthew and John. He has supplied us with many interesting particulars which the preceding writers had omitted; as the account of the birth of the baptist—the annunciation, and other circumstances concerning the nativity. These events would be recorded and communicated by Mary, Joseph and other branches of the holy family; and as to the truth of them, they are supported by historical data, by prophecy, and by the testimony of other sacred writers. See Introd. Vol. i. page 6, &c.

CHAPTER I.

A. D. 33. *Preface to his Gospel; conception of John and of Christ; prophecy of Elizabeth and Mary concerning Christ; the birth of John; prophecy of Zechariah respecting Christ and John.*

1 FORASMUCH as many have undertaken to compose a narative of those things which have been
2 accomplished among us; Even as they delivered them to us, who from the beginning were eye-witnesses, and then ministers of the word;
3 It seemed good to me also, having gained exact knowledge of every thing from the very first, to write a particular account to thee, most excel-
4 lent Theophilus, That thou mayest know the certainty of those things in which thou hast been instructed.
5 In the days of Herod, the king of Judea, there was a certain priest named Zechariah, of the course of Abijah, and his wife was of the daughters of Aaron, and her name was Elizabeth.
6 And they were both righteous before God, walking unblameably according to all the commandments and ordinances of the Lord.
7 And they had no child, because Elizabeth was barren, and they were both far advanced in years.
8 Now it came to pass, that while he executed the priest's office before God in the order of his
9 course, According to the custom of the priest's office, his lot was to go into the temple of
10 the Lord to burn incense. And the whole multitude of the people were praying without, at the time of incense.
11 And there appeared unto him an angel of the Lord,

CHAP. I. 1. *To compose a narrative, &c.* These narratives might in the main be true, though very defective; and on this last account Luke might form the design of composing his gospel. From what he here says, he could not have seen either Matthew's or Mark's Gospel.—*Been accomplished.* For this sense of the Greek term, see Campbell's excellent note.

2. *Even as they, &c.* Pearce applies what is here said to the narratives composed by those to whom Luke before refers; but with Campbell and others I think this only relates to "things which had been accomplished among them," Even as they delivered them to us, who, &c. Hence Luke meant to state that he had received his information from those who had first been eye-witnesses of the things and then ministers of the word.

3. *Having gained exact, &c.* Campbell renders, "having exactly traced every thing," which nearly agrees in sense.—*A particular account.* I agree with those critics who consider καθεξῆς as not refering to time, but as opposed to incoherence and obscurity. For Luke has not followed the exact order of events in his gospel.—*Most excellent Theophilus.* We have no information who this person was, or where he lived. Theophylact asserts that he was a person of Senatorian rank, and perhaps a prefect or governor, as Paul called Felix, "most excellent."

5. *Herod the king.* See note, Matt. ii. 1. *Zechariah, &c.* This was the eighth of the twenty-four courses appointed by David. 1 Chron. xxiv. 10.

7. *Far advanced, &c.* See Gen xviii 11. It is a mere Hebraism for, 'they were both aged.'

9. *His lot was, &c.* Each course served a week at Jerusalem; and the course was divided into seven classes, so that each class had its day of attendance at the temple. The priests of this attending class were appointed by lot to their part of the service. See Jos. Antiq. vii 14. 7.—*Temple, &c.* The holy place, or sanctuary, where the altar of incense stood before the veil. Exod. xxx. 1—8.; xl. 26.

10. *Praying without.* That is, in the court of Israel. When the priest began to burn the incense, notice was given to the people without by the sound of a bell; and they then silently poured out their requests to God. Revel. viii. 1—4.

13. *Thy prayer, &c.* Which he had formerly offered up, that he might

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standing on the right side of the alter of in-
12 cense. And when Zechariah saw him, he was
13 troubled, and fear fell upon him. But the angel said to him, "Fear not, Zechariah: for thy prayer hath been heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his
14 name John. And thou shalt have joy and glad-
15 ness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even
16 from his mother's womb. And many of the children of Israel shall he turn to the Lord
17 their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers with the children, and, by the wisdom of the just, to make the disobedient a
18 people prepared for the Lord." And Zechariah said to the angel, "Whereby shall I know this? for I am an old man, and my wife ad-
19 vanced in years." And the angel answering said to him, "I am Gabriel, that stand in the presence of God; and am sent to speak to
20 thee, and to tell thee these glad tidings. And, behold, thou shalt be 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 Now the people waited for Zechariah, and wondered that he tarried so long in the temple.
22 And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned
23 unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elizabeth 24
conceived, and concealed herself five months, saying, "Thus hath the Lord dealt with me in 25
the days wherein he looked on me, to take away my reproach among men."

And in the sixth month the angel Gabriel 26
was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose 27
name was Joseph, of the family of David; and the virgin's name was Mary. And the angel 28
entered in unto her, and said, "Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women." And she was 29
troubled at this saying, and considered what kind of salutation this could be. And the angel 30
said to her, "Fear not, Mary: for thou hast found favour with God. And, behold, thou 31
shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall 32
be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall 33
reign over the house of Jacob for ever; and of his kingdom there shall be no end." Then said 34
Mary to the angel, "How shall this be seeing I know not man?" And the angel answered 35
and said to her, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy child, shall be called the Son of God. And 36
behold, thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." 37

And Mary said, "Behold the handmaid of the 38
Lord; be it unto me according to thy word." And the angel departed from her.

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have children.——*Call his name John.* Which signifies the grace or favour of God; and in consequence of this favour he should have joy and gladness.

15 *Strong drink.* Wine made from fruits, and particularly from the palm. See note, Isa. v. 11. John was to be a Nazarite. Numb. vi. 3.

17. *To turn the hearts, &c.* I have followed Pearce and Campbell in the version given; and it has at least the merit of precision and perspicuity! See Mal. iv. 6

18—20. *Whereby shall I know, &c.* Zechariah wanted some sign or miraculous token, that what was promised should be granted; and the angel, while he announceth as a punishment for his doubting and unbelief, 'that he should be dumb,' by this grants the sign of the thing promised.

24, 25. *Concealed herself.* Or 'lived in retirement,' to preserve her health, and to give thanks to him who had taken away her reproach. See Gen. xxx. 23.

26. *In the sixth month.* After Elizabeth's conception. See verse 36.

28. *Hail, thou that art, &c.* The language of this verse is in the style of the east, and denotes that God had greatly distinguished her. Comp. Judg. v. 24, and Judith xiii. 18.

29. *And she was troubled, &c.* I follow Griesbach's text; and the rejection of διὸτι is well supported.

30—33. *His name Jesus, &c.* Comp. Matt. i. 21. with Isa. ix. 7. Dan. ii. 44; vii. 13, 14. Our Lord's spiritual kingdom will be everlasting; and when the Jews, as a people, shall believe in him, he shall then eminently reign over the house of Jacob.——*Of his father David.* Pearce remarked, that Mary

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39 And Mary arose in those days, and went into the mountainous country with haste, into a city
40 of Judah; And entered into the house of
41 Zechariah, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and
42 Elizabeth was filled with the Holy Spirit: And she spoke out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit
43 of thy womb. And whence is this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my
45 womb for joy. And happy is she who hath believed that there would be a performance of those things which were told her from the Lord."
46 And Mary said, "My soul magnifieth the Lord,
47 And my spirit rejoiceth in God my Saviour.
48 For he hath regarded the low estate of his handmaid: for, behold, from henceforth all gene-
49 rations shall call me happy. For he that is mighty hath done for me great things; and holy
50 is his name. And his mercy is on them that fear
51 him from generation to generation. He showeth strength with his arm; he scattereth those who
52 are proud in the imagination of their hearts. He putteth down the mighty from their thrones,
53 and exalteth those of low degree. He filleth the hungry with good things; and the rich he sendeth empty away. He helpeth his servant
54 Israel, in remembrance of his mercy; As he
55 promised to our fathers, to Abraham, and to his seed, for ever." And Mary abode with her
56 about three months, and returned to her own house.

Now Elizabeth's full time came that she should
57 be delivered; and she brought forth a son.
And her neighbours and her kindred heard how
58 the Lord had showed great mercy towards her; and they rejoiced with her. And it came to pass
59 on the eighth day, that they came to circumcise the child; and they called him Zechariah, after the name of his father. And his mother spoke
60 and said, "Not so; but he shall be called
John." And they said to her, "There is none
61 among thy kindred that is called by this name."
And they made signs to his father, how he
62 would have him called. And he beckoned for
63 a writing tablet, and wrote, saying, "His name is John." And they all wondered. For his
64 mouth was opened immediately, and his tongue loosed, and he spoke and praised God. And
65 fear came on all who dwelt round about them: and all these things were reported throughout all the mountainous country of Judea. And all
66 those that heard them laid them up in their hearts, saying, "What kind of child will this be!" And the hand of the Lord was with him.

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was espoused to Joseph before Jesus was conceived; and that she was, in the eye of the law, his wife; so that Joseph was his legal father when conceived, and in consequence David was too.

35. *Shall be called, &c.* That is, *shall be*; see also verse 32. This idiom is common in the scriptures. Wakefield has here followed the eastern versions, "Thy offspring shall be holy, and be called the Son of God." None of our present Greek mss. justify this version.

38. *Behold the handmaid, &c.* Pearce would render, Behold, I am the servant of the Lord; be it, &c. I prefer the common version as more just to the Hebrew idiom, and expressing her humble submission to God. 1 Sam. xxv. 41.

39. *Into the mountainous, &c.* The land occupied by the tribe of Judah was divided into several parts. One called *the south*, Josh. xv. 20—32; another *the valley* or *low land*, ver. 33—47.; a third, *the mountains*, ver. 48—60.; and a fourth, *the waste*, or wilderness, ver. 61, 62. Some have thought that *the city* to which she went was Hebron; but Michaelis ingeniously conjectures that it was Juttah, Josh. xv. 55. a city given to the priests, and that this was probably the reading of Luke, which has been changed to *Judah*.

40. *Saluted, &c.* In the usual eastern form, "Peace be unto thee."

41—44. *Filled with the Holy Spirit.* In consequence of this she knew that Mary was pregnant, that the child conceived was the Messiah her own Lord; and that she, as well as John, her unborn son, felt an unusual, a supernatural joy.

45. *Happy is she, &c.* Zechariah had not believed, and was so unhappy as to be for a season speechless; but Mary had believed, and her faith was not in vain.

46—55. *Mary said, &c.* This song of Mary has much affinity in its sentiments with that of Hannah. 1 Sam. ii. 1—10. The aorists used here have no relation to a particular time; and I have with others rendered in the present.

51. *Those who are proud.* Campbell renders, "He dispelleth the vain imaginations of the proud," which is formed on the explanation of Grotius.

55. *As he promised, &c.* Comp. Gen. xvii. 19.; xxii. 18. Ps. cxxxii. 11, 12. This will not be fully accomplished until all Israel be converted, and by faith embrace the Messiah, which we are assured shall be. Comp. Rom. xi. 25—27.

56. *About three months.* She probably staid until Elizabeth was delivered of her son.

59. *Zechariah.* Mary thought it natural to call the son after the name of the father to keep up his name in Israel; but his mother, to whom Zechariah had made known the vision he had had, doubtless by the use of his pen, said that his name should be called John.

62. *Made signs, &c.* From this it appears that he was deaf as well as dumb; at least this seems highly probable.

63. *His name is John.* He meant that his name was already given to him by the angel; ver. 13. At this they all wondered, as they had not before heard of the circumstance.

65, 66. *And fear came, &c.* These two verses Pearce considered as a

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67 And his father Zechariah was filled with the
68 Holy Spirit, and prophesied, saying, "Blessed
be the Lord, the God of Israel; for he hath
69 regarded and redeemed his people; And hath
raised up a prince for our salvation, in the fami-
70 ly of his servant David; (As he spoke by the
mouth of his holy prophets, who have been from
71 ancient times:) Even a salvation from our ene-
mies, and from the hand of all that hate us;
72 To perform the mercy promised, and to remem-
73 ber his holy covenant with our fathers; The
oath which he swore to our father Abraham:
74 To grant unto us, that we, being delivered out
of the hand of our enemies, might serve him
75 without fear, In holiness and righteousness be-
fore him, all our days.
76 "And thou, child, shalt be called a prophet
of the Most High: for thou shalt go before the
face of the Lord to prepare his ways; By giv- 77
ing the knowledge of salvation to his people, in
the remission of their sins, Through the tender 78
mercy of our God, by which a dawning light
hath visited us from on high; To give light to 79
those who sit in darkness and in the shadow of
death; to guide our feet into the way of peace."
And the child grew, and was strengthened in 80
spirit, and was in the deserts till the day of his
public appearance unto Israel.

CHAPTER II.

A. D. 1. *Decree of Augustus; the birth of Christ; an angel announceth it to the shepherds; Christ is circumcised; Simeon and Anna's prophecies of him; subjection to his parents.*

Now it came to pass in those days, that there 1

REFLECTIONS UPON CHAPTER I. 1. We here see that the prayer of a righteous man availeth much. Such was the character of Zechariah, as well as of his amiable partner. They adorned by their walk the religion which they professed; strictly endeavouring to conform to every command and precept. Zechariah had formerly prayed that he might have a son, and now when employed in offering incense, Gabriel is sent to assure him that his prayer had been heard, and a son should be given, whose name and office should render him most honourable. To have a son was a blessing; but to have one filled with the spirit from the womb, and who should 'turn many of the children of Israel to the Lord their God,' might well be a source of joy and gladness. Yet more, he was to prepare the people for the coming of Messiah, and to go before him as his harbinger, in the spirit and power of Elijah, the prophet and reformer of Israel. Be it then our care to pray and not to faint; for assuredly a time will come when prayer will be answered.

2. In the address of Gabriel to Mary, and her inquiries, we learn that our Lord was conceived by a virgin, according to the prediction of Isaiah vii. 14.; ix. 6, 7. We are ready also to say, Hail! thou that art so highly favoured, as to be the instrument of bringing him into the world, whose name JESUS intimates his important work. But while he was to be a Saviour he was also to reign as a king; nor can we hope for salvation unless we are made obedient to his will. How lovely does the spirit of Mary appear, in firmly believing what had been promised, and thankfully and cheerfully submitting to the divine will. "Behold the handmaid of the Lord; be it unto me according to thy word." She might justly say, "My soul magnifieth the Lord, &c.;" and every like humble believer shall one day exult and triumph in the mercy of God.

3. The birth of John and the song of Zechariah afford to us matter of praise. The blessings celebrated were not peculiar to the house of Israel; but we, through the divine goodness, are interested in them: the Lord God of Israel hath regarded and redeemed us. He hath raised a prince for our salvation; having remembered his mercy and his covenant with the patriarchs, in favour of all who exercise like faith and obedience. To us he hath accomplished the words which he spoke by his holy prophets; to us who sat in darkness and in the shadow of death he has given divine light, to guide our feet into the way of peace. Let us bless the Lord who hath given us this light; and ever may we walk as the children of light. With what pleasure should we receive the knowledge of salvation in the remission of sins! For without this, alas! we must perish for ever. And if we attain this knowledge and experience this blessing, we shall thus serve him in holiness and righteousness all our days!

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parenthesis, containing what did not happen until sometime afterwards.

67. *Prophesied, &c.* That is, spoke what follows, under the immediate influence and impulse of the Holy Spirit. In the strictest sense there is nothing prophetic in what he said.

69—71. *A prince for our, &c.* I have, with Campbell, given the sense, rather than retain the metaphor, as it is altogether foreign to our idiom. Michaelis renders, 'a victorious King.' Comp. Deuter. xxxii.; 17, and 1 Sam. ii. 10. Ps. cxxxii. 17, &c.

72—75. *To perform the mercy, &c.* Pearce supposed that Zechariah, as well as Mary (ver. 31.) expected that the Messiah would be a temporal prince, delivering the Jewish people from Herod and the Romans; so that they might serve God under his happy reign, free from fear, and from all molestation. Michaelis and Newcome apply what is here said to the general restoration of the Jews to their own land, when all their enemies shall be subdued.

76. *Thou child, &c.* He means his son John. He *shall be called*, or *shall be* a prophet of the Most High.——*Face of the Lord.* The Lord Jesus; for John was his forerunner.

77. *By giving the, &c.* The infinitive is often used as a gerund. See Acts vii. 19. He was to make known the way of salvation, by preaching repentance and promising forgiveness.

78. *By which a dawning, &c.* Michaelis renders 'a rising sun;' but the text is opposed to this sense of the term. For if ανατολη signified the sun-rising, it could not be with any propriety connected with εξ υψους from on high.

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went out a decree from Cæsar Augustus, that
2 the whole land should be enrolled. (This was
the first enrolment by Cyrenius, *before that*
3 when he was governor of Syria.) And all went
to be enrolled, 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 David, which is called Bethlehem; (because
he was of the family and lineage of David:)
5 To be enrolled with Mary his espoused wife,
6 being great with child. And it came to pass,
that, while they were there, the days were ac-
7 complished that she should be delivered. And
she brought forth her first-born son, and wrap-
ped him in swaddling clothes, and laid him in
a manger; because there was no room for them
in the house for strangers.

Now there were in the same country shep- 8
herds abiding in the field, and keeping night-
watches over their flock. And, behold, an an- 9
gel of the Lord came upon them, and the glory
of the Lord shone round about them; and they
feared greatly. And the angel said to them, 10
"Fear not; for, behold, I bring you good ti-
dings of great joy, which shall be to all the
people. For unto you is born this day, in the 11
city of David, a Saviour, who is Christ the Lord.
And this will be a sign unto you; Ye will find 12
the babe, wrapped in swaddling clothes, lying
in a manger." And suddenly there was with 13
the angel a multitude of the heavenly host prai-
sing God, and saying, "Glory be to God in the 14
highest *heavens;* and on earth peace, good-will
towards men."

I have, therefore, given what seems to me to be the clear sense of the passage. *Day-spring* or *dawn* is certainly improper.

80. *In spirit, &c.* In his mind or understanding, being filled with wisdom, as it is said, Ch. ii. 40.

CHAP. II. 1. *The whole, &c.* The text is ambiguous, and may denote the whole Roman empire; or be confined to the whole land of Judea. Comp. Acts ii. 29. With Lardner and others, I take it in the latter sense: first, because the text will fairly bear it; and secondly, because the circumstances of Herod, and the oath as mentioned by Josephus, seem to imply it; and thirdly, because none of the Roman historians mention a general census at the time to which Luke refers. See Lardner's Works.

2. *This was the first, &c.* The common rendering of the text is undoubtedly at variance both with the testimony of Josephus, and of Luke himself. Cyrenius was not governor of Syria during the reign of Herod, nor until the deposition and banishment of Archelaus, when Judea was made a Roman province, and taxed as other proviuces; and in consequence of which Judas of Galilee raised an insurrection. See Acts v. 37. This was ten or eleven years after the death of Herod. Either then the text or the version must be wrong. Lardner has endeavoured to support the text, and rendered, "This was the first enrolment of Cyrenius, governor of Syria." Doddridge, Newcome, and others adopt this version, adding, in italics, *afterwards* governor of Syria. Campbell adheres to the text, but gives a rather unusual sense to the verb. His version is, "This first register *took effect*, when Cyrenius was president of Syria." Great as his authority in a matter of criticism is, I prefer the version of Lardner; for if Lardner has given a rather uncommon sense to the participle, he has given one more so to the verb. I doubt the integrity of the text; for I cannot think that Luke, who in other instances is so accurate, would express himself in so loose and indeterminate a manner. If the whole verse be not a marginal gloss, (for it has no connexion with what precedes or follows) I agree with those critics who think that πρωτης has been dropped before the participle; and on this ground I have formed my version. The text itself implies this; for a *first* enrolment involves in it a reference to a second. See Michaelis Anmerkung.

4. *City of David, &c.* He was probably born there; or he might go there in conformity to the custom of the Jews, who were enrolled by their tribes and families; and he might have some small estate there; and according to Ulpian, a man was to enrol himself where his estate lay.

5. *Great with child.* The reason of Mary undertaking such a journey in this condition is stated, note to Ch. iii. 33.

7. *No room for them in the, &c.* Pearce and Campbell agree that καταλυμα signifies a room for guests, and answers to what Busbequius calls *Xenodocium*, where persons were comfortably lodged at the public expence. It is probable that there was only one such *house for strangers* in Bethlehem; and this being full, Joseph and Mary were obliged to retire to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a *stable*, but was formed for the convenient lodging of both men and cattle. Tradition makes this place to have been a large natural cave, where conveniences had been made for strangers. Both Justin Martyr and Origin refer to this; and the place is shown to travellers to this day. Considering the circumstances of our Lord's birth, and the desolations of Judea, I do not think this tradition entitled to much, if any, credit. Our Lord being born in such a place as above described, it was natural to lay him in a *manger* to rest. Some would make this a hair-cloth bag, and others consider it as the *stable* itself; but see Campbell's refutation of both these notions.

8. *Night-watches.* That is, watching them by turns, the space of three hours. From this it is probable that our Lord was born, not on the 25th of December, but as early as September or October. This may be proved from Luke's account in the first Chapter. The Jews began their *sacred* year at the Passover, (Exod. xiii. 4) which was near the vernal equinox, in the month Abib, and answers to the latter end of our March, and beginning of April. Zechariah was of the course of Abijah which was the *eighth*. As the priests were divided into twenty-four courses for the year, each course served at the temple only a fortnight. 1 Chron. xxiv. 10. If we count from the Passover in the latter end of March or early in April, Zechariah's course would be at the temple in June. On his return Elizabeth conceived, suppose about the end of June; and when Elizabeth was in the sixth month of her pregnancy, Ch i. 26, which will bring us into December, an angel was sent to inform Mary, that she should conceive, which seems to have then occurred. Reckoning nine months from December, Jesus must have been born in the month of September or of October. Now in the month Tisri was the feast of Tabernacles or Booths, Numb. xxix. 12, when the Jewish vintage was gathered in. As the Jews were obliged to assemble at the chief city of their respective districts, and as the feast of Tabernacles was a season of leisure, this was most suitable for the enrolment. The reason why I have said Jesus must have been born either in September or October, is, that as the Jews reckoned their year by lunar months, they were obliged to add a month at the end of every third year, which they called Veader, in order to adjust the lunar with the solar year. See Prideaux's Preface to Con. Vol 1. Lardner has stated it as his opinion that our Lord was born about the season above-mentioned.

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15 And it came to pass, when the angels had departed from them into heaven, that the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made
16 known to us." And they came with haste, and found Mary, and Joseph, and the babe lying in
17 a manger. And when they had seen it, they declared what had been told them concerning
18 this child. And all that heard it, wondered at those things which were told them by the
19 shepherds. But Mary observed all these things,
20 considering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it had been told them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS; the name given to him by the angel before he was conceived in the womb.
22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him
23 to the Lord; (As it is written in the law of the Lord, "Every male that openeth the womb
24 shall be called holy to the Lord;") And to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle-doves, or two young pigeons."

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him.
26 And it was revealed unto him by the Holy Spirit, that he should not see death, before he had
27 seen the Lord's Anointed. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him
28 according to the custom of the law, Then he took him up in his arms, and blessed God, and
29 said, "Lord, now lettest thou thy servant de-
30 part in peace, according to thy word: For mine
31 eyes have seen thy salvation, Which thou hast
32 prepared before the face of all people; A light to enlighten the Gentiles, and to be the glory of thy people Israel."

33 And Joseph and his mother wondered at
34 those things which were spoken by him. And Simeon blessed them, and said to Mary his mother, "Behold, this child is set for the fall and rise of many in Israel; and for a sign which
35 will be spoken against; (Yea, a sword will pierce through thy own soul also;) so that the thoughts of many hearts will be revealed."

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband but seven years after marriage.
37 And she was a widow of about eighty-four years, who departed not from the temple, but served God with fastings and prayers night and day.
38 And she coming in at that instant, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned

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12. *Lying in a manger.* This seems to be the circumstance by which they were to know him, and not his being wrapped in swaddling clothes, as this latter was usual.

14. *Glory be to God, &c.* This anthem of praise was suitable to the display now made of the love, grace, and faithfulness of God.

19. *Considering them, &c.* It is clear that Mary did not know every thing relating to the son she had born; and her piety is manifest in observing and considering the various wonders which occurred.

21. *The eighth day, &c.* This was according to the law, Gen. xvii. 12. ——*His name Jesus,* Ch. i. 31.

22—24. *Days of her purification, &c.* See Levit. xii. 2. Exod. xiii. 2. and Numb. viii. 17. Levit. xii. 8. The offering of Mary shows that she was not rich, though married to one of the family of David.

25. *Consolation of Israel.* That is, the coming of Messiah. This proves that there was then an expectation of his coming. Comp. Ch. iii. 15. John iv. 25.

26. *Lord's Annointed.* Or Messiah, a name given to the Saviour, as being both appointed to, and fully qualified for, the discharge of his office.

30. *Thy salvation.* Campbell deserts the trope, and renders, 'the Saviour,' which is the sense; but as a similar trope occurs in the next verses, I have retained it here.

32. *A light to enlighten, &c.* Newcome, *to be revealed, &c.* Jesus was to be a light by his doctrine to be preached among the Gentiles. See Is. xlix. 6. Acts xxvi. 18.; xxviii. 28.

34. *Fall and rise, &c.* That is, many Jews will reject him and *fall* by their unbelief; and many will receive him, and rise from their present sinful state.——*For a sign.* A wonderful person, and yet many will oppose and revile him.

35. *A sword will, &c.* That is, thou wilt experience the most piercing affliction on account of him; alluding, most probably, to the crucifixion. John xix. 25.——*So that the thoughts, &c.* The ministry, miracles, and death of Jesus will discover or bring to light the thoughts, designs, and dispositions of all kinds of characters.

36. *Anna, a prophetess, &c.* One devoted to God, and endowed with the gifts of the spirit to explain the prophets, and instruct the people.

39. *They returned to Galilee, &c.* While Luke has given us a particular account of the circumstances attending the birth of John and Jesus, he has

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40 into Galilee, to their own city Nazareth. And the child grew, and became strong in spirit, filled with wisdom: and the favour of God was upon him.

41 Now his parents went to Jerusalem every
42 year, at the feast of the passover. And when he was twelve years old, they went up to Jerusalem
43 according to the custom of the feast; And having fulfilled the days, they returned, but the youth Jesus tarried behind in Jerusalem;
44 and Joseph and his mother knew it not. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kindred and acquaintance.
45 And when they found him not, they returned
46 to Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions.
47 And all that heard him were astonished at his understanding and answers. And when *his*
48 *parents* saw him, they were amazed: and his mother said to him, "Son, why hast thou done thus to us? behold, thy father and I have sought thee sorrowing."
49 And he said to them, "How is it that ye sought me? knew ye not that I must needs be in my father's house?"
50 But they understood not the thing which he
51 spoke unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these things in her heart.
52 And Jesus increased in wisdom and stature, and in favour with God and man.

REFLECTIONS UPON CHAPTER II. 1. We see reason to admire the providence of God, which directs and overrules the counsels of men, so as to accomplish its own designs. Messiah was to be born in Bethlehem, according to propheoy. Mary was now far advanced in pregnancy, and had not some unusual circumstances occurred, she would have abode at Nazareth, and there brought forth Jesus; and then what truth would there be in the prediction? In this case the prophets would have seen false visions, and the faith of the church would be vain. But nothing of this kind was suffered to occur. Cæsar issued a decree, that all the people of Judea should be enrolled; and while he was only contriving to augment his power and his wealth, he was made the instrument of accomplishing the divine will. His decree brought Joseph and Mary to Bethlehem, as descendants of David, and there sprang up the righteous branch from the stem of Jesse. From this as from other instances, it appears that "the counsel of the Lord shall stand."

2. With what gratitude should we contemplate this appearance of our incarnate Redeemer! Had he come into the world in all the honours that earth could give, it would have been a most wonderful instance of condescension and love. But behold Him, whom angels were commanded to adore, born in the meanest place, and laid in a manger! The only Son of God not only becomes the Son of man, but seems as if abandoned to misery! What astonishing abasement! Yet amidst this abasement what testimonies were given to him! The angels that had seen the glory with which he had been invested in heaven, now saw him in the form of a servant, and announced the design of his coming to the pious and humble shepherds. "To you is born this day, in the city of David, a Saviour, who is Christ the Lord." A multitude of the heavenly host joined in an anthem of praise for this display of love to men. "Glory be to God in the highest heavens, and on earth peace, good-will towards men." How should we re-echo this song, Glory to God for this peace, for this good-will to us sinful men.

3. Let us follow the example of the holy family and of the venerable saints, Simeon and Anna. They observed the ordinances of God, circumcising Jesus when eight days old; and offering the gift which Moses commanded; and presenting him to the Lord. How happy was Simeon! It had been revealed to him that he should not die before he had seen the Lord's Anointed. How delighted must he have been, when led by the spirit to the temple, he took the infant Saviour in his arms, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy

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wholly omitted what Matthew relates of the coming of the wise men, and the descent of Joseph and Mary into Egypt, and the reason of their going to reside at Nazareth. See Matt. ii. 1, &c. Of these facts, it seems Luke had received no information; but his omission is not to be regarded as rendering the narrative of Matthew questionable. For nothing is more common than for one Historian to omit interesting facts which another relates; and while this shows that one does not copy another, it tends to give credibility to their testimony. Thus the variations of the Evangelists, and the omissions of facts and circumstances in one which are found related by another, show that they wrote without knowing of one anothers design or work.

41. *His parents went, &c.* Women were not obliged by the law to go; but it seems from the instance of Hannah, 1 Sam. i. 7, &c. that it was customary for pious females to go and observe that holy solemnity. It is probable, that his parents took Jesus with them, because that they perceived he became strong in spirit, and was filled with divine wisdom.

43. *Fulfilled the days.* That is eight days; for so long the passover and feast of unleavened bread lasted. Exod. xii. 1—28.——*The youth, &c.* After Pearce I have thus rendered, as the term *child* does not seem proper to one so old, and who attended on the passover.

45. *Found him not, &c.* The company must have been very large, as it occupied the space of a day to examine it, before they returned to Jerusalem.

46. *In the midst of the teachers* They sat on benches in a half circle, and their scholars at their feet. Acts xxii. 3.

47. *Understanding and answers.* As Jesus asked them questions, they, probably to try his knowledge, might ask him questions in reference to the

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CHAPTER III.

A. D. 26. *The preaching and baptism of John; his testimony to Christ; is imprisoned by Herod; Christ being baptized receiveth testimony from heaven; genealogy of Christ by Mary.*

1 Now in the fifteenth year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the te-
2 trarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto
3 John, the son of Zechariah, in the desert. And he came into all the country about the Jordan, preaching the baptism of repentance for the
4 remission of sins; As it is written in the book of the words of Isaiah the prophet, who saith, "The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths
5 straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the
6 rough ways shall be made smooth; And all flesh
7 shall see the salvation of God." Then he said to the multitudes that went forth to be baptized by him, "O offspring of vipers, who hath warned you to flee from impending wrath?
8 Bring forth therefore fruits worthy of repentance, and say not within yourselves, 'We have Abraham for our father:' for I say to you, That of these stones God is able to raise up children unto Abraham. And now also the axe 9
is laid to the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." And the multi- 10
tudes asked him, saying, "What then shall we do?" He answereth and saith to them, "He 11
that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." Then came publicans also to be 12
baptized, and said to him, "Master, what shall we do?" And he said to them, "Exact 13
no more than that which is appointed unto you." And the soldiers likewise demanded of him, 14
saying, "And what shall we do?" And he said to them, "Take by violence from no man, and accuse not any falsely; and be content with your pay."

And as the people were in expectation, and 15
all men reasoned in their hearts concerning John, whether he were the Christ, or not; John 16
spoke, saying to 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

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salvation." To see and enjoy an interest in God's salvation, disarms death of its terror, yields heavenly peace, and gives assurance of an immortal and blissful life. If we, like Simeon and Anna, approve ourselves the faithful servants of God, and serve him day and night, with prayer and other exercises, then may we hope that when the time of our departure comes, we shall enjoy like peace, serenity and joy.

4. In the pious conduct of Joseph and Mary, and in the obedience and submission of Jesus, both parents and children may learn their duty. It should be our resolution that both we and our house will serve the Lord; and we should especially see to it that our children join with us in our attendance on our heavenly father. Let children view the example of Jesus, and be desirous of copying it. Let them love the house and ordinances of God, and thirst for the instructions of his good word; and if ministers spare any part of their time in catechizing them, let them labour to return proper answers, and with modesty ask such questions as may tend to improve them in knowledge and grace. And should they possess the best talents, and be admired for their genius and acquirements, let them remember that like Jesus it is their duty to be in subjection to their own parents, and to behave with modesty to all.

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law and the prophets; to which he replied in such a manner as to excite their astonishment.

49. *Be in my father's house?* That this is the true version of the text is now generally admitted. It is supported by the Greek Classics as well as by the Sept. Comp. Greek Ester. vii. 9.; John xix. 27, and, Wetstein.

CHAP. III. 1. *In the fifteenth year, &c.* From this account it has been objected to the authenticity of the two first Ch. of this gospel, as well as to Matt. i. 18, to ii. 1—23; that is, to the whole narrative of our Lord's miraculous conception, and the circumstances which attended it. (See notes to Socinian Version.) No copies have been found in which these Chapters are wanting; and they are in all the old versions; so that if we reject them as spurious, we do it without any authority. See note on ver. 23.

2. *Being high priests, &c.* Annas had been high priest, but Caiaphas was then in that office. John xi. 49; xviii. 13, 24. Some think that they are thus styled, because the power which the Jews possessed, was lodged in their hands; and others, that Annas was only Sagan, or deputy to Caiaphas. Acts iv. 6.

3. *For the remission, &c.* Or in order to receive and enjoy the remission of sins. His baptism was designed to awaken the attention of the Jews, and prepare them for the appearance of our Lord.

4—6. *As it is written, &c.* Comp. Isa. xl. 3—5.

7, 8. *To the multitude, &c.* And especially to the Pharisees and Sadducees. See Matt. iii. 7, &c.

10—14. *Asked him, &c.* These questions and answers are not noticed by the other Evangelists. They are both natural and interesting. The advice and direction he gave to each was suitable to their characters and vocations.

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17 Spirit and with fire: Whose winnowing-shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into the granary; but the chaff he will burn up with un-
18 quenchable fire." And with many other exhortations he published the glad tidings to the people.
19 But Herod the tetrarch, being reproved by him about Herodias his brother Philip's wife, and for all the evils which Herod had done,
20 Added this likewise to all, that he shut up John in prison.
21 Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heavens were opened,
22 And the Holy Spirit descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, "Thou art my beloved Son; in thee I am well pleased."
23 And Jesus himself was about thirty years of age, when he began *his ministry*, being (as was supposed) the son of Joseph, who was the son of
24 Heli, Who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph,
25 Who was the son of Mattathiah, who was the son of Amos, who was the son of Nahum, who was the son of Esli, who was the son of Naggai,
26 Who was the son of Maath, who was the son of Mattathiah, who was the son of Shimei, who was the son of Joseph, who was the son of Judah,
27 Who was the son of Joanna, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the son of
28 Neri, Who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er,
29 Who was the son of Josse, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi,
30 Who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonan, who was the son of Eliakim,
31 Who was the son of Melea, who was the son of Menan, who was the son of Mattatha, who was the son of Nathan, who was the son of David,
32 Who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Naasson,
33 Who was the son of Aminadab, who was the son of Ram, who was the son of Hezron, who was the son of Pharez, who was the son of Judah,
34 Who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor,
35 Who was the son of Serug, who was the son of Reu, who was

15—18. *In expectation, &c.* See notes, Matt. iii. 11, &c.

19, 20. *Reproved by him, &c.* John was not imprisoned until more than two years after the commencement of his ministry, and this is only mentioned here because that Luke was speaking about John.

22. *In a bodily shape, &c.* Or appearance, as Pearce renders. Campbell, 'in a bodily form.' It is probable that Luke only meant by εἶδος what John εἶδε saw. Matt. iii. 16. Mark i. 10. The Holy Spirit manifested himself in a glorious light, which light descended upon him in the manner a dove descends.

23. *And Jesus himself was, &c.* The text will fairly admit various versions, according to the sense in which ἀρχόμενος is taken. It may be a mere idiom, and the version will be, "And Jesus himself was about thirty years of age, being (as was supposed) the son of, &c." Or supposing the participle to have the sense of 'ruled, governed,' we may render, "And Jesus himself was about thirty years in subjection," which Campbell has adopted, referring to his being in subjection to his parents. I have preferred the version given to either of these, because as to the first, I think the verb following should have been in the infinitive, and as to the second, the sense of 'ruled, governed,' is not common; and because Luke, Acts i. 1. uses the verb in the same sense as that which I have given. See note there.——*About thirty years of age.* If our Lord began his ministry when he was little more than thirty years old, and supposing that he was baptized by John during the first year of his ministry, or in the 16th year of the reign of Tiberius, how could Jesus be born in the reign of Herod? If Herod died in March, in the year of Rome 750, as is most probable, Augustus in the year 767, then the 16th of Tiberius would be 783, and Herod must have died above two years before the birth of our Lord. It is manifest from Matthew that our Lord must have been born near two years before Herod died. The common christian era must then be above three years wrong. As to the *fifteenth* of Tiberius, this cannot be dated from the death of Augustus, but from the time when he was made colleague with Augustus in the government; and Lardner has produced such evidence of this as satisfied his own mind, without recurring to the easy expedient of rejecting the accounts of Matthew and Luke, like some modern critics.——*Being as was supposed, &c.* Some would render, "being (as was allowed by law) the son of, &c." With Campbell I do not see to what this can refer; but as Luke had related the miraculous conception of Jesus, the usual sense of the verb, 'supposed,' applies to the common apprehension respecting him.——*Son of Joseph, who was the son of Heli.* Matthew informs us that the father of Joseph was *Jacob*, and traces his descent in a direct line through Solomon to David. How then could Joseph be the *son of Heli?* By marrying Mary his daughter, who from this must have been his only child living, and of course heiress of the little property he might possess. Those who married heiresses were obliged to pass into the family of their fathers-in-law, and let themselves be reckoned their sons. The principle of inheritance among the Israelites implied as much; for the inheritance was given to daughters, in order that the name of their father might not become extinct; and, consequently, the sons of such marriages were recorded by the name of their maternal grandfather. Comp. Numb. xxvii. Hence Joseph by marrying Mary became the son of Heli, Mary's father; and this genealogy proves that Mary was of the family of David, in the line of Nathan; so that our

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the son of Phaleg, who was the son of Eber,
36 who was the son of Salah, Who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who
37 was the son of Lamech, Who was the son of Mathuselah, who was the son of Enoch, who was the son of Jared, who was the son of Maha-
38 laleel, who was the son of Cainan, Who was the son of Enoch, who was the son of Seth, who was the son of Adam, who was the son of God.

CHAPTER IV.

A. D. 31. *Christ's temptation and victory; begins his ministry; his discourse at Nazareth; cureth Peter's mother-in-law, and many who had demons.*

1 Now Jesus, being full of the Holy Spirit, returned from the Jordan, and was led by the
2 Spirit into the desert, *And at the end of* forty days was tempted by the devil. And during those days, he ate nothing: and, when they
3 were ended, he was hungry. And the devil said to him, "If thou be the Son of God, com-
4 mand that this stone become bread." And Jesus answered him, saying, "It is written, That man shall not live by bread only, but by whatsoever God appointeth." And the devil brought 5
him to a high mountain, and showed him all the kingdoms of the world in a moment of time. And the devil said to him, "All this 6
power will I give thee, and the glory of them: for it is delivered to me; and to whomsoever I will I give it. If thou therefore wilt worship 7
me, all shall be thine." And Jesus answered 8
and said to him, ° "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And he brought him to Jerusa- 9
lem, and set him on a wing of the temple, and said to him, "If thou be the Son of God, cast thyself down hence: For it is written, he 10
shall give his angels charge over thee, to keep thee: And on their hands they shall bear thee 11
up, lest at any time thou dash thy foot against a stone." And Jesus answering said to him, 12
"It is commanded, Thou shalt not tempt the Lord thy God." And when the devil had ended 13
all *his* temptation, he departed from him for a time.

CHAP. IV.

REFLECTIONS UPON CHAPTER III. 1. In the appearance of the Baptist the promise of one prophet and the prediction of another were fulfilled. "Behold I will send you Elijah the prophet before the great and terrible day of the Lord come," said God by Malachi. John came in the spirit and power of that zealous servant of the Lord. But Isaiah had predicted his office as the harbinger of Messiah. He was to be "the voice of one crying in the desert, Prepare ye the way of the Lord, &c." When John appeared, and raised his voice as a prophet, a new era commenced in the land of Israel. The spirit of prophecy had long ceased among that people, and it must have afforded unspeakable delight to the serious to hear one peculiarly endowed with the spirit of wisdom and piety.

2. We learn from the inquiries of the people the success which attended the ministry of John. While with holy severity he attacked the Pharisees and Sadducees, exposed their errors, and the sandy foundation of their hopes, he called on all to repent, that they might receive the blessing of remission. When the multitude inquired, 'What they must do?' he taught them to evince their repentance by kindness and charity. To publicans, who attended his ministry and sought his advice, he recommended a strict adherence to justice; and to the soldiers, a peaceful demeanor towards all, and to be content with their pay. With a noble frankness, when some thought that he was the Christ, he informed them that he was but his harbinger; and that such was the dignity of Messiah, that he was unworthy to perform the meanest office for him. May every preacher be like John, zealous and faithful, and seek not his own honour, but the honour of his Lord and Saviour, and then may he expect that he will not labour in vain, nor spend his strength for nought.

8. ° *Get thee behind me satan.* Griesb.

Lord was in the strictest sense, the son of David, notwithstanding his miraculous conception.

36. *The son of Cainan, &c.* This generation is found in the Septuagint, Gen. xi. 12, and Jackson has stated the reasons for admitting it. Jackson's Chron. Vol. 1. p. 69, &c.

CHAP. IV. 2. *And at the end of forty, &c.* As the text appears to me elliptical, I have supplied so as to agree with the context. For however Satan might have tempted our Lord before, by exciting gloomy and desponding thoughts, he did not tempt him *as to turning a stone into bread*, until the end of the forty days.

4. *By whatsoever God, &c.* See note, Matt. iv. 4. and Deut. viii. 3.

5. *All the kingdoms of, &c.* Luke has added to Matthew's account the circumstance, 'in a moment of time.' This strongly supports the opinion of those Commentators, who suppose that what is related, passed in our Lord's mind. See note, Matt. iv. 1.

8. *It is written, &c.* The clause, 'Get thee behind me, Satan,' is wanting in the best mss. and most of the old versions; and has been inserted from Matthew.

13. *For a time.* Until the time which our Lord called the hour and the power of darkness, when the prince of this world tried him by wicked men. John xiv. 30. Luke xxii. 3, 53.

14. *Into Galilee.* After he had heard that John was cast into prison. Matt. iv. 12. None of the three Evangelists have related any part of the circumstances noticed, John i. 19, to iv. 43.

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14 And Jesus returned, in the power of the Spirit, into Galilee: and there went out a fame of him
15 through all the country round about. And he taught in their synagogues, being glorified by all.
16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath, and stood
17 up to read. And the book of the prophet Isaiah, was delivered to him. And when he had opened the book, he found the place where it
18 was written, "The Spirit of the Lord is upon me, inasmuch as he hath anointed me to preach glad tidings to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to set at liberty those that are bruised,
19 To proclaim the acceptable year of the Lord."
20 And he closed the book, and gave it again to the attendant, and sat down. And the eyes of all those that were in the synagogue were fixed
21 upon him. And he began by saying to them, "This day is this scripture fulfilled in your ears."
22 And all bore testimony to him, and wondered at the words full of grace, which proceeded out of his mouth, and they said, "Is not this the
23 son of Joseph?" And he said to them, "Ye will surely say to me this proverb, 'Physician cure thyself:' whatsoever things we have heard done in Capernaum, do here also in thy
24 own country." And he said, "Verily I say to you, No prophet is acceptable in his own country.
25 But I tell you in truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and six months, so that there was a great famine throughout all the land; Yet to none of them was Elijah sent, 26
but to a widow in Zarephath, a city of Zidon. And there were many lepers in Israel in the 27
time of Elisha the prophet; yet none of them, but Naaman the Syrian was cleansed." And 28
all in the synagogue, when they heard these things, were filled with wrath, And rose up, 29
and drove him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong. But he, passing through the midst of 30
them, departed.

And he went down to Capernaum, a city of 31
Galilee; and taught them on the sabbath. And 32
they were astonished at his doctrine: for his word was with authority. And in the synagogue 33
there was a man, who had a spirit of an unclean demon; and he cried out with a loud voice, Saying, "Ah! what hast thou to do 34
with us, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy one of God." And Jesus rebuked him, 35
saying, "Be silent, and come out of him!" And when the demon had thrown him in the midst *of the assembly*, he came out of him, and hurt him not. And they were all amazed, and spoke 36
among themselves, saying, "What word is this! for with authority and power he commandeth the unclean spirits, and they come out." And 37

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16. *Stood up to read.* By standing up he showed that he was ready to read the lesson of the day, if they would permit him.

17. *Book of the prophet, &c.* From this place Pearce observes, that at Nazareth, at least, the books of the Jewish scriptures were written in separate volumes, as they gave to Jesus only that of Isaiah.

18, 19. *The spirit of the, &c.* In what way the clauses, "the recovery of sight to the blind, and to set at liberty those that are bruised," have crept into the text; and whether, from a various reading of the Hebrew, we have not in the Sept. and in Luke two translations of the same text, I leave to the learned to decide. I confess it seems to me probable, that the Sept. read ולאסירים for ולעורים; and then פקחקח may signify a perfect *restoration of sight*, as well as a perfect *restoration to liberty*. There is, in the last verse, a reference to the year of Jubileo.

21. *By saying to them, &c.* I so render, because what follows can only be the beginning of his discourse. It is probable that he enlarged much on the remarkable words which he had read.

22. *Words full of grace, &c.* Doddridge and Newcome render, 'graceful words;' but with Campbell, I conceive the text implies not only the kind and pleasing manner in which he spoke, but refers to the sentiments and doctrines which he delivered! While the people admired what he spoke, some of the scribes, most probably, said, 'Is not this the son of Joseph?'

23. *Heard done in Capernaum, &c.* From this it is evident our Lord had wrought miracles in Capernaum; and the other Evangelists place before this, what follows here, ver. 31; and Matthew all that Luke says, from ver. 31, to Ch. vii. 36.

24. *Acceptable.* That is, treated with the honour to which his office is entitled. Comp. Matt. xiii. 57. Mark vi. 4, and John iv. 44.

25—27. *I tell you in truth, &c.* Our Lord shows, by instances, that a prophet not being acceptable in his own country, or to his own countrymen, was sent to others, or others came to him and received divine favours; intimating that their unbelief would lead him to act in like manner. See 1 Kings xvii. 7—16, 45.; James v. 17. and 2 Kings v. 14, &c. With Campbell I have so rendered as to avoid the ellipsis of the last clause.

29. *And drove him, &c.* Maundrel visited Nazareth, and informs us that it is situate in a concave round valley on the top of a high hill. Their conduct shows how much they were irritated by what our Lord said. His passing through the midst of them and departing, seems to have been miraculous.

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a report 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. Now the mother of Simon's wife was seized with a great fever; and
39 they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

40 Now when the sun was set, all those that had any sick with various diseases, brought them to him: and he laid his hands on every one of
41 them, and cured them. And demons also came out of many, crying out, and saying, "Thou art ° the Son of God." And he rebuking them suffered them not to say, that they knew he was the Christ.

42 And when it was day, he departed and went into a desert place: and the multitude sought him, and came to him, and urged him not to
43 depart from them. But he said to them, "I must preach the glad tidings of the kingdom of God to other cities also: for therefore am I
44 sent." And he preached in the synagogues of Galilee.

CHAPTER V.

A. D 31. *Christ teacheth out of Peter's ship; a miraculous draught of fishes; a leper cleansed; one sick of the palsy healed; Matthew called; he eateth with publicans, &c.*

Now it came to pass, when the multitude 1
pressed on him to hear the word of God, as he
stood by the lake of Gennesaret, That he saw 2
two ships standing by the lake: but the fishermen had gone out of them, and were washing
their nets. And he entered into one of the 3
ships, which was Simon's, and besought him to
launch out a little from the land. And he sat
down, and taught the multitude out of the ship.
Now when he had ceased speaking, he said to 4
Simon, "Launch out into the deep; and let
down your nets for a draught." And Simon 5
answering said to him, "Master, we have laboured during all the night, and have taken
nothing: nevertheless at thy word I will let
down the net." And when they had done this, 6
they inclosed so great a multitude of fishes, that
their net began to break. And they beckoned 7
to their partners, who were in the other ship,
that they might come and help them. And they
came, and filled both the ships, so that they

CHAP. IV.

REFLECTIONS UPON CHAPTER IV. 1. The temptation of our Lord should teach us what to expect and how to resist. If the Adversary, for wise and holy purposes, was permitted to assault the Lord Jesus, to endeavour to seduce him from honouring the father, can his disciples expect to be free from similar attacks, and like trials? If this enemy of all righteousness thus dared to tempt the Son of God, will he be afraid to tempt weak and sinful mortals? If then Satan, or his messengers, be suffered to buffit us, let us not think that some unusual or strange thing has happened to us; for this is what is common to the followers of Christ. Like him let us resist the devil that he may flee from us. O let us maintain such a humble dependence on divine aid as never to tempt God by exposing ourselves to danger, in expectation of extraordinary deliverance. Let us learn to overcome the world, and despise all its riches, honours and glories, when offered at the price of our innocence. To do this we must be armed with the sword of the word of God; and whenever tempted use this as our defence.

41. ° *Christ.* Griesb.

2. We learn that it was the custom of our Lord to frequent the synagogues every sabbath; and by his own holy example as well as by his precept, he has enforced the observance of it on all his servants and followers. In the synagogues the scriptures were constantly read; and it affords pleasure to reflect, that they have been constantly read in the christian church, and that this is made a part of our religious service. Let us attend to what Jesus read, it contains a faithful representation of the deplorable state in which the Gospel finds us. The miserable prisoners of divine justice, captives of Satan, having the eyes of their understanding blinded, and all the powers of the soul enfeebled and polluted. In this state Jesus appears to open the doors of our prison, to break off our fetters, and to restore our sight. He comes to proclaim the blessed jubilee, the free and full forgiveness of all our sins, and the restoration of our lost inheritance. This is the acceptable time; this is the day of salvation; and for these blessings let us ever be thankful.

34—37. *Ah! what hast thou, &c.* See note, Mark i. 24—28, and Matt. viii. 29, &c.

38—39. *Into Simon's house.* Comp. Matt. viii. 14, and Mark i. 30.

40—44. *Now when the sun, &c.* See note, Mark i. 32, &c.

CHAP. V. 1—3. *He stood by the lake, &c.* Comp. Matt. xiii. 1, 2. Mark iv. 1, &c.

4—11. *Launch into the deep, &c.* Matthew and Mark mention the calling of Simon and the other Apostles, but do not mention the miracle of the fishes. Matt. iv. 18, and Mark i. 16, &c.

6. *Began to break.* The term must have this sense here; for had it broken altogether, how could they have preserved the fish? Or how could their companions have helped them? The same turn must be given to the close of the next verse.

8. *Lord, for I am a sinful, &c.* I have followed Campbell in rendering,

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8 were near sinking. When Simon Peter saw this,
he fell down at Jesus' knees, saying, "Depart
9 from me, Lord, for I am a sinful man." For
astonishment seized him, and all that were with
him, at the draught of the fishes which they
10 had taken: And in like manner also were
James, and John, the sons of Zebedee *astonished*, who were partners with Simon. And Jesus
said to Simon, "Fear not; henceforth thou shalt
11 catch men." And when they had brought their
ships to land, they forsook all and followed him.
12 And it came to pass, when he was in a certain
city, behold a man full of leprosy: who, when
he saw Jesus, fell on his face, and besought him,
saying, "Master, if thou wilt, thou canst make
13 me clean." And he put forth his hand, and
touched him, saying, "I will: be thou clean."
And immediately the leprosy departed from
14 him. And he commanded him to tell no man:
"but go, and show thyself to the priest, and
offer for thy cleansing, as Moses commanded,
15 for a testimony to them." But so much the
more went there a fame abroad of him: and
great multitudes came together to hear *him*,
and to be cured by him of their infirmities.
16 And he withdrew himself into the wilderness,
and prayed.
17 And it came to pass on a certain day, as he
was teaching, that there were Pharisees and
teachers of the law sitting by, who had come
from every town of Galilee, and Judea, and
Jerusalem: and the power of the Lord was exer-
18 ted in curing the sick. And, behold, men
brought on a bed one that was sick of the palsy:
and they sought how to bring him in, and to
19 place him before Jesus. And when they could
not find by what *way* they might bring him in
because of the multitude, they went up to the
roof, and let him down through the tiling, with
his couch, into the midst before Jesus. And 20
when he saw their faith, he said to him, "Man,
thy sins are forgiven thee." And the scribes 21
and the Pharisees began to reason, saying,
"Who is this that speaketh blasphemies? Who
can forgive sins but God alone?" But when 22
Jesus perceived their reasonings, he answering
said to them, "Why reason ye in your hearts?
Which is easier? to say, Thy sins are forgiven 23
thee; or to say, Rise up and walk? But that 24
ye may know that the Son of man hath power
upon earth to forgive sins, (he said to the sick
of the palsy,) I say to thee, Arise, and take
up thy couch and go unto thy house." And 25
immediately he rose up before them, and took
up that whereon he lay, and departed to his
own house, glorifying God. And they were all 26
struck with amazement, and they glorified God,
and were filled with fear, saying, "We have
seen strange things to day."

And after these things Jesus went forth, and 27
saw a publican, named Levi, sitting at the re-
ceipt of custom: and he said to him, "Follow
me." And he left all, rose up, and followed 28
him. And Levi made for him a great feast in 29
his own house: and there was a great company
of publicans and of others that sat down with
them. But the scribes and Pharisees mur- 30
mured against his disciples, saying, "Why do
ye eat and drink with publicans and sinners?"
And Jesus answering said to them, "They that 31
are well need not a Physician; but they that are
sick. I am come to call, not the righteous, but 32
sinners, to repentance."

And some said to him, "Why do the disciples 33
of John fast often, and make prayers, and in
like manner the disciples of the Pharisees; but
thine eat and drink?" And he said to them, 34
"Can ye make the companions of the bride-

Κυριος *Lord* here, because Peter seemed to discover that his master was more than a man, which overwhelmed him with fear and awe. Like Manoah, he perhaps thought by seeing so glorious a person, his life could not be continued. Comp. 1 Kings xvii. 18.

12. *A certain city, &c.* Or town, near to Capernaum, most probably. Comp. Matt. viii. 2. and Mark i. 40.

17. *On a certain day, &c.* This was at Capernaum in the house where he was accustomed to sojourn, as appears from Matt. ix. 1. compared with Mark ii. 1.

18—26. *One that was sick of, &c.* Comp. Matt. ix. 2—8. and Mark ii. 3—12, where see the notes.

19. *Through the tiling, &c.* Some tiling might be removed in order to let the couch down near to Christ. Or we may render, near to the tiling. See Schleus in δια.

27. *A publican, &c.* See Mark i. 14. and Matt. ix. 9, and notes.

33—35. *Why do thy disciples, &c.* Comp. ix. 14. and Mark ii. 18, &c. From the former Evangelists, it seems that the disciples of John asked this

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groom fast, while the bridegroom is with them?
35 But the days will come, when the bridegroom shall be taken from them, and in those days they will fast."
36 And he spoke also a parable to them; "No man putteth a piece of a new garment upon an old one; otherwise, both the new maketh a rent, and the piece that was taken from the
37 new agreeth not with the old. And no man putteth new wine into old skin-bottles; otherwise the new wine will burst the skin-bottles, and be spilled, and the skin-bottles will be de-
38 stroyed. But new wine must be put into new
39 skin-bottles, and both will be preserved. No man also, having drank old wine, immediately desireth new: for he saith, The old is better."

CHAPTER VI.

A. D. 31. *Christ reproveth the blindness of the Pharisees respecting the sabbath; he chooseth twelve to be apostles; cureth many of diseases, and preacheth to them.*

1 And it came to pass on the second sabbath after the first *day of unleavened bread*, that he went through the corn-fields; and his disciples plucked the ears of corn, and ate, having rub-
2 bed them in their hands. And some of the Pharisees said to them, "Why do ye that which
3 is not lawful to do on the sabbath?" And Jesus answering said to them, "Have ye not even read what David did, when both he himself was hungry and they who were with him; How he 4
went into the house of God, and took and ate the presence-bread, and gave also to them that were with him; which it is not lawful to eat, but for the priests alone?" And he said to them, 5
"The Son of man is Lord even of the sabbath." And it came to pass on another sabbath also, 6
that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched 7
him, whether he would work a cure on the sabbath, that they might find an accusation against him. But he knew their thoughts, and said to 8
the man that had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. Then said Jesus to them, "I 9
will ask you one thing; Is it lawful on the sabbath to do good, or to do evil? to save life, or to kill?" And looking round about upon them 10
all, he said to the man, "Stretch forth thy hand." And he did so: and his hand was restored as the other. And they were filled 11
with madness; and communed one with another what they should do to Jesus.

And it came to pass in those days, that he 12
went forth to a mountain to pray, and continued all night in a house of prayer. And when it 13
was day, he called to him his disciples; and

REFLECTIONS UPON CHAPTER V. 1. How astonishing was the power of Jesus! Peter and his companions had laboured all the night in vain; but at the word of Christ he would once more let down his net. He no sooner did so than it was filled. He was sensible that the draught of fishes was miraculous; and acknowledged his own sinfulness, confessed that he was unworthy of the favour bestowed, or to be admitted to enjoy the presence of the Lord Jesus. Thus may we be found obeying the word of the Saviour, and his blessing will secure some success, and be a pledge of future. From what Peter and the rest had seen of the power of the Lord, they were ready to forsake all and follow him; and so ought we; and then we may hope to enjoy the benefit of his instruction and example, and finally be admitted to his heavenly kingdom.

2. While we read the miracles of healing the leper and restoring one sick of the palsy, and the remarkable language our Lord employed, we are taught to whom we should apply for spiritual relief. Though we go to Jesus doubting his willingness to help us, saying as the leper, "Lord if thou *wilt*, thou canst make us clean;" he will forgive our doubts and kindly answer our faith in his power, "I will be ye clean." Though unable to do any thing spiritually good, and acceptable, and involved in sin, guilt and misery, let us rejoice that Jesus had, and still has, power to forgive us and save us. He came to seek and save; to call sinners to repentance, as the good physician to heal them, and as a kind friend to receive them and indulge them with his love for ever. What a glorious and all-sufficient Saviour is the Lord Jesus. Let us put our trust in him.

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question; and here that the Pharisees asked it. It is probable that some of both asked it.

CHAP. VI. 1. *After the first day, &c.* I have followed Doddridge, Newcome, and others in this version; yet I am not satisfied. Some good mss. omit the unusual term of the text, and it may be an early interpolation. It is however of no great moment.

2—5. *Why do ye that, &c.* Comp. Matt. xii. 2—8. and notes.

6—11. *Right hand was withered, &c.* See Matt. xii. 9, and Mark iii. 1—5.

12. *In a house of prayer.* "In an oratory of God," a place set apart for prayer. Comp. Acts xvi. 13. I think the common version does not give the real sense of the text. See Campbell's excellent note.

14. *Philip and Bartholomew.* It is almost certain that the latter Apostle

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from them he chose twelve, whom he named
14 apostles; (Simon, (whom he had named Peter
also,) and Andrew his brother; James and John;
15 Philip and Bartholomew; Matthew and Tho-
mas; James the son of Alpheus, and Simon
16 called the Zealous; And Judas the brother of
James, and Judas Iscariot, who also became a
17 traitor.) And he came down with them, and
stood in the plain; and there was a company of his
disciples, and a great multitude of people from
all Judea and Jerusalem, and from the sea-coast
of Tyre and Sidon, who came to hear him, and
18 to be cured of their diseases; And those that
were vexed by unclean spirits: and they were
19 cured. And the whole multitude sought to
touch him: for power went from him, and
cured all.

20 And he raised his eyes on his disciples, and
said, "Happy are ye poor: for your's is the
21 kingdom of God. Happy are ye that hunger
now: for ye shall be filled. Happy are ye that
22 weep now: for ye shall laugh. Happy are ye,
when men shall hate you, and when they shall
separate you from them, and shall reproach and
defame you, for the sake of the Son of man.
23 Rejoice ye in that day, and leap for joy: for
behold, your reward shall be great in heaven:
for in like manner did their fathers to the pro-
24 phets. But alas for you that are rich! for ye
25 have received your consolation. Alas for you
that are full! for ye shall hunger. Alas for
you that laugh now! for ye shall mourn and
26 weep. Alas for you, when men shall speak
well of you! for so did their fathers of the false
prophets.

"But I say to you who hear, Love your ene- 27
mies, do good to those who hate you, Bless 28
those that curse you, and pray for those that
despitefully use you: And to him that smiteth 29
thee on the one cheek offer also the other; and
from him that taketh away thy mantle withhold
not thy coat. Give to every man that asketh 30
of thee; and of him that taketh away what is
thine ask it not again. And as ye would that 31
men should do to you, do ye also to them in
like manner.

"For if ye love those who love you, what thanks 32
have ye? for sinners also love those who love
them. And if ye do good to those who do good 33
to you, what thanks have ye? for sinners also
do the same. And if ye lend to those from 34
whom ye hope to receive, what thanks have
ye? for sinners also lend to sinners, to receive
as much in return. But love ye your enemies; 35
and do good, and lend, hoping for nothing
again; and your reward will be great, and ye
will be the sons of the most High: for he is
kind to the unthankful and to the evil. Be ye 36
therefore merciful, as your Father also is mer-
ciful. Judge not, and ye shall not be judged: 37
condemn not, and ye shall not be condemned;
forgive, and ye shall be forgiven; Give, and 38
it shall be given to you; good measure, pressed
down, and shaken together, and running over,
shall be given into your lap. For with the same
measure that ye deal out it shall be measured to
you again."

And he spoke a parable to them, "Can the 39
blind lead the blind? will they not both fall
into the ditch? The disciple is not above his 40

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was Nathaniel; and that Bartholomew was his patronymic name, as it signifies "the son of Tholomew." See John i. 43—51.

16. *And Judas the brother, &c.* He is called Lebbeus; whose surname was Thaddeus, by the latter of which he is mentioned, Mark iii. 18. We here learn that he was the son of Alpheus, and is the author of the short epistle, Jude. Pearce, after Usher, contends that Thaddeus and Judas are only one name as variously pronounced. The former being the Syriac or Chaldee, and the latter the Greek way of writing it.

17—19. *Stood in the plain, &c.* This and other particulars satisfy my mind that what follows, though containing many similar sentiments, was not the sermon on the mount, given in the fifth, sixth, and seventh chapters of Matthew. The time, place, and circumstances are all different; and the address and language are different too.

22. *Separate you, &c.* Cut you off from being members of their synagogues. John ix. 34.——*Defame you,* Call you *Nazarenes* and *Christians,* James ii. 7. Acts xxiv. 5.; for these were names of reproach in the mouths of their enemies.

24—26. *Alas for you, &c.* Pearce admits that these verses were not delivered in the discourse on the mount; and supposes that they have been inserted here from some other discourses of our Lord. I admit that this may sometimes have occurred, as the Evangelists do not follow the exact order of time and things; but I think these verses show that this was not the sermon on the mount.

27—31. *Love your enemies, &c.* Comp. Matt. v. 44, and vii. 12, and notes.

32—38. *What thanks have ye?* What thanks do ye deserve? Ye are entitled to no peculiar mark of favour. In this paragraph we have many sentiments different from what Matthew has related; and so in the next.

40. *Every finished, &c.* Or perfected, having been fully instructed; one that has attained to a full knowledge of the gospel—shall be as his teacher,

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teacher: but every finished disciple shall be as
41 his teacher. And why beholdest thou the splinter that is in thy brother's eye, but perceivest
42 not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the splinter which is in thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, first take the beam out of thine own eye, and then will thou see clearly to pull out the splinter
43 which is in thy brother's eye. For no good tree bringeth forth corrupt fruit; nor doth a corrupt
44 tree bring forth good fruit. For every tree is known by its own fruit: for from thorns men do not gather figs, nor from a bramble bush do
45 they cut grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 "And why call ye me Lord, Lord, and do
47 not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them,
48 I will show you to whom he is like: He is like a man who built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream dashed vehemently upon that house, but could not shake it: for it was
49 founded upon a rock. But he that heareth, and doeth not, is like a man, who, without a foundation, built a house upon the earth; against which the stream dashed vehemently, and immediately it fell; and the ruin of that house was great."

CHAPTER. VII.

A. D. 31. *Christ healeth the Centurion's servant; raiseth the widow's son at Nain; answereth John's messengers; upbraideth the Jews and forgives a penitent woman.*

1 Now when Jesus had ended all his sayings in the hearing of the people, he entered into
2 Capernaum. And the servant of a certain centurion, who was dear to him, was sick, and
3 ready to die. And having heard of Jesus, he sent to him the elders of the Jews, beseeching him that he would come and recover his servant.
4 And when they came to Jesus, they intreated him earnestly, saying, "He is worthy to whom
5 thou wilt do this: For he loveth our nation, and he himself hath built us our synagogue."
6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, to say, "Master, trouble not thyself: for I am not worthy that thou shouldst
7 enter under my roof: Wherefore neither thought I myself worthy to come to thee: but command by word, and my servant will be
8 cured. For I also, who am a man placed under

REFLECTIONS UPON CHAPTER VI. 1. The institution of the sabbath was in kindness and love to men; that they might rest from their labours and toils, and serve and honour God. The observance of it was strictly enjoined at Sinai; and the sabbath-breaker was stoned to death. It was to be esteemed and kept as a holy day to the Lord, no servile labour being permitted to be done therein. But it was not designed to prevent, but to lead to the exercise of kindness and charity towards one another. When hungry we are allowed to eat; and when sick to seek relief; nor can it be any violation of the sanctity of that day to minister aid to men, when it is in our power. It is proper to do good on the sabbath. So Christ did, who is Lord of the sabbath. While then we sacredly regard the sabbath, and spend it in holy duties, let us never refrain from works of mercy.

2. We learn what is the temper and conduct which our Lord approves, and in which our happiness in some degree consists. The poor, the hungry, the persecuted, are often happier in the peace of their own minds, and in their hopes, than the rich, the full, the joyous, who seem to be so to others. Alas, how oft do riches prove a snare; and fulness beget satiety, while mirth and pleasure are only preparing for sorrow and misery. When we possess the means, O how delightful it is to have an *eye* quick to observe, a *heart* tender to feel, and a *hand* open to relieve the necessities of friends or enemies! How honourable to the christian, when by patience under injuries, by the exercise of mercy to persecutors, and by liberality to all, he resembles his heavenly father. Then may he consider himself like the man whose house is built on a rock; and, however vehemently the stream may dash against it, it will abide unshaken. Such shall be the steadfastness of his faith and hope.

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both in his sufferings and persecutions, and in sharing with him in his glory.

41, 42. *And why beholdest, &c.* See Matt. vii. 3—5, and notes.

43, 44. *For no good tree, &c.* Comp. Matt. vii. 16—18.; the 45th verse with Matt. xii. 35.

46—49. *And why call ye me, &c.* Though the sentiment be the same as Matt. vii. 24—29, it is expressed with much more brevity, and the introductory remark is not noticed.

CHAP. VII. 2—10. *A certain centurion.* See Matt. viii. 5—13. Luke gives us several particulars which Matthew has not noticed; especially as to the persons who applied to our Lord, and the manner in which they intreated

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authority, have soldiers under me, and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, 9 Do this, and he doeth it." When Jesus heard these words, he wondered at him; and turned about, and said to the multitude that followed him, "I say to you, I have not found 10 so great faith, even in Israel." And they that were sent, returned to the house, and found the servant well that had been sick.

11 And it came to pass on the day after, that he went into a city called Nain; and many of his disciples went with him, and a great mul- 12 titude. Now when he drew near 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 many people of the city were with 13 her. And when the Lord saw her, he had compassion on her, and said to her, "Weep 14 not." And he came and touched the bier: (and they that bore him stood still.) And he said, 15 "Young man, I say to thee, Arise." Then he that had been dead sat up, and began to speak. 16 And he delivered him to his mother. And all were struck with fear: and they glorified God, saying, "A great prophet is risen up among us;" and, "God hath visited his people." 17 And this report of Jesus went forth through all Judea, and through all the country round about.

18 And the disciples of John told him of all 19 these things. And John called to him two of his disciples, and sent them to Jesus, saying, "Art thou he that cometh? or do we look for 20 another?" And when the men came to him, they said, John the Baptist hath sent us to thee, saying, "Art thou he that cometh? or do we look for another?" (Now in the same hour 21 he had cured many of diseases and grevious maladies and of evil spirits; and to many that were blind he had kindly given sight.) Then Jesus 22 answered and said to them, "Go and tell John what things ye have seen and heard; that the blind receive *their* sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor glad tidings are preached. And happy is he, whosoever shall not offend 23 because of me."

And when the messengers of John had de- 24 parted, he said to the multitudes concerning John, "What went ye out into the desert to behold? A reed shaken with the wind? But 25 what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled, and live delicately, are in palaces. But what went ye out to see? A prophet? Yea, 26 I say to you, and much more than a prophet. This is he, of whom it is written, 'Behold, I 27 send my messenger before thy face, who shall prepare thy way before thee.' For I say to 28 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." And all the people that heard 29 John, even the publicans, accounted God just, having received baptism from him. But the 30 Pharisees and lawyers rejected the counsel of God in regard to themselves, not having been baptized by him.

"To what then shall I liken the men of this 31 generation? and to what are they like? They 32 are like to children sitting in the market-place and calling one to another, and saying, 'We have played to you on the pipe, and ye have

him; while Matthew has related the reflections which our Lord made on this instance of a gentile believing, Matt. viii. 11—13, of which we see nothing here. See Matt. and notes.

11. *A city called Nain.* A town, two miles south of Mount Tabor, and not far from Endor, according to Eusebius.

12. *A dead man carried out, &c.* The Jews always buried their dead without the cities, except those of the family of David.——*Many people.* Josephus informs us, that it was ordained, "that whoever met a corps, should attend it and join in the lamentation." This was one of the traditions, which they regarded as a part of the law.

14. *Young man, &c.* It has been noticed, that in the 12th verse and this, four circumstances are mentioned, more calculated to excite compassion, than the most laboured composition. The person dead was a *son*, an *only* son, his mother a *widow*, and he in the *prime* of his days.

16. *God hath visited, &c.* In the manner he did their fathers, showing mercy and favour to them. Comp. Ch. i. 68. The report of this miracle spread in all directions.

19—23. *Art thou he that, &c.* See Matt. xi. 3, and notes.

24—28. *And when the, &c.* Comp. Matt. xi. 7—11. I consider the two following verses as the language of our Lord, and not as the remark of Luke. ——*God just.* By confessing the justice of his threatenings against them for their sins; and his mercy in calling them to repentance; but the scribes and Pharisees, by treating John with neglect, and refusing to repent, or to submit to his baptism, so far 'rejected the counsels of God in regard to themselves.'

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not danced; we have sung mournful songs to
33 you, and ye have not wept,' For John the
Baptist came neither eating bread nor drinking
34 wine; and ye say, 'He hath a demon.' The
Son of man hath come eating and drinking;
and ye say, 'Behold a glutton, and a wine-bib-
35 ber, a friend of publicans and sinners!' But
wisdom is justified by all her children."

36 Now one of the Pharisees asked Jesus to eat
with him. And he went into the Pharisee's house,
37 and placed himself at table. And, behold, a
woman in the city, who had been a sinner, when
she knew that Jesus was at meat in the Pharisee's
house, brought an alabaster box of ointment,
38 And stood behind at his feet weeping, and
began to wash his feet with tears; and she
wiped them with the hair of her head, and
kissed his feet, and anointed them with the
39 ointment. But when the Pharisee who had
invited him saw it, he spoke within himself,
saying, "If this man were a prophet, he would
have known who and what manner of woman
this is that toucheth him: for she is a sinner."
40 Then Jesus spoke and said to him, "Simon, I
have somewhat to say to thee. And he saith;
41 "Teacher, say on." "There was a certain
creditor who had two debtors: the one owed
five hundred pence, and the other fifty. And 42
as they had nothing wherewith to pay, he freely
forgave them both. Tell me therefore, which
of them will love him more?" Simon answered 43
and said, "I suppose that he, to whom he
forgave more." And he said to him, "Thou
hast rightly judged." And he turned to the 44
woman, and said to 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
hair of her head. Thou gavest me no kiss: 45
but this woman, since the time she came in,
hath not ceased to kiss my feet. Thou didst 46
not anoint my head with oil: but this woman
hath anointed my feet with ointment. Where- 47
fore I say to thee, Her sins, which are many,
have been forgiven; therefore she hath loved
much: but to whom little is forgiven, the
same loveth little. Then he said to her, "Thy 48
sins are forgiven." And those that were at 49
meat with him began to say within themselves,
"Who is this that forgiveth sins also?" And 50
he said to the woman, "Thy faith hath saved
thee; go in peace."

REFLECTIONS UPON CHAPTER VII. 1. How unwearied was our Lord in doing good! He had no sooner heard one request and cured the centurion's servant than he hasted to another place, where he knew that his kindness and power were to be displayed. He entered Nain, and met the bier, on which the corps of the only son of a widow was laid; and unsolicited he restored him to life. Compassion, tenderness and sympathy moved his heart, and prompted him to this display of divine power. How affecting was the scene! A disconsolate widow bereaved of her only son! What heart-rending sighs and groans, and what distressing anticipations did she experience while following the remains of her son to his long home. But what astonishment, what indescribable emotions must she have felt, when this son was again given to her! Believer, thou hast lost a son, a child, a friend; and if they sleep in Jesus he will restore them to thee. They as well as thyself shall live; and ye shall meet to part no more.

2. While Jesus satisfied the inquiries of John, and bore testimony to his character, we see him performing in the house of Simon that office to which he was peculiarly appointed. Here was a lost sheep, and the shepherd was ready to bring it to the fold. Here was a penitent and Jesus did not reject, but receive her, and vindicate his own conduct in so doing. How delightful must have been the assurance of pardon to a soul bowed down and humbled in the dust under a sense of sin; Our hearts upbraid us with many and aggravated offences; but we hear the tidings of pardon; yea, and though our debts are far more than five hundred pence, we hear of pardon for them all in the mercy of God through the blood of the Saviour. Let us rejoice and embrace it, that we may enjoy solid and lasting peace; whatever may be the reflections which the self-righteous and proud may make. Let us love much since so much is forgiven; and never be ashamed to show it.

31—38. *To what shall I liken, &c.* Comp. Matt. xi. 16—19.

37. *A woman in the city, &c.* Either of Nain or Capernaum; the former is the last-mentioned place. This is clearly a different incident from that related Matt. xxvi 7, &c. Mark xiv. 3. and John xii. 3. The place, time, and circumstances, are all different.——*A sinner.* It is probable that she had been a heathen, a gentile sinner; for the touch of a Jew, however sinful, would not have been objected to, as it is ver. 39. Nor was this woman Mary Magdalene. See note, Ch. viii. 2.

30. *Wash his feet, &c.* As the Jews wore no stockings, so it was usual, before they lay down on their couches, as they did when they ate, to wash their feet.

39. *She is a sinner.* Simon knew her general character, but did not know of her repentance and reformation.

41—43. *A certain creditor, &c.* By this similitude our Lord made Simon the judge of his conduct towards this woman, as well as stated the reason of it.

44—47. *Seest thou this woman?* In these verses we have described the

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CHAPTER VIII.

A. D. 31. *Women minister to Christ; he delivers the parable of the sower, and of the candle; rebuketh the winds, and cureth the demoniac, who had the legion.*

1 And it came to pass afterward, that he went throughout every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and the twelve were with him.
2 And certain women, who had been cured of evil spirits and infirmities; Mary called Magdalene,
3 out of whom had gone seven demons; And Joannah the wife of Chusa, Herod's steward, and Susannah, and many others, who ministered to him of their substance.
4 And when a great multitude assembled and some out of every city came to him, he spoke
5 by a parable; "A sower went out to sow his seed: and as he sowed, some seed fell by the way-side; and it was trodden down, and the
6 fowls of the air devoured it. And some fell upon a rock; and as soon as it had sprung up, it withered away, because it wanted moisture.
7 And some fell among thorns; and the thorns
8 grew up with it, and choked it. And some fell on good ground, and grew up, and yielded fruit a hundred-fold." And as he said these things, he cried out, "He that hath ears to hear, let him hear."
9 And his disciples asked him, saying, "What
10 may this parable be?" And he said, "Unto you it is given to know the mysteries of the kingdom of God: but to others I *speak* in parables; so that seeing they may not see, and
11 hearing they may not understand. Now the parable is this: The seed is the word of God.
12 And those *seeds* by the way-side are they that hear; but then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. And those on
13 the rock are they, who, when they have heard, receive the word with joy; and these have no root, but for a while believe, and in time of temptation fall away. And that which fell
14 among thorns are they, who, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring not fruit to perfection. But that on the good
15 ground are they, who, having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.
16 "No man, when he hath lighted a lamp, cover-eth it with a vessel, or putteth it under a couch; but setteth it on a stand, that they who enter in
17 may see the light. For nothing is hidden which shall not be made manifest; nor any thing secret which shall not be known and come abroad.
18 Take heed, therefore, how ye hear: for whoso-ever hath *much* to him shall be given; and whosoever hath little, from him shall be taken even that which he indeed hath."
19 And his mother and his brethren came to him, but could not gain access to him because of the
20 multitude. And it was told him by *some*, who said, "Thy mother and thy brethren stand without, desiring to see thee."
21 And he answered and said to them, "My mother and my brethren are those that hear the word of God and do it."
22 Now it came to pass on a certain day, that he

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usual ceremonies at the reception of guests. To bring water, to give the kiss of peace, and to anoint the head, were common. See Matt. vi. 17.; xxvi. 49.

48. *Then he said, &c.* Our Lord had shown that he knew the thoughts of Simon's heart, and as a prophet he might declare the pardon of this woman as a penitent; but he now assures her of the fact, "Thy sins are forgiven."

50. *Thy faith hath, &c.* Some still thinking that Jesus assumed a prerogative which did not belong to him, he thus addressed the woman.

CHAP. VIII. 2. *Certain women, &c.* These attended our Lord from motives of love and gratitude for the blessings which he had bestowed. A few of the most distinguished Luke mentions.——*Mary, called Magdalene.* That is, Mary, a native of Magdala, see note, Matt. xv. 39.——*Out of whom.* From this it appears that Mary had not been, as some have believed, a prostitute; but is mentioned as one of those unhappy beings, supposed to be possessed with demons, and to whose influence various infirmities and diseases were ascribed. *Seven* may signify *many*, a certain for an uncertain number. Our Lord had cured her; and from what is said, she was a woman of *property and honour*, and is mentioned before Joannah, the wife of Chuza, who must have been a person of rank. She showed our Lord every mark of respect, in his life, at his death, and after it. It was probably at her expence the spices were prepared to embalm him; and to her he first appeared after his resurrection. See note, Ch. vii. 37.

5—8. *A sower went, &c.* See Matt. xiii. 2, &c. Mark iv. 2, &c.

10. *Seeing they may not, &c.* See note, Mark iv. 12, &c.

12. *Those seeds by the way-side.* I have supplied *seeds* to remove all ambiguity; for it must be to the seeds which fell there, to which the article refers; and so in what follows.——*Are they, &c.* That is, represent or signify those who hear, &c.

15. *With perseverance.* In vindication of this sense of ὑπομονη the learned reader may consult Campbell's excellent note and Schleus.

16—18. *No man, when, &c.* These verses are given in a different order by Matthew, and, as I think, are clearly more proper. Comp. Matt. v. 15.; x. 26.; xiii. 12.

19—21. *And his mother, &c.* Comp. Matt. xii. 46—50, and notes there.

22—25. *Now it came to pass, &c.* This is related by Matt. xviii. 21, &c.

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went into a ship with his disciples, and said to them, "Let us pass over to the other side of
23 the lake." And they launched forth. But as they sailed he fell asleep: and a storm of wind came down on the lake; and they were
24 filled *with water*, and were in danger. And they came near, and awoke him, saying, "Master, master, we perish." Then he arose, and rebuked the wind and the raging of the water:
25 and they ceased, and there was a calm. And he said to them, "Where is your faith?" And they feared and wondered, saying one to another, "Who is this! for he commandeth even the winds and water, and they obey him."
26 And they arrived at the country of the Gada-
27 renes, which is over-against Galilee. And when he had gone forth to land, there met him a certain man of the city, that had demons a long time, and wore no clothes, nor abode in
28 any house but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and said with a loud voice, "What hast thou to do with me, Jesus, thou Son of the most high God? I intreat thee, torment me not."
29 (For Jesus had commanded the unclean spirit to come out of the man. For it had often seized him; and he was kept bound with chains and in fetters; and he broke the bands, and was
30 driven by the demon into desert places.) And Jesus asked him, saying, "What is thy name?" And he said, "Legion:" (for many demons
31 had entered into him.) And they besought him that he would not command them to go
32 out into the deep pit. Now a herd of many swine was there, feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
33 Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and
34 were drowned. And when those who kept them saw what was done, they fled, and told
it in the city and in the country. Then *the* 35
people went out to see what had been done: and they came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And those also 36
that had seen it, told them in what manner the demoniac had been cured. Then the whole 37
multitude of the country of the Gadarenes round about asked *Jesus* to depart from them; for they were seized with great fear: and he went up into the ship, and returned.

Now the man, out of whom the demons had 38
departed, intreated *Jesus* that he might be with him: but Jesus sent him away, saying, "Re- 39
turn to thine own house, and tell how great things God hath done to thee." And he departed, and published throughout the whole city how great things Jesus had done to him.

And it came to pass, that, when Jesus return- 40
ed, the people gladly received him: for they were all waiting for him. And, behold, there 41
came a man named Jairus, who was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had an only daughter, about 42
twelve years of age, and she was dying. But as he went the people thronged him. And a 43
woman, having an issue of blood twelve years, who had also spent all her substance on physicians, but could not be healed by any, Came 44
behind, and touched the border of his garment: and immediately her issue of blood stopped. And Jesus said, "Who touched me?" And 45
when all denied, Peter, and those that were with him, said, "Master, the multitude press and throng thee, and sayest thou, 'Who touched me?" And Jesus said, "Some one 46
hath touched me: for I know that power hath gone from me." And when the woman saw 47
that she was not concealed, she came trembling, and fell down before him, and declared to him

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——*Were filled, &c.* Some copies have, *the ship was filling*; but the figure Luke uses is common, the *persons* being put for *things*, *they* for the *ship*, in which they were.

26—40. *Of the Gadarenes, &c.* Comp. Matt. viii. 28—34, Mark v. 1—17, and notes.

40. *Jesus returned, &c.* To Capernaum, as appears from Matt. ix. 1, &c.

41. *Named Jairus, &c.* See Matt. ix. 18. Mark v. 22, &c.

43—48. *And a woman, &c.* Comp. Mark v. 25—34, and notes.

49—56. *Thy daughter is dead, &c.* Matt. ix. 23—26. Mark v. 35—43, and notes.

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before all the people for what cause she had touched him, and how she was immediately
48 cured. And he said to her, "Take courage, Daughter: thy faith hath made thee well; go in peace."
49 While he was yet speaking, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; trouble
50 not the Teacher." But when Jesus heard it, he spoke to *the ruler*, saying, "Fear not: only
51 believe, and she shall be made well." And when he came to the house, he suffered none to enter in, but Peter, and James, and John, and the father and the mother of the child.
52 And all wept, and lamented her: but he said, "Weep not; she is not dead, but sleepeth."
53 And they derided him, knowing that she was
54 dead. And he sent all out *of the house*, and took her by the hand, and spoke aloud, saying,
55 "Child, arise." And her spirit came again, and she forthwith arose: and he commanded that
56 food should be given her. And her parents were astonished: but he charged them to tell no man what had deen done.

CHAPTER IX.

A. D. 32. *Christ sendeth his Apostles to preach; Herod desires to see him; he feedeth five thousand; foretelleth his passion; his transfiguration, and various miracles wrought.*

Now Jesus called his twelve disciples together, 1
and gave them power and authority over all demons, and to cure diseases. And he sent them 2
forth, to preach the kingdom of God, and to cure the sick. And he said to them, "Take no- 3
thing for your journey, neither staves, nor bag, nor bread, nor money, nor have two coats apiece. And into whatsoever house ye enter, there abide, 4
and thence depart. And whosoever will not 5
receive you, when ye go out of that city, shake off the very dust from your feet for a testimony unto them." And they departed, and went 6
through the towns, preaching glad tidings, and healing every where.

Now Herod the tetrarch heard of all that 7
had been done by him: and he was perplexed, because it was said by some, that John was risen from the dead; And by some, that Elijah had 8
appeared; and by others, that one of the old prophets was risen again. And Herod said, "John I 9
have beheaded: but who is this, of whom I hear such things?" And he desired to see *Jesus*.

And the apostles returned, and told Jesus all 10
that they had done. And he took them, and withdrew privately to a desert place belonging to the city called Bethsaida. And when the 11
multitude knew it, they followed him: and he received them, and spoke to them concerning

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REFLECTIONS UPON CHAPTER VIII. 1. We are taught both by the precepts and example of our Lord to be diligent in our calling; and especially to guard against those things which diminish or destroy the influence of the Gospel. This is the word or doctrine of our Lord's spiritual kingdom; and how necessary the caution 'to take heed how we hear it?' We should be concerned to understand it, and to feel its sanctifiying power on our minds. If we are inattentive, or if we suffer the cares and pleasures of life to occupy our hearts, while perusing or attending to this word, it will yield no fruit to perfection. We see how the cares of the world, or the inconstancy of our hearts, in connexion with the snares of the devil, render useless that truth which is in itself more valuable than gold, and which our Lord preached through every city and village. By this alone can we learn the way of acceptance, pardon, peace and happiness; and on this account the word of the kingdom may be justly called, 'glad tidings.' To these tidings may we listen; and may we cordially receive and embrace them.

2. When we reflect on the miracles of our Lord, on the nature, number and circumstances of them, we cannot but confess that they testified who and whence he was, and justified that confidence, respect and obedience which he claimed. "If ye believe not me, yet believe me for the work's sake," said he to the Jews; and many on this ground did believe. Many who knew the miracle of raising Lazarus believed on him; and many whom he had miraculously cured. Some of these ever discovered an attachment, and displayed a gratitude, which neither time nor sufferings could abate. They devoted their property to supply the wants of their Lord, and followed him wheresoever he went. And how can a man do otherwise who has found pardon for his sins, health for his soul, and who enjoys the hope of endless life and felicity, in and by Jesus! May his unspeakable love to us constrain us to humble and thankful, cheerful and persevering obedience; and may we endure hardships as good soldiers of Christ, that we may hereafter receive the crown of life, and enjoy for ever his presence and the unfading glories of his kingdom.

CHAP. IX. 1—6. *His twelve disciples, &c.* See notes, Matt. x. 1—18. Mark vi. 7—11.

7—9. *Now Herod, &c.* He was tetrarch of Galilee, and Matthew has given us a full account of his treatment of John, and the cause of it. Matt. xiv. 1—12. Mark vi. 14—29.

10. *Told Jesus all, &c.* Comp. verse 6, and Mark vi. 30.

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the kingdom of God, and cured those that
12 had need of cure. And when the day was far
spent, the twelve came near, and said to him,
"Send the multitude away, that they may go
into the towns and country round about, and
lodge, and get provision: for we are here in a
13 desert place." But he said to them, "Give ye
them *food* to eat." And they said, "We have
no more than five loaves and two fishes; unless
we should go and buy food for all this people."
14 For they were about five thousand men. And
he said to his disciples, "Make them place
themselves on the ground by fifties in a com-
15 pany." And they did so, and made them all
16 place themselves. Then he took the five
loaves and the two fishes, and looking up to hea-
ven, he blessed them, and broke, and gave
to the disciples to set before the multitude.
17 And they all ate, and were filled: and there
was taken up of the fragments twelve large
baskets full.

18 And it came to pass, as he was apart praying,
his disciples only being with him, that he asked
them, saying, "Whom say the multitudes
19 that I am?" They answered and said, "John
the Baptist; but some say, Elijah; and others,
that one of the old prophets is risen again."
20 And he said to them, "But whom say ye that
I am?" Then Peter answered and said, "The
21 Christ of God." And he strictly charged them,
and commanded them to tell no man that thing;
22 Saying, "The Son of man must suffer many
things, and be rejected by the elders and chief
priests and scribes, and be slain, and be raised
23 the third day. And he said to them all, "If any
man desire to come after me, let him deny him-
24 self, and take his cross, and follow me. For
whosoever desireth to save his life shall lose it:
but whosoever shall lose his life for my sake,
the same shall save it. For what is a man pro- 25
fited, if he gain the whole world, and lose him-
self, or be cast away? For whosoever shall be 26
ashamed of me, and of my words, of him the
Son of man shall be ashamed, when he shall
come in his own glory, and in that of the
Father, and of the holy angels. But I tell you 27
truly, There are some of those who stand here,
who shall not taste of death, until they have
seen the kingdom of God."

And it came to pass about eight days after 28
these words, that he took Peter and John and
James, and went up a mountain to pray. And, 29
while he prayed, the appearance of his coun-
tenance was changed, and his raiment was white
and glistering. And, lo, there talked with him 30
two men, who were Moses and Elijah: Who 31
appeared in glory, and spoke of his decease
which he was about to accomplish at Jerusalem.
But Peter, and those that were with him, were 32
heavy with sleep: and when they awoke,
they saw his glory, and the two men that stood
with him. And as they were departing from 33
him, Peter said to Jesus, "Master, it is good
for us to be here: and let us make three booths:
one for thee, and one for Moses, and one for
Elijah:" not knowing what he said. And while 34
he thus spoke, a cloud came and surrounded
them: and they feared as they entered into the
cloud. And there came a voice out of the 35
cloud, saying, "This is my beloved Son: hear
him." And when the voice was past, Jesus 36
was found alone. And they were silent, and
told no man in those days any of those things
which they had seen.

12—17. *The twelve came near, &c.* See notes, Matt. xiv. 14—22.

18. *Apart praying, &c.* Luke has not given this inquiry in the order which both the preceding Evangelists have observed, nor has he related the circumstances. Comp. Matt. xvi. 13, &c. Mark viii. 27, &c.

19, 20. *John the Baptist, &c.* See notes, Matt. xvi. 14—20.——*Whom say ye that I am?* Jesus did not ask their opinion respecting himself; but whom they declared him to the multitude to be. Did they preach him as the Christ? See note, Matt. xvi. 16.

22. *The son of man, &c.* See Matt. xvi. 21.

23. *Take up his cross.* The common text has *daily*; but it is wanting, Matt. x. 36.; xvi. 24. Mark viii. 34, and in many mss. Griesbach retains it as probable; but I have omitted the words, as adding nothing to the sentiment.

24—26. *Desireth to save, &c.* Comp. Matt. x. 33—39.

28—36. *About eight days, &c.* See Matt. xvii. 1, &c.; Mark ix. 2, &c. Matthew says *six* days after. Luke does not speak positively, saying *about* eight days after.

31. *Appeared in glory, &c.* In the bright light, called the Shechinah, which then appeared on the mount. See 2 Peter i. 17.

33. *Not knowing, &c.* He was confused by the appearance of Moses and Elijah, and the conversation which he heard, that he did not consider what he said.

34. *And they feared, &c.* I conceive that this signifies Peter, James, and John feared, or were struck with awe, when they saw Moses and Elijah enter the cloud of glory.

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37 And it came to pass that, on the next day, when they had come down from the mountain,
38 a great multitude met him. And, behold, a man of the multitude cried out, saying, "Teacher, I beseech thee, look upon my son: for
39 he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it convulseth him so that he foameth again, and
40 bruising him hardly departeth from him. And I besought thy disciples to cast it out; and
41 they could not." And Jesus answered and said, "O unbelieving and perverse race, how long shall I be with you, and endure you?
42 Bring thy son hither." And as he was now coming near, the demon dashed him on the ground and convulsed him. Then Jesus rebuked the unclean spirit, and cured the child,
43 and delivered him to his father. And they were all amazed at the mighty power of God.

But while all wondered at all things which
44 Jesus did, he said to his disciples, "Mark diligently these words, The Son of man is about to be delivered up into the hands of men."
45 But they understood not this matter, and it was hidden from them, so that they did not perceive it: and they feared to ask him of this matter.

46 Then there arose a reasoning among them,
47 which of them should be greatest. And Jesus, perceiving the thought of their heart, took a
48 little child, whom he set by him; And said to them, "Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."

Then John spoke and said, "Master, we saw 49
one casting out demons in thy name, and we forbad him, because he followeth not with us."
And Jesus said to him, "Forbid him not: for 50
he that is not against us is for us."

Now it came to pass, when the days were 51
fulfilled that he should be received up, that
he stedfastly resolved to go to Jerusalem; And 52
sent messengers before him: and they went, and entered into a town of the Samaritans, to make ready for him: But they did not 53
receive him, because he was going up to Jerusalem. And when his disciples, James and John, 54
saw this, they said, "Master, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?" But he 55
turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of.
For the Son of man is come, not to destroy 56
men's lives, but to save them." Then they went to another town.

And it came to pass, as they were going on 57
the way, that a certain man said to him, "Master, I will follow thee wheresoever thou goest."
And Jesus said to him, "The foxes have holes, 58
and the birds of the air have roosts; but the Son of man hath not where to lay his head."
And he said to another, "Follow me." But 59
he said, "Master, suffer me first to go and bury my father." And Jesus said to him, "Let the 60

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36. *Told no man.* The three Apostles were charged not to make this known till after the resurrection. See Matt. xvii. 9, Mark ix. 9.

39. *And, lo a spirit taketh, &c.* Matthew tells us that he was a *lunatic* Ch. xvii. 15.; and Mark, that he had a dumb spirit, Ch. ix. 16, &c. Comparing these accounts and the language used in describing the same complaint, there is reason to think that a demoniac was a person affected with some grievous disorder, the nature of which was then unknown, and which, at that period, could not be cured. The symptoms are all those of a person subject to epileptic fits.

44. *Mark diligently, &c.* I have followed the Geneva version here as giving the sense of the idiom more clearly than the literal version. Campbell has also adopted it.

48. *This little child, &c.* To receive a child in his name, must mean to receive it as belonging to him; for of such is his kingdom. They form a part of his flock; and those disciples who are unambitious and humble as children, shall be accounted greatest.

49. *Master, we, &c.* See Matt. xii. 30, and Mark ix. 38—40, and notes.

51. *Received up, &c.* Into heaven: which assumption was to be preceded by his crucifixion. 'When the days were fulfilled,' must signify when he had completed the time appointed for his personal ministry, and had suffered and risen again, he should then be received up.——*Resolved to go, &c.* Greek, 'set his face,' which is a Hebrew idiom to denote a firm and fixed resolution. See Sept. 2 Kings xii. 17. Jerem. xxi. 10. Ezek. xiv. 8. In the 53rd verse, '*his face* was as though,' is a like Hebrew idiom, for *he* or for *person*. Comp. Greek, 2 Sam. xvii. 11, and 2 Chron. xxxii. 2.

53. *Because he was, &c.* Comp. John iv. 9. The Samaritans were more than usually unkind to the Jews, when they were going up to Jerusalem to any of the feasts, because they contended, that they ought to be kept at their temple on Mount Gerizim.

54—56. *James and John saw this, &c.* They were greatly provoked, and desired to punish severely this conduct of the Samaritans. See 1 Kings i. 10, &c. The answer of our Lord shows that he did not approve of their temper. Though the latter clause of the 55th, and the first of the 56th verse be wanting in mss. and some versions; yet I conceive the internal evidence in their favour is considerable; for if we close at "rebuked them," we have no hint in what manner he did this. For the sentiment comp. John iii. 17 & xii. 47.

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dead bury their dead: but go thou and proclaim
61 the kingdom of God." And another also said,
"Master, I will follow thee: but suffer me first
to bid those farewell, who are in my house."
62 And Jesus said to him, "No man, that hath
put his hand to the plough, and looketh back,
is fit for the kingdom of God."

CHAPTER X.

A. D. 32. Christ the door and the good shepherd; various opinions respecting him; he proves by his works that he is the Messiah, &c.

1 Now after these things, the Lord appointed
seventy others also, and sent them two and two
before him, into every city and place, whither
2 he himself intended to come. He said there-
fore to them, "The harvest indeed is great,
but the labourers are few: pray ye therefore
the Lord of the harvest, that he would send
3 forth labourers into his harvest. Depart: be-
hold, I send you forth as lambs amidst wolves.
4 Carry neither purse, nor bag, nor shoes: and
salute no man by the way. And into whatso- 5
ever house ye enter, say first, 'Peace be to this
house.' And if the Son of peace be there, your 6
peace shall rest upon it: if not, it shall turn
back to yourselves. And remain in the same 7
house, eating and drinking such things as they
give: for the labourer is worthy of his hire.
Go not from house to house. And into whatso- 8
ever city ye enter, and they receive you, eat
such things as are set before you: And cure 9
the sick that are therein, and say to them, 'The
kingdom of God draweth near to you.' But 10
into whatsoever city ye enter, and they receive
you not, go forth into the streets of it, and say,
'Even the very dust which cleaveth to us from 11
your city, we wipe off against you: notwithstan-
ding know this, that the kingdom of God draw-
eth near to you.' But I say to you, That it 12
shall be more tolerable in the *last* day for
Sodom, than for that city.

'Alas for thee, Chorazin! alas for thee, 13

REFLECTIONS UPON CHAPTER IX. 1. Our Lord not only laboured personally, but commissioned his apostles to go and spread the knowledge of himself and his kingdom; yet he did not send them forth without endowing them with gifts for the proper and honourable discharge of their office. We learn that by his own ministry and miracles as well as by theirs, the greatest attention was excited; and that many regarded him as a prophet, who were not willing to concede to him the high character of Messiah. Some thought that John the baptist had risen from the dead; while others imagined that he was Elijah or one of the prophets; but the apostles believed and confessed that he was 'the Christ of God.' Even Herod was troubled at the reports which he heard. Perhaps his guilty conscience accused him, and he might fear lest vengeance should overtake him. Impressed with the fullest conviction that he is the Christ and the Saviour, be it our care to show him due honour by receiving his instructions and following him, whatever self-denial we may be called to exercise.

2. The transfiguration of our Lord on the mount, and the testimony given to him, shows us that he was the beloved and co-equal son of God. He had indeed left the glory of heaven and come here as an ambassador of mercy; he had become poor and appeared as a poor man, that he might make us rich, by the communication of divine knowledge, and redeeming us unto God. On the mount he was invested with some little of the glory of heaven, when his countenance shone like the sun, and his raiment was as white as snow. His heavenly attendants, Moses and Elijah, must have been delighted to see him, who was to accomplish all that they had spoken of and foretold. Now Moses saw him, whom his tabernacle, altar, victims and priests but faintly typified; and Elijah saw that Lord God of hosts, for whom he had been so zealous; and they conversed about his decease, that event which was to finish his sufferings, to expiate sin, and be the foundation of the hope, peace and joy of men. Peter said it was good to be there; and how good is it to meditate on the glory and grace of our Lord Jesus; but much better to be admitted to share in the latter, and behold the former for ever.

57—60. *Master, I will, &c.* Comp. Matt. viii. 18—22.

62. *Jesus said, &c.* This seems to be a proverbial saying, to denote inconstancy; a person beginning, but not persevering in what he undertakes. Such a one was not fit to be employed as a minister in the gospel.

CHAP. X. 1. *Seventy others also, &c.* Luke is the only Evangelist who has mentioned the seventy. Nor are they expressly named in the Acts. We find, that on the ascension of our Lord, the Apostles met in an upper chamber, and that in a little while after Peter stood up and addressed the disciples, who were about 'a hundred and twenty;' and it is probable, that among these were the seventy. It was upon these that the Holy Spirit came on the day of Pentecost. Acts i. 13, 15.; ii. 1. Some have supposed Luke and Mark were two of the seventy.

2. *The harvest is, &c.* Comp. Matt. ix. 37. Many were ready to hear the gospel, but there were few to preach unto them.

3. *As lambs amidst, &c.* See Matt. x. 16. Pearce supposed that our Lord referred to the treatment they would receive after his death.

4. *Salute no man, &c.* This expresses either that they were to use the greatest diligence in fulfilling the ministry committed to them, 2 Kings iv. 29.; or that they were to address no Gentile or Samaritan. Matt. x. 5.

5—12. *House ye enter, &c.* Comp. Matt. x. 11—15.——*Son of peace,* one worthy of your salutation. In the Hebrew idiom, a man who has any good or bad quality, is called the *son* of it, as here 'son of peace.' Wise men are the 'children of wisdom.' Matt. xi. 19. Luke vii. 35. In like manner what a

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Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and
15 Sidon at that day, than for you. And thou, Capernaum, which art exalted to the hea-
16 vens, shalt be brought down to hades. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."
17 And the seventy returned with joy, saying, "Master, even the demons are subject to us
18 through thy name." And he said to them, "I beheld Satan fall like lightning from heaven.
19 Behold, I give you power to tread on serpents and scorpions, and over all the strength of the enemy: and nothing shall by any means
20 hurt you. Notwithstanding, in this rejoice not, that the spirits are subject to you; but rather rejoice that your names are written in heaven."
21 In that hour Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that, having hidden these things from the wise and understanding, thou hast revealed them to babes: even so, Father, for
22 thus it hath seemed good in thy sight. All things have been delivered to me by my Father: and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son chooseth to reveal him."
23 And he turned to his disciples, and said privately, "Blessed are the eyes which see the things that ye see: For I tell you, that many 24
prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them."

And, behold, a certain teacher of the law 25
rose up, tempting him and saying, "Teacher, what shall I do to inherit eternal life?" *Jesus* 26
said to him, "What is written in the law? how readest thou?" And he answered and said, 27
"Thou 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 neighbour as thyself." Then *Jesus* said to him 28
"Thou hast answered rightly; do this and thou shalt live." But he, desiring to justify himself, 29
said to Jesus, "And who is my neighbour?" And Jesus answered and said, "A certain man 30
went down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance a certain priest 31
came down that way: and when he saw him, he passed by on the other side. In like manner a 32
Levite, when he had come to the place looked on him, and passed by on the other side. But 33
a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion; And went to him, and bound up 34
his wounds, pouring in oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the mor- 35
row, when he departed, he took out two denarii, and gave them to the host, and said to him, 'Take care of him; and whatsoever thou

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man is doomed to, he is called the *son of*, as Eph. ii. 3, 'children of wrath;' John xvii. 12. Judas is called 'son of perdition.' 2 Thess. ii. 3.

13—16. *Alas for thee, &c.* See note, Matt. xi. 21—23.

18. *Fall like lightning, &c.* That is as, swiftly as lightning falleth.

19. *I give you power, &c.* Comp. Mark xvi. 17, 18.——*The power of the enemy.* Comp. 1 Pet. v. 8. Matt. xiii. 39.

21, 22. *Jesus rejoiced in spirit, &c.* See note, Matt. xi. 25, &c.

24. *For I tell you that, &c.* Comp. Matt. xiii. 17, and 1 Pet. i. 10—12.

25. *What shall I do, &c.* It is probable that this teacher of the law put the question not to receive instruction, but to try the knowledge of our Lord.

26. *Do this and thou, &c.* Do it perfectly, and thou will have a legal claim to life.

29. *To justify himself, &c.* To prove that he understood his duty, and had done it, said, 'who is my neighbour?'

30—32. *Went down from Jerusalem, &c.* The road from Jerusalem to Jericho lay through a desert, according to Jerom, and was much infested with robbers. Hence the scene of the parable is natural; and it is not improbable that the incidents were taken from real actions. The priest and the Levite displayed an unfeeling heart, especially towards one of their own nation.

33—35. *A certain Samaritan, &c.* Our Lord mentions the people to whom this kind man belonged, to heighten his compassion. For as the Jews had no dealings with the Samaritans, the latter might honourably take no notice of them in return. The Samaritan did not regard the national prejudice. He saw a man wounded and ready to die, and he felt and acted as every one should do.——*Oil and wine.* These he would have with him for his own use; and the ancients applied both to wounds as medicinal. Taking him to the inn, and leaving him under proper care, and promising to pay the host, completes this character.

37. *Go ye and do in like, &c.* Instead of regarding a person of another

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spendest more, when I come again, I will repay
36 thee.' Which now of these three, thinkest
thou, was neighbour to him that fell among the
37 robbers? "And he said, "He that showed mercy
to him." Then said Jesus to him, "Go, and do
thou in like manner."

38 Now it came to pass, as they journeyed, that
he entered into a certain town: and a certain
woman named Martha received him into her
39 house. And she had a sister called Mary, who
also sat at the feet of Jesus, and heard his
40 words. But Martha was cumbered by much
attendance, and came to him, and said, "Master, carest thou not that my sister hath left me
to attend alone? command therefore that she
41 help me" And Jesus answered and said to
her, "Martha, Martha, thou art anxious
42 and troubled about many things: But one
thing is needful: and Mary hath chosen that
good part, which shall not be taken away
from her."

CHAPTER XI.

A. D. 33. Christ teacheth to pray; casteth out a demon and rebuketh the Pharisees; he declareth who are blessed, and denounced the hypocrisy of the scribes and Pharisees.

1 And it came to pass, that, as he was praying
in a certain place, when he ceased, one of his
disciples said to him, "Master, teach us to pray,
as John also taught his disciples." And he 2
said to them, "When ye pray, say, Our Father
[who art in heaven.] Hallowed be thy name.
Thy kingdom come. [Thy will be done as in
heaven, so in earth.] Give us day by day food 3
sufficient for us. And forgive us our sins: for 4
we also forgive every one who trespasses against
us. And bring us not into temptation; but
deliver us from evil." And he said to them, 5
"Which of you shall have a friend, and shall
go to him at midnight, and say to him, "Friend,
lend me three loaves; For a friend of mine 6
on his journey is come to me, and I have
nothing to set before him;' And he from 7

Reflections upon Chapter x. 1. In the mission of the seventy disciples, we see how unwilling the blessed Saviour was to leave men in ignorance and vice. He ever kept in view the design of his coming into the world; which was to seek and save those that were lost. Hence he repeated his kind invitations to perishing sinners by his servants; and deeply lamented those who had hitherto rejected the counsel of God. What a lesson does his address to the seventy give to Ministers! The love of souls should lead to repeated endeavours to turn them from darkness to light, and from the power of Satan to God; and with what alacrity should they go forth in this blessed work, cheerfully depending on divine providence for all that is needful. The harvest is truly plenteous, and such labourers are but few. Let us pray then the Lord of the harvest to raise up and send forth more labourers into the harvest.

2. The inquiry of the scribe should remind us what we should be most anxious to obtain. No question can be more proper in itself, or interesting to us, than, 'What shall I do that I may inherit eternal life?' What ought we not willingly to do or to bear, that we may secure so great a felicity! Especially let us reflect on our sins and demerits, and not suppose that we can attain that felicity in any other way than through grace. While it is our duty, and ever must be, to love the Lord with all our hearts, and our neighbour as ourselves, yet it is certain that we have failed, and do constantly fail, in the discharge of this duty; and consequently, by the deeds of the law, cannot be justified. Let us fly then to Christ, who is the end of the law for righteousness; and like the Apostle pray, that we all may be found in him, and thus have a right to eat of the tree of life.

3. In the affecting parable read, we are taught to regard every man as our neighbour, who stands in need of our aid; and in what manner we should show our affection. We are not to say, be thou clothed, or be thou fed; but when it is in our power we are to clothe the naked, and feed the hungry. We must not look with indifference on the misery of others, or through prejudice, turn aside, and leave them to want and to die; but we must feel compassion, and show it by prompt and efficient relief. So did the good Samaritan to the wounded and perishing Jew; and go thou and do in like manner, is the application which our Lord makes to every reader. In this finished character our Lord has given his own portrait. He saw man wounded and perishing, lying in his sins and blood; and, without regarding persons, he performed the office of a brother and a neighbour, giving himself a ransom for us, that through him we may be healed and live. With what joy and zeal ought we ever to serve him.

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nation or religion as a neighbour, it is probable that the scribe thought he was only to esteem the Jews as such. Hence the direction of our Lord.

38. *A certain town, &c.* This was Bethany. John xi. 18, and xii. 2. Doddridge supposes that our Lord was returning from the feast of tabernacles, and going to pay his last visit to Galilee, when this occurred.

40. *Master, carest thou not, &c.* Martha was busy in preparing for, and attending on, her guests, and seems much out of temper that her sister did not assist her. The reply of Jesus is an apology for Mary.

42. *But one thing, &c.* Pearce and others confine this to *one dish*, a low, and I cannot but think, a sense which our Lord never intended. The next clause explains this; and the one thing was no other 'than the good part which Mary had chosen.'

CHAP. XI. 1. *Master, teach us, &c.* That our Lord must often have given his disciples instruction respecting both the matter and form of prayer before now, can scarcely be doubted; and the opinion of Mede, who supposes that it was the custom of the Jewish teachers, to teach their disciples some

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within shall answer and say, 'Trouble me not: the door is now shut, and I and my children are
8 in bed; I cannot rise and give thee.' I say to you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many
9 as he needeth. And I say to you, Ask, and it shall be given you; seek, and ye shall find;
10 knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it
11 shall be opened. Now if a son shall ask bread from any of you that is a father, will he give him a stone? or if he *shall* ask a fish, will he
12 for a fish give him a serpent? Or if he shall
13 ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much more will your heavenly Father give the Holy Spirit to them that ask him?"

14 And he was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, that the dumb spoke; and the
15 people wondered. But some of them said, "He casteth out demons through Beelzebub the
16 prince of the demons. (And others, tempting
17 him, sought of him a sign from heaven.) But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a house divided
18 against itself falleth. If Satan also be divided against himself, how can his kingdom stand? because ye say that I cast out demons through
19 Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out?
20 Wherefore they shall be your judges. But if I by the finger of God cast out demons, then
21 the kingdom of God is come unto you. When a strong man armed guardeth his habitation, his
22 goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour in which he trusted, and divideth his spoils. He that is not
23 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 passeth through dry places, seeking rest; and finding none, he saith, 'I will return
25 to my house whence I came out.' And when he cometh, he findeth it swept and garnished.
26 Then he goeth and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

27 And it came to pass, as he spoke these things, that a certain woman of the company raised her voice, and said to him, "Happy is the womb that bare thee, and the breasts which
28 thou hast sucked." But he said, "Yea rather, happy are they that hear the word of God, and keep it."

29 And when the multitude were gathered together about him, he began to say, "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of the
30 prophet Jonah. For as Jonah was a sign to the Ninevites, so shall also the Son of man be to
31 this generation. The queen of the south will rise up in the judgment with the men of this generation, and will condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a
32 greater than Solomon is here. The men of Nineveh will rise up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

33 "No man when he hath lighted a lamp,

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short form of prayer, as a badge of discipleship, is now generally admitted. The prayer here is abridged from that delivered in our Lord's sermon on the mount, Matt. vi. 9, &c.; and from this and what follows I conceive it certain that our Lord repeated the same truths on different occasions.

5. *Which of you, &c.* This, and what follows, is intended to show the prevalence of prayer with God, by showing its prevalence with man.

9—13. *Ask and it shall be, &c.* See note, Matt. vii. 7, &c.

12. *A scorpion, &c.* There is a general resemblance between the body of a white scorpion and an egg, as there is between the objects mentioned in the foregoing verse. See Bochart.

14. *Casting out a demon, &c.* Comp. Matt. ix. 32, and xii. 22, &c.

15—23. *Through Beelzebub, &c.* See notes, Matt. xii. 24—30.

24—26. *The unclean spirit, &c.* See Matt. xii. 43—45, and note there. Matthew adds what explains this paragraph, "Even so shall it be with this generation." See 2 Peter ii. 20.

28. *Yea, rather happy, &c.* This noble sentiment at once cuts up the vain opinion of the right of Mary to receive adoration, as the Catholics pretend.

29—32. *This is an evil, &c.* See Matt. xii. 38—43, and notes.

33—36. *No man when, &c.* Comp. Matt. v. 15, and vi. 22, 23, and notes.

37. *To dine with him.* The Jews made but two meals on a day. Their

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putteth it in a secret place, or under a measure, but on a stand, that they who come in may see
34 the light. The eye is the lamp of the body: when therefore thine eye is clear, thy whole body also will be full of light; but when thine eye is dim, thy body also is full of darkness.
35 Take heed therefore that the light which is in
36 thee, be not darkness. If thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when a lamp by its brightness giveth light unto thee."

37 And as he spoke, a certain Pharisee asked him to dine with him: and he went in,
38 and placed himself at table. And when the Pharisee saw that he had not first washed before
39 dinner, he wondered. Then the Master said to him, "Now ye Pharisees make clean the outside of the cup and of the dish; but your inward part is full of ravening and wickedness.
40 Foolish men! did not he that made the outside,
41 make the inside also? But rather give in alms such things as ye have; and, behold, all things
42 are clean unto you. But alas for you, Pharisees! for ye pay tithe of mint and rue and all manner of herbs, and pass over justice and the love of God: now these ought ye to have done, and
43 not to leave the other undone. Alas for you, Pharisees! for ye love the chief seats in the synagogues, and salutations in the markets.
44 Alas for you, scribes and Pharisees! for ye are as graves which appear not, and the men that walk over them know it not."

Then answered one of the teachers of the law, 45
and said to him, "Teacher, thus saying, thou reproachest us also." And he said, "Alas for 46
you teachers of the law also! for ye lade men with burdens hard to be borne, and ye yourselves touch not the burdens with one of your fingers.
Alas for you! for ye build the sepulchres of 47
the prophets, and your fathers killed them.
Truly ye bear witness that ye consent to the 48
deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Where- 49
fore the wisdom of God hath also said, 'I will send them prophets and apostles; and some of them they will kill, and persecute *others*: So
that the blood of all the prophets, which hath 50
been shed from the foundation of the world,
will be required of this generation; From the 51
blood of Abel to the blood of Zechariah, who perished between the altar and the temple: verily I say to you, it will be required of this generation. Alas for you teachers of the law! 52
for ye have taken away the key of knowledge: ye have not entered in yourselves, and them that were entering in ye have hindered." And 53
as he said these things to them, the scribes and the Pharisees began to be greatly incensed, and to provoke him to speak of many things; Lay- 54
ing wait for him, and seeking to catch something out of his mouth, that they might accuse him.

REFLECTIONS UPON CHAPTER XI. 1. How needful is it for us to offer up the request, "Lord, teach us to pray." Not only to use words, but to pray with the spirit and with the understanding! Be it our desire that his kingdom may come, and that we may be the subjects of it; and that his name may be reverenced and hallowed. While we need the bread which perisheth let us ask in moderation, bread sufficient for the support of life. Let us ever remember that we are sinners, and with importunity and perseverance, beg forgiveness; and at the same time forgiving such as may have trespassed against us. Conscious of our infirmities, let us look for the aid of the promised spirit, and ever confide in him who is more kind than any earthly parent. Let our own experience, as well as that of others, lead us to the full assurance of faith in these gracious and encouraging promises.

2. We are informed who are happy persons,—"they that hear the word of God, and keep it." It is our privilege to hear it; for we have line upon line, and precept on precept; and alas for us, if we do not hearken to and obey it! Then will the woes of this chapter be fulfilled in us; and the Ninevites and the queen of the south will rise

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first meal was about twelve at noon, which was that to which our Lord was now invited. Their chief meal was their supper, when the heat of the day was over.

38. *First washed, &c.* See note on Mark vii. 2, &c.

39—53. *Make clean the outside, &c.* This paragraph, though containing the same truths as Matt. xxiii. 23, &c. yet they were delivered on a different occasion, and are mingled with truths and sentiments not expressed there. See notes, Matt. xxiii. 23, &c.

49. *The wisdom of God, &c.* With Pearce I conceive that these are the words of Luke, and that he so calls our Lord as Paul does, 1 Cor. i. 24. In this view Luke agrees with Matthew, who makes Jesus say, "I will send you prophets, &c."

52. *Have taken away, &c.* They had mistaken, and wilfully perverted the word of God, giving a wrong sense to passages which related to the person and kingdom of Messiah, and so did not enter in themselves, but even hindered others.

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CHAPTER XII.

A. D. 33. *Christ cautions his disciples to avoid hypocrisy and the fear of man; to beware of covetousness; and over-carefulness; the wise and faithful steward, &c.*

1 About the same time, when many thousands of the multitude were gathered together, insomuch that they trode upon one another, he began to say to his disciples, "First of all, beware of the leaven of the Pharisees, which is hypo-
2 crisy. For there is nothing covered, which shall not be revealed; or hidden, which shall
3 not be known. Whatsoever things therefore ye have said 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 to you my friends, Fear not those who kill the body, and afterwards have no more
5 which they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed, hath power to cast into hell; yea, I say
6 to you, Fear him. Are not five sparrows sold for two farthings? and not one of them is for-
7 gotten before God: 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 to you, Whosoever shall confess me before men, him the Son of man will
9 also confess before the angels of God: But he that denieth me before men shall be denied be-
10 fore the angels of God. And whosoever shall speak a word against the Son of man, it will be forgiven him: but to him who blasphemeth against the Holy Spirit it shall not be forgiven.

11 "And when ye are brought before synagogues, and magistrates, and rulers, take ye no anxious thought how or what ye shall speak in defence,
12 or what ye shall say: For the Holy Spirit shall teach you in that same hour what ye ought to say."

13 And one of the multitude said to him, "Teacher, speak to my brother, that he divide
14 the inheritance with me." And he said to him, "Man, who made me a judge or a divider over
15 you?" And he said to them, "Take heed, and beware of covetousness: for whatever abundance a man may have, his life dependeth not on his possessions." And he spoke a para-
16 ble to them, saying, "The ground of a certain
17 rich man brought forth plentifully: And he thought within himself, saying, 'What shall I do, because I have no room where to store my
18 produce?' And he said, 'This I will do: I will pull down my barns, and build greater; and there will I store all my produce and my
19 goods. And I will say to my soul, Soul, thou hast many goods laid up for many years; take
20 thine ease, eat, drink, and be merry.' But God said to him, 'Thou foolish man, this night thy soul shall be required of thee: then whose
21 shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich towards God."

22 Then he said to his disciples, "Therefore I say to you, Take no anxious thought for your

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up and condemn us. Instead of demanding new signs and proofs of the gospel, let us consider those which God has given as sufficient to satisfy reason, and conscience, and let both bow to its authority; and then by doing the will of Jesus, we shall know that he is the true and faithful witness. Then will he accept and bless us; yea, happy shall we be for ever in his presence.

CHAP. XII. 1. *To his disciples, &c.* In opposition to the multitude who had flocked to hear him.——*Leaven of the Pharisees, &c.* Bishop Pearce, Dr. Owen, and some others, consider the words explanatory of the leaven, "which is hypocrisy," as a gloss admitted into the text. There is no authority for omitting them. Pearce argues that 'the leaven' was their corrupt doctrine; (see Matt. xvi. 6.) which, though true, yet still involves in it their habitual hypocrisy.

2, 3. *Nothing covered, &c.* The words are here used in an *extensive sense*, as an argument against hypocrisy; whereas, Matt. x. 26. Mark iv. 22. Luke viii. 17, they are restrained to our Lord's doctrine. In those places it is, 'What I tell you;' here 'Whatsoever ye have said.'

4, 5. *Fear not those, &c.* See note, Matt. x. 28.

6, 7. *Five sparrows, &c.* Matthew has *two*; but this, I think, was delivered at a different time. Comp. Matt. x. 29—31.

8—10. *Shall confess, &c.* Matt. x. 32, 33.; xii. 31. Mark iii. 28, 29.

11, 12. *Ye are brought, &c.* When the third person active is used, the nominative *men* being understood, the sense is better conveyed by the second passive, as here and in other instances.——*Magistrates and rulers.* Or principalities and powers. I prefer the former as more definite.

14. *Made me a judge, &c.* In a case of the kind referred to, an appeal must be made to the proper authority, and a decision or judgment passed before a division could be made.

15. *For whatever abundance, &c.* I have, in part, followed Campbell.

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life, what ye shall eat; nor for the body, with
23 what ye shall be clothed. The life is more than
24 food, and the body than clothing. Consider the ravens: for they neither sow nor reap; which have neither storehouse nor barn; and yet God feedeth them: how much better are ye
25 than the fowls? Now which of you by taking anxious thought can add one cubit to his
26 stature? If therefore ye be not able to do even that which is least, why take ye anxious thought
27 for the rest? Consider how the lilies grow: They neither toil nor spin; and yet I say to you, that Solomon in all his glory was not arrayed like
28 one of these. If God then so clothe the herb, which is to day in the field, and to-morrow is cast into the oven; how much more will he
29 clothe you, O ye of little faith? Wherefore seek not what ye shall eat, or what ye shall drink,
30 nor live in restless suspence. For after all these things do the nations of the world seek: and your Father knoweth that ye have need of
31 these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 "Fear not, little flock; for it is your Father's
33 good pleasure to give you the kingdom. Sell what ye have, and give alms; provide yourselves bags which grow not old, a treasure in the heavens that faileth not, where no thief
34 approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

35 "Let your loins be girded about, and your
36 lamps burning; And ye yourselves like men who are waiting for their master's return from the wedding; that when he cometh and knocketh, they may open to him immediately.
37 Happy are those servants, whom their master when he cometh shall find watching: verily I say to you, that he will gird himself, and make them place themselves at table, and will come and serve them. And if he shall come in the
38 second watch, or come in the third watch, and find them *doing* thus, happy are those servants.
39 Now ye know this, that if the Master of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Wherefore be ye also ready: for the Son of man cometh at an hour when ye think not."

41 Then Peter said to him, "Master, speakest thou this parable to us, or to all likewise?"
42 And the Master said, "Who now is the faithful and wise steward, whom his master will place over his household, to give them their portion of food in due season? Happy is that servant,
43 whom his master when he cometh shall find doing thus. In truth I say to you, that he will
44 place him over all that he hath. But if that
45 servant say in his heart, My master delayeth his coming; and begin to beat the men-servants and maid-servants, and to eat and drink, and
46 be drunken; The master of that servant will come in a day when he looketh not for him, and in an hour of which he is not aware, and will cut him off, and will appoint him his portion
47 with the unfaithful. And that servant, who knew his master's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes. But he that knew it not,
48 and committed things worthy of stripes, shall

The version given is not only just, but more perspicuous. A man's possessions cannot lengthen his life as the parable makes clear.

16—21. *Thy soul*, &c. That is, his life, and with that his spirit, which must return to God to receive its reward.——*Is not rich towards God.* So foolish are they who are heaping up riches at the expence of their salvation.

22—31. *Take no anxious*, &c. Comp. Matt. vi. 26—33, and notes.

29. *Nor live in restless*, &c. This is the sense now most generally attributed to the text; and nothing can be more afflicting than to live in such a state.

32. *Little flock*, &c. So they were then, and so they are still, when compared with the world.——*To give you the*, &c. To make you members of the kingdom set up by the gospel, and heirs of the heavenly one.

33. *Sell what ye have*, &c. It is manifest that this precept must be confined to the times when it was given; and might respect the apostles more particularly. Matt. vi. 19, &c.

35—53. *Let your loins be*, &c. the servants be ever ready for duty. To gird the loins, and tuck up their garments, was the custom, both of the Jewish and Roman servants. John xiii. 4, 5. Luke xvii. 8. The substance of what is said here is found, Matt. xxiv. 44—51.——*Lamps burning*, &c. The Jewish weddings were celebrated by night.

37. *He will gird himself*, &c. He will honour such faithful and diligent servants, and in some degree become their equal.

42. *Who now is the*, &c. Comp. Matt. xxiv. 45, &c.

47, 48. *Knew his master's will*, &c. He who offends knowingly and wilfully, deserves more stripes than he who does it ignorantly. His ignorance is blameable, but his guilt not so great as that of the other. Levit. v. 17. and 1 Tim. i. 13.

49. *I come to send fire.* The fire of persecution; the same sentiment as Matt. x. 34. The connexion is, there is need of watchfulness and preparation; for divisions and persecutions will arise in consequence of the gospel.——*And what do I desire*, &c. The sense is, since the knowledge and the advance-

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be beaten with few stripes. For to whomsoever much hath been given, of him much shall be required: and to whom men have trusted much, of him they will ask the more.

49 "I came to send fire on the earth; and what
50 do I desire, but that it were kindled? But I have a baptism to be baptized with; and how
51 am I straitened till it be accomplished! Suppose ye that I came to spread peace on earth?
52 I tell you, No, but rather division. For henceforth five in one house will be divided, three
53 against two, and two against three. The father will 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."

54 And he said to the multitude also, "When ye see a cloud rising out of the west, immediately 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 so it cometh to pass.
56 Ye hypocrites, ye can discern the appearance of the sky and of the earth; but how is it that
57 ye do not discern this time? And why even of yourselves judge ye not what is right? When
58 thou goest with thine adversary to the magistrate, *while* thou art in the way, use thy endeavour to satisfy him, lest he drag thee to the judge, and the judge deliver thee up to the officer, and the officer cast thee into prison.
59 I say to thee, thou shalt not depart thence, till thou have paid the very last mite."

CHAPTER XIII.

A. D. 33. *Christ preacheth repentance; the useless fig-tree must not stand; he restoreth the crooked woman; parable of the grain of mustard seed; he reproveth Herod and laments over Jerusalem.*

1 Now there were present at that season some that told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices. And
2

Reflections upon Chapter xii. 1. We learn both the folly and wickedness of hypocrisy. A lying tongue is but for a moment; and soon will all deceit, guile and falsehood be for ever exposed. For there is nothing covered which shall not be made manifest. Let it then be our care to cultivate sincerity in our religious profession; and to maintain a holy integrity in all our conduct. In order to this let us endeavour to rise above the fear of man; of man that shall die, and of the son of man, that shall be as the grass; as if the oppressor had us in his power, and were ready to destroy. And where is the fury of the oppressor? With what infinite ease can God restrain it; but if he should permit it to rage, how little can it injure his faithful servants! Let us rather fear God who has power to save or destroy; who can exalt us to heaven, or punish us for ever in hell.

2. We are admonished to beware of covetousness, which produces so many contentions, and divides nearest relatives and dearest friends. An immoderate and covetous desire of the enjoyments of this world, may engage us in pursuits fatal to the interests and happiness of our souls. Let us seriously consider the true value of things, how little wealth, however great, can do to make us happy; and how uncertain that life is, on the continuance of which our possession and enjoyment of it solely depends. Though men generally acknowledge this to be a most certain truth; yet alas! they act like the rich fool in the parable. They are as deeply engaged in their worldly schemes, and as unconcerned about their salvation; when, it may be, they have but a few weeks, or days, or perhaps hours to live. What will their treasures do in the day of wrath? Can they purchase life, or even mitigate the agonies of death. No; when wealth has been accummulated at the expence of justice and honour; or idolized, as if the "one thing only needful," it will increase and embitter the anguish of a dying moment.

3. We are also forcibly urged to diligence and watchfulness. Great indeed are our encouragements to diligence, on the one hand; and, on the other, dreadful will be the consequence of criminal indifference and neglect. The time of our Lord's appearance is uncertain; we should then be always ready; solicitous that, when he cometh, he may find us always so doing as he has required; not living to ourselves, but to him, who loved us and died for us. And how glorious are the rewards promised to such servants; and how ought they to awaken a holy emulation! Jesus will own them before the Father, place them at his table, and even minister himself to their delight, bringing forth the choicest dainties of heaven, and spreading an eternal banquet before them. O that through grace, we may be found worthy to taste of this supper! The awful end of the unfaithful servant, should excite a holy fear. How dreadful the sin of neglecting religion, and much more of persecuting and smiting their fellow-servants for regarding it! Such shall be out asunder, and perish.

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ment of true religion is the greatest blessing to men, though attended with many unhappy divisions, I long that they may take place, and that I may be the first victim. For I have a baptism, &c.

51—53. *To spread peace*, &c. Comp. Matt. x. 34, &c.

54—56. *Ye see a cloud*, &c. Comp. Matt. xvi. 2, &c.

58. *Goest with thine*, &c. See Matt. v. 25, &c.——*Use thy endeavour*, &c. I have, for the reasons which Campbell assigns, adopted his version.

CHAP. XIII. 1. *Whose blood Pilate*, &c. These must have been some real or supposed enemies to the Romans. Pilate had commanded them to be slain while the priests were sacrificing.

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Jesus answered and said to them, "Suppose ye
that these Galileans were sinners above all the
Galileans, because they suffered such things?
3 I say to you, No: but, unless ye repent, ye will
4 all perish in like manner. Or those eighteen,
upon whom the tower in Siloam fell, and killed
them, think ye that they were transgressors
5 above all men that dwelt in Jerusalem? I say
to you, No; but, unless ye repent, ye will all
perish in like manner."
6 He spoke 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 he said to the dresser of his vineyard,
'Behold, these three years I come seeking fruit
on this fig-tree, and find none: cut it down;
8 why doth it encumber the ground?' And he
answered and said to him, 'Sir, let it alone
this year also, till I shall dig about it, and dung
9 it: And if it bear fruit, well: and if not, after-
wards thou mayest cut it down."
10 Now he was teaching in one of the synagogues
11 on the sabbath. And, behold, there was a
woman who had a spirit of infirmity eighteen
years, and was bowed together, and could in
12 no wise raise herself up. And when Jesus saw
her, he called her to him, and said to her,
"Woman, thou art loosed from thine infirmity."
13 And he put his hands on her: and immediately
14 she was made straight, and glorified God. And
the ruler of the synagogue spoke, being moved
with indignation, because Jesus had wrought a
cure on the sabbath, and said to the multitude,
"There are six days in which men ought to
work: in them therefore come and be cured,
and not on the sabbath-day." The Lord then 15
answered him, and said, "Ye hypocrites, doth
not each one of you on the sabbath loose his ox
or his ass from the manger, and lead him away
to water? And ought not this woman, being 16
a daughter of Abraham, whom Satan hath
bound, lo, these eighteen years, be loosed from
this bond on the sabbath-day?" And as he 17
said these things, all his adversaries were asha-
med: and all the multitude rejoiced for all the
glorious things done by him.
He said also, "To what is the kingdom of 18
God like? and to what shall I resemble it? It 19
is like a grain of mustard seed, which a man
took, and put into his garden; and it grew, and
became a great tree; and the fowls of the air
lodged in its branches." And again he said, 20
"To what shall I liken the kingdom of God? 21
It is like leaven, which a woman took and hid
in three measures of meal, till the whole was
leavened."
And he went through the cities and towns, 22
teaching, and journeying towards Jerusalem.
Then one said to him, "Master, are there few 23
who will be saved?" And he said to them,
"Strive to enter in by the strait gate: for many, 24
I say to you, will seek to enter in, and will not
be able. When once the master of the house 25
hath risen up, and hath shut the door, and ye
stand without, and knock at the door, saying,
'Master, Master, open to us;' but he will answer
and say to you, 'I know not whence ye are.'
Then ye will say, 'We have eaten and drunk 26
in thy presence, and thou hast taught in our
streets.' But he will say, 'I tell you, I know 27

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3. *Perish in like manner.* Our Lord was addressing the Jews, who, without repentance, would soon be given up to be destroyed by the Romans, and who would perish in a still more awful sense. They would perish suddenly, as the next verses prove.

6—9. *A fig-tree planted, &c.* This parable is clearly designed to represent our Lord's ministry among the Jews. For *three* years the owner had come seeking fruit, but had found none; and still on the intercession of the vine-dresser, he spares it another year, but after that it was to be cut down, if no fruit appeared. So I conceive, after the *fourth year* of public labour among them, they completed the measure of their sin in cutting off the Lord Jesus; and as a nation and church the Jews were no longer to be regarded as the vineyard of God.

11. *A spirit of infirmity, &c.* An infirmity supposed to be inflicted by an evil spirit or demon, or Satan, as in ver. 16. This mode of speaking, some think arose from what is said of Job, Ch. i. 2.

15. *Ye hypocrites, &c.* Our Lord's address is not only to the ruler, but to all those who approved of his doctrine respecting the observance of the sabbath; that is, to all the Pharisees. Hence, with Campbell, I prefer the reading adopted; and as required by what follows, "each *one of* you."

17. *The multitude, &c.* The common people, uninfluenced by opinion, perceived more clearly the force and pertinency of our Lord's replies on various occasions, than the Jewish rulers and teachers.

18—21. *To what is the kingdom, &c.* Comp. Matt. xiii. 31—33. These parables were now repeated.

23, 24. *Are there few who, &c.* This question arose from curiosity, but our Lord took occasion to admonish and direct his hearers as to what was their duty. Matt. vii. 13.

25. *When once the master, &c.* Something similar to this occurs, Matt. vii. 22, 23.; xxv. 10—12.——*I know not whence, &c.* This signifies

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you not whence you are; depart from me all
28 ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you your-
29 selves *thrust out.* And men shall come from the east, and *from* the west, and from the north and *from* the south, and shall be guests in the
30 kingdom of God. And, behold, there are last who will be first, and there are first who will be last."

31 On the same day some of the Pharisees came near, saying to him, "Go forth, and depart
32 hence: for Herod desireth to kill thee." And he said to them, "Go and tell that fox, Behold I shall cast out demons, and I shall work cures to-day and to-morrow, and the third day I shall
33 be perfected. However I must walk about to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jeru-
34 salem. O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent to thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings! but ye would not!
35 Behold, your house is left to you desolate: and verily I say to you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

CHAPTER XIV.

A. D. 33. *Christ careth a dropsical person and teacheth humility; the parable of the great supper; his disciples must bear their cross, &c.*

And it came to pass, when *Jesus* had gone 1
into the house of one of the rulers among the Pharisees, to eat bread on the sabbath, that they watched him. And, behold, there was before 2
him a certain man who had a dropsy. And 3
Jesus spoke to the teachers of the law and Pharisees, saying, "Is it lawful to heal on the sabbath?" And they remained silent. And he 4
took him, and cured him, and sent him away, And spoke to them, saying, "Which of you 5
shall have an ass or an ox fallen into a pit, and will not immediately draw him out on the sabbath-day?" And they could not answer him 6
again to these things.

He then spoke a parable to those that were 7
invited, when he observed how they chose out the chief places; saying to them, "When thou 8
art invited by any man to a marriage-feast, take not the chief place; lest a more honourable

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Reflections upon Chapter xiii. 1. Which of us may not learn a lesson for himself, from the parable of the fig-tree? Have not we been long planted in God's vineyard, and favoured with his ordinances, as means of spiritual fruitfulness; and yet how little fruit have we borne? How long has the Lord of the vineyard come seeking it in vain? By our negligence we have frustrated the most reasonable expectations, perhaps not only for *three*, but some of us for *thirty* years! Wonderful it is, that the dreadful sentence has not gone forth, "Cut them down, why encumber they the ground?" We owe it to the intercession of our Lord, the keeper of this vineyard, that this has not long since been the case. Let barren sinners reflect, that this may be the last year, or the last month, or even the last day of their trial; for now is the axe laid to the root of the tree, and every tree which bringeth not forth good fruit, will be hewn down and cast into the fire.

2. Let us learn to admire the compassion of our Lord. This brought him from heaven, and was the principle of those miracles and wonders which he performed. How kind his design! He came to gather us to himself, and to heaven; and yet how many reject him. Be it our care not to amuse ourselves with vain inquiries, asking, "Are there few that will be saved?" but rather to strive to enter in at the strait gate, that we may be saved. For how dreadful will be the state of those who trifle away their lives, until the Master of the house has shut the door of opportunity and favour. Who can describe the anguish of such as cry in vain, "Master, Master, open to us!" Whatever their thoughts may have been respecting themselves, and however they may pretend to have been acquainted with him, he will answer, "I know not whence ye are. Depart from me ye workers of iniquity!" Let this awful and alarming picture awake our souls to holy diligence, in the pursuit of our salvation.

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he did not acknowledge them as belonging to his family or as friends and disciples.

28—30. *There shall be weeping, &c.* See note on Matt. viii. 11, 12.; xix. 30. and Mark x. 31.

31. *Herod desireth, &c.* Herod was tetrarch of Galilee, and might fear lest the growing popularity of Christ might occasion him some trouble. He was a crafty and cruel prince.

32. *To-day and to-morrow, &c.* For a short period of time, and then he would be perfected by his sufferings. See Heb. ii. 9, 10, and vii. 28.

34, 35. *O Jerusalem, &c.* See note, Matt. xxiv. 37, 38.

CHAP. XIV. 1—6. *They watched him.* The design of this ruler, as well as of the whole sect to which he belonged, was to find something in the actions or words of our Lord for which they might accuse and condemn him.

7—11. *The chief places.* As the Jews lay at their meals, the *chief place*

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9 man than thou be invited by him; And he
that invited thee and him, come and say to thee,
Give place to this man; and thou begin with
10 shame to take the lowest place. But when thou
art invited, go and take the lowest place; that
when he that invited thee cometh, he may say
to thee, Friend, go up higher: then wilt thou
have honour in the presence of those that are
11 at meat with thee. For every one that exalteth
himself shall be abased; and he that humbleth
himself shall be exalted."
12 Then he said to him also that invited him,
"When thou makest a dinner or a supper, in-
vite not thy friends, nor thy brethren, nor thy
kinsmen, nor thy rich neighbours; lest they
also invite thee again, and a recompense be
13 made thee. But when thou makest a feast, in-
vite the poor, the maimed, the lame, the blind:
14 And thou shalt be happy; (for they cannot re-
compense thee:) for thou shalt be recompensed
at the resurrection of the just."
15 And when one of those that were at meat
with him heard these things, he said to him,
"Happy is he that shall eat bread in the king-
16 dom of God." Then *Jesus* said to him, "A
certain man made a great supper, and invited
17 many: And sent his servant at supper time to
say to those who were invited, 'Come; for all
18 things are now ready.' And they all with one
consent began to make excuse. The first said
to him, 'I have bought a piece of ground, and I
must needs go and see it: I pray thee have me
19 excused.' And another said, 'I have bought
five yoke of oxen, and I go to try them; I
20 pray thee have me excused.' And another said,
'I have married a wife; and therefore I cannot
come.' So that servant came, and told his mas- 21
ter these things. Then the master of the house
being angry said to his servant, 'Go out quickly
into the streets and lanes of the city, and bring
in hither the poor, and the maimed, and the
lame, and the blind.' And the servant said, 'Sir, 22
it is done as thou hast commanded, and yet
there is room.' And the master said to the ser- 23
vant, 'Go out to the highways and hedges, and
compel them to come in, that my house may be
filled. For I say to you, That none of those 24
men which were invited shall taste of my
supper."
And great multitudes went with him: and 25
he turned, and said to them, "If any man come 26
to me, and hate not his father, and mother,
and wife, and children, and brethren, and sisters,
yea, and his own life also, he cannot be my
disciple. And whosoever doth not bear his 27
cross, and come after me, cannot be my disciple.
For which of you, intending to build a tower, 28
sitteth not down first, and counteth the cost,
whether he have sufficient to complete it?
Lest haply, after he hath laid the foundation, 29
and is not able to finish it, all that behold it,
begin to deride him, Saying, 'This man began 30
to build, and was not able to finish.' Or what 31
king, going to make war against another king,
sitteth not down first, and consulteth whether he
be able with ten thousand to meet him that
cometh against him with twenty thousand?
Or else, while the other is yet a great way off, 32
he sendeth an embassy, and desireth conditions
of peace. In like manner, whosoever he be of 33
you that forsaketh not all that he hath, cannot
be my disciple.

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was to lie *down first* on the couch, so that all the rest must lie below them: Solomon had given the same advice to men in his time as our Lord now gave. Prov. xxv. 6, 7.

12—14. *Invite not thy friends, &c.* This must be understood with some limitation; for it cannot be wrong in itself to invite friends and relatives to eat with us; but we should not do it, and neglect the poor, the maimed, &c. These have a claim on our charity; and it was the ancient custom of the Jews to invite their neighbours indiscriminately. Matt. xxii. 9, Prov. ix. 2, 3. This still continues among the Arabs; they never set by any thing that is brought to table, but invite the poor, and finish all, says Dr. Pocock.

15. *Happy is he, &c.* That shall be a subject of this kingdom, and as a guest, share in its blessings. The parable illustrates this sentiment.

16. *With one consent, &c.* Thus the most wealthy Jews from the influence of a worldly and carnal spirit rejected the kind invitations of the gospel.

21. *Streets and lanes, &c.* Pearce explains this to signify the poorer sort of Jews, many of whom followed our Lord and embraced the gospel. It may refer to all who were called in Judea, publicans, sinners, &c. but these did not fill the house.

23. *Compel them to come, &c.* That is, persuade, intreat, &c. The Greek word is used of a moral compulsion, Matt. xiv. 22. Mark vi. 45. Acts xxviii. 19. and 2 Cor. xii. 11. This part of the parable refers to sending the Apostles to preach the gospel among the gentiles. Doddridge renders, *Press them to, &c.*

26. *Hate not his father, &c.* Matthew expresses the true sense of this idiom, x. 37. "loveth his father and mother *more* than me, &c." If any man be not willing to forsake all at the call of duty, &c. See Matt. vi. 24, and Gen. xxix. 30, 31.

28—32. *To build a tower, &c.* This parable strongly and forcibly re-

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34 "Salt is good: but if the salt have lost its
35 savour, with what shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

CHAPTER XV.

A. D. 33. *The parables of the lost sheep, the piece of silver and the prodigal son.*

1 THEN all the publicans and sinners drew near
2 to hear Jesus. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them."
3 And he spoke this parable to them, saying,
4 "What man among you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go after that which
5 is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.
6 And when he cometh home, he calleth his friends and neighbours together, saying to them, 'Rejoice with me; for I have found my sheep which was lost.' I say to you, that in like
7 manner there will be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.
8 "Or 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
9 she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' In like manner, I say
10 to you, there is joy in the presence of the angels of God over one sinner who repenteth."
11 And he said, "A certain man had two sons:
12 And the younger of them said to his father, 'Father, give me the portion of goods that falleth to *my share*.' And he divided to them
13 his substance. And, not many days after, the

REFLECTIONS UPON CHAPTER XIV. 1. Our Lord here teaches us what he himself always practiced, the exercise of *humility* and *charity*. How modest and unaffected was his deportment, and how condescending towards all men! The surest way to be respected and honoured is to be unassuming and humble, not in expressions only, but in the opinion we entertain of ourselves. How pitiable is the weakness of such as are mortified at any preference shown to others; or which leads a man to arrogate respect to which he has no just claim. Nor let us spend in large entertainments what we should give to the poor. Many are squandering away their wealth in gratifying their own senses, who never regard the poor and the distressed; but surely the wise and the good will not imitate their example. Let such listen to the language and follow the advice given, and they will not lose their reward.

2. The parable of the supper both exhibits to us the rich provisions of mercy, and the danger of neglecting the invitations to partake of them. It has often been observed from this parable that they were 'lawful things' which these unhappy people pleaded as their excuse for neglecting the kind invitation. And how many perish by what is indeed lawful. For the care of our estates, or of our cattle, or attention to our domestic affairs and dearest relatives, will prove destructive, if they be regarded as our main concern, and our hearts be so attached to them as to neglect the 'one thing needful.' O let no consideration lead us to reject the invitation of love and mercy. How earnest is the good Master in the tenders of his favours. He is resolved to have guests to partake of his supper; and if some refuse, the poor, the blind and the lame shall be invited. Have we felt ourselves blinded, impoverished and enfeebled by sin; and have we come to the table divine love has prepared? Let us adore the grace which opened the door to us, and opened our hearts to accept the invitation. Lord, may all thy servants be made successful, and see thy table furnished with guests! And may they who invite, and they who are invited, alike eat bread in the kingdom of God; first eat it in remembrance of Christ here, and then in heaven with him.

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presents the folly of such as became the professed disciples of Jesus, without serious reflection on the difficulties with which they would have to contend, and on their ability and strength to surmount them.

33. *Forsaketh not, &c.* In his heart, affection, and actually, if required to follow Christ, cannot be accounted his disciple. Is not this binding still? If the disciples were then to forsake all to spread the gospel, are they not bound to do so yet?

34. *Salt is good, &c.* See note, Matt. v. 13, Mark ix. 50.

CHAP. XV. 2. *Receiveth sinners, &c.* Such was the invidious reflection which these self-righteous persons made on the conduct of our blessed Lord, which gave occasion to the following parables.

4—7. *What man among, &c.* The design of the parable cannot be mistaken. It was evidently intended to justify our Lord's conduct in admitting sinners, and labouring to bring them to repentance.

7. *Joy in heaven, &c.* This is spoken after the manner of men, who rejoice more sensibly over the recovery of what they thought was lost, than in that which may be of greater value, but which hath not been exposed to danger.——*Just persons, &c.* Some would refer this to the Pharisees, who *thought* themselves *just* or *righteous;* but as they were miserably deceived, I do not see how they could be said to *need* no repentance. No doubt they did in reality need it; and some of them, like Paul, were called to repent. I conceive then, that by *just persons*, we must understand those really so, persons who had repented and were justified, and were now in a happy state of acceptance and safety, not exposed to any danger of final misery. The hint of our Lord shows how the holy angels feel when a sinner is recovered to God.

8—10. *One piece, &c.* Though this one piece be but of small value, yet it was of some consequence to her; and of course she rejoiced when it was found.

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younger son gathered all together, and went into another country, and there wasted his substance by intemperance. And when he had spent all, a great famine arose in that land; and he began to be in want. And he went and joined himself to a citizen of that country; who sent him into his fields to feed swine. And he desired to fill his belly with the husks which the swine ate: and yet no man gave him food. Then he came to himself, and said, 'How many of the hired servants of my father have bread enough and to spare, and I am perishing with hunger! I will arise and go to my father, and say to him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose, and came to his father. But when he was yet far off, his father saw him, and had compassion *on him*, and ran and fell on his neck, and kissed him. And the son said to him, 'Father, I have sinned against heaven, and in thy sight: and am no more worthy to be called thy son, [a] make me as one of thy hired servants?" But the father said to his servants, 'Bring forth [a] quickly" the best robe, and clothe him with it; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be joyful: For this my son was dead, and is alive again; he was lost, and is found.' And they began to be joyful. Now his elder son was in the field: and, as he came and drew nigh to the house, he heard music and dancing. Then he called one of the servants, and inquired what these things meant. And he said to him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in health.' And he was angry, and would not go in: his father therefore came out, and intreated him. And he answered and said to his father, 'Lo, these many years I have served thee, nor have I at any time transgressed thy command: and yet thou never gavest me a kid, that I might be joyful with my friends: But when this thy son came who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.' And *his father* said to him, 'Son, thou art ever with me, and all that I have is thine. But it was right that we should be joyful and glad: for this thy brother was dead, and is alive again; and was lost, and is found."

CHAP. XV. 21. [a] Mss.

22. [a] Mss.

REFLECTIONS UPON CHAPTER XV. 1. How encouraging is it to us that Jesus receiveth sinners! Such we are, and may we grow more deeply sensible of it, that our repentance may be more sincere. Let us reflect on the charity and goodness of those holy angels, who surround God's throne, and are the ministers of his providence. They often look down from their own glory with compassion on mortals wandering in the path of the destroyer; when, through divine grace, any of these are reclaimed and exercise unfeigned repentance, how is their joy excited! O that sinners, who have been the burden of the earth, may by their conversion become the joy of heaven! And may

11. *A certain man had, &c.* The moral and spirit of this parable is the same as the former. It shows how graciously God receiveth sinners; and how great the displeasure of the Jews was at this kind reception of sinful Gentiles.

13. *By intemperance.* This includes not only excesses of the table, but the indulgence of lust. The elder brother says, he had spent his substance with harlots, verse 30.

15. *To feed swine.* Not at home, but in the fields. This must have been a hateful employment to a Jew; as, by the law, these animals were unclean. This shows that he was one of the lowest of hired servants.

16. *He desired to fill, &c.* Such unnatural food as the husks of pulse; but no one gave him even this food. His wage must have been small.

17. *Came to himself.* Distress brought him to serious reflection; and this led to the only proper line of conduct which he could adopt in his circumstances.

21. *Make me as one, &c.* This clause, which is found in the 19th verse, is wanting here in the common Greek text; but the authorities for it are so good that Wetstein, Griesbach, and most critics admit it; and thus the repetition is made complete. In the next verse I have adopted, with many others, the additional reading.

24. *Was dead, &c.* That is by his folly and sin; but is now happily made alive by repentance. See Matt. viii. 22.

28. *He was angry, &c.* This elder brother discovered a bad temper; and he even reflects on the father, as if he had not treated him with due regard, while he states his own services.

30. *When this thy son, &c.* This thy prodigal son came, &c. He shows no regard to a brother, no respect for that change of mind produced; he appears to be full of envy and jealousy. This was the temper of the Jews, and especially of the Pharisees.

31, 32. *Son thou art ever, &c.* Thou art always sharing what I possess, and art heir to the chief part of my estate. This is all thine; but is it not right to rejoice on such an occasion as this? Let me remind thee, that *this* thy brother, &c. Though our Lord had a reference to the Jews in general in the character of this elder son, yet with Doddridge I think he particularly refers to the Pharisees, and shows, that if they were as righteous as they pretended to be, they ought not to be offended at the kind treatment which

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CHAPTER XVI.

A. D. 33. *The parable of the unjust steward; hypocrisy of the covetous Pharisees; the parable of the rich man and Lazarus.*

1 And *Jesus* said also to his disciples, "There was a certain rich man, who had a steward; who was accused to him of wasting his substance.
2 And he called him, and said to him, 'How is it that I hear this of thee? give an account of thy stewardship; for thou canst be no longer
3 steward.' Then the steward said within himself, 'What shall I do? for my master taketh away from me the stewardship: I cannot dig; to beg
4 I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, I may
5 be received into their houses.' So he called to him every one of his master's debtors, and said to the first, 'How much owest thou to my
6 master?' And he said, 'A hundred measures of oil.' And *the steward* said to him, 'Take back thy bill, and sit down quickly: and write
7 fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' And he said to him, 'Take back thy bill, and write eighty.' And the
8 master commended the unjust steward, because he had done prudently: for the children of this world are more prudent in their generation than the children of light. And I say to you,
9 Make to yourselves friends by deceitful wealth; that, when ye fail, ye may be received into everlasting habitations.

10 "He that is faithful in a very little, is faithful in much also: and he that is unjust in a
11 very little is unjust in much also. If therefore ye have not been faithful in respect to the deceitful wealth, who will commit to your trust
12 the true *wealth*? And if ye have not been

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the solicitude with which the little possessions of this world are sought, when they are lost, engage us more ardently to seek, what is of infinitely more value, our own salvation.

2. In the parable, we have a lively emblem of the character and condition of sinners, in their fallen state. They are impatient of the most wise and necessary restraints, and conceited in their own wisdom; and when enriched by the bounty and liberality of their heavenly Parent, they ungratefully run from him, and say to him, 'Depart from us, for we desire not the knowledge of thy ways.' Sensual pleasures are constantly and eagerly sought, and perhaps all their earthly possessions are speedily paid as the price of them. While they are enjoying these pleasures not a serious thought of God can find a place in their mind, and even when heavy and complicated afflictions come upon them, they struggle hard before they will be persuaded to think of returning to God. At length they come to themselves; they feel the pangs of remorse, confess their folly and seek forgiveness.

3. In the reception of the prodigal we see the love and pity of God. He sees his returning children, he pities, he meets and embraces them; he even interrupts their complaint with tokens of his favour. "Is Ephraim a dear son unto me? is he a child fondly beloved? That so soon as I speak with him, I should again so earnestly remember him? therefore are my bowels moved for him? I will surely have mercy on him, saith Jehovah." Thus does God welcome the humble penitent; thus does he open the arms of his mercy to embrace him, and the treasures of his grace to enrich him. He arrays him in the robe of his Redeemer's righteousness, dresses him in the ornaments of sanctifying grace, honours him with the tokens of adopting love, and invests him with the privileges of his children. And he does all this with unutterable delight; he rejoices over him with joy; and this is his language, 'this my son that was lost is found, and he that was dead, is alive again.' Let all join in this admiring, joyful language; and let no elder brother murmur, on account of such transcendent grace.

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any sincere penitent might receive, but they ought rather to have rejoiced and given thanks to God.

CHAP. XVI. 1. *Man who had a steward, &c.* The design of this parable is to teach men to make such a use of their riches and advantages in this world, as that they may be rich towards God and may find happiness in the next. God is for the rich man, and every man is steward.

2. *Thou canst be, &c.* It is not fit and proper that one so unfaithful should be continued in such an important office.

3. *I cannot dig, &c.* That is he had neither knowledge nor strength to do the work of a husbandman; and he could not think of becoming a beggar.

5. *Master's debtors.* Pearce after others supposes that by debtors we are to understand, tenants who anciently paid their rent in produce. If we admit this then the injury done to the master, and the favour done to the tenant, was indeed great. If we understand the debt in the usual sense, 50 baths of oil, and 20 cores of wheat, amounted to a considerable sum.

8. *And the master commended, &c.* He commended his prudence, but condemned his dishonesty and injustice, as he styles him, the unjust steward. This manner of distinguishing the circumstances of an action is noticed by Quinctilian, Or. ii. 20.; and Wetstein quotes from Eustathius the following. "It will be no advantage to Amphinomus to have had good sense: for thieves and adulterers, possessed of that, may *be commended as such*, yet condemned as wicked men."——*For the children, &c.* They are usually so. Hence one lesson we should learn is, to be as prudent in our spiritual concerns as the men of the world are in their worldly.

9. *Deceitful wealth.* I have adopted what is now admitted to be the sense of the text. Wealth may be called, deceitful, both because it is often acquired by deceit, and because it deceives those who possess it; as they are led to trust in it for what it cannot do. To make friends by a charitable use of it, is alike our duty and interest; and by such a use of it we shall have both God and Jesus our friends.

10. *He that is faithful, &c.* Our Lord here regards our principles. Faithfulness will be shown in the least as well as in the greatest concerns; and so will injustice.

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faithful in that which will be another's, who
13 will give you any thing as your own? A servant cannot serve two masters: for either he will hate the one, and love the other; or else he will cleave to the one, and despise the other. Ye cannot serve God and wealth."
14 And the Pharisees also, who were covetous, heard all these things; and they scoffed at him.
15 And he said to them, "Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among
16 men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and
17 every one that entereth doth it by force. And it is easier for heaven and earth to pass, than
18 one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.
19 "Now there was a certain rich man, who was clothed in purple, and fine linen, and feasted
20 sumptuously every day: And there was a certain beggar named Lazarus, who was laid at his
21 gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar 22
died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; And in hades he raised up his eyes, 23
being in torments, and beholdeth Abraham afar off, and Lazarus in his bosom: And he cried 24
out and said, 'Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame.' But Abraham said, 25
'Son, remember that thou in thy life-time didst receive thy good things, and in like manner Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, 26
between us and you a great gulf is fixed: so that they who would pass from hence to you cannot; nor can they pass to us, who would come thence.' Then he said, 'I beseech thee, 27
therefore, father, that thou wouldst send him to my father's house: For I have five brethren; 28
that he may testify unto them, lest they also come into this place of torment.' Abraham 29
saith to him, 'They have Moses and the prophets, let them hear these.' And he said, 'Nay, father 30
Abraham: but if one go to them from the dead,

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11. *The true wealth.* Here the true wealth, spiritual blessings, is contrasted with the deceitful wealth, or riches of this world. The term *true* is used in the same sense, John i. 9.; vi. 32. Heb. viii. 2.; ix. 24.

12. *And if ye have not, &c.* All earthly riches are things which we must leave to others; and if a man be unfaithful in managing these, who will give him any thing to manage for himself? Doddridge supposes that there is an allusion to what might often occur. When a man had faithfully discharged the office of steward, the master, as a reward, might give him some land for his own inheritance. But how can an unfaithful steward expect this? If we are not faithful in the affairs of this life, how can we expect a share in the heavenly inheritance? From the 10th—12th verses our Lord inculcates the strictest fidelity in acquiring and dispensing wealth, as if intended to guard his disciples against imitating the conduct of the unjust steward.

13. *Ye cannot serve God, &c.* See note, Matt. vi. 24. The connexion is, Be faithful stewards of wealth; but take care that ye be not enslaved by it: for no man can serve, &c.

14, 15. *Who were covetous, &c.* So they are said to be, Chap. ii. 39. Matt. xxiii. 14, 25.——*Is abomination, &c.* That for which men esteemed them, their outward sanctity, was what God hated, because it was the effect of their hypocrisy.

16—18. *The law and, &c.* See Matt. xi. 13.; v. 18, 32. Our Lord repeated these verses on the present occasion, to turn the attention of the people to the gospel and its many converts; its excellence, as fulfilling and improving the precept of the law, while it supercedes it.

19. *There was a certain rich man, &c.* That this is a parable no considerate man will deny; and the design of it is to show the folly of such, as make wealth minister only to their appetites, and neglect their salvation. The Jewish Gemara contains a similar parable.

20. *Named Lazarus.* This name יעזר is very expressive, signifying a *helpless person*. He was laid at the gate of the rich man, not being able to go there; and his wounds not bound up nor mollified with ointment, but exposed, so that the dogs licked them.

22. *Carried by the angels, &c.* This office was assigned to the angels both by the Jews and Greeks, and our Lord sanctions it by his authority. ——*Abraham's bosom.* The heavenly state is represented as a banquet, where Abraham reclines, and Lazarus lies next to him. See John xiii. 25.

23. *In hades, &c.* Both Lazarus and the rich man were in *hades*, but in very different parts of it. The one was in the lower hades, the abode of misery; the other in the upper, the abode of bliss; yet, according to the parable, they could see from the one to the other. Whether we are to interpret this literally may admit of doubt; and it is, perhaps, introduced to represent more forcibly the misery of a lost person. To see happiness which we never can enjoy, is an appalling circumstance.

24. *Send Lazarus, &c.* Pearce thinks the request of the rich man, that Lazarus might be sent, is a proof that he had been relieved by his bounty, when laid at his gates; for if not, he would have rather desired some other to be sent.

25—26. *Abraham said, &c.* The patriarch uses two arguments, the one that it is not reasonable, the other that it is not possible, for his request to be granted; and from this representation, we learn that the states of men are fixed at death.

27, 28. *My father's house, &c.* This is a fine incident in the parable, to represent that, if it were possible, those in misery would alarm their kindred, living as they had done, without any respect to God or a future state.

29—31. *They have Moses, &c.* If they did not obey those whose divine call and mission were established by as strong evidence as the case would

31 they will repent. Then *Abraham* said to him, 'If they hear not Moses and the prophets, they will not be persuaded, though one should arise from the dead."

CHAPTER XVII.

A. D. 33. *To avoid giving offence; one to forgive another; ten lepers cleansed; of the kingdom of God and the coming of the Son of man.*

1 THEN Jesus said to his disciples, "It is impossible that causes of offending should not come:
2 but alas for him, by whom they come. It were better for him that an upper milstone were hung about his neck, and he cast into the sea, than that he should cause one of these little ones to offend. Take heed to yourselves.
3 "Now if thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4 And if he trespass against thee seven times in a day, and seven times in a day turn again, saying, I repent; thou shalt forgive him."
5 And the Apostles said to the Lord, "Increase our faith."
6 And the Lord said, "If ye had faith as a grain of mustard seed, ye might say to this sycamore-tree, 'Be thou plucked up by the root, and be thou planted in the sea;' and it should obey you.
7 But which of you, having a servant plowing or feeding cattle, will immediately say to him, when he is come from the field, 'Go and place thyself at table.'
8 And will not rather say to him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk; and afterwards thou shalt eat and drink?'
9 Doth he thank that servant because he did the things which were commanded him? I suppose not.
10 So likewise ye, when ye shall have done all those things which are command-

REFLECTIONS UPON CHAPTER XVI. 1. We are admonished by the parable of the unjust steward to reflect how soon we must part with all our present possessions: how soon we must give an account of our stewardships and be no longer stewards. Be it then our concern so to manage them as to promote most effectually the great end of our being—the glory of God, and our everlasting happiness. Let us abound in the works of mercy and charity, and thus render whatever we possess subservient to our highest interests. Let us never imagine that we can ever find out the secret of serving God and wealth, since Jesus represented it as an utter impossibility; but let us lay up for ourselves treasures in heaven. And if the same temper which influenced the Pharisees to deride our Lord, should influence the men of the world to deride us, let us consider, that another day and another world will show that real religion is the only true wisdom.

2. From the parable of the rich man and Lazarus we learn that it is impossible to know either love or hatred by any thing that is before us under the sun! Who that had seen the pomp and splendour of this rich sinner, and compared it with the indigence and misery of Lazarus, would have thought, that the latter had been the child, and the former the enemy of God, and the object of his hot displeasure? 'Let us judge nothing before the time.' Our Lord shows, that soon there will be an end to all the prosperity of the wicked, and to all the calamities and miseries with which the righteous have been tried and exercised. Of what avail was the wealth of the rich man when God took away his soul? Of what avail to have lived in luxury, when his soul was tormented in the flames of hell? Surely the recollection of past indulgence must be as oil to those flames, and render them more fierce and more insupportable. Envy not rich and proud sinners; but if poor as Lazarus, and like him interested in the special love of God, cheerfully suffer his will, and at length you shall be carried to Abraham's bosom, to share in the glories and felicities of heaven.

3. Let none excuse themselves from believing the revelation God has given, on a pretence that if they saw signs and wonders they would believe. Do not imagine that if one should come from the dead and tell you the awful realities of another world, your objections would cease, your indifference be removed, and your souls awakened to the most holy diligence. It is possible for the heart to be so hardened, that the most evident and striking miracles would make no lasting impression; but it is not for us to dictate to God in what manner he shall make known his will, or with what degree of evidence he shall accompany it. Every unbiassed mind may be satisfied that Moses and the prophets, Jesus and the apostles, revealed the will of God; and if we regard not them, neither should we though one came from the dead. O let us keep eternity in view, and live in the full persuasion that we must in a short time be with Lazarus in Abraham's bosom, or with the rich man in tormenting flames.

admit, one returning from the dead could not convince them. Were one to return and assure them what he had seen, some might wonder, but more would ridicule; for the circumstance of returning from the dead would be disputed, &c. Newcome observes that the last verse may be regarded as a prophecy of what would soon occur in respect to himself; and a declaration that the unbelief of the Pharisees was incurable.

a CHAP. XVII. 1, 2. *It is impossible*, &c. See Matt. xviii. 6, 7.

3, 4. *Thy brother trespass*, &c. This was said in answer to a question put by Peter, Matt. xviii. 21, and might be repeated.

6. *If ye had faith*, &c. That is, the least degree of miraculous faith; for the mustard seed is one of the *least* of seeds. Comp. Matt. xiii. 32, and xxi. 22. It is probable that our Lord pointed to a sycamore-tree near; for it is common in the holy land; and as it strikes deeper root than most other trees, it is more difficult to be plucked up.

10. *Unprofitable servants*, &c. That is, 'without merit;' we have conferred no favour, by doing that which it is our duty to do. The instance, ver. 7—9, shows that the servant did only what he was obliged to do; and our Lord in this application to his disciples, states that they could merit no-

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ed you, say, 'We are unprofitable servants: for we have only done that which it was our duty to do."

11 And it came to pass, as he journeyed to Jerusalem, that he passed through Samaria and
12 Galilee. And as he entered into a certain town, there met him ten men that were lepers,
13 who stood afar off: And they raised their voices, and said, "Jesus, Master, have pity on us."
14 And when he saw them, he said to them, "Go show yourselves to the priests." And it came to pass that, as they went, they were cleansed.
15 And one of them, when he saw that he was cured, turned back; and with a loud voice
16 glorified God; And fell down on his face at the feet of *Jesus*, giving him thanks: and he
17 was a Samaritan. And Jesus spoke and said, "Were there not ten cleansed? but where are
18 the nine? Not any are found that have returned to give glory to God, except this stranger."
19 And he said to him, "Arise, depart: thy faith hath restored thee."

20 Being now asked by the Pharisees, when the kingdom of God would come, he answered them and said, "The kingdom of God cometh not
21 with outward show. Nor will men say *of it*, Lo here! or, lo there! for, behold, the king-
22 dom of God is among you." And he said to the disciples, "The days will come, when ye shall desire to see one of the days of the Son
23 of man, and shall not behold it. And they will say to you, Lo, *he is* here; or, lo, *he is* there: go not after them, nor follow them.
24 For as the lightning, which lighteneth out of the one part under heaven, shineth unto the the other part under heaven; so will the Son
25 of man be in his day. But first he must suffer many things, and be rejected by this generation.
26 And as it was in the days of Noah, so will it be
27 also in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage; until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28 In like manner as it was also in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;
29 But on the same day, that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.
30 Even thus will it be, in the day when the Son of man is revealed.
31 In that day, whoever shall be upon the housetop, and his goods in the house, let him not come down to take them away: and in like manner, let not him that is in the field turn back.
32 Remember Lot's wife.
33 Whoever shall seek to save his life, shall lose it; and whoever shall lose his life, shall preserve it.
34 I say to you, In that night there will be two men in one bed; the one will be taken, and the other left."
35 Two women will be grinding together; the one will be taken, and the other left.
36 [Two men shall be in the field; the one shall be taken, and the other left.]"
37 And they answered and said to him, "Where, Master?" And he said to them,

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thing of him by the strictest obedience to his commands, but ought still to be humble and look for all blessings as freely bestowed according to God's promise.

11. *As he journeyed, &c.* Our Lord set out from Galilee, and in his way to Jerusalem must pass through some part of the land which the Samaritans possessed.

12. *Stood afar off.* They were forbidden by the law to come near such as were sound, lest they should infect them. Levit. xiii. 46. Numb. v. 2.

14. *Go show yourselves, &c.* As directed, Levit. xiii. 2, &c. He did not tell them that they should be cured; but it is probable that they expected this favour would be conferred when they came to the priest.

18. *Except this stranger.* That is, one of another nation, not a Jew. It seems that as they went their complaint was removed; and this Samaritan perceiving it, full of admiration and gratitude, returned to honour the Lord and Saviour. The rest, being Jews, perhaps thought that they did enough by showing themselves to the priest.

20. *Not with outward show.* This answer is opposed to the commonly-received opinion, that the kingdom of Messiah was to be a splendid earthly kingdom.

21. *Is among you.* I have followed many of the ablest critics in rendering ἐντὸς *among*. Campbell objects that it has no such sense in the Sept. or new Testament; but is obliged to give a forced turn, when it is asked, how it could be *in* or *within* the Pharisees! Our Lord meant his own kingdom, which he was then establishing by his doctrine, laws, and miracles. This was *among* them, and, what he said to his disciples, that they would desire to see one of the days of the Son of man, such as they now saw, but should not see it, I think favours the version given.

23. *And they will say, &c.* Our Lord cautions them against the vain expectations of the Jews, who would be ready to hearken to every rumour.

24. *So will the Son of man be, &c.* That is, his coming will be as extensive and as destructive to his enemies as the lightning is. See Matt. xxiv. 23—27.

26—29. *In the days of Noah, &c.* See Gen. vii. 23, and xix. 24.

31. *In the field turn back.* That is, to take any thing away. The admonition, to remember Lot's wife, strongly enforces the above caution not to turn back. She looked back and most probably lingered, and was struck dead.

33. *To save his life, &c.* See Matt. x. 39.

34. *In that night, &c.* In that time of calamity the following things

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"Wherever the body is, thither will the eagles be gathered together."

CHAPTER XVIII.

A. D. 33. *The importunate widow; the Pharisee and Publican; children brought to Christ; the young ruler; the reward of those who forsake all for Christ; he restoreth sight to a blind man.*

1 Jesus then spoke a parable unto them to this
end, that they ought to pray always, and not
2 to grow weary; Saying, "In a certain city
there was a judge, who feared not God, nor
3 regarded man: And there was a widow in that
city, who came unto him, saying, 'Do me justice
4 against mine adversary.' And he would not for
a while: but afterwards he said within himself,
'Though I fear not God, nor regard man;
5 Yet because this widow troubleth me, I will
do justice to her, lest by her continual coming
she tire me.' And the Lord said, Hear what 6
the unjust judge saith. And will not God do 7
justice in behalf of his own elect, who cry unto
him day and night? and will he be slow in
their cause? I say to you, He will speedily do 8
justice for them. Nevertheless when the Son
of man cometh, will he find faith in the land?"

And he spoke this parable to some who trust- 9
ed in themselves that they were righteous, and
despised others; "Two men went up to the 10
temple to pray; the one a Pharisee and the
other a publican. And the Pharisee stood by 11
himself and prayed thus, 'God, I thank thee,
that I am not as other men are, extortioners,
unjust, adulterers, or even as this publican.
I fast twice in the week, I give tithes of all that 12

REFLECTIONS UPON CHAPTER XVII. While we are careful to avoid giving offence, let us imbibe the forgiving spirit of the gospel, as conformable to what we need when we approach the throne of God. And under a sense of the weakness of our faith, let us pray to Christ to increase it; and then those duties will be discharged with ease and delight which were supposed to be most difficult. Still when faith and patience have been called into exercise and done their most perfect work; when we have suffered as well as performed the righteous will of God, let us not suppose there is any merit in our sufferings and performances: no, we are but servants, yea, unprofitable servants, whose goodness extendeth not to our Maker. We ought ever to ascribe it to the riches of his grace that we have in any measure been enabled to comply with his will, and that our imperfect services are accepted.

2. From the account of the ten lepers, let us learn to seek with the greatest importunity the purifying grace of Christ, to cleanse us from the stains of guilt and of sin. These have deeply infected our souls; and unless removed, we cannot share in the pure and holy joys of heaven. And if by faith we receive the blessings, after the example of the Samaritan, let us give to God the glory and the praise of it. It is affecting to think how many receive peculiar favours from God, and yet show no gratitude; they enjoy the benefit, but neglect, and in many instances despise the hand which confers it. O let us remember that gratitude to God is not only what he expects from us, but is in itself reasonable and delightful, and like the incense which the Jewish high priest offered, which while it did honour to God, refreshed and regaled with its fragrance, the person by whom it was offered.

3. What our Lord says of his coming to the destruction of Jerusalem, may justly be applied to his coming to the final judgment. In a similar manner will the men of that period be immersed in business and pleasure; and that awful day will come upon them as unexpectedly as the thief of the night; and when they are crying, 'Peace and safety', they will be overwhelmed with sudden and irresistible destruction. And thus doth the awful hour of death, which consigns men over to judgment, surprise the generality amidst their worldly schemes and pursuits, and while they are wholly unprepared for it. How needful to be always ready, and to live as on the verge of eternity. To quicken us in the pursuit of our chief good, let us remember Lot's wife. We are fleeing as for our lives; let us not look behind us; and whatever we lose or leave, let us rejoice that our souls shall be saved. This surely should be our greatest care and concern.

will occur. Griesbach omits the 36th verse, and it is wanting in all the best mss. and several versions; but as it is in others I have retained it as doubtful.

37. *Where Lord?* Where will these things occur? Our Lord replies that wherever the body or carcase is, &c. that is, wherever the Jews are found, the conquering armies will meet with and destroy them. Matt. xxiv. 40.

CHAP. XVIII. 1. *To pray always.* That is, frequently and habitually, as well as fervently. Rom. xii. 12.; Eph. v. 20.; Phil. iv. 4.; and Thess. v. 17, &c.'

2—5. *Who feared not God, &c.* He was very unfit for his office; but it appears that he could be influenced by intreaty, to do justice, though his motive was of the lowest kind. I have rendered, 'Do me justice' as giving the sense of the text more properly than 'avenge.' Adversary means her opponent in the suit or cause.

6—8. *Hear what the, &c.* If such a man be induced to do justice, will not God do it to persons whom he loves, and who love and serve him? Will not he listen to their cries? "Will he be slow in their cause?" The original word is commonly used to denote 'delay in punishing the wicked;' but here it signifies 'delay in helping a good man.' For critical reasons see Pearce and Campbell, who both follow Grotius. The next verse supports this sense of the text.

8. *He will speedily, &c.* By the destruction of their enemies, the Jews. ——*Will he find faith, &c.* That is, faithful persons, who will endure the trials which will then be experienced. Those calamities would sift many, and many would be found but chaff.

11. *Pharisee stood by himself, &c.* As the Pharisees were exceedingly strict observers of the ceremonial law, and guarded against every kind of impurity, I prefer the version given, as more characteristic than that which refers προς εαυτον to the manner of his praying. This circumstance shows his pride.

12. *I fast twice, &c.* The days which the stricter Jews kept as fasts,

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13 I possess.' And the publican, standing afar off, would not even raise his eyes unto heaven, but smote upon his breast, saying, 'God be merciful
14 to me a sinner.' I say to you, This man went down to his house accounted righteous and not the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

15 And some brought unto him infants, that he might touch them: but when his disciples saw
16 it, they rebuked them. But Jesus called them unto him, and said, "Suffer the little children to come unto me, and forbid them not: for of
17 such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall by no means enter therein."

18 And a certain ruler asked him, saying, "Good teacher, what shall I do to inherit
19 everlasting life?" And Jesus said to him, "Why callest thou Me Good? none is good, but
20 one, *even* God. Thou knowest the commandments; Do not commit adultery, Do not commit murder, Do not steal, Do not bear false wit-
21 ness, Honour thy father and thy mother." And he said, "All these things I have kept from my
22 youth." Now when Jesus heard these things, he said to him, "Yet one thing thou needest: sell all which thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and
23 come, and follow me." And when he heard this, he was very sorrowful: for he was very
24 rich. And when Jesus saw that he was very sorrowful, he said, "How difficult is it for those that have riches to enter into the kingdom of God! For it is easier for a camel to go through 25
the eye of a needle, than for a rich man to enter into the kingdom of God." And they that 26
heard it said, "Who then can be saved?" And 27
he said, "The things which are impossible with men, are possible with God." Then Peter said, 28
"Lo, we have left all, and followed thee." And he said to them, "Verily I say to you, 29
There is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, Who shall not receive 30
much more in this present time, and in the world to come everlasting life."

Then he took unto him the twelve, and said 31
to them, "Behold, we are going up to Jeru- I
salem, and all things that are written by the 2
prophets concerning the Son of man shall be accomplished. For he will be delivered up, 32
unto the gentiles, and derided, and will be shamefully treated and spit on: And will be 33
scourged, and put to death: but the third day he will rise again." And they understood none 34
of these things: and this matter was hidden from them, and they knew not the things which were spoken.

Now while he was yet near to Jericho, a 35
certain blind man sat by the way-side begging; And when he heard the multitude passing by, 36
he asked what it meant. And they told him, 37
that Jesus of Nazareth was passing by. And 38
he cried, saying, "Jesus, thou son of David, have pity on me." And those who went before 39
rebuked him, that he might be silent: but he cried out so much the more, "Thou son of David, have pity on me." And Jesus stood, 40

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were Mondays and Thursdays; the first because Moses then ascended the mount; and the latter because he came down on account of the worship paid to the golden calf.

14. *And not the other.* In this connexion, I think that the sense requires us to render in the negative form rather than in the comparative: for the concluding remark supports the opinion that the Pharisee was in no sense justified, as he was to be *humbled* either as a penitent or by punishment.

16. *Suffer the little, &c.* Here there can be no doubt respecting who are meant by little children. They were such in the literal, in the strictest sense; and in the reflection of our Lord, we find that they not only were the objects of his regard, but do form a part of his kingdom. In this view they must have a right to be recognized as such at baptism.

17. *Shall not receive, &c.* Our Lord now addresses *adults*, and assures them that if they do not become as teachable and humble as those children, they could not be the subjects of his kingdom.

18—23. *A certain ruler, &c.* A member of the Jewish council or Sanhedrim. See Matt. xix. 16—23.

24. *That have riches, &c.* Mark adds a very important particular, chap. x. 24, and *trust in them.* It is the *love* of them and *trust* in them which renders them so destructive.

25—27. *For it is easier, &c.* Matt. xix. 24—26, and notes; Mark, x. 25, &c.

28—30. *Then Peter said, &c.* See note, Matt. xix. 27—29, Mark x. 30.

31—34. *Then he took to him, &c.* That is *apart* from the rest, to impart to them what would be done unto him at Jerusalem; but they did not understand these things, from the mistaken notions which they had formed of his kingdom.

35—43. *A certain blind man, &c.* Comp. Matt. xx. 29. and Mark x. 46, &c. As both the Evangelists expressly declare that this miracle was wrought when Jesus was departing from Jericho, I have with Doddridge ren-

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and commanded him to be brought unto him
and when he had come near, he asked him,
41 Saying, "What desirest thou that I should do
unto thee?" And he said, "Master, that I may
42 receive my sight." And Jesus said to him,
"Receive thy sight: thy faith hath restored
43 thee." And immediately he received his sight,
and followed him, glorifying God: and all the
people, when they saw it, gave praise unto God.

CHAPTER XIX.

A. D. 33. *Zaccheus a publican called; the ten pieces of silver; Christ in triumph enters Jerusalem; weepeth over it; driveth traffickers out of the temple and teacheth daily in it.*

1 Now Jesus had entered and was passing
2 through Jericho. And, behold, there was a
man named Zaccheus, who was a chief of the
3 publicans, and he was rich. And he sought to
see what kind of person Jesus was; but could
not because of the multitude; for he was little
of stature. So he ran before, and climbed up 4
into a sycamore tree to see him: because he
was about to pass that way. And when Jesus 5
came to the place, he looked up, and saw him,
and said to him, "Zaccheus, make haste and,
come down; for to-day I must abide at thy
house." And he made haste and came down, 6
and received him joyfully. And when they all 7
saw this, they murmured, saying, "He is gone
in to be guest with a sinner." And Zaccheus 8
stood forth, and said to the Master; "Behold,
Master, the half of my goods I will give to the
poor; and if in any thing I have wronged any
man, I will restore fourfold." And Jesus said 9
concerning him, "This day salvation is come to
this house, inasmuch as he also is a son of Abra-
ham. For the Son of man is come to seek and 10
to save that which was lost."

And while they listened to these things, he 11
added and spoke a parable; because he was

Reflections upon Chapter xviii. 1. While we learn the influence of continued prayer from the conduct of the unjust judge, and how God will do justice in behalf of his elect, let us remember that it is not every request offered which God will regard, but such as come from an upright and sincere heart. This is illustrated in the parable of the Pharisee and Publican. Behold the arrogant Pharisee, standing afar from the Publican; but as near as he could to the seat of the divine majesty! Hear him boldly celebrating his own praises rather than those of his Maker. 'God I thank thee that I am not as other men.' We see that a man may acknowledge that the grace of God has made him to differ from others; and yet while he professes this humbling doctrine may be filled with pride. Mistaken creature! that imagined this encomium on himself was a prayer, and trusted in the performance of ceremonies of human device, while an utter stranger to vital religion. How different the language of the Publican! How much more becoming and happy his temper and spirit, when humbling himself in the dust; when smiting on his breast; when owning himself an unworthy sinner, and imploring the divine mercy as his only hope! O may we feel as he felt, that our prayers may be accepted, and ourselves finally justified and saved.

2. How ensnaring to the soul are riches! So many present enjoyments are connected with them that they are thought to be the chief ingredient in our happiness. Hence they are eagerly sought and with difficulty forsaken. The young ruler finally preferred this world to the future; and his wealth to the salvation of his soul. O let us avoid this snare, and lay up for ourselves treasures in heaven; and let us not think much of any thing which Christ demands, knowing that whatever we may lose, or whatever we may resign, we shall gain far more by his favour. The testimony of a good conscience before him, a life of friendship with God, the consolations of his spirit, and the hope of his glory, will yield even in the present world, a hundred-fold more satisfaction than the possession of the greatest riches, or the enjoyment of the society and love of the dearest relatives. How much more abundantly will all be repaid in the heavenly state.

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dered, 'when he was, &c.' As the words will bear this version, I conceive that candour demands we should adopt it, so as to avoid even the least apparent contradiction.

CHAP. XIX. 1. *Had entered, &c.* See note, Chap. xviii. 35.

2. *Zaccheus.* That he was a Jew we might infer from his name; derived, most probably, from זכה *pure;* but our Lord asserts it, calling him a son of Abraham, verse 9.——*A chief of the publicans.* One whom we should call a farmer of the revenue of a town or district.

5. *Abide at thy house.* Pearce supposes this proves that Jesus had not passed through Jericho, as he abode at the house of Zaccheus in that city. But is it not easy to reply that the house of Zaccheus might be at some little distance in the country; though he might be in the city on account of his office. This is highly probable.

7. *They murmured, &c.* Doubtless the Pharisees are intended, who generally discovered this temper, when Jesus associated with persons whom they disliked.

8. *The half of my goods, &c.* We learn from Josephus, that some of the publicans were very rich; and enjoyed the honour of being Roman knights. It does not appear that Zaccheus had been a wicked man, or an oppressor, notwithstanding what the Pharisees said. His present offer shows that, when he had given *half,* and restored *four-fold* to any he might have wronged, he supposed he would have sufficient left. Exod. xxi. 1. The language and conduct of Zaccheus proved that salvation had come to his house and to his heart.

11. *He was near to, &c.* Jericho was not above twenty miles from Jerusalem. In this parable two things are clearly intended; first, the behaviour of the citizens to the nobleman; and secondly, that of his own servants. By the *first* is meant that of the Jews to himself in rejecting him, and refusing to own

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near to Jerusalem, and because they thought that the kingdom of God would immediately
12 appear. He said therefore, "A certain nobleman went into a far country to receive for
13 himself a kingdom, and to return. And he called ten of his servants, and delivered to them ten pounds, and said to them, 'Trade
14 *with these* till I come.' But 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, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by traffic.
16 Then came the first, saying, 'Sir, thy pound
17 hath gained ten pounds.' And he said to him, 'Well *done* thou good servant: because thou hast been faithful in a very little, have thou
18 authority over ten cities,' And the second came, saying, 'Sir, thy pound hath gained five
19 pounds.' And he said in like manner to him,
20 'Be thou also over five cities.' And another came, saying, 'Sir, behold, here is thy pound,
21 which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that which thou didst not lay down, and reapest that which thou didst not
22 sow.' And he saith to him, 'Out of thine own mouth I will judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down,
23 and reaping that which I did not sow. Why then gavest not thou my money into the bank, that at my coming I might have obtained mine
24 own with interest?' And he said to those who stood by, 'Take from him the pound, and
25 give it to him that hath ten pounds. (And they said to him, 'Sir, he hath ten pounds.')
26 For I say to you, To every one that hath *much* shall be given; and from him that hath little, even that which he hath shall be taken away.
27 But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me."

28 Now when he had thus spoken, he went foremost, going up to Jerusalem. And it came
29 to pass, when he drew near to Bethphage and Bethany, at the mount called the mount of Olives, that he sent two of his disciples, Saying,
30 "Go into the town over against you; in which as ye enter, ye will find a colt tied, whereon no man ever sat: loose it, and bring it hither.
31 And if any man ask you, Why do ye loose it? thus shall ye say to them, Because the Master
32 hath need of it." And those that were sent departed, and found as he had said to them.
33 And as they were loosing the colt, the owners of it said to them, "Why loose ye the colt?"
34 And they said, "The Master hath need of it."
35 And they brought it to Jesus; and they cast their mantles upon the colt, and they set Jesus
36 on it. And as he went, they spread their mantles in the way before him.

37 And as he drew near to *the city*, at the descent of the mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; Saying, "Blessed
38 be the King who cometh in the name of the

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him as the Messiah, by which conduct they brought ruin on themselves and their country. By the second is meant, that the disciples of Christ, who are his servants, were favoured with various privileges; and that, according as they improved or neglected them, they would be rewarded or punished.

12. *To receive a kingdom or* royal power. In this there is an allusion to the manner in which Herod and Archelaus, and many others obtained royal power and authority in those days, from the Roman emperors, to whom they applied for this honour; and when they abused their power, they were often dethroned.

14. *His citizens hated him, &c.* Nothing is stated as the cause of this; but it strongly paints the spirit of the Jews towards our Lord. So the Jews did in regard to Archelaus.

15—17. *Commanded these servants, &c.* He in this acted wisely; as from their behaviour he might learn how he could confide in them hereafter.——*Over ten cities.* That is, ten of the cities in the kingdom which he had received; so the next servant was promoted according as he had improved what was given unto him.

20—26. *Here is thy pound, &c.* The conduct of this servant was base, and his reason for it shows him to be as foolish as he was wicked. He was justly deprived of that which he had not even intended to improve.

27. *Those mine enemies, &c.* When Archelaus had received the royal authority, he took ample vengeance on his enemies; and so our Lord intimates would vengeance be taken on his enemies.

28—36. *Going up to Jerusalem.* See notes, Matt. xxi. 1, &c. Mark xi. 1, &c.

37—40. *Draw near to the city, &c.* Matt. xxi. 8, 9. Mark xi. 8, 9.——*The stones would, &c.* This is a strong figurative mode of expression to denote that it was the will of God, that he should enter Jerusalem in this solemn and triumphant manner. See Habbak. ii. 11.

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Lord: peace in heaven, and glory in the highest
39 places." And some of the Pharisees from among the multitude said to him, "Teacher,
40 rebuke thy disciples." And he answered and said to them, "I say to you, If these should be silent, the stones would soon cry out."
41 And as he drew near, he beheld the city, and
42 wept over it, Saying, "O that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hidden
43 from thine eyes. For the days will come upon thee, in which thine enemies will cast a trench about thee, and compass thee round, and keep
44 thee in on every side; And will lay thee even with the ground, and thy children within thee; and they will not leave in thee one stone upon another: because thou knewest not the time of thy visitation."
45 And he went into the temple, and began to
46 drive out those who sold, and those who bought therein; Saying to them, "It is written, My house is the house of prayer; but ye have made it a den of robbers." And he taught daily in 47
the temple. But the chief priests and the scribes and the elders of the people sought to destroy him, But could not find how to do it: 48
for all the people were very attentive as they heard him.

CHAPTER XX.

A. D. 34. *By the baptism of John, Christ maintains his own divine authority; parable of the vineyard; tribute to Cæsar; answereth the Sadducees and how he is the son of David, &c.*

And it came to pass, on one of those days, as 1
he was teaching the people in the temple, and preaching glad tidings, that the chief priests and the scribes, with the elders, came upon him, And spoke to him, saying, "Tell us, by what 2
authority thou doest these things? or who is he that gave thee this authority?" And he an- 3
swered and said to them, "I will also ask you one thing; and tell me: "Was the baptism of 4
John from heaven, or of men?" And they 5
reasoned together among themselves, saying,

Reflections upon Chapter xix. 1. Thus did our Lord and Saviour, wheresoever he came, scatter blessings around him, both to the souls and bodies of men. Who can wonder that Zaccheus had a curiosity to see such a person? It is more to be wondered at, that all who heard of him did not manifest the same desire to behold him. How happily did his curiosity end: Christ graciously observed him, and, unsolicited, offered to become his guest. Thus did he show regard to this publican, who had manifested so eager a desire to see him. And let us observe what a happy, what a glorious change this visit produced on Zaccheus. Surely that day salvation came to his house and to his soul. Now were his eyes opened, and he saw in a moment how much more valuable was the 'pearl of great price,' than all the riches he could part with to procure it. He at once formed a just opinion of religion, when he saw the necessity not only of faith, but of charity; and not of charity only, but of restitution also to those he had injured, without which the highest pretences to charity are but presenting to God, robbery for a burnt-offering.

2. The parable of the nobleman shows what we, as the servants of Christ, have both to *expect* and to *fear*. Our Lord is gone, and has received his kingdom. He has delivered to us our stock, to be improved in his service; and we should be animated to diligence, by the thought, that according to our improvement shall be our reward, both here and hereafter. In proportion to our progress in wisdom and holiness, will be the happiness of our souls now and through all eternity. But let us take heed we do not reject the authority and government of Jesus, either by saying with our tongues or by our actions, 'We will not have this man to reign over us.' Assuredly he will be glorified by or upon us. And what shall we do in that dreadful day when he commands us to be brought forth and slain in his presence? Or to what can we betake ourselves for safety? In vain shall we call on the mountains to cover us and hide us from him, and from that punishment we have deserved.

3. We see the compassion of our Lord even towards the worst of men; towards the sinners in Jerusalem. Considering the full knowledge which he had of his own impending sufferings, we might rather have expected that he would have exulted in the righteous judgment of God upon them, than have so pathetically deplored their ruin. But he seemed to forget himself while he melted into tears and cried out, "O that thou hadst known, at least in this thy day, the things which concern thy peace! But now they are hidden from thine eyes." We see here both the goodness and severity of God; the sinners of Jerusalem pitied and lamented, and yet given up to ruin. May we reflect on this, and while it is called To-day hearken to their voice, lest the same ruin come upon us.

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42. *Hadst known, &c.* Hadst so understood and regarded them as it was thy duty to do.——*They are hidden, &c.* Through thy prejudices and unbelief, all means have failed, and will fail, to convince thee of thy sins; and the most awful punishment awaits thee.

45—48. *Went into the temple, &c.* Comp. Matt. xxi. 12, &c.

CHAP. XX. 1. *Preaching glad tidings, &c.* Respecting his own kingdom, and the blessings and happiness of it. This was one of the four last days of his life.

2—8. *Tell us by what, &c.* See notes, Matt. xxi. 23—25.

9. *Planted a vineyard, &c.* Comp. Matt. xxi. 33—40, and notes.

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"If we shall say, From heaven; he will say,
6 Why then did ye not believe him? But if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet."
7 And they answered, that they could not tell
8 whence it was. And Jesus said to them, "Neither tell I you by what authority I do these things."

9 Then he began to speak to the people this parable; "A certain man planted a vineyard, and let it out to husbandmen, and went into
10 another country for a long time. And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard; but the husbandmen beat him, and
11 sent him away empty. And afterwards he sent another servant: and they beat him also, and treated him shamefully, and sent him away
12 empty. And he yet sent a third: and him also
13 they wounded, and drove out. Then said the owner of the vineyard, 'What shall I do? I will send my beloved son: perhaps they will
14 reverence him when they see him.' But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; come, let
15 us kill him, that the inheritance may be ours.' So they drove him out of the vineyard, and killed him. What therefore will the owner of the
16 vineyard do unto them? He will come and destroy those husbandmen, and will give the vineyard to others." And when they heard this,
17 they said, "By no means." And he looked on them, and said, "What then is this which is written, 'The stone which the builders rejected the same is become the chief corner stone?'
18 Whosoever falleth on that stone shall be broken; but on whomsoever it shall fall, it will crush him to pieces."

19 And in that very hour the chief priests and the scribes sought to lay hands on him, but they feared the people: for they perceived that he had spoken this parable against them. And 20
they watched him, and sent forth spies, who feigned themselves righteous men, that they might take hold of his words that so they might deliver him up to the power and authority of the governor. And they asked him, saying, 21
"Teacher, we know that thou speakest and and teachest rightly, and respectest not persons, but teachest the way of God in truth. Is it 22
lawful for us to give tribute to Cæsar, or not?"
But he perceived their craftiness, and said to 23
them, "Why tempt ye me? Show me a dena- 24
rius. Whose image and superscription hath it?"
They answered and said, "Cæsar's." Then he 25
said to them, "Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's." And they could not take 26
hold of his words before the people: and they wondered at his answer, and were silent.

Then came to him certain of the Sadducees, 27
who deny that there is any future state; and they asked him, Saying, "Teacher, Moses 28
hath written to us, If any man's brother die, having a wife, and he die childless, that his brother should take his wife, and raise up seed to his brother. Now there were seven brethren: 29
and the first took a wife, and died childless.
And the second took her to wife, and he died 30
childless. And the third took her; and in like 31
manner the seven also left no children, and died. And last of all the woman also died. 32
Therefore at the resurrection whose wife of 33
them doth she become? for the seven had her to wife." And Jesus answered and said to them, 34
"The children of this world marry, and are given in marriage: But those who shall be ac- 35
counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Nor can they die any more: 36

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10. *And at the season, &c.* See note, Mark xi. 13. From this we learn that rent was paid, at least in some instances, in the produce of the vineyard or farm; and this adds weight to the opinion of those who maintain that the steward lowered the rents of his master's tenants, as is mentioned, Ch. xvi. 5.

16. *He will come, &c.* Matthew says, that some of the people spoke, xxi. 41, and Luke relates this as the answer of our Lord; and it was so, as he consented to what they said.

17. *The stone which, &c.* Ps. cxviii. 22, and note.

18. *Falleth on that stone, &c.* See note, Matt. xxi. 44.

20. *Sent forth spies, &c.* Perhaps who should exert all this subtlety to ensnare him, and lead him to say something on which they might ground a charge.

22—24. *Is it lawful to give, &c.* This was then a question which divided the Jewish nation; and had our Lord said, 'it was not lawful,' the people would have been ready to destroy him. He acted more wisely than to meddle with politics, otherwise than to teach us our duty.

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for they are like to the angels, and are the sons of
37 God, being the sons of the resurrection. Now
that the dead are raised, even Moses showed,
when he calleth the Lord who appeared at the
bush, the God of Abraham, and the God of
38 Isaac, and the God of Jacob. For he is not the
God of the dead, but of the living: for all live to
39 him." Then some of the scribes said, "Teacher,
40 thou hast spoken well." And after that they
durst not ask him any further question.
41 Then he said to them, "How say men that
42 Christ is David's son? And yet David saith in
the book of Psalms, 'Jehovah said to my Lord,
43 Sit thou on my right hand, Till I make thine
44 enemies thy footstool.' David therefore calleth
him Lord, how is he then his son?"
45 Then in the hearing of all the people he
46 said to his disciples, "Beware of the scribes,
who desire to walk in long robes, and love
salutations in the market-places, and the chief
seats in the synagogues, and the chief places
at feasts; Who devour the houses of widows, 47
and make long prayers for a disguise: these
shall receive the greater punishment."

CHAPTER XXI.

A. D. 33. *Christ commendeth the poor widow; foretelleth the destruction of the temple and of Jerusalem; the signs of these awful events; he exhorteth to watchfulness.*

And Jesus looked, and saw the rich men 1
casting their gifts into the treasury. And he 2
saw also a certain poor widow casting in thither
two mites. And he said, "I tell you truly, 3
that this poor widow hath cast in more than
they all: For all these have from their abun- 4
dance cast in unto the offerings of God: but
she from what she wanted hath cast in all the
substance that she had."

And as some spoke of the temple, how it was 5
adorned with goodly stones and gifts, he said,
"As for these things which ye behold, the days 6
will come, in which there will not be left one

Reflections upon Chapter xx. 1. How frequently are inquiries made on the subject of religion, not from a desire to be satisfied, or to live under its holy influence, but merely to gratify curiosity, or to find something to justify unbelief. Such were the inquiries which the chief priests and scribes made respecting our Lord's authority. Did not his many miracles show whence he was, and from whom he had received his power and commisson? Could any honest man hesitate to believe as Nicodemus did? "We know that no man can do these works which thou doest unless God be with him;" and is it supposable that the God of truth and holiness would set his seal to a wicked man's deeds? Let us ever submit to such evidence as God has been pleased to give of the authority of our Lord to teach his will, and be the author of eternal salvation to all them that obey him.

2. We see how those truths which should humble us and lead us to repentance, often excite our depraved passions and become the occasion of increased guilt. The parable of the man who planted and let out his vineyard, contained so striking a picture of the character and spirit of the Jewish rulers, that they could not but perceive its application; and yet it had no other effect than to exasperate them! Instead of hating the conduct of the husbandmen, they appeared in haste to accomplish, even their last atrocious deed, and to slay God's own son. Who can read their conduct without seeing that they were callous to reproof, hardened in wickedness, possessing consciences seared as with a hot iron. How often is a faithful preacher hated, when he comes too close to men's favourite vices! If the word does not melt and abase us it will be found to offend and to provoke us. It will either be a savour of life to life, or of death to death.

3. We ought to rejoice in the many proofs we have of a future state and of the resurreotion of the just. Whatever infidelity may suggest, it can never prove that such a state is impossible, or that it is not necessary to display the divine glories. Such a state indeed must be dreadful to those who, if they have acknowledged a God, have paid him no homage, but alike insulted his authority, justice, and mercy. How desirable to good men! There the wicked cease from troubling and there the weary find repose! There they rest from their labours of love and patience, and their works follow them. God is their God. They lived unto him here, and they live with and unto him there for ever. Christ is their redeemer and saviour. They believed on him as such, and they sing the song of the lamb without intermission now, and shall sing it for ever.

27—40. *Certain Sadducees, &c.* See Matt. xxii. 23—33. Mark xii. 18, &c.

38. *For all live to him.* Josephus speaking of the Maccabees says, "They who lose their lives for the sake of God, *live to God*, as do Abraham, Isaac, Jacob, and all the patriarchs." This implies the existence of the soul in heaven, and the resurrection of the body according to the divine purpose. Our Lord here is speaking only of the resurrection of the just. See verse 35.

41—44. *Christ is David's son?* See Matt. xxii. 41, &c. Mark xii. 35, &c.

45—47. *All the people, &c.* See Matt. xxiii. 5—14, &c.

CHAP. XXI. 1—4. *And Jesus looked, &c.* See Mark xii. 41—44, and notes.

5. *Goodly stones.* Remarkable for their size and beauty. Josephus says, "that the stones with which Herod built the temple, were white and of a firm substance, and that each was twenty-five cubits long, eight high, and twelve in breadth."——*Gifts.* Things which were hung up in it, such as the *golden vine*, which Herod gave, as Josephus relates. The Roman emperors also gave gifts, according to Philo.

6—8. *One stone upon, &c.* See Matt. xxiv. 3—6.

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stone upon another, that will not be thrown
7 down." And they asked him, saying, "Teacher, but when will these things be? and what will be the sign when these things are about to be
8 accomplished?" And he said, "Take heed that ye be not deceived: for many will come assuming my name, each saying, I am the Christ; and the time draweth near: go ye not
9 therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the
10 end is not immediately." Then said he to them, "Nation will rise against nation, and
11 kingdom against kingdom: And there will be great earthquakes in many places, and famines, and pestilences, and there will be fearful
12 sights and great signs from heaven. But before all these, men will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons; being brought before
13 kings and rulers for the sake of my name. And
14 this shall befal you for a testimony *to them*. Be therefore resolved, not to meditate before what
15 ye shall answer: For I will give you utterance and wisdom, which all your adversaries shall not
16 be able to gainsay nor resist. And ye will be delivered up both by parents, and brethren, and kindred, and friends; and some of you
17 will they cause to be put to death. And ye will be hated of all men for the sake of my
18 name. But yet a hair of your head shall not
19 perish. By your perseverance ye shall preserve your lives.
20 "And when ye shall see Jerusalem surrounded with armies, then know that its desolation draweth near. Then let those that are in Judea 21
flee to the mountains; and let those that are within the *city* depart out; and let not those that are in the country places enter therein.
For these are the days of vengeance, that all 22
things which are written may be fulfilled. But 23
alas for them that are with child, and for them that give suck, in those days! for there will be great distress in the land, and wrath upon this people. And they shall fall by the edge of the 24
sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. And there will be signs in the sun, 25
and moon, and stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; Men's hearts failing them 26
for fear, and expectation of those things which are coming on the earth: for the powers of heaven shall be shaken. And then will they 27
see the Son of man coming in a cloud with great power and glory.

"And when these things begin to be accom- 28
plished, then look up, and raise your heads; for your redemption draweth near." And he 29
spoke to them a parable; "Behold the fig-tree, and all the trees; When they now shoot forth, 30
ye see them and know of your own selves that now summer is near. So likewise, when ye see 31
these things accomplishing, know that the kingdom of God is near. Verily I say to you, This 32
generation shall not pass away, till all be accomplished. Heaven and earth will pass 33
away; but my words shall not pass away.

"But take heed to yourselves, lest at any 34

10, 11. *Nation will rise, &c.* See Matt. xxiv. 7. Josephus gives an account of many wars which the Jews had at that period with the Syrians, Arabians, and others. Indeed they appeared as if resolved to bring upon themselves destruction from every quarter.——*Famines and pestilences.* We read of the former, Acts xi. 28.; and Suetonius in Claud. gives an account of others. Pestilences often followed famines.——*Fearful sights, &c.* Matthew mentions earthquakes. Josephus has related some things which explain this passage in Luke. He says that 'a flaming sword was seen over the city; that such a light shone about the altar and temple, that it seemed day; that chariots and troops were seen fighting in the sky, &c.' Tacitus has also related these things. Hist. lib. v. c. 13.

13. *For a testimony to them.* Your constancy shall prove to them your full conviction of the truth of what you preach. See Mark xiii. 9.

14—18. *Be therefore resolved, &c.* See Mark xiii. 9—13.

19. *By your perseverance, &c.* That *patience* is improper here most critics allow; and the sense which I have given is now generally adopted. I read the verb not in the imperative, but in the future, with some mss. and the old Syr. and Vulg. versions. By this stedfastness they should, in the general ruin, be preserved; which accordingly came to pass. See Newton's Proph.

20—27. *Surrounded with armies, &c.* See Matt. xxiv. 16, &c. Mark xxiii. 14, &c. and notes.

24. *Times of the Gentiles, &c.* Until those times when the fullness of the Gentiles shall be brought in, and the Jews shall be called and ingrafted into the true vine. Rom. ix. 24.

25. *Signs in the sun, &c.* This is only another way of expressing the same truth as Matt. xxiv. 29, &c.——*The sea and the waves, &c.* Perhaps this only means, figuratively, what had been before expressed.

27. *Son of man, &c.* See Matt. xxiv. 30. Mark xiii. 26.

28—33. *Then look up, &c.* See notes, Matt. xxiv. 30—35.

34—36. *Take heed, &c.* Luke has omitted the remark of both the for-

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time your hearts be overcharged with excess, and drunkenness, and the anxious cares of this life, and so that day come upon you unawares.
35 For as a snare will it come on all those who
36 dwell on the face of the whole land. Watch ye therefore, and pray continually, that ye may be accounted worthy to escape all these things which will soon come to pass, and to stand before the Son of man."
37 Now *Jesus* thus taught in the temple by day; and at night he went out *of the city*, and abode in the mount which is called the mount of
38 Olives. And early in the morning all the people came to him in the temple, to hear him.

CHAPTER XXII.

A. D. 33 The Jews conspire against Christ; the passover prepared; the holy supper instituted; Peter's fall foretold; agony in the garden; Judas betrayeth him and he is shamefully treated.

1 Now the feast of unleavened bread, drew near,
2 which is called the Passover. And the chief priests and scribes sought how they might *safely* kill him: for they feared the people.
3 Then Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve.
4 And he went and communed with the chief priests and captains *of the temple*, how he might deliver him up to them. And they were glad, 5
and covenanted to give him money. And he 6
promised, and sought for a convenient opportunity to deliver him up unto them in the abscence of the multitude.

Then came the day of unleavened bread, on 7
which the passover must be killed. And *Jesus* 8
sent Peter and John, saying, "Go and prepare for us the passover, that we may eat *it*." And 9
they said to him, "Where wilt thou that we prepare it?" And he said to them, "Behold, 10
when ye have entered into the city, a man will meet you, carrying a pitcher of water; follow him into the house where he goeth in. And 11
ye shall say to the master of the house, 'The Teacher saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples?' And he will show you a large 12
upper room furnished: there make ready." And they went, and found as he had said to 13
them: and they made ready the passover.

And when the hour was come, he placed 14
himself at table, together with the twelve apostles. And he said to them, "I have ear- 15
nestly desired to eat this passover with you before I suffer. For I say to you, I shall not 16
any more eat of it, until it be fulfilled in the

Reflections upon Chapter xxi. 1. How awful were the judgments which a merciful Saviour predicted would soon come upon the Jews. His repeated calls to repent had been neglected; his kind invitations to believe on him had been despised; and now they were filling up the measure of their guilt, by their determination to kill the prince of peace. Their own depravity and wickedness were preparing them for destruction, and were instrumental in bringing it upon them. Ambition, injustice, cruelty, revenge, hatred and other vices were general, and like so many demons, were inflicting complicated miseries upon them, so that at last they were destroyed one by another as well as by the Romans. Let us remember the language of our Lord, Unless ye repent ye shall perish in like manner; as certainly and as awfully as they were to perish.

2. Let the servants of Jesus rejoice in the assurance that if persecuted, they shall not be forsaken; and though betrayed and abandoned by friends and kindred, they shall be supported. They may be immured in prisons; but even there the peace of God shall gladden their hearts, and his presence be a source of consolation. When falsely accused they shall have utterance and wisdom given which their enemies cannot resist. Though hated for their sentiments, and for their pious and holy devotedness to God, so that one would think none of them would escape, yet such is and has been the care of providence, that they have been preserved while their enemies have perished. The very hairs of their head are numbered, and by their perseverance, they preserve their lives. May we be thankful that we do not live in days of persecution; and may we improve our opportunities and privileges by holy diligence and assiduity that we may grow in grace, in faith and purity.

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mer evangelists, 'But that day and hour no one maketh known, &c.'

CHAP. XXII. 2. *Safely kill him.* The connexion requires the term, or some one equivalent to be supplied, or otherwise the reason assigned is inapposite. See Matt. xxvi. 2, and note.

3. *Then Satan entered, &c.* Comp. John xiii. 2, 27. Acts v. 3. Natural and moral evil is attributed to him. Comp. Matt. xxvi. 14. Mark xiv. 12.

4. *Captains of the temple.* See verse 54, which supports this insertion.

5, 6. *To give him money, &c.* Thirty pieces of silver. Matt. xxvi. 15. This was to be done as privately as possible, as they dreaded the interference of the populace.

7. *The day of unleavened bread, &c.* See note, Matt. xxvi. 2.——*Passover must be, &c.* That is the paschal lamb. See Matt. xxvi. 17, 20.

8—13. *Jesus sent Peter, &c.* Comp. Mark xiv. 12—16, and notes; and Luke ii. 7.

14—17. *The hour was come, &c.* The time of eating the passover-victim.——*Eat any more of it, &c.* Our Lord refers to his own supper, of which

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17 kingdom of God." He then took a cup, and gave thanks, and said, "Take this, and divide
18 it among yourselves: For I say to you, I shall not drink of the produce of the vine, until the
19 kingdom of God come." He then took bread, and gave thanks, and broke it, and gave unto them, saying, "This is my body which is given
20 for you: do this in remembrance of me." In like manner also, *he took* the cup after supper, saying, "This cup is the new covenant in my blood, which is shed for you.
21 "Yet, behold, the hand of him that delivereth
22 me up is with me on the table. And the Son of man goeth indeed, as it was determined: but alas for that man by whom he is delivered
23 up!" Then they began to inquire among themselves, which of them was about to do this thing.
24 Now there had been a contention among them, which of them should be accounted the
25 greatest. And he said to them, "The kings of the Gentiles use dominion over them; and they that exercise authority upon them are
26 called benefactors. But ye ought not to do thus: but he that is greatest among you, let him be as the younger; and he that is chief,
27 as he that serveth. For which is greater; he that is at table, or he that serveth? is not he that is at table? But I am among you as he
28 that serveth. Now ye are they who have con-
29 tinued with me in my trials. And as my Father hath appointed unto me a kingdom, I appoint
also to you, That ye may eat and drink at my 30
table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

And the Lord said, "Simon, Simon, behold, 31
Satan hath asked to sift you as wheat: But 32
I have prayed for thee, that thy faith fail not utterly: and when thou hast returned, strengthen thy brethren." And he said to him, "Master, 33
I am ready to go with thee, both to prison, and to death." And he said, "I say to thee, 34
Peter, the cock will not crow this day, before thou have thrice denied that thou knowest me."

And he said to them, "When I sent you 35
without purse, and bag, and shoes, wanted ye any thing?" And they said, "Nothing." Then he said to them, "But now, he that hath 36
a purse, let him take it, and in like manner his bag: and he that hath no sword, let him sell his mantle, and buy one. For I say to you, 37
that this which is written must yet be accomplished in me. 'And he was reckoned among the transgressors:' for the things concerning me *will soon* have an end." And they said, 38
"Master, behold, here are two swords." And he said to them, "It is enough."

And he came out, and went, as his custom 39
was, to the mount of Olives; and his disciples also followed him. And when he was at the 40
place, he said to them, "Pray that ye enter not into temptation." And he had withdrawn 41
from them about a stone's cast; and he kneeled down, and prayed, Saying, "Father, if thou 42

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the passover was a distinguished type. According to a rule observed on that occasion, he took a cup, blessed God for the redemption of Israel, and then gave to the guests.

18—20. *I shall not drink, &c.* See note, Matt. xxvi. 26.——*Which is given for you.* Pearce would render, "This, which is given for you, is my body." These words are not in Matthew. 1 Cor. xi. 24.

21—23. *Yet, behold the hand, &c.* See notes, Matt. xxvi. 21, 25. Matthew gives a more full and particular account of this conversation.

24—30. *There had been a, &c.* Comp. Matt. xx. 17, &c. Mark x. 32, 35. &c.——*Called benefactors.* The Kings of Egypt affected the name *Euergetes*, or benefactor.

29—30. *As my father, &c.* The common version regards *kingdom* as belonging to each clause of the verse; and yet the latter verse specifies what it is which Christ appoints to his disciples. I have, therefore, adhered to the construction, so as to express the sense clearly.——*That ye may eat, &c.* Share in the blessings and privileges of my kingdom.——*Sit on thrones, &c.* Be the chief ministers in my spiritual kingdom; and when I come in my glory to convert men, and to punish my enemies, ye shall concur in my righteous displeasure. See Matt. xix. 28.

31. *To sift you as wheat.* Our Lord refers, most probably, to all the apostles; and many learned men think that in the first clause there is a reference to Job, Ch. i.

32. *Hast returned.* That is, to me by repentance. I render actively, as Knatchbull and others have done, being the just sense of the text.

34. *Not crow this day, &c.* Comp. Matt. xxvi. 34. John xiii. 38. Mark xiv. 30.

35—38. *When I sent you, &c.* See Ch. ix. 2, &c.——*No sword.* The apostles seem to have brought two swords with them in their journey to Jerusalem, for the purpose of defending themselves against robbers.——*Buy one.* Our Lord never intended to make any resistance, as appears from verse 39. When he therefore said, 'buy one,' he meant only to apprise them of their danger. Comp. Matt. xxvi. 52, &c.

40. *At the place.* Gethsemane, a garden on the Mount of Olives. See Matt. xxvi. 36, 37.

43, 44. *There appeared to him, &c.* Pearce supposes that the three apostles, who had fallen asleep, had previously seen the angel, and heard him praying in his agony. Paul, at least, refers to something like this agony, Heb. v. 7, "when he offered up prayers and supplications with strong crying

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wilt, take this cup from me: nevertheless not
43 my will, but thine, be done." And there appeared to him an angel from heaven, strengthening him.
44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
45 And when he had risen up from prayer, and come to his disciples, he found them asleep
46 from sorrow, And said to them, "Why sleep ye? rise and pray, lest ye enter into temptation."
47 And while he was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew
48 near to Jesus, to kiss him. And Jesus said to him, "Judas, deliverest thou up the Son of
49 man with a kiss?" When those that were about him saw what would follow, they said to him,
50 "Master, shall we smite with the sword?" And one of them smote a servant of the high priest,
51 and cut off his right ear. And Jesus spoke and said, "Let this suffice." And he touched
52 his ear, and healed him. Then Jesus said to the chief priests, and captains of the temple, and the elders, who came to him, "Are ye come out as against a robber, with swords and
53 clubs? When I was daily with you in the temple, ye did not stretch forth *your* hands against me: but this is your hour, and the power of darkness."
54 Then took they him, and led him away, and brought him into the high priest's house. And
55 Peter followed at a distance. And when they had kindled a fire in the midst of the court, and were sitting together, Peter sat down among
56 them. But a certain maid-servant beheld him as he sat by the fire, and earnestly looked upon him, and said, "This man was also with him."
57 But he denied him, saying, "Woman, I know
58 him not." And a little while after another saw him, and said, "Thou art also of them." And
59 Peter said, "Man, I am not." And about the space of one hour after, another confidently affirmed, saying, "In truth this man also was with him: for he is a Galilean." And Peter
60 said, "Man, I know not what thou sayest." And immediately while he was yet speaking, the cock crew. And the Lord turned, and
61 looked upon Peter. And Peter remembered the word of the Lord, which he had said to him, "Before the cock crow, thou wilt deny me thrice." And Peter went out, and wept
62 bitterly.
63 And the men that held Jesus derided him,
64 and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, "Prophesy, who is it that smote
65 thee?" And many other things they blasphemously spoke against him.
66 And as soon as it was day, the elders of the people and the chief priests and the scribes assembled, and brought him into their council,
67 saying, "If thou be the Christ, tell us." And he said to them, "If I tell you, ye will not be-
68 lieve: And if I also ask you, ye will not answer
69 me, nor release me. Hereafter the Son of man will sit on the right hand of the power of God."
70 And they all said, "Art thou then the Son of God?" And he said to them, "Ye say *truly*,
71 for I am." And they said, "What need we any further witness? for we ourselves have heard from his own mouth."

REFLECTIONS UPON CHAPTER XXII. 1. How instructive is it to contemplate the spirit and conduct of our Lord when his end approached! He knew that the things which were written concerning him must have an end; and as that end drew near he discovered a

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and tears." Two mss. the Vatican and Alexandrian, and some few others, are wanting; but they are all in the old versions, and in so many mss. that Griesbach has not noticed them as being even doubtful.——*Sweat as if it were drops, &c.* It is not clear, from these words, whether the resemblance of his sweat to drops of blood be to the *colour* or to the *largeness* of the drops of sweat. It may have been the latter; but it may also have been the former, as cases have occurred, when, through violent fears and agonies, the sweat has had the colour of blood. Aristotle, Galen, and others have related such instances.

47. *Behold a multitude, &c.* See Matt. xxvi. 47. Mark xiv. 43.

49. *Smite with the sword.* It was Peter who thus spoke. John xviii. 10. It should seem he did not wait for our Lord's reply, but immediately smote with the sword.

51. *Let this suffice.* Our Lord did not blame this proof of Peter's courage, but he prevented him from repeating the stroke, and healed the wound which he had given.

52. *Captains of the temple.* These were inferior Jewish officers, who commanded the divisions of the priests and levites, who attended the temple, and were themselves subject to a chief commander. See Acts iv. 1.; v. 24.

55. *Of the court, &c.* See note, Matt. xxvi. 69.

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CHAPTER XXIII.

A. D. 33 *Jesus accused before Pilate and sent to Herod, who mocketh him; Herod and Pilate made friends; Pilate releases Barabbas and gives up Jesus to be crucified; he foretells the ruin of Jerusalem, prays for his enemies; his death and burial.*

1 And the whole multitude of them rose up,
2 and led him to Pilate. And they began to accuse him, saying, "We found this man perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ
3 the King." And Pilate asked him, saying, "Art thou the King of the Jews?" And he answered
4 him and said, "Thou sayest truly." Then said Pilate to the chief priests and to the people,
5 "I find nothing faulty in this man." But they were the more violent, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place." When
6 Pilate heard of Galilee, he asked whether the
7 man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was very glad: for he had long desired to see him, because he had heard many things of him; and he hoped to see some miracle wrought by him.
9 Then he questioned *Jesus* in many words; but
10 he answered him nothing. And the chief priests and scribes stood and earnestly accused
11 him. And Herod, and his soldiers despised and derided him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And on
12 that day Pilate and Herod were made friends: for before they were at enmity.

13 And Pilate, when he had called together the chief priests and the rulers and the people,
14 Said to them, "Ye have brought to me this man as one that perverteth the people: and, behold, I, having examined him before you, have found nothing faulty in this man concerning any of
15 those things whereof ye accuse him: No, nor

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submission, a kind and condescending temper, and a foresight peculiar to himself. When the passover was prepared, he said, "I have earnestly desired to eat this passover with you before I suffer." He had set an example to his followers of the strictest obedience to every divine command, and of the most constant observance of every holy ordinance, but this passover he especially desired to observe, as during it he was to be perfected by his sufferings. He had been called the 'Lamb of God who should take away the sin of the world,' in allusion most probably to the paschal lamb; and now he was about to be slain and offered. To perpetuate the remembrance of his own sacrifice, he instituted his own supper; and solemnly enjoined his people to observe it. May all that profess his name obey in every thing the commands of their Lord.

2. While checking the rising ambition of some of his disciples he again inculcated humility, as the chief excellence of his disciples; and enforced it by his own example. The kings of the nations use dominion and often oppress their subjects, while they assume the title of benefactors; but let us remember that we ought not to do thus. No, he that is the greatest must be as one that serveth. Jesus thus humbled himself that he might engage us to every duty of kindness, love, and condescension, to one another. And if we continue stedfast to him in our faith, love, and obedience, amidst all the trials which may occur, Jesus will reward us with the blessings of his kingdom.

3. Nothing can be more affecting than the sight of our Lord in the garden. Something overwhelming must have come upon him, or he would not have been thrown into the most surprising agony, and sweat as it were great drops of blood! Could this be the mere dread of death? Could this extort from him such strong cries and tears? No; Jesus then began to drink of that cup which divine justice had mingled for him; of that cup of wrath which was due to men. For this good shepherd gave his life for the sheep; suffered for the ungodly. How astonishing that he who was the Lord of angels should now have one sent to strengthen him! What this angel did to strengthen him we are not told; but perhaps he might bring some message of love to animate him under those circumstances which were occurring. He saw the treachery of one disciple, and soon had to witness another deny him with oaths; and was exposed to the insults of his bitter enemies! O that we may ever reflect on the grace of this suffering Saviour, and be interested in his prayer for Peter, that our faith may not fail however it should be tried.

55—60. *Maid-servant, &c.* Matthew has given the answers of Peter in a somewhat different form, but the substance is the same. Matt. xxvi. 69—75.

63—65. *And smote him, &c.* See Matt. xxvi. 67, &c.

66—71. *And as soon, &c.* See Matt. xxvi. 58—68. Mark xiv. 53, &c.

CHAP. XXIII. 1. *Multitude of them, &c.* That is of the elders, chief priests, scribes, and their dependants; for the common people seem to have favoured the person and cause of Jesus.

2. *Perverting the nation, &c.* Never was there a more barefaced falsehood than this. Jesus had not long before said, 'Render to Cæsar the things that are Cæsar's, &c.'

3. *Thou sayest truly.* See note, Matt. xxvi 25, and 1 Tim. vi. 13.

5. *He stirreth up the people, &c.* According to them Jesus preached sedition, and disturbed the public tranquillity; but when or where had this occurred?

7—12. *Was at Jerusalem.* As a Jew he was there to keep the passover. Luke only has related the incidents respecting Herod.

13—25. *And Pilate, when, &c.* Pilate perceived that our Lord was

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yet Herod: for I sent you to him; and, lo, nothing worthy of death hath been done by him.
16 I will therefore chastise him, and release him."
17 For it was necessary, *through custom*, that he
18 should release one to them at the feast. But the whole multitude cried out at once, saying, "Away with this *man*, and release unto us
19 Barabbas." (Who for a certain insurrection made in the city, and for murder, had been
20 cast into prison.) Pilate therefore, desiring to
21 release Jesus, spoke again to them. But they cried aloud, saying, "Crucify him, crucify
22 him." And he said to them the third time, "Why, what evil hath he done? I have found no cause of death in him: I will therefore chas-
23 tise him, and release him." And they were urgent with loud voices, requesting that he might be crucified. And the voices of them
24 and of the chief priests prevailed. And Pilate pronounced sentence that it should be as they
25 desired. And he released unto them him who for insurrection and murder had been cast into prison, whom they had requested; but delivered up Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country; and on him they laid the cross,
27 that he might carry it after Jesus. And there followed him a great company of people, and of woman, who also lamented and bewailed him.
28 But Jesus turning to them said, "Daughters of Jerusalem, weep not for me, but weep for
29 yourselves, and for your children. For, behold, the days are coming, in which it will be said, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck. Then will men begin to say to the 30
mountains, Fall on us; and to the hills, Cover us. For if these things be done to the green 31
tree, what will be done to the dry?" And two 32
others also, who were malefactors, were led with him to be put to death.

And when they had come to the place which 33
is called Calvary, [PLACE OF SCULLS] they there crucified him, and the malefactors, one on the
right hand, and the other on the left. Then 34
said Jesus, "Father, forgive them; for they know not what they do." And they parted
among them his garments by casting lots. And 35
the people stood beholding. And the rulers together with the *people* ridiculed him, saying, "He saved others, let him save himself, if he be the Christ, the chosen of God." And the 36
soldiers also derided him, coming to him, and offering him vinegar, And saying, "If thou be 37
the king of the Jews, save thyself." And an 38
Inscription was written over him in Greek, and Latin, and Hebrew letters, "THIS IS THE KING OF THE JEWS."

And one of the malefactors that were crucified reviled him, saying, "If thou be the Christ, 39
save thyself and us." But the other answered 40
and rebuked him, saying, "Dost thou not fear God, since thou art in the same condemnation?
And we indeed justly; for we receive the due 41
reward of our deeds: but this man hath done nothing amiss." Then he said to Jesus, "Lord re- 42
member me when thou comest into thy kingdom."
And Jesus said to him, "Verily I say to thee, 43
To-day shalt thou be with me in paradise."

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charged falsely, and that no proof was brought of the things stated against him. The whole body of the priests, elders, and those whom they could influence, were all combined in this work of blood; and the efforts of Pilate to release Jesus were in vain.

26. *As they led him away*, &c. The soldiers of the Governor. See Matt. xxvii. 27, 32.

28—30. *Weep not for me*, &c. Not so much for me as for yourselves; and the reason of this follows. See Hos. x. 8. Rev. vi. 16.

31. *To the green tree.* That is, to one as *undeserving* of punishment as a green tree is *unfit* for burning.——*To a dry tree.* To one who deserves punishment, as a dry tree is fit for burning.

33—38. *And when they were*, &c. Comp. Matt. xxvii. 33, &c. Matthew has given a more circumstantial account of what passed during the crucifixion.

39. *And one of the malefactors*, &c. Matthew says they both railed on him, xxvii. 44.; but it is usual to say, they did it when only one is intended.

40—42. *Dost thou not fear God*, &c. This shows, that he had a just sense of his own offence; and he was satisfied of the innocence of Jesus. Hence his very important request, "Lord remember me, &c." Pearce supposes that he owned Jesus to be the Messiah; and that, though he now suffered death, he would rise again, and establish an earthly kingdom; but if this was his opinion, how could Christ's coming into this kingdom be of any importance to him, unless he was to be raised too? The Jews admitted a future state, and I think the penitent had respect to that state.

43. *To-day shalt thou be*, &c. Some critics would remove the comma, I say to thee to-day, Thou shalt, &c. That is, at some future period. This is sanctioned neither by the sense of the text, nor by the authority of the Greek commentators. It is said that Marcian, an ancient heretick, did not read it in his copy, and that Origin found some few mss. without it; but are these sufficient grounds, either to *reject* or to render *doubtful* this text? Griesbach did not think so, and he was a more competent judge than Mr. Evanson. See

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44 And about the sixth hour, there was darkness
45 over the whole land until the ninth hour. And the sun was darkened, and the veil of the temple
46 was rent in the midst. And when Jesus had cried out with a loud voice, he said, "Father, into thy hands I commit my spirit:" and having
47 said this, he expired. Then the centurion seeing what was done, glorified God, saying, "Cer-
48 tainly this was a righteous man." And all the multitudes who came together to that sight, beholding the things which were done, smote
49 their breasts, and returned. And all his acquaintance, and the woman who had followed him from Galilee, standing at a distance, beheld these things.

50 And, behold, there was a man named Joseph, a senator, of Arimathea, a city of the Jews,
51 and he was a good and righteous man; And had not consented to the counsel and deed of the rest, and who himself also looked for the
52 kingdom of God. This *man* went to Pilate,
53 and asked the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb cut in stone, in which no man had ever yet been laid. And that day was the prepara- 54
tion, and the sabbath drew on.

CHAPTER XXIV.

A. D. 33. *Christ's resurrection declared to the women; who report it to others; he appears to two disciples in the way to Emmaus; then to the apostles to whom he gives a charge, promiseth the Holy Spirit, and ascendeth to heaven.*

And the women also, who had come with 55
him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And 56
they returned, and prepared spices and ointments; and rested on the sabbath, according to the commandment.

But on the first day of the week, very early 1
in the morning, they came to the sepulchre, bringing the spices which they had prepared, and some other women with them. And they 2
found the stone rolled away from the sepulchre: And when they had entered in, they found not 3
the body of the Lord Jesus. And it came to 4
pass, as they were much perplexed about this,

Reflections upon Chapter xvii. 1. We learn how little the doctrine and miracles of our Lord affected or interested the rulers of Israel. Herod had heard much of him, and wondered who he was; but now he was favoured with a sight of him. He questioned him in many words, desirous to find out his crime, if he had committed any; and perhaps to satisfy his curiosity in learning his sentiments. Our Lord knew that any reply or statement, would have been to no purpose, and was therefore silent. It soon appeared by Herod's treatment of him that he regarded him with contempt; and his claims to a kingdom he considered as a proof of weakness and incapacity. Ah, how often has virtue in her loveliest forms been thus treated! The men of the world can esteem nothing noble or worthy their regard but the things of the world. In this treatment of Jesus, we see the language of the prophet strictly fulfilled, "He was despised and rejected of men."

2. What greatness, patience, mildness and love did Christ discover on the cross! When his enemies were heaping upon him reproaches, and soldiers casting lots for his vesture; while they were regarding him as one forsaken of God and man, one whom it was right to deride and insult, he patiently bore all, without an angry word or even emotion. "Like a sheep before her shearers he was dumb, and opened not his mouth." But no sooner did the penitent robber address him with that important request, "Lord, remember me when thou comest into thy kingdom;" than Jesus had an ear to hear. And in how gracious and remarkable a manner did he answer him! "To day shalt thou be with me in paradise." Our Lord knew that he himself was to be in paradise that day; that though he might seem to men to be forgotten, yet soon would his sufferings be terminated, and his spirit received to the Father's bosom; and even at that moment when he was crucified, he exercised the right not only of forgiving sins, but of disposing of seats in paradise. Unless he was God as well as man, this conduct is unaccountable, and indeed most arrogant and sinful. May we exercise the same repentance, faith and love, that when we die our Lord may receive us to his own presence.

Watts' in loc. vol. i. Works, Campbell's Disser. vi. Part 2. This is one of the many passages which support the opinion of the immediate happiness of the souls of good men after death.

45. *And the sun, &c.* Comp. Matt. xxvii. 45—51, and notes.

49. *And the women, &c.* Matt. xxvii. 55, &c. Mark xv. 40, where several of these pious women are mentioned.

50, 51. *A man named Joseph, &c.* The text of these verses is a little involved; but by a small transposition they become clear and coherent. See Matt. xxvii. 57.

53. *Wrapped it in linen.* See Matt. xxvii. 59.

54. *That day was the preparation.* Matt. xxvii. 62, and note.

55, 56. *And the women also, &c.* See Ch. xxiv. 10. Mark xvi. 1.

CHAP. XIV. 1. *Bringing the spices, &c.* From this we learn that these women did not know what Joseph and Nicodemus had done. See John xix. 39, 40.; or that what they had done was only preparative to a more complete embalmment of the body.——*Some other women, &c.* Pearce would omit these words, and Griesbach has marked them as doubtful; but they are supported by the 10th verse.

4. *Two men stood, &c.* Mark and Matthew mention only one angel, and

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behold, two men stood by them in shining gar-
5 ments: And as they were afraid, and bowed down their faces to the earth, they said to them, "Why seek ye the living among the dead?
6 He is not here, but is risen: remember how he spoke to you when he was yet in Galilee,
7 Saying, 'The Son of man must be delivered up into the hands of sinners, and be crucified,
8 and the third day rise again." And they re-
9 membered his words, And returned from the sepulchre, and told all these things unto the
10 eleven, and to all the rest. Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women that were with them, who told these things to the apostles.
11 And their words seemed to them as idle tales;
12 and they believed them not. But Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.

13 And, behold, two of the disciples went on that day to a village called Emmaus, which is distant from Jerusalem about sixty furlongs.
14 And they conversed together of all those things
15 which had happened. And it came to pass, that, while they conversed and reasoned, Jesus
16 himself drew near, and went with them. But their eyes were so holden that they did not
17 know him. And he said to them, "What subjects are these about which ye converse with one another, as ye walk, and are dejected?"
18 And one of them, whose name was Cleopas, answered and said to him, "Art thou the only sojourner in Jerusalem, that hast not known the things which are come to pass there in these days?" And he said to them, "What things?" 19
And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: And 20
how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we trusted that it had been he who 21
should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Moreover, some women also of 22
our company have astonished us, who were early at the sepulchre; And when they found 23
not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And some of those who were with 24
us went to the sepulchre, and found it even so as the women had said: but him they saw not."

Then he said to them, "O unwise, and slow 25
of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered 26
these things, and to enter into his glory?" Then beginning at Moses and proceeding 27
through all the prophets, he explained to them, in all the scriptures, the things concerning himself. And they drew near to the town, whither 28
they were going: and he made a show as though he was going further. But they constrained 29
him, saying, "Abide with us; for it is towards evening, and the day is far spent." And he went in to abide with them. And it came to 30
pass, as he was at meat with them, that he took bread, and blessed, and broke it, and gave to them. And their eyes were opened, and they 31
knew him; but he disappeared. Then they 32
said one to another, "Did not our heart burn within us, while he talked with us on the way,

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the former calls him a 'young man,' whom he describes as 'sitting.' One might at first appear in this posture, and then two as Luke describes.

5. *Among the dead.* That is, in a place where it was usual to lay the dead.

10. *And Joanna, &c.* She was the wife of Chuza, Herod's steward. Ch. viii. 3.

13. *Two of the disciples, &c.* From verse 18th to 30th it appears that Cleopas was one of the two; but neither he nor the other were apostles, as is manifest from verse 30th.——*Sixty furlongs.* So Josephus also asserts. Bell. Jud. vii. 6, 2. About seven of our miles.

16. *Were so holden, &c.* See Mark xvi. 12, and note; from which place it is probable that they did not know him, either because he appeared in a different dress, or because he assumed a different countenance.

20. *And crucified him.* The Jews are justly said to have done this, because they accused him falsely, and because Pilate delivered him up to their will. Ch. xxiii. 25. Acts ii. 36.; iv. 10.

21. *Redeemed Israel, &c.* From the Roman yoke, and set up a temporal kingdom. Such were the hopes of our Lord's disciples: they dreamed of earthly things, until the spirit corrected their mistakes, and taught them the spiritual nature of the gospel.

24. *Some of those who, &c.* These were Peter and John. John xx. 2, &c.

26. *Ought not the Christ, &c.* According to what the prophets had said of him. Is. liii. 1, &c. Dan. ix. 26. It is also manifest that Moses had written things which referred to Messiah.

31. *Their eyes were opened, &c.* That is, they then began to know him; they perceived, either from his voice or manner in blessing God and distributing the bread, that it was he.

32. *Burn within us, &c.* With love and admiration of such a teacher;

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and while he explained to us the scriptures?"
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those that were with them,
34 Saying, "The Lord is risen indeed, and hath
35 appeared to Simon." And they told what things *had happened* on the way, and how he was known by them in the breaking of bread.
36 And while they were thus speaking, Jesus himself stood in the midst of them, and saith
37 to them, "Peace be unto you." But they were terrified and affrighted, and supposed that
38 they beheld a spirit. And he said to them, "Why are ye troubled? and why do thoughts
39 arise in your hearts? 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
40 behold that I have." And when he had thus spoken, he showed them his hands and his feet.
41 And while they still believed not through joy and wondered, he said to them, "Have ye here any food?" And they gave him a piece 42
of a broiled fish, and of an honeycomb. And 43
he took it, and ate before them. And he said 44
to them, "These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he 45
their mind, that they might understand the scriptures, And said to them, "Thus it is 46
written, and thus the Christ ought to suffer, and to rise from the dead the third day: And 47
repentance and remission of sins ought to be preached in his name among all nations, beginning at Jersualem. Now ye are witnesses of 48
these things; And, behold, I send you that 49
which the father hath promised: but abide ye in the city of Jerusalem, until ye be endued with power from on high."

And he led them out as far as Bethany; and 50
he lifted up his hands, and blessed them. And 51

REFLECTIONS UPON CHAPTER XXIV. 1. When reports were spread that Jesus had risen from the dead, what various feelings and emotions were excited! Some of his disciples could not give credit to the fact, although he had so frequently foretold them of it. They believed in the doctrine of the resurrection at the last day; and perhaps thought that what our Lord said referred to that period; but had they reflected on his language as they ought to have done, they would assuredly have avoided those mistakes into which they fell. Justly might he upbraid them as unwise, and slow of heart to believe. When he appeared in the midst of them, they were terrified, supposing that they *saw* not Jesus himself, but a spirit in his form and likeness; but how graciously did he address them! He removed their fears, by desiring them to use their own senses; "handle me and see." Thus he still by his word and Spirit, removes the groundless fears and scruples of his followers, and establisheth their hearts in the assurance of his power, grace and love.

2. We learn from the two disciples going to Emmaus, how we ought to employ our time to some useful purpose, and what a blessing we may receive. They were not conversing on common or trifling topics, but concerning what had happened in reference to Jesus a prophet, mighty in deed and in word, in miracles and doctrine. They knew not what to think repecting him, whether he was or not the promised Messiah. Thus they reasoned when Jesus himself drew near, perhaps in the habit of a common traveller, and soon inquired what they were

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with hope and joy, when the resurrection and glory of Christ were thus forcibly represented.

34. *Saying, the Lord, &c.* That is, the apostles said, "the Lord hath risen indeed, and hath appeared to Simon." Paul mentions this appearance to Peter, 1 Cor. xv. 5. The testimony of the two disciples would confirm the fact. To reconcile what is here said with Mark xv. 13, we must suppose that "the rest" were some of the apostles and other disciples, whom the two, who had been to Emmaus, met and told what had occurred, but they did not believe. Some time after Jesus appeared to Simon, and all the apostles being together, he related to them this appearance; and the two disciples also repeated how Jesus had appeared to them, when all present were satisfied and cordially believed.

36. *Jesus himself, &c.* This was his first appearance to the disciples in a body, mentioned by John xx. 10, &c.

39. *My hands and my feet, &c.* He referred to these as having still the print of the nails by which he had been fastened to the cross.

41. *Have ye any food?* Luke has only mentioned one appearance of Lord to all his disciples, while John has related three. The circumstance here related appears to be what John relates, xxi. 13, and to have occurred in Galilee.

44. *These are the words, &c.* Comp. Ch. ix. 22, 44.; xviii. 31—33.——*Law of Moses, &c.* The law of Moses, the prophets and the Psalms, contained the whole of the old Testament, according to the Jewish way of speaking.

47. *And repentance, &c.* Our Lord gives in his words the sense of some of the prophecies; and what he had frequently taught, during his ministry.——*Beginning at Jerusalem.* This is a remarkable circumstance, and shows the kindness of the risen Saviour, as well as tends to establish the truth of Christianity. In that city where he was crucified our Lord raised the first Christian church.

49. *With power from, &c.* That is, with gifts of the Holy Spirit. See Acts i. 4.

50. *He led them out, &c.* Nearly forty days had passed from the appearance mentioned, verse 36, before Jesus ascended; during which time the disciples had gone into Galilee according to his order, and he appeared to them there. Luke has given no account of these things.

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it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy:
53 And were continually in the temple, praising and blessing God. Amen.

conversing about. Having received their answer, he instructed them out of the scriptures how the Christ ought to suffer and then to enter into his glory. How delightful, how interesting must have been this discourse! Well might their hearts burn within them, while they listened to him! Such light had never before shone upon their minds; nor had they ever so understood Moses and the prophets. Let us study those portions of the holy scriptures and delight to trace the intimations given of the person and work of our Lord, in connexion with what his apostles have taught. Let us converse with him in his word and ordinances, and he will make himself known to us! O let us follow him to heaven in our affections; and rejoice in the hope of seeing a risen, reigning, and glorious Saviour, honoured and adored for ever.

52. *And they worshipped, &c.* Now if Jesus had ascended before they rendered this act of homage, I conceive they must have intended it as an act of worship strictly so called; for how they could do obeisance to one absent, without supposing him some way acquainted with what they did, or admitting him to be a divine person, is difficult to conceive. Nor can it be said that they paid this homage, 'while he was ascending;' for according to Acts i. 9, 10, they continued to look up towards heaven, until the angels addressed them. They must then have worshipped him after he had ascended.

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THE GOSPEL ACCORDING TO

ST. JOHN.

INTRODUCTION.

The Gospel by JOHN, according to all antiquity, was composed and published the last of the four; and not long before the beginning of the war with the Romans, which terminated in the destruction of Jerusalem, and the dispersion of the Jews. John uniformly speaks of himself in the third person, or by a perephrasis. His style is simple, and abounds in a peculiar kind of antithesis. There can be little doubt but he had seen the other three Gospels; and for this reason he has omitted the facts and miracles, which are there recorded. His Gospel may, therefore, be considered, not as a full history of all that Jesus said and did; but as containing what the others had omitted; and especially what occurred after his baptism by John, and the many interesting discourses which he delivered in answer to the objections of the Scribes and Pharisees. He has given to Jesus the peculiar title of 'The Logos, or Word,' and ascribes to him the creation of all things. From the manner in which he speaks of the Jews, it is evident that he wrote his Gospel, not in Judea, and among his own people, but in some other country; and the ancients inform us, that he dwelt at Ephesus, and having lived to a great age, he died a natural death, and was buried there, in the reign of the Emperor Trajan. See Introd. p. 6.

CHAPTER I.

A. D. 34 *The divinity, humanity and office of Christ; the testimony of John; the calling of Andrew, Peter and other disciples.*

1 IN the beginning was the Word, and the Word was with God, and the Word was God.
2 He was in the beginning with God. All things
3 were made by him; and without him was not
4 any thing made that was made. In him was
5 life; and the life was the light of men. And the light shone in darkness; but the darkness admitted it not.

6 There was a man sent from God, whose name
7 was John. He came for a testimony, to testify of the Light, so that through him all might
8 believe. He was not that light, but was sent
9 to testify of that Light. The true Light, was that, which, coming into the world, enlighteneth
10 every man. He was in the world, and the world was made by him, yet the world knew
11 him not. He came to his own *land*, and his
12 own *people* received him not. But as many as received him, to them he gave the right to become the children of God, even to those that believed

CHAP. I. 1. *The word.* John speaks of his Lord in language suitable to his dignity as a divine person. Some think that Jesus was thus called, because God revealed his will by him; but I rather think he is thus called as possessing infinite wisdom, and as being the person described, Prov. viii. &c. He was 'in the beginning.' He existed before any part of the universe, or from eternity. See Gen. i. 1. For surely it would be unworthy of John, or any man, when going to give a history of an individual, to inform his readers that such a person was, or existed, in the beginning of the transactions he was about to relate; nor are the passages, referred to in support of such a sense, at all similar. See note, Socinean Vers.——*And the word was God.* See Is. vii. 14.; ix. 6. John x. 33—36. Rom. ix. 5. Phil. ii. 6. As for the want of the article, on which some lay stress, see Campbell's note.

2. *He was in, &c.* This reflection, as Newcome observes, is very emphatical.——*With God.* John had affirmed he was God, and with God; and he repeats the latter to impress the fact more strongly on the mind. How any consistent and unbiased mind could explain this to mean, he withdrew himself to commune with God, and to receive divine communications, I know not.

3. *All things were made, &c.* It has been asserted, that εγενετο never has the sense here attributed to it; an assertion void of all truth. In the Septuagint it is used for ברא and for עשה frequently. See Gen. ii. 4. and Concord. Kirch.* Its primary sense is *to be, to become, &c.* Now the first conveys the sense given. "All things were, or existed by him, &c." See verse 10th, and Heb. xi. 3. Jam. iii. 9. To limit this proposition to all things done in reference to the gospel, is wholly at variance with every principle of just interpretation or sound criticism.

4. *In him was life, &c.* He, as God, possessed the power of bringing into existence, and giving life by creation.——*And the life.* Or he who had life, was the light of men. He became incarnate, and dwelt among men, to enlighten them and teach them the way of salvation.

5. *In darkness.* That is ascribed to darkness, which, properly speaking, belongeth to men whose understandings were dark; as in the former verse that is said concerning *life*, which could only belong to him, in whom this life was.

6—8. *To testify of the light.* It was the office of John to preach and testify of Jesus the light; and however useful his ministry might be, he assured them that he was not the light, but only as the morning star to usher it in.

9. *Was that which, &c.* The reasons for thus construing the text may be seen in Campbell's note.——*Enlighteneth every, &c.* Affords the means of being instructed, both to Jew and Gentile.

10. *The world was made, &c.* To get rid of this testimony to the divinity

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13 on his name; Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of
15 grace and truth. John testified of him, and cried, saying, "This is he of whom I spoke, He that cometh after me is preferred to me:
16 for he was before me. And of his fulness we
17 all have received; and grace upon grace. For the law was given by Moses, but the grace and
18 the truth came by Jesus *the* Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem
20 to ask him, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ." And they asked him, "Who 21
then? Art thou Elijah?" And he saith, "I am not." "Art thou the prophet." And he answered, "No." Then said they to him, "Who 22
art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the 23
desert, 'Make straight the way of the Lord,' as said the prophet Isaiah." And those who had 24
been sent were of the Pharisees. Then they 25
asked him, and said to him, "Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet?" John answered them, saying, 26
"I baptize with water: but there standeth one among you, whom ye know not; He it is, who 27
cometh after me [is preferred before me,] whose shoe latchet I am not worthy to unloose." These 28
things passed in ᵛ Bethany" beyond the Jordan, where John was baptizing.

The next day John seeth Jesus coming unto 29

CHAP. I.

28. ᵛ Griesbach.

of our Lord, the verb εγενετο must want a participle to explain and limit its signification. "The world was *enlightened* by him." None of the old translators, none of the Greek fathers, that I know of, ever made such a discovery as this! They thought that the text was complete, and conveyed a clear and noble sense. Coloss. i. 16.

11. *Own land, &c.* I have added, in italic, what the genders of the adnouns clearly signify. Judea is called Immanuel's land, Is. viii. 8, because he was to be born there; and the Jews his people, because, as to his human nature, he was to be one of them.

12, 13. *The right, &c.* The power or privilege of becoming, &c.—*Not of blood.* They are children of God, not by their natural birth or descent from Abraham—*Nor of the will of, &c.* I consider these two clauses as nearly synonymous; the first denoting the natural inclination to marry, and the second the will of man choosing and marrying. Some apply these clauses to Jewish proselytism; and Doddridge explains *flesh* our corrupt principles, and the *will of man*, the attempts of others to convert and change us.—*But of God, &c.* By his spirit and truth. See Ch. iii. &c.

14. *The word became, &c.* That glorious person, called the Word, 'became incarnate,' as Campbell renders, and dwelt in our nature, as in a tent or tabernacle.—*Beheld his glory, &c.* When he was transfigured. Matt. xvii. 1—5, and 2 Pet. i. 17. There was a glory in the human nature, of Christ, answerable to that in the ancient tabernacle, and becoming him, who was 'the only begotten of the father.' According to Matt. i. 20. Luke i. 35, Jesus was born into the world in such a manner as no other ever was; and if applied to this circumstance, I see nothing improper in retaining the common version. The term, however, may admit the sense of 'dearly beloved, or well beloved.' John only uses the term in reference to our Lord. The Septuagint use it for ידיד Ps. xxi. 20.; xxii. 20.; xxxv. 17.; and often render the same word αγαπητος 'beloved,' Gen. xxii. 1, 12, 16. Jerem. vi. 26. Amos viii. 10. Zech. xii. 10.—*Full of grace, &c.* He was himself most kind and gracious, and made the most ample discoveries of pardon and grace to men; and was 'the truth,' as in him the promises were fulfilled, and the typical ceremonies of Moses were realized, he being the substance of them all.

15. *John testified, &c.* Of the Incarnate Word, and what he said was, "He that, &c." For the vindication of the common version, see Campbell's note here, and John xv. 18.—*He was before me.* That is, existed before me; and as this was not true of Jesus as man, (John being the elder) it must be regarded as the Baptist's testimony to his divinity. To render, "he is my principal," I think a violation of every just rule of sound criticism. See Kypke in Loc.

16. *Of his fulness, &c.* Not only did John give his testimony to the superior excellence and dignity of Christ, as full of grace; but the Evangelist adds, And of his fulness, &c. They had received the gifts of the spirit, knowledge, wisdom, power, &c.—*Upon grace.* For this sense of αντι see Pearce's note, who refers to Eccles xxvi. 15, and to the Helen. Euripid. v. 1250, and Theognis Sent. v. 344, and Philo, as quoted by Wetstein. Jesus had conferred favour upon favour in the freest and fullest manner.

17. *The grace and the truth, &c.* In the same manner as Moses had been the medium of communicating the law and the knowledge of it to the Israelites, so has Christ, in communicating the doctrines of grace and truth to his people. Exod. xxxiii. 20.

18. *No man hath seen, &c.* God is invisible to us, his people, but has, at various seasons, made known his will; and Jesus has particularly revealed his character, purposes, &c. And he was well qualified to do it, as his favourite, and most intimately acquainted with all his designs. The allusion is to the most favoured guest, Ch. xiii. 23. Luke xvi. 22, 23.

21. *Art thou Elijah?* The Jews, from what the prophet Malachi had said, expected Elijah to be raised, and literally to come again; and to their question in this sense John truly answers in the negative; for he was not the person of Elijah, but one sent in the power and spirit of that reformer. Matt. xi. 14.—*The prophet, &c.* Our translators make this question a repetition of the former, 'that prophet;' while some render, 'a prophet,' to which John replies, no, though a greater had not been. Matt. xi. 11. The last version must be given up; and, with Campbell, I conceive the former is not the sense of the text, but that which I have given. Besides Elijah, they had some expectation of another prophet arising among them, appears from this verse, and from Ch. vi. 40, 41. See Deuter. xviii 15—19.

23. *I am the voice, &c.* Is. xl. 3.

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him, and saith, "Behold the Lamb of God,
30 who taketh away the sin of the world. This is
he of whom I said, 'After me cometh a man
who is preferred to me: for he was before me.'
31 And I knew him not: but to the end that he
might be made manifest to Israel, therefore am
32 I come baptizing with water." And John tes-
tified, saying, "I saw the Spirit descending
from heaven like a dove; and it abode upon
33 him. And I knew him not: but he that sent
me to baptize with water, had said to me,
'Upon whom thou shalt see the Spirit descend-
ing, and abiding upon him, this is he who
34 baptizeth with the Holy Ghost.' And I saw,
and testify that this is the Son of God."
35 On the next day John was standing, and two
36 of his disciples; And looking upon Jesus as he
walked, he saith, "Behold the Lamb of God."
37 And the two disciples heard him speak, and
38 followed Jesus. Then Jesus turned, and saw
them following, and saith to them, "What
seek ye?" They said to him, "Rabbi, (which
is, being interpreted, Teacher,) where dwellest
39 thou?" He saith to them, "Come and see."
They went and saw where he dwelt, and abode
with him that day: for it was about the tenth
40 hour. One of the two who heard John speak,
and followed Jesus, was Andrew, Simon Peter's
41 brother. The first he met was his own brother
Simon, and he said to him, "We have found
the Messiah," (which denoteth, the Christ.)
And he brought him to Jesus. And when Jesus 42
beheld him, he said, "Thou art Simon the son
of Jonah; thou shalt be called Cephas, which
is the same as Peter, [A STONE.]
The next day Jesus resolved to go into Gali- 43
lee, and meeting Philip, said to him, "Follow
me." Now Philip was of Bethsaida, the city of 44
Andrew and Peter. Philip meeteth Nathanael, 45
and saith to him, "We have found him of
whom Moses in the law, and the prophets also,
wrote, Jesus of Nazareth, the son of Joseph."
Then Nathanael said to him, "Can there any 46
good thing come out of Nazareth?" Philip
saith to him, "Come and see." Jesus saw 47
Nathanael coming to him, and saith of him,
"Behold an Israelite indeed, in whom is no
guile!" Nathanael saith to him, "Whence 48
knowest thou me?" Jesus answered and said
to him, "Before Philip called thee, when
thou wast under the fig-tree, I saw thee." Na- 49
thanael answered and said to him, "Rabbi,
thou art the Son of God; thou art the king
of Israel." Jesus answered and said to him, 50
"Because I said to thee, 'I saw thee under
the fig-tree,' believest thou? thou shalt see
greater things than these." Then he saith to 51
him, "Verily, verily, I say to you, Hereafter

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25. *Why baptizest thou, &c.* They thought his baptizing without being the Christ, or Elijah, or the prophet, was assuming authority altogether unwarrantable; to which John replies, that his baptism was introductory to a new dispensation, when men should be baptized with the Holy Spirit, and the person who should establish this dispensation was then among them.

28. *Bethany.* Griesbach had adopted this reading, as supported by the best mss. old versions, and fathers. This Bethany is distinguished from that near Jerusalem, by the explanatory words, 'beyond or on the Jordan.' The signification of the word is, a house, by a ferry; and Beth-abara is the house of the passage. See Judg. vii. 24. John has given no account of the birth of Christ, or of his temptation in the desert, as these had been related by two of the Evangelists. After his temptation Jesus had returned to the place where John was still baptizing beyond the Jordan, and John relates what occurred there.

29—34. *The next day, &c.* After John had replied to the questions of the priests.——*Knew him not, &c.* That is, as the Messiah, until it was revealed on whom he should see the Spirit descending, and abiding, the same person was he. John knew Jesus as of the same family, as a holy man, and probably as a prophet, but not as the Christ, until his baptism. Matt. iii. 14. John seeing the heavens opened and the Spirit descend, bears his testimony that Jesus is the son of God, or the Messiah.

36. *Lamb of God.* So called from his gentleness, but especially as appointed for sacrifice. As the lamb was the daily offering in the temple, this allusion would be generally understood; and how he could take away sin, but by expiating it, I cannot conjecture.

40. *Andrew, Simon, &c.* It is generally supposed that our Evangelist was the other disciple; but from modesty he does not mention himself.

42. *Cephas, &c.* This is a Syro-Chaldaic term, and means a rock. The design of this name was to show his firmness and constancy.

45. *Nathanael, &c.* See note, Luke vi. 14.——*Moses in the law, &c.* According to the opinion of these plain and upright men, both Moses and the prophets had written of the Messiah, and that Jesus of Nazareth was he.

46. *Can any good thing, &c.* Pearce supposes that Nathanael may allude to Jer. xxxiii. 14, where God engages to perform that 'good thing' which he had promised, to cause the Branch of righteousness to grow up unto David. In this view Nathanael's question will signify, Is Nazareth the place whence Messiah is to rise? This is an ingenious, though a very uncertain explanation. It is the common opinion, that Nathanael reflects on Nazareth as a wicked and ungodly city.

48. *Under the fig-tree, &c.* Where, most probably, Nathanael had been performing some private act of devotion.

49. *Son of God, &c.* He was assured, by what Jesus said, that he possessed supernatural knowledge; knew both his character and private actions; and Philip might have communicated to him the baptist's testimony, ver. 32—36.

50. *Greater things, &c.* It was a great thing to know secret actions;

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ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

CHAPTER II.

A. D. 30. *Water turned into wine; Jesus goeth up to Jerusalem; and expells the buyers and sellers from the temple; foretels his own death and works miracles.*

1 And the third day there was a marriage-feast in Cana of Galilee; and the mother of Jesus
2 was there: And Jesus, and his disciples were
3 invited to the marriage-feast. And when the wine failed, the mother of Jesus saith to him,
4 "They have no wine." Jesus saith to her, "Woman, what hast thou to do with me? My hour is not yet come." His mother saith to the
5 servants, "Whatsoever he saith to you, do it." Now there were six waterpots of stone,
6 containing two or three baths a piece, placed there for the purpose of cleansing according to the rite of the Jews. Jesus saith to them,
7 "Fill the waterpots with water." And they filled them up to the brim. Then he saith to
8 them, "Draw out now, and carry unto the governor of the feast." And they carried it.
9 When the governor of the feast had tasted the water which had been made wine, and knew not whence it was: (but the servants who drew

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Reflections upon Chapter I. 1. Let us be thankful that our Redeemer is the mighty God, as well as the Prince of peace. His being and glory were of old, even from everlasting. He was 'in the beginning;' and by him was the world and all its inhabitants, the heavens and all their glorious hosts, created. "For thou Lord, in the beginning laidst the foundation of the earth: and the heavens are the works of thine hands. They shall perish; but thou remainest: and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Without him was not any thing made that was made; whether they be thrones, dominions, principalities and powers, things visible and invisible, all were created by him and for him. Yet this glorious being became incarnate, and to accomplish our deliverance dwelt among us, full of grace and truth. He became the light and life of men in spiritual darkness and death; and, however some might reject him, to those who received him he gave the privilege of becoming the children of God. May we receive him, and yield ourselves to his instructions and grace; and honour the son as we honour the father.

2. We learn from the testimony of John, the excellence of his own spirit and character, and his faithfulness in the discharge of his office. When asked, 'Art thou the Christ?' He modestly and truly answered, 'I am not.' He did not claim to be regarded either as Elijah or the prophet whom they expected; but refers them to Isaiah for a description of himself. His office was to be the harbinger of Messiah, and to prepare his way; and he assures them that this glorious person was now standing among them. How just must be the account given of Jesus, when the baptist declares that he was not worthy to unloose the latchet of his shoes! Let us learn not to think of ourselves more highly than we ought; but as christians entertain and express our admiration of the person and grace of our Lord.

3. We should ever regard Jesus as the 'lamb of God,' by whose precious blood we are redeemed. He is the propitiation, not for our sins only, but also for the sins of the whole world; and let us look to him by faith that our sins may be taken away, and we enjoy the comfort of pardon and forgiveness. To this end we should intreat the Head of the Church to impart to us a portion of that spirit of wisdom, love and power, with which he was so richly anointed; that so our acquaintance with, and conformity to him may increase. Especially let us keep up a private and close intercourse with heaven; and he that seeth us in secret will reward us openly; Jesus will have his eye upon us, and communicate to us increasing pleasure and consolation.

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but knowledge and miracles, far more wonderful, followed in the course of our Lords ministry.

51. *Heaven open, &c.* They should have proofs of an intercourse between him and heaven; and of the ministration of angels unto him. Matt. xvii. 5, &c. John xii. 28. Some have thought that there is an allusion to the vision of Jacob, Gen. xxviii. 42, &c.

CHAP. II. 1. *Cana of Galilee.* See Josh. xix. 28. This belonged to Asher; and as there was another of that name in Cœlosyria, according to Josephus, it is mentioned as being Galilee for the sake of precision.——*The mother of Jesus, &c.* It has been very probably supposed that this marriage was celebrated at the house of Cleopas or Alpheus, whose wife was sister to the mother of our Lord. John xix. 25. This opinion is strengthened by the 12th verse, where we find our Lord's brethren, or nearest kindred, going down with him to Capernaum. Doddridge also supposes that as Mary is spoken of alone, Joseph was now dead.

2. *And his disciples, &c.* Pearce, from the preceding Ch. v. ver. 37, &c. thinks they were not more than four.

4. *Woman, what hast, &c.* This was not considered disrespectful in ancient times, as we learn from Zenophon, Dion Cass. &c. As for the idiomatical expression, see Sept. Josh. xxii. 24. Judg. xi. 12, and 2 Sam. xvi. 10.; xix. 22, &c.——*My hour is not come.* His mother seems to have expected that he would do a miracle; but by his reply, he assures her that he would not do it to gratify curiosity, but at the proper time, when his hour to do so was come.

5—10. *His mother saith, &c.* The occasion of this miracle, the failure of the wine, might occur from the unexpected number of guests, a part of whom might have come, because Jesus was there; or from the advanced time of the feast, which probably lasted seven days. Gen. xxix. 27. Judg. xiv. 12. In either case, to supply the deficiency, in no way derogates from the honour of our Lord.——*Drunk plentifully, &c.* This remark of the governor of the feast only shows what was customary; but gives no countenance to intemperance. It implies that it was usual for men to drink more at a feast than on other occasions; but surely they may do this without being drunkards.

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the water knew;) the governor of the feast
10 called the bridegroom, And saith to him,
"Every man at first setteth on good wine; and
when men have drunk plentifully, then that
which is worse: but thou hast kept the good
11 wine until now." This beginning of miracles
Jesus made in Cana of Galilee, and manifested
his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he,
and his mother, and his brethren, and his disci-
ples; but they did not remain there many
days.
13 And the passover of the Jews was near; and
14 Jesus went up to Jerusalem, And found in the
temple those who sold oxen and sheep and
15 doves, and the money-changers sitting: And,
when he had made a scourge of small cords, he
drove them all out of the temple, and the
sheep, and the oxen; and poured out the money
of the exchangers, and overturned the tables;
16 And said to those who sold doves, "Take
these things hence; make not my Father's
house a house of merchandise." And his dis- 17
ciples remembered that it was written, "The
zeal of thy house eateth me up."

Then the Jews spoke and said to him, 18
"What sign showest thou unto us, since thou
doest these things?" Jesus answered and said 19
to them, "Destroy this temple, and in three
days I will raise it up." Then said the Jews, 20
"Forty-six years was this temple in building,
and wilt thou raise it up in three days?" But 21
he spoke concerning the temple of his body.
When therefore he was risen from the dead, 22
his disciples remembered that he had said this;
and they believed the scripture, and the word
which Jesus had spoken.

Now while he was in Jerusalem during the 23
feast of the passover, many believed on his
name, when they saw the miracles which he
did. But Jesus did not trust himself to them, 24
because he knew all *of them;* And needed not 25
that any should give a character of any man:
for he knew what was in man.

REFLECTIONS UPON CHAPTER II. 1. We are taught that marriage is honourable; and the presence of Jesus and the miracle which he wrought at a marriage-feast was in effect a testimony borne to the honour and purity of that state. His being a guest on such an occasion, shows his condescension, kind and sociable temper; and should teach all his followers to avoid every thing forbidding and morose, and not to condemn men for the moderate enjoyments of providence, especially on occasions of festivity. By this miracle our Lord proved that he could have procured for himself every animal gratification; but he chose to live a life of self-denial, and sometimes to suffer hunger and thirst, to teach his followers, not to labour for the bread that perisheth only, but for that which endureth to everlasting life.

2. We see in the conduct of the priests how powerful the love of the world is, and in that of Jesus, how much an enlightened zeal for God will tend to support and maintain his honour. They had let off a part of the temple for a market-place; and in that court where Gentiles should have assembled and worshipped, were to be sold oxen, sheep and doves. There resorted the money-changers too. When we go to the house of God with our minds full of worldly cares; when we are forming schemes of profit, or balancing accounts in our thoughts, and our affections going after gains, are not our hearts like the Jewish temple? And is not that which should be a house of God, made a house of merchandise? Jesus could not endure to see this dishonour done to the temple; and with the authority of a prophet expelled these men, and ordered those things to be removed thence. O may he do this to all our minds! that we may be temples, a habitation of God through the spirit.

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11. *His glory.* That is, his power, which tended greatly to establish the faith of his disciples.

13—17. *And the passover, &c.* This passover was the first Jesus attended after he had begun his public ministry; and his cleansing the temple different from that related by Matt. xxi. 12. Mark xi. 15, and Luke xix. 46, which was at the passover when he was crucified. The language, circumstances, &c. are all different. See Michaelis Anmerk.——*Sold oxen, &c.* Immense numbers of these were brought for victims; and the money-changers assisted the foreign Jews, by exchanging foreign coin for the shekel of the sanctuary. See notes, Matt. xxi. 12, &c.

18. *What sign showest, &c.* What evidence dost thou give of having a divine commission; they thought that by his conduct he claimed such a commission; and they desire to see the proof of it.

19. *Destroy this temple, &c.* He probably pointed with his hand to his own body; but as many did not see this action, they understood him to speak of Herod's temple.

20. *Forty-six years, &c.* Herod the great began to rebuild the chief parts of the temple in the 18th year of his reign; and though it was in a great measure completed in nine years, additions and improvements had been made up to this time, and were continued for nearly forty years more. See Joseph. Antiq. xv. 11, and xx. 8, &c.

22. *Believed the scripture, &c.* They had not understood it before his resurrection; but by that event it was made plain. Ps. xvi. 10. Acts ii. 31, &c. Ps. ii. 7. Hebr. i. 5, &c.

23—25. *The miracles, &c.* What miracles were now wrought we are not informed; but some were induced in consequence of them, so to believe as to admit him at least to be a teacher sent from God.——*Trust himself.* Either to declare his Messiahship, and thus put it in their power immediately to lay

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CHAPTER III.

A. D. 30. *Nicodemus taught the nature and necessity of regeneration; of faith and unbelief; the baptism, witness and doctrine of John concerning Christ.*

1 Now there was a man of the Pharisees, named
2 Nicodemus, a ruler of the Jews: This man came to Jesus by night, and said to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, unless God be with him."
3 Jesus answered and said to him, "Verily, verily, I say to thee, Unless a man be born again, he cannot see the kingdom of God."
4 Nicodemus saith to him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"
5 Jesus answered, "Verily, verily, I say to thee, Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of
6 God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Wonder not that I said to thee, 'Ye must be born again.' The wind bloweth where it will, 8
and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth: so is every one that is born of the Spirit."
Nicodemus answered and said to him, "How 9
can these things be?" Jesus answered and 10
said unto him, "Art thou a teacher of Israel, and knowest not these things? Verily, verily, 11
I say to thee, "We speak that which we know, and testify that which we have seen; yet ye remember not our testimony. If I have 12
told you earthly things, and ye believe not, how will ye believe, if I tell you heavenly things?
Now no man hath ascended up to heaven, unless 13
he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted 14
up the serpent in the desert, even so must the Son of man be lifted up: That whosoever 15
believeth in him should not perish, but have everlasting life. For God so loved the world, 16
that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

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hold of him; or to confide in the steadfastness of their conviction, and of their present favourable opinion of him. The latter seems supported by what follows.

CHAP. III. 1. *A ruler of the Jews.* A magistrate, and member of the great Sanhedrim, Ch. vii. 50, who was struck with the miracles which Jesus had wrought.

2. *Came to Jesus by night.* Before he returned from the feast, Nicodemus paid our Lord this visit 'by night;' probably for fear of his brethren, whose prejudices began already to be manifest.——*Rabbi, &c.* By this title he admits our Lord to be a person of consequence, a teacher sent, &c.; and this on the ground of his miracles.

3—6. *Jesus answered, &c.* I think Nicodemus, as a Pharisee, was with the rest of that sect expecting a temporal kingdom to be set up when Messiah appeared; and our Lord informs him, that unless a man be born again, be the subject of a spiritual change, he cannot enter into his kingdom, or be a subject of it. Nicodemus, not perceiving the design of our Lord, says, 'How can a man, &c.' Our Lord corrects his misapprehension, and informs him that the new birth of which he was speaking, was of water and the spirit. Some think that he refers to baptism as the initiatory rite of his kingdom, and to the renewing influence of his spirit on the heart; while others suppose that water and the spirit only mean the spirit, whose influence, like water, should purify, refresh, and make fruitful. This view is supported by the 6th and 8th v.

6. † *Of flesh is flesh, &c.* That flesh sometimes means man as mortal, is clear from many instances; but that it has that sense here may be justly doubted. It certainly signifies man as degenerate, and enslaved to animal appetites and passions. Comp. Gen. vi. 3. Rom. viii. 8. Gal. v. 17—24. Jude 34. Such is our state as the children of fallen and sinful parents.—— *Born of the Spirit, &c.* Through the agency of the Spirit, a change is effected in the mind, and a holy and spiritual bias is imparted to the heart. Spirit seems put for a spiritual man. 1 John iv. 1, 2.

8. *The wind bloweth, &c.* Our Lord illustrates the subject, but shows that it is attended with circumstances for which we cannot account. The wind bloweth in all directions as it happeneth; its sound is heard, and its effects are seen; but who can tell whence it arises, or where it dies away. So the effects of the Spirit are sensible, in the exercise of faith, love, &c. but its mode of operation is unknown, and the reason why he acts on one object and not another is to us inscrutable.

10. *Art thou a master, &c.* Our Lord brought certain strange things to the ears of this Pharisee, and with wonder he said, "How can these things be?" Jesus asks, "Art thou a teacher, &c." The prophets had frequently spoken of the influences of the spirit. Is. xliv. 3—5. Jer. xxxi. 33, 34. Ezek. xxxvi. 22, 67.

11. *What we have seen, &c.* Jesus maintains this power of the Spirit in those already called and converted to him; such as Nathanael and others. Ch. i. 37, &c.

12. *If I have told you, &c.* Of things more easy and plain, and which are occurring to men on earth.——*Heavenly things, &c.* High and mysterious things. With Doddridge, I think our Lord adverts to these heavenly things in what follows—his descent from heaven to instruct us—his divine nature as being in heaven. The design of his coming to be lifted upon the cross, that he might save us from our sins—of everlasting life and happiness to be obtained by faith in his death, and of the condemnation of all such as finally reject him.

13. *Now no man, &c.* No one hath gone there to search into the secret counsels, and to obtain a perfect knowledge of the truths of God. Deuter. xxx. 12. Thom. x. 6.——*Unless he that came.* For the sense given to ει μη see Schleus. No man hath such a knowledge, unless the son of man, &c. The first clause is simply negative, that no man has ascended up to, &c. It refers to a real ascent, but denies that any man hath made it; and the second refers to a real descent, that of the Word, which became incarnate, and by reason of which, he who was the son of man on earth, was also in heaven.

14, 15. *As Moses lifted up, &c.* See Numb. xxi. 8, 9. That our Lord refers to his crucifixion is evident, from Ch. viii. 28.; xii. 32, 34.; but the great point of similitude is *in the manner* of healing and saving, which in both instances is, by believing regards to something lifted up for that purpose by divine appointment. As in the one case he that looked lived; so in the other, he that believeth shall be saved.

16—21. *God so loved, &c.* Jesus urges the gift of himself as the greatest

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17 everlasting life. For God sent not his Son into the world to condemn the world; but that the
18 world through him might be saved. He who believeth in him shall not be condemned: but he that believeth not is condemned already, because he hath not believed on the name of
19 the only begotten Son of God. And this is the condemnation, that the light is come into the world, and men loved darkness rather than the
20 light, because their deeds were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds should be dis-
21 covered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

22 After these things Jesus and his disciples came into the land of Judea; and there he
23 tarried with them, and baptized. And John also was baptizing in Ænon near Salim, because much water was there: and they came, and
24 were baptized. For John was not yet cast into prison.

25 Then arose a question between some of John's
26 disciples and a Jew about purifying. And they came unto John, and said to him, "Rabbi, he that was with thee beyond the Jordan, to whom thou borest testimony, behold, the same baptizeth, and all men come to him." John an- 27
swered and said, "A man can receive nothing, unless it be given him from heaven. Ye your- 28
selves are witnesses for me that I said, 'I am not the Christ, but am sent before him.' The 29
bridegroom is he who hath the bride: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. 30
He that cometh from above is above all: he 31
who is from the earth is earthly, and speaketh as from the earth: he that cometh from heaven is above all. And what he hath seen and heard, 32
that he testifieth; and yet none receiveth his testimony. He that hath received his testimony 33
hath set to his seal that God is true. For he 34
whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure to him. The Father loveth the Son, and 35
hath given all things into his hand. He that 36

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instance of God's love to mankind; but were he only a man, and the end of his mission only to teach and instruct like other prophets, I do not see any force in this statement; but if he were the Word, and the design of his coming was both to teach men, and by the shedding of his blood to redeem them from the curse, then his reasoning is just. Rom. v. 8. Heb. ii. 9, and 1 John iii. 16.; iv. 9, 10. Whoever receives him, and believes and obeys him, shall be pardoned, justified, and saved; but on the other hand, such as reject him, his doctrine, and precepts, are condemned already; first, by the law which they have violated, and by the light of the gospel, which they resist.——*In God.* By divine aid, and are according to the will of God. Newcome supplies, "are wrought *through faith* in God." Campbell, "that it may be manifest his actions are agreeable to God."

22. *Came into the land, &c.* From Jerusalem to some part of the land of Judea, as then distinguished from Samaria, Galilee, and Perea.——*Baptized.* Not personally, but by his disciples. Ch. iv. 2.

23. *Aenon, near Salim, &c.* According to Eusebius, Aenon was eight miles from Scythopolis, southward, near to Salim and the Jordan.——*Much water, &c.* Or more literally, 'many streams.' The meaning of the term is unquestionably 'a fountain;' and this was divided, most probably, into many small streams, for the purpose of watering the contiguous grounds. As in the dry season water was very scarce in most places of Judea, this circumstance is noticed, that John administered the rite of baptism to the multitudes that attended him, where there was a copious spring; and from which also the people might be refreshed. Had John gone there for the purpose of immersion only, he might have performed the rite better in the Jordan, near to which river Ænon was.

25. *A Jew about purifying.* The best mss. and some versions read in the singular. This person is called a Jew, in distinction from John's disciples; and as Pearce suggests, he was one who had been 'purified,' or baptized by our Lord's disciples. With Kypke, I think some of John's followers had questioned the right and propriety of any other than he baptizing; and they came to John to receive his opinion. Ch. i. 15—34.

27. *A man can receive, &c.* A man's rank, in any office, is what God appoints, and in a sovereign manner bestows.

29. *The friend of the, &c.* The bridegroom is the principal person; but John, as his friend, could and would rejoice in hearing his voice, and witnessing his happiness.

31—32. *Cometh from above, &c.* If coming from above, or from heaven, meant only receiving a divine commission, then John came from above, or from heaven, as well as Jesus, Ch. i. 6.; and the evident contrast here intended is destroyed. It is said, that John did come from heaven as Jesus did, and for proof we are referred to Matt. xxi. 25, and parallel passages, where it is said 'the baptism of John was from heaven.' But this is a different thing: John is now speaking of the different origin of himself and Christ; the one is from above, the other from the earth, born like other men, and speaketh as from the earth; but could not speak of what he had heard and seen in heaven as Jesus did. The pre-eminence of Christ is stated as resting on this coming from above; on this account he is above all; above all prophets and teachers, because he testifieth what he hath seen and heard.

33. *He that hath received, &c.* When we consider this as in connexion with the close of the last verse, we clearly see that such hyperboles as *all* for *many*, and *none* for a *few*, are common in the scriptures, and should be interpreted accordingly ——*Hath set his seal, &c.* Hath confirmed, as it were, by affixing his seal; it vouches on our part the faithfulness of God and the truth of his promise.

34. *The Spirit by measure, &c.* Jesus, as man, possessed the powers and inspiration of the Spirit in the fullest degree, and at all times; while others, in a limited measure, and only at particular times. Hence all that he said must be regarded as divine.

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that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

CHAPTER IV.

A. D. 30. *Christ converseth with a woman of Samaria; the disciples wonder at this; he declareth his zeal for God's glory; many Samaritans believe; he departeth unto Galilee, and healeth the ruler's son.*

1 When therefore the Lord knew that the Pharisees had heard that he made and baptized
2 more disciples than John, (Though Jesus him-
3 self baptized not, but his disciples,) He left
4 Judea, and went again into Galilee. Now he must needs go through Samaria. He therefore 5
cometh to a city of Samaria, called Sychar, near to the portion of land which Jacob gave to his son Joseph. Now Jacob's well was there. 6
So Jesus, being wearied with his journey, sat down by the well; and it was about the sixth hour. And a woman of Samaria cometh to 7
draw water. Jesus saith to her, "Give me to drink." (For his disciples had gone to 8
the city to buy food.) Then the Samaritan 9
woman saith to him, Why dost thou, being a Jew, ask drink of me, who am a Samaritan? (for the Jews have no *friendly* dealings with

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Reflections upon Chapter iii. 1. We are taught what is indispensably requisite in order to be the subjects of Christ's kingdom on earth, or to share in the glories and happiness of it in heaven. We are degenerate and sinful, and must therefore be born again, be born of the Spirit; for without this change we cannot understand or relish the spiritual blessings and privileges of this kingdom. No merely external advantages will avail; not the acquisition of science, the refinements of education, or even the enjoyment of the highest religious advantages. We may possess all these, and yet be in spiritual darkness; may be the slaves of our unhallowed propensities, and dead in trespasses and sin. Hence let us implore the divine Spirit, who by his mysterious influence can change our hearts, enlighten our minds, and give life to our souls; and who will become in us a spirit of grace and supplication; and be our comforter and sanctifier.

2. From our Lord's further remarks, we learn the amazing love of God in the gift of his dear son to a sinful world. In the fulness of time God sent forth his son, made of a woman, and in the likeness of sinful flesh; but he came from above, from the bosom of the father, and spoke what he knew, and testified what he had seen. O what love that such a person should come to be a light to enlighten the nations, and the glory of God's people Israel! But how much greater is this love, that he should come to be lifted up upon the cross, to suffer and die for our sins! The father did not spare him; Jesus did not spare himself. He was stricken, smitten of God and afflicted; and yet as the good shepherd, he laid down his life for the sheep. Let him be the object of our confidence, love and gratitude; and let us bear his reproach joyfully.

3. We are admonished by the baptist's repeated testimony, to cultivate a humble, believing spirit, and to rejoice in the person and work of Jesus. He felt no envy, no repining at the growing reputation and success of Jesus; for he knew that as he came from heaven furnished with the richest endowments of heavenly power and wisdom, he must be above all. John, as a burning and shining light in the dark night, could be content to sink into obscurity at the approach of the sun of righteousness. He could be content to see him increase in fame, in the multitude and holiness of his disciples, while he decreased; and he could rejoice in this as the friend, forerunner and harbinger of Jesus. May we cultivate the same holy regard to Jesus, receive his testimony, believe in him with the heart unto righteousness, and make confession with our lips unto salvation.

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35. *Given all things, &c.* Subjected all things to him; for he is the head over all things for the Church.

36. *He that believeth, &c.* John closes his noble testimony to Christ in the most serious and impressive manner, assuring his own followers, that if they believed on him they should enjoy everlasting life; but if not, they should be doomed to suffer all the horrors of future punishment.

CHAP. IV. 1. *The Lord knew, &c.* What had passed, Ch. iii. 25, 26, having been related to him; and that the circumstance had been also related to the jealous Pharisees.——*That he made.* That Jesus made; but the repetition of the name for the pronoun is frequent in scripture. See Gen ii. 3.; xix. 24. John vii. 32, &c.

2. *Himself baptized not, &c.* There was a dignity in this manner; and by this Jesus showed his superiority to John, who baptized in person. This baptism I consider the same as John's, a baptism binding to repentance, and referring to the Messiah as about to come. Had Jesus permitted or commanded his disciples to baptize into his name as the Messiah, he would have brought on himself at once the weight of Pharisaic wrath, before he had taught those doctrines, and wrought those miracles, which were to be the proofs of his Messiahship. Comp. Matt. xvi. 20.; xvii. 9.

3. *He left Judea, &c.* After having abode there about eight months. This appears from verse 35th. For harvest began soon after the passover. Levit. xxii. 10, 15; and now there were only four months to harvest.

4. *Must needs go, &c.* Both because it was the nearest road to Galilee, and because he knew for what purpose he was about to visit that city.

5. *Sychar.* This was anciently called Shechem. See Gen. xxxiii. 18, 19.; xxxv. 4.; xlviii. 22.; and from Judg. ix. 7, appears to have been situated at the foot of Mount Gerizim. The Jews called it Sychar, the city of drunkards, by way of reproach.

6. *Jacob's well, &c.* So called, because he had made use of it.——*Sixth hour.* Or noon. Jesus was wearied with his journey, and here rested, until his disciples returned from the town with provision.

9. *No friendly dealings, &c.* This is clearly the sense; for in a way of trade it seems they had dealings, as the 8th verse proves. The hatred of the Jews towards the Samaritans arose from many causes—their foreign origin and idolatry, 2 Kings xvii. 24—41,—their injurious conduct towards them when they returned from captivity, Ezra iv. 1—6. Nehem. vi. 1—14.—the temple which they had built in opposition to that of Jerusalem—and their constant practice of joining with the enemies of the Jews.

10. *The gift of God, &c.* Campbell renders 'the bountifulness of God;' and Schleusner considers δωρεα as used in the sense of χαρις. 2 Cor. ix. 14, 15.

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10 the Samaritans.) Jesus answered and said to her, "If thou knewest the gift of God, and who he is that saith to thee, 'Give me to drink;' thou wouldst have asked of him, and
11 he would have given thee living water." The woman saith to him, "Sir, thou hast no vessel to draw with, and the well is deep: whence then canst thou have that living water?
12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself,
13 and his children, and his cattle?" Jesus answered and said to her, "Whosoever drinketh
14 of this water will thirst again: But whosoever shall drink of the water which I shall give him shall never thirst; but the water which I will give him shall be in him a fountain of water
15 springing up to everlasting life." The woman saith to him, "Sir, give me this water, that
16 I thirst not, nor come hither to draw." Jesus saith to her, "Go, call thy husband, and
17 come hither." The woman answered and said, "I have no husband." Jesus saith to her, "Thou hast rightly said, 'I have no husband:'
18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in this thou
19 hast spoken truly." The woman saith to him, "Sir, I perceive that thou art a prophet.
20 Our fathers worshipped on this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith to her, 21
"Woman, believe me, the hour cometh, when ye shall worship the Father neither on this mountain, nor yet at Jerusalem. Ye worship 22
what ye know not: we worship what we know: for salvation is from the Jews. But the hour 23
cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for such are they whom the father seeketh to worship him. God is a Spirit: and they that 24
worship him must worship him in spirit and in truth." The woman saith to him, "I know 25
that the Messiah cometh, (which signifieth the Christ:) when he is come, he will tell us all things." Jesus saith to her, "I who speak 26
unto thee am he."

And upon this his disciples came, and won- 27
dered that he talked with the woman: yet none said, What seekest thou? or, Why talkest thou with her? The woman then left her 28
waterpot, and went into the city, and saith to the men, "Come, see a man, who hath told 29
me all things that ever I did: is not this the Christ?" Then they went out of the city, and 30
came unto him.

In the mean time his disciples besought him, 31
saying, "Master, eat." But he said to them, 32

As this sense is rather unusual, I adhere to the common version; and I think the sense is, "if thou knewest what God can bestow, and that I am the Christ, thou wouldst have asked of me to teach thee and save thee; to give thee the living water of my Spirit and truth."

11. *No vessel to draw, &c.* Understanding Christ as speaking of spring-water, and perceiving he had no vessel to draw with, as travellers usually had, she asks, whence he could have this living water?

12. *Greater than our, &c.* They called Jacob their father, and considered this well as honoured by his having drunk out of it.

14. *A fountain of water, &c.* Divine grace and knowledge would assuage the restless desires of the mind, and be like an overflowing fountain of holy exercises and affections, and ending in the enjoyment of eternal life.

16. *Call thy husband, &c.* Jesus finding the woman not capable of understanding his allusion, now touches on a subject, which made her sensible that he was a prophet; and the knowledge he discovered tended to convince and convert the Samaritans.

18. *Hast had five, &c.* The practice of divorcing wives was so common, and of others marrying them, that we need not wonder that this woman had been five times married. She was now living with a man as a wife, without having observed the usual form of marriage; and the design of Jesus, in mentioning this, was to awaken her slumbering conscience to a sense of her sin. Pearce renders, "Thou hast no husband now;" and Rosenmuller, that she was espoused, but not brought home.

19, 20. *I perceive that, &c.* She knew that he must be one, from the supernatural knowledge which he had discovered; and desirous of waving the subject on which he had touched, asked the question which divided so much the Jews and the Samaritans, which was the true place of worship, Samaria or Jerusalem.

21—24. *The hour cometh, &c.* When neither Samaria nor Jerusalem shall have any preference; but until that time come Jerusalem should be considered as the place which God had appointed for his worship.——*Ye worship what, &c.* They rejected the writings of the prophets, and their knowledge was much inferior to that of the Jews. They were nearly as ignorant as their heathen neighbours.——*Salvation is, &c.* The Saviour must spring from the tribe of Judah and the house of David; and when he hath set up his kingdom it will be more generally known that 'God is a spirit,' and that all acceptable worship is that which is 'in or with the spirit' or mind, irrespective of place or temple; and 'in truth,' as opposed to the typical rites which are now observed.

25. *Tell us all things.* This shows that the Samaritans were expecting the Messiah would soon come, and that he would be a prophet. With great condescension Jesus informs this woman that he was the Messiah.

27—33. *And upon this, &c.* The woman, convinced of her own sin, and surprised at the discovery made, hastened to inform her friends and neighbours. 'Come, see a man, &c.' This is the language of penitence and gratitude.

31—38. *Master eat, &c.* From this circumstance Jesus takes occasion to inform them that to teach and save sinners, which was the work given him to do, yielded far more pleasure to his mind, than animal food did to his appetite. He noticeth that men were flocking to hear him and to seek salvation;

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"I have food to eat which ye know not of."
33 Then said the disciples one to another, "Hath
34 any man brought him aught to eat?" Jesus
saith to them, "My food is to do the will of
35 him that sent me, and to finish his work. Say
not ye, There are yet four months, and then
cometh harvest? behold, I say to you, Lift up
your eyes, and look on the fields, for they are
36 already white for harvest. And he who reapeth
receiveth wages, and gathereth fruit to ever-
lasting life: that both he who soweth and he
37 who reapeth may rejoice together. And herein
is that saying true, 'One soweth, and another
38 reapeth.' I send you to reap that on which ye
have bestowed no labour: other men have la-
boured, and ye have entered into their labours."
39 And many of the Samaritans of that city
believed on him for the saying of the woman,
who testified, "He told me all things that ever
40 I did." When therefore the Samaritans had
come to him, they besought him that he
would abide with them: and he abode there
41 two days. And many more believed because
42 of his own words; And said to the woman,
"Now we believe, not because of thy report
only: for we have heard him ourselves, and
know that this is indeed the Christ, the Saviour
of the world."
43 Now after the two days he departed thence,
and went into Galilee, *but not to Nazareth.*
For Jesus himself declared, that a prophet 44
hath no honour in his own country. So when 45
he had come into Galilee, the Galileans re-
ceived him, having seen all the things that he
did in Jerusalem at the feast: for they also had
gone to the feast. So Jesus came again into 46
Cana of Galilee, where he made the water wine.
And there was one of the king's household,
whose son was sick at Capernaum. This man, 47
when he heard that Jesus had come out of
Judea into Galilee, went to him, and besought
him that he would come down, and cure his
son: for he was at the point of death. Then 48
said Jesus to him, "Unless ye see signs and
wonders, ye will not believe." He of the king's 49
household saith to him, "Sir, come down ere
my child die." Jesus saith to him, "Go; 50
Depart; thy son liveth." And the man believed
the words which Jesus had spoken to him,
and departed. And as he was now going down, 51
his servants met him, and told him, saying,
"Thy son liveth." Then he inquired of them 52
the hour when he began to amend. And they
said to him, "Yesterday at the seventh hour,
the fever left him." So the father knew 53
that it was at the very hour, in which Jesus
had said to him, "Thy son liveth:" and himself
believed, and his whole household. This second 54
miracle Jesus did, after he had come out of
Judea into Galilee.

REFLECTIONS UPON CHAPTER IV. I. We learn our Lord's great condescension and mercy. How many would have turned away with disgust from a character like that of the woman of Samaria; but Jesus pitied, instructed and turned her to God. She was a lost sheep and the good shepherd followed and restored her. What a gift to men is Christ! He could impart the life-giving waters of his grace and spirit; waters which afford the noblest refreshment and delight here and which spring up to eternal life. O let us seek these living waters; that becoming spiritual in our frame of mind we may render to God a homage and service suitable to his spiritual nature. Let us reflect that places and forms of worship are now of no importance, and that only spiritual worshippers are acceptable to God.

2. Let us behold with pleasure the example and zeal of our Lord, and the success of his labours. The conversion of one sinner led to that of many; and shall we not tell to our neighbours what we know of Christ? Let us invite them. Come, see this adorable person,

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and that this state of things might be compared to corn ready for the sickle. How happy were the apostles to be sent to reap this harvest, and to enter into the labour of the prophets, of John and of Jesus.

39—42. *And many of the, &c.* The readiness of the Samaritans to receive Jesus, on the testimony of the woman, and their coming and listening to his discourse, as well as their invitation, afford a proof what Jesus had been saying to his disciples. They acknowledge him to be indeed the Christ, the Saviour of the world; an acknowledgment more full and clear than his own disciples had yet made.

43. *But not to Nazareth.* With Campbell, I have added this as what is necessary to elucidate the text, and be a ground of what follows.

46. *One of the king's, &c.* A person of rank and dignity from his office. Herod, though only *Tetrarch*, was honoured with the title of king. Matt. xiv. 19. Mark vi. 14.

48. *Ye see signs, &c.* The Samaritans had received him on account of his doctrine, but you must be induced to believe by the sight of miracles, justly reflecting on their doubts and suspicions.

50. *Depart, thy son liveth.* With what kindness and authority did our Lord speak; and the father believing what he said, abode no longer, but hastened home to see and rejoice in the safety of his son.

54. *After he had come, &c.* With others, I construe πάλιν with the last verb. See Pearce and Campbell. Our common version conveys a wrong sense.

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CHAPTER V.

A. D. 31. Jesus on the sabbath cureth an infirm man; the Jews cavil and prosecute him for it; he nobly vindicates himself by the testimony of the Father, of John, and by his own works.

1 AFTER these things there was a feast of the
2 Jews; and Jesus went up to Jerusalem. Now
there is at Jerusalem by the sheep *gate* a pool,
which is called in the Hebrew tongue Bethesda,
3 having five porches. In these lay a great mul-
titude of infirm persons, of blind, lame, with-
ered, [waiting for the moving of the water.
4 For an angel went down at a certain season into
the pool, and troubled the water: whosoever
therefore after the troubling of the water went
in first was made well of whatsoever disease he
5 had.] And a certain man was there, who had
6 had an infirmity thirty-eight years. When
Jesus saw him lying, and knew that he had
been now a long time *afflicted*, he saith to him,
7 "Dost thou desire to be made well?" The
infirm man answered him, "Sir, I have no man,
when the water is troubled, to put me into the
pool: but while I am coming, another goeth
8 down before me." Jesus saith to him, "Rise,
take up thy couch, and walk." And immedi- 9
ately the man was made well, and took up his
couch, and walked.

Now on that day was the sabbath. The Jews 10
therefore said to him that was cured, "It is the
sabbath: it is not lawful for thee to carry thy
couch." He answered them, "He who made 11
me well, himself said to me, 'Take up thy
couch, and walk." Then they asked him, 12
"What man is that who said to thee, 'Take up
thy couch, and walk?" But he that was cured 13
knew not who it was: for Jesus had conveyed
himself away, a multitude being in that place.
Jesus afterward meeteth him in the temple, and 14
said to him, "Behold, thou art made well:
sin no more, lest some worse thing befal thee."
The man departed, and told the Jews that it 15
was Jesus, who had made him well. And for 16
this did the Jews persecute Jesus, [and sought
to slay him,] because he had done these things
on the sabbath.

But Jesus said to them, "My Father worketh 17
hitherto: and I also work." Wherefore the 18
Jews sought the more to kill him, because he

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who knows all that we have done, and who is indeed the Christ! Let us hear and imitate him. It was his *food* and *drink* to do the will of his father, and it surely should be ours to do his. Especially should those who minister in holy things, be careful to embrace every opportunity of doing it, as they have entered into the labours of so many others, who have preceded them. They laid the foundation of many spiritual temples, and let us build them up; they sowed the good seed, and let us watch its growth and preserve it from birds of prey, that both he that soweth and he that reapeth may rejoice together.

3. Let us not doubt the power of Jesus to heal and save us; but like the noble person apply to Jesus for this purpose. He sought the life of his son; and he did not seek in vain. The power of Christ could reach any place or any person; and in the instance recorded, it was effectually exerted. The cure of the son was a means of producing *faith* in the hearts of all the household; and the power of the Lord was as much displayed in the latter as in the former instance. Thus salvation, in the noblest sense, came to this house! O that we may be enabled to believe, that so both ourselves and our household may be saved.

CHAP. V. 1. *A feast of the Jews.* Pearce, and some other critics, contend that this was the feast of Pentecost; but it is far more probable that it was the Passover. See Doddridge's note.

2. *Sheep-gate.* See Nehem. iii. 1, 32.; xii. 39.——*A pool, &c.* Jerom says, It is still there, nigh the place where the temple stood. *Bethesda*, or house of mercy; the pool and building were thus called, as Jacob called the place where he slept, Bethel.

3, 4. *Waiting for the, &c.* I have inclosed these words in brackets, as being of doubtful authority. The learned reader may see Griesbach, who marks them as what should probably be omitted, and gives the authorities for it. With Doddridge, I observe that the 7th verse seems to require the account contained in these; and the difficulty of explaining these may have led some to suspect, and others to omit them. I suppose, with Pearce, that these were mineral waters, and that it was usual for persons to bathe therein; that some unusual commotion had lately been observed at particular seasons, and some cures wrought on those who had first bathed, which, according to the opinion of the Jews, occurred through some divine agent. See Pearce's Vind. vol. 2.

5—9. *Thirty-eight years.* A long period of affliction, which moved the compassion of Jesus to put the question, 'dost thou desire, &c.'; and even unsolicited he restores him.

10. *It is the sabbath, &c.* Strange that they should thus speak to him, if they knew that he was the afflicted person, who had so long sat there in vain.

11—16. *He who made me well, &c.* This was his apology, yet he did not know his benefactor, until Jesus finding him in the temple, probably having come there to return thanks for the special mercy conferred, informed him who it was that had cured him. Often did the Jews cavil at our Lord for doing good on the Sabbath. See Matt. xii. 9—14.

17. *Worketh hitherto, &c.* In preserving and governing all things, and conferring benefits and blessings on men without respect to days; and like him, I rest not on the Sabbath from showing mercy, and doing acts of kindness.

18. *His own father, &c.* As the Jews called God 'their father,' and as Jesus taught his disciples to address him in the same manner, they could not surely blame him for speaking in this style, had they not perceived that he used the terms in a peculiar and distinguishing sense. In this peculiar sense 'the Son of God,' was understood to signify the Messiah; and as Jesus claimed

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not only had broken the sabbath, but said also that God was his own Father, making himself
19 equal with God. Then spoke Jesus and said to them, "Verily, verily, I say to you, The Son can do nothing of himself, but as he seeth the Father do: for what things soever *the Father* doeth, these also doeth the Son in like manner.
20 For the Father loveth the Son, and showeth him all things which he himself doeth; and he will show him greater works than these, that ye
21 may wonder. For as the Father raiseth up the dead, and giveth them life; even so the Son
22 giveth life to whom he will. For the Father judgeth no one, but hath committed the power
23 of judging wholly to the Son, That all should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not
24 the Father who hath sent him. Verily, verily, I say to you, He that heareth my word, and believeth on him that sent me, hath everlasting life; and he shall not come into condemnation, since he hath passed from death unto life.
25 Verily, verily, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall
26 live. For as the Father hath life in himself; so hath he given to the Son also to have life in himself; And he hath given him authority to 27
execute judgment also, because he is the Son of man. Wonder not at this: for the hour is 28
coming, in which all that are in the graves shall hear his voice, And shall come forth: they 29
that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation. Of myself I can 30
do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father who hath sent me.

If I bear testimony concerning myself, my 31
testimony will not be regarded as true. There 32
is another that beareth testimony concerning me; and I know that the testimony which he beareth concerning me is true. Ye sent unto 33
John, and he bore testimony unto the truth. But I receive not testimony from man only; but 34
these things I say, that ye may be saved. He 35
was a burning and a shining lamp; and ye were willing for a time to rejoice in his light. But I have greater testimony than that of John; 36
for the works which the Father hath given me to perform, these very works which I do, bear testimony for me, that the Father hath sent me. And the Father himself, who sent me, hath 37
borne testimony concerning me. Have ye not

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this character, and his right to work from his Father working, they justly inferred that he made himself 'equal with God.' Newcome renders, *like* God; but this, I think does not give the force of the term, unless we take it in its adjective sense, and then it denotes 'equal,' which most modern critics adopt.

19. *The Son can do, &c.* Nothing opposed to the will of the Father; but always acts in concurrence with, and like him. Doddridge supposes that our Lord may refer to some peculiar influence on his mind, and which Jesus constantly followed.

20. *Greater works, &c.* Direct him to do greater miracles than any which he has yet done. What follows explains his meaning.

21. *Even so the Son, &c.* Jesus had not as yet raised the dead; but as it was allowed that the Father had and would raise the dead, Jesus declared that in like manner he would do it.

22. *The power of judging, &c.* In this version I follow Campbell and other translators. For this is allowed to be the proper rendering of κρισις. See Campbell's note. Doddridge explains it in the same view, "Hath given the administration of all judgment to the Son."

23. *That all should, &c.* As the person possessing 'this power of judging,' and of executing his own decisions, whether they respect mercy or punishment.——*Not the Father who, &c.* He came in his Father's name, revealing his character, displaying his glories, and exercising divine power and authority; and any disrespect to him was in effect disrespect to the Father.

24. *Since he hath passed.* By believing in him who had sent him, and hearing the word, a man became a disciple, and was clearly a renewed man; and through his faith he was an heir of the promise of eternal life; and shall not come into a state of condemnation, since he hath, &c. I take αλλα in its causal sense, in which it is used by the Septuagint, as well as in the New Testament. See Mintert and Macknight.

25. *The dead shall, &c.* Either those naturally or spiritually dead; for our Lord soon after called some to life who were dead, and he quickened many who were dead in sin.

26, 27. *As the Father hath, &c.* Essentially and originally, so he hath given to the Son to have such life in himself, and to communicate to whom he will. 1 Cor. xv. 45. The 27th verse is a repetition of the sentiment contained in the 22nd, assigning a reason for the judicial authority being given unto him.——*Because he is the Son, &c.* Campbell renders, 'a Son of man,' because the article is wanting. The sense is, that he had assumed human nature, and was a man. Philip. ii. 9. It suited the ends of divine wisdom, that the Judge, as well as Saviour of men, should himself be a man.

28–30. *Wonder not at this, &c.* For to raise all mankind at the last day will be a proof of greater power than now raising a few; and my sentence at that day will be just, because I act in all things according to the Father's will.

31—35. *Be regarded as true.* I have given the sense, in preference to the idiom. John had given the most express testimony to Jesus as the Messiah; at least this was implied in what he said.——*He was a burning, &c.* John was now cast into prison; his ministry had ended, and Jesus gives us his eulogium. The Jews attended the ministry of John very regularly; and even the Pharisees, if they did not believe what he taught, at least they did not persecute him as they did Jesus. For a full illustration of this, from 17—30, see Dr. J. P. Smith's Test. to the Messiah.

37, 38. *Have ye not, &c.* As this version arises only from pointing

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at any time heard his voice, or seen his form?
38 And have ye not his word abiding among you,
that ye believe not on him whom he hath sent?
39 Ye search the scriptures, because in them ye
think ye have eternal life: and they also bear
40 testimony concerning me. Yet ye will not come
41 unto me, that ye may have life. I do not desire
42 honour from men; But I know you that ye
43 have not the love of God in you. I am come
in my Father's name, and ye receive me not;
if another shall come in his own name, him ye
44 will receive. How can ye believe, who receive
honour from one another, and seek not the
45 honour which cometh from God only? Think
not that I will accuse you to the Father: there
is one that accuseth you, even Moses, in whom
46 ye trust. For if ye had believed Moses, ye
would have believed me: for he wrote of me.
47 But if ye believe not his writings, how shall ye
believe my words?"

CHAPTER VI.

A. D. 32. *Christ feedeth five thousand; the people ready to make him a king; he withdraweth himself; the people follow him, whom he reproveth; declareth himself the bread of life, &c.*

After these things Jesus went along the 1
lake of Galilee, which is also called the lake
of Tiberias. And a great multitude followed 2
him, because they saw the miracles which he
did on those who were diseased. And Jesus 3
went up a mountain, and sat there with his
disciples. And the passover, (a feast of the 4
Jews,) was near.

When Jesus then raised his eyes, and saw a 5
great company come unto him, he saith to
Philip, "Whence shall we buy bread, that
these may eat?" (Now he said this to try 6
him: for he himself knew what he was about
to do.) Philip answered him, "Two hundred 7
denarii would not purchase bread sufficient, so
that every one of them may take a little." One 8

Reflections upon Chapter v. 1. We are again taught the divinity of Jesus. Though he appeared under the form of a servant; and as a man and mediator, confessed a holy subjection to his father and his God; yet he is 'his own son,' a partaker of the same divine attributes, his son whom he loves, whom he honours, whom he commands all men to honour even as himself, and to whom such power and authority are committed, that he is the source of life, and the administrator of judgment. Let us adore the wisdom of such a contrivance, that he who humbled himself so low, should be so highly exalted. Let us regard him with that submission, duty and obedience, which becomes the divinity of his nature and the dignity of his office. Let us hearken to his voice in the gospel, that we may arise now to a life of holiness: that we may hereafter hear him with joy calling forth our sleeping dust, and arise to the resurrection of life. How glorious is the hope of such a state!

2. We have here the proofs of our Lord's divine and gracious mission. With what pleasure should we survey them, that our faith and hope may be established. John bore testimony to Jesus as his Lord, the latchet of whose shoes he was not worthy to loose. He announced him as coming from above, and being above all. The Father spoke with an audible and awful voice, saying, 'This is my beloved Son, in whom I am well pleased; hear ye him;' while the blessed spirit in a bodily form descended upon him! His amazing 'miracles' showed who and whence he was; and the daily fulfilment of the predictions of the prophets, proved him to be the Son of God and the Saviour of men. Let us search the scriptures with diligence, as containing the promise of eternal life; and like our Lord, not desirous of the praise of men, may we approve ourselves to our heavenly Father, by believing on him whom he hath sent, that we may have life and be for ever saved, and exalted to glory.

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differently, I readily adopt it, as removing some obscurity and difficulties, and as referring to the testimony which the Father had given to his Son, when baptized. He said, This is my beloved Son, in whom I am well pleased. See Luke iii. 22. Campbell has explained and defended it. See his note.

39. *Ye search, &c.* I render in the indicative, with Doddridge, as most suitable to the context ——*Bear testimony, &c.* The prophets described his person, doctrine, and miracles; and every part contained some reference to his mediation, and the salvation which he should effect. To these scriptures the evangelists and apostles make frequent appeals.

41—43. *I do not desire, &c.* My aim is not to receive your applause, or to gain your esteem by flattering your prejudices; no, I tell you honestly that I know, that under a profession of piety, ye have not the love of God in you; for if you had, you would receive me as sent by him, with credentials so clear, that they cannot be reasonably questioned. Yet if an impostor come, who will promise you temporal things, him ye will receive. Our Lord refers to what did afterwards actually occur.

44. *How can ye believe, &c.* My mission, or look for salvation to me, when ye are flattering one another with the most pompous titles, and expecting nothing but earthly things? If we suppose this discourse delivered to the Jewish leaders, it possesses much spirit and pertinency.

45—47. *Think not, &c.* Moses, their lawgiver, had written of Messiah; and by their persecuting spirit, they showed that they were not governed by his testimony or law; and therefore he would become their accuser.

CHAP. VI. 1. *Went along the lake, &c.* Comp. Matt. xiv. 13, &c. Mark vi 30, &c. Luke ix. 10, &c It appears from the other evangelists, that Jesus entered into a ship, with his disciples, and it is probable that he only coasted along the lake, as he only went into a desert belonging the city of Bethsaida, on the same shore where he had been teaching. And he would not go far from the shore, as the people followed him, and of course must see where he was going.

5—15. *And saw a great, &c.* He saw them resorting to him from all quarters; and having compassion, he wrought the miracle recorded. See

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of his disciples, Andrew, Simon Peter's brother,
9 saith to him, "There is a boy here, who hath
five barley loaves, and two small fishes: but
10 what are they among so many?" And Jesus
said, "Make the men lie down." Now there
was much grass in the place. So the men lay
11 down, in number about five thousand. And
Jesus took the loaves; and when he had given
thanks, he distributed to the disciples, and the
disciples to those who had lain down; and in
like manner the fishes, as much as they would.
12 And when they were filled, he said to his dis-
ciples, "Gather the fragments which remain,
13 that nothing be lost." Therefore they gathered
them, and filled twelve large baskets with the
fragments of the five barley loaves, which re-
14 mained after the people had eaten. Then those
men, when they had seen the miracle which
Jesus did, said, "This is in truth that prophet
15 who was to come into the world." When Jesus
therefore perceived that they were about to
come and take him by force, to make him a
king, he again withdrew to a mountain himself
alone.

16 And when evening came, his disciples went
17 down to the lake, And entered into a ship,
and went along the lake towards Capernaum.
And it was now dark, and Jesus was not come
18 to them. And the lake arose because of a
19 great wind which blew. So when they had
rowed about twenty-five or thirty furlongs, they
see Jesus walking on the lake, and drawing
20 near to the ship: and they were afraid. But
he saith to them, "It is I; be not afraid."
21 Then they gladly received him into the ship:
and immediately the ship was at the land whi-
ther they were going.

The day following, when the multitude who 22
stood on the other side of the lake saw that
there was none other boat there but one, and
that Jesus went not with his disciples into the
boat, but that his disciples had departed alone:
(However there came other boats from Tiberias 23
near to the place where they ate bread, after
that the Lord had given thanks:) When 24
the people therefore saw that Jesus was not
there, nor his disciples, they also took shipping,
and came to Capernaum, seeking Jesus. And 25
when they had found him on the other side of
the lake, they said to him, "Rabbi, when
camest thou hither?" Jesus answered them 26
and said, "Verily, verily, I say to you, Ye
seek me, not because ye saw the miracles,
but because ye ate of the loaves, and were fil-
led. Work not only for the food which per- 27
isheth, but for that food which endureth to
everlasting life, which the Son of man shall
give to you: for him hath the Father, that is
God, sealed." Then said they to him, "What 28
shall we do, that we may work the works of
God?" Jesus answered and said to them, 29
"This is the work of God, that ye believe in
him whom he hath sent." Then they said to 30
him, "What miracle doest thou, that we may
see it, and believe in thee? what dost thou
work? Our fathers ate manna in the desert; 31
as it is written, 'He gave them the bread of
heaven to eat." Jesus then said to them, 32
"Verily, verily, I say to you, Moses gave you
not the bread of heaven; but my Father giveth

Matt. xiv. 15, &c. Mark vi. 35, &c. This miracle induced the people to declare that Jesus was 'the prophet who should come into the world;' and on this conviction they resolved immediately to make him their king, but he withdrew himself.

17. *Went along, &c.* All our best maps represent Capernaum on the west side of the lake; and πέραν must have the sense here attributed to it.

21. *Gladly received, &c.* John has omitted many circumstances which the other evangelists have related. See Matt. xiv. 24, &c. Mark vi. 47, &c.

22—24. *The following, &c.* For the text see Griesbach and Campbell. There is reason to think it has suffered by the carelessness of transcribers.

26. *Ye ate of the loaves, &c.* Our Lord knew what was in man, and doubtless knew that the motive of many that followed was low and mercenary, desiring to live without labour.

27—29. *Work not only for, &c.* So I render to show the manner of our Lord, which, in this instance, can be happily preserved.—*But for that food, &c.* Divine knowledge and instruction, which is the food of the soul.—*That is God.* This is added as explanatory of who was meant by the Father; and by 'his sealing' is meant giving his attestation to Jesus; so that they might believe on him, and be saved.

30—34. *What miracle doest, &c.* That σημειον here denotes miracle, is generally allowed; and particularly as joined with the verb ποιεις. He had lately fed a few thousands; but, say they, this is nothing compared with the miracle which Moses wrought in confirmation of his mission, who gave our fathers manna from heaven, even for the space of forty years. Ps. lxxviii. 24, 25.

32. *Moses gave, &c.* It is only in a subordinate sense that what dropped from the clouds and nourished the body, can be called the bread of heaven; but in a higher and more noble one, it may be said, My father now giveth you the true bread of heaven.

33. *Is that which cometh, &c.* Our Lord evidently means himself; but the people, from what follows, did not perceive it.

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you the true bread of heaven. For the bread
of God is that which cometh down from heaven,
34 and giveth life to the world." Then said they
to him, "Master, evermore give us this bread."
35 And Jesus said to them, "I am the bread of life:
he that cometh to me shall never hunger; and
36 he that believeth in me shall never thirst. But
I have said to you, That ye have seen me, and
37 yet believe not. All that the Father giveth me
will come to me: and him that cometh to me
38 I will in no wise cast out. For I came down
from heaven, not to do mine own will, but the
39 will of him that sent me. And this is the will of
him who sent me, that of all whom he hath
given me I should lose none, but should raise
40 them up at the last day. And this is the will
of him who sent me, that every one who seeth
the Son, and believeth in him, may have ever-
lasting life: and him I will raise up at the last
day."
41 The Jews then murmured at him, because
he said, "I am the bread which came down
42 from heaven." And they said, "Is not this
Jesus, the son of Joseph, whose father and
mother we know? how therefore doth this man
43 say, 'I came down from heaven?" Jesus
answered and said to them, "Murmur not
44 among yourselves. No man can come to me,
unless the Father who hath sent me, draw him:
45 and him I will raise up at the last day. It is
written in the prophets, 'And they shall be all
taught of God.' Every one that hath heard,
and learned from the Father, cometh unto me.
Not that any man hath seen the Father, but 46
he who is from God; he hath seen the Father.
Verily, verily, I say to you, He that believeth 47
in me hath everlasting life. I am the bread of 48
life. Your fathers ate manna in the desert, 49
and are dead. This is the bread which cometh 50
down from heaven, that a man may eat thereof,
and not die. I am the living bread which came 51
down from heaven: if any man eat of this bread
he shall live for ever: and the bread that I will
give is my flesh, which I will give for the life
of the world."

The Jews therefore contended among them- 52
selves, saying, "How can this man give us his
flesh to eat?" Then Jesus said to them, "Verily, 53
verily, I say to you, Unless ye eat the flesh of
the Son of man, and drink his blood, ye have
not life in you. Whosoever eateth my flesh, 54
and drinketh my blood, hath everlasting life;
and him I will raise up at the last day. For my 55
flesh is the true food, and my blood is the true
drink. He that eateth my flesh, and drinketh 56
my blood, abideth in me, and I in him. As the 57
living Father hath sent me, and I live by the
Father: so he likewise that eateth me, shall
live by me. This is the bread which came down 58
from heaven: not as your fathers ate manna,
and died: he that eateth of this bread shall live
for ever." These things he said in the syna- 59
gogue, as he taught in Capernaum.

Many therefore of his disciples, when they 60

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35. *I am the bread of life.* The bread which giveth life, yea eternal life; and every believer in me shall enjoy the noblest satisfaction and delight, so as not to hunger and thirst after evil things any more.

36. *I have said, &c.* See verses 26—29. They had seen his miracles, yet did not believe in him, as their cavelling spirit proved.

37—40. *Will come to me.* Every one so disposed by the Father; and as I have come to do the Father's will, I will not reject any that come to me. For his will is, 'That of all whom, &c.' I have preferred applying this to persons as they are certainly intended. All those given to Christ will be brought to believe in him, and raised by him at the last day. None such will be lost.

41, 42. *Murmured, &c.* They considered his being a man inconsistent with his assertion, that he was the bread which came down from heaven, and especially his descent from Joseph and Mary.

44. *Draw him, &c.* By the influence of his spirit in the heart, exciting such thoughts and dispositions as will lead the man to regard and rely on his Son for salvation.

45. *Every one that, &c.* See Is. liv. 13. Jer. xxxi. 34. By his own word and the teaching of his Spirit, cometh unto me.

46. *Not that any, &c.* Jesus spoke of a secret influence on the mind, not of immediately seeing, hearing, and learning from the Father, whom no man had seen but himself.

49—51. *Your fathers ate, &c.* But this did not preserve their natural life; for they are long since dead; but he that believeth in me shall have everlasting life in heaven. Our Lord closes with referring to his own sacrifice, which would be the life of the world.

52—59. *His flesh to eat.* The blood of victims was to be invariably presented to God as making atonement; but in many kinds of sacrifices, the chief part of the flesh was appropriated to the priests and the offerer, of which they eat. Our Lord, I think, refers in these verses to himself as a sacrifice for sin, and intimates, that unless they did, as it were, eat his flesh and drink his blood, or exercise a believing regard to his sacrifice, they could not enjoy a life of pardon and peace here, or eternal life hereafter. But if they did exercise this believing regard, and feed on him, as shedding his blood for men, they would find his flesh, in this view, food indeed, and his blood drink indeed; affording the noblest support to the divine life, and securing future happiness.

60. *Who can hear it?* Who can understand it; or who can hear it with

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had heard *him*, said, "This is hard doctrine;
61 who can hear it?" When Jesus knew in himself
that his disciples murmured at it, he said to
62 them, "Do ye stumble at this? What then
if ye shall see the Son of man ascend up
63 where he was before? It is the spirit that
giveth life; the flesh profiteth nothing: the
words which ᵛ I have spoken" are spirit, and
64 life. But there are some of you that believe
not." (For Jesus knew from the beginning
who they were that believed not, and who would
65 deliver him up.) And he said, "Therefore
said I to you, that no man can come unto me,
unless it be given unto him by my Father."
66 From that time many of his disciples went
67 back, and walked no more with him. Then
said Jesus to the twelve, "Will ye also go
away?" Then Simon Peter answered him, 68
"Lord, to whom shall we go: thou hast the
words of everlasting life. And we believe and 69
are sure that thou art the Christ, the Son of
the living God. Jesus answered them, "Have 70
not I chosen you twelve? and yet one of you is
a false accuser." He spoke of Judas Iscariot 71
the son of Simon: for he was about to deliver
him up, being one of the twelve.

After these things Jesus abode in Galilee: 1
for he would not abide in Judea, because the
Jews sought to kill him.

CHAPTER VII.

A. D. 32. *Jesus reproveth the ambition of his kinsmen; goeth up to the feast of booths; teacheth in the temple; various opinions respecting him; officers sent to take him; Nicodemus vindicates him.*

63. ᵛ Griesbach.

REFLECTIONS UPON CHAPTER VI. 1. We learn the power of our Lord, and his great compassion; the former in his feeding so many, and the latter in his language to the distressed and affrighted disciples. They were amidst a tempest, when he appeared walking with ease and majesty on the waves, to teach them his power, to still it and to deliver them. Thus are storms often permitted to arise around his people, to exercise their faith and their patience; but Jesus is near, though they know it not, and though they sometimes think that he is regardless of them. When the disciples perceived that it was their Lord they assumed confidence; and Peter at his command ventured to go to him on the sea. But Peter perceiving how boisterous the wind was, began to fear and to sink; and had not Jesus seized him by the hand, he would have sunk. Let us like Peter, in the time of our distress, cry to him who is able to save, in believing prayer; and Jesus will not fail to stretch out his almighty arm for our safety and deliverance.

2. Let us learn how necessary and important a blessing the Lord Jesus is to the world. He is the 'true bread, which giveth life to the world.' How solicitous should we be that by a true faith we may

CHAP. VII.

feed upon it. While it is our duty to 'work for the bread that perisheth, and to provide things honest in the sight of all men;' let us work especially the work of God, by believing on him whom he hath sent. And though some reject this living bread, yea treat it with contempt; let us give thanks for God's influence on our minds, teaching and drawing us to Christ. And with what pleasure should we hear his animating words, 'Him that cometh I will in no wise cast out.'

3. The doctrine of atonement by his blood which our Lord taught, to some appeared absurd, and to others most offensive. This doctrine is now more clearly revealed, since Jesus shed his blood for the remission of the sins of many. He gave his flesh, when he offered himself on the cross; and happy are they that understand the spiritual sense of his language, and spiritually eat his flesh and drink his blood. These are the great support of the divine life; and if any are offended with this doctrine, and withdraw from Christ, they forsake their own mercies. In this divine and fundamental truth may we be well grounded, being assured that there is no remission without the shedding of blood, and no way to enjoy it but by believing on him who has the word or promise of eternal life.

patience? The text admits either of these senses; but which is intended I cannot determine.

62. *What then if, &c.* See Ch. iii. 13, and note. To suppose that our Lord only meant, that were he to reveal doctrines more sublime, is at least to make him speak very unintelligibly. 'Were you to see me go to heaven, whence I descended, would you then understand what I meant by coming as bread from heaven. Or in case of this, would you not perceive, how impossible it would be for you, literally, to eat my flesh and drink my blood.' This I take to be our Lord's meaning.

63. *It is the spirit, &c.* With Doddridge and others, I consider that the text contains a comparison, though the terms are wanting. As in the human frame, it is the spirit which animates the whole, and the flesh, however organized, profits nothing, is of no use; so my words are spirit, or to be understood in a spiritual sense, and then they will give life to the soul.

65. *Unless it be given, &c.* See verse 44. Our Lord repeats the same sense, though not the precise words.

66. *Went back and, &c.* Such as had only followed him for loaves and fishes, and as were for making him a king, because he could supply their temporal necessities by the exertion of his miraculous power.

68. *Lord, to whom, &c.* The twelve are mentioned, and Peter answers for the rest; and professes his own honest opinion both as to the doctrine and person of Christ. As to the former he had the words of everlasting life; and as to the latter, they were assured that he was the Christ, the Son of the living God.

70. *Is a false accuser.* I give the primitive sense of διάβολος in preference to the common version, which has something harsh and not agreeable to our Lord's mild and condescending manner. Comp. Eph. iv. 27, and 1 Tim. iii. 11, with 2 Tim. iii. 3.

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2 Now the Jewish feast of booths was near.
3 His brethren therefore said to him, "Depart hence, and go into Judea, that thy disciples
4 also may see the works which thou doest. For no man doeth any thing in secret, and yet he himself seeketh to be known publicly. If thou do these things, show thyself to the world."
5 (For neither did his brethren believe in him.)
6 Then Jesus saith to them, "My time is not
7 yet come: but your time is always ready. The world cannot hate You; but Me it hateth, because I testify of it, that its works are evil.
8 Go ye up to this feast: I go not up yet to this feast; for my time is not yet fully come."
9 When he had said these words to them, he
10 remained still in Galilee. But when his brethren had gone up, then he also went up to the feast;
11 not openly, but as it were in secret. Then the Jews sought him at the feast, and said, "Where
12 is he?" And there was much murmuring among the multitudes concerning him: for some said, "He is a good man:" others said, "No; but
13 he deceiveth the people." However no man spoke openly of him for fear of the Jews.
14 Now about the midst of the feast Jesus went
15 up to the temple, and taught. And the Jews wondered, saying, "How hath this man learn-
16 ing, having never been taught." Jesus answered them, and said, "My doctrine is not mine, but his who sent me. If any man desire to do his 17
will, he shall know concerning the doctrine, whether it be from God, or I speak from myself. He that speaketh from himself seeketh his own 18
glory; but he that seeketh his glory who sent him, he is true, and unrighteousness is not in him. Did not Moses give you the law? and 19
yet none of you keepeth the law? Why do ye seek to kill me?" The people answered and 20
said, "Thou hast a demon: who seeketh to kill thee?" Jesus answered and said to them, 21
"I have done one work, and ye all wonder at it. Moses gave you circumcision; (not that 22
it is from Moses, but from the fathers;) and ye on the sabbath circumcise a man. If a man on 23
the sabbath receive circumcision, that the law of Moses may not be broken; are ye angry with me, because I have made a man altogether well on the sabbath? Judge not according to ap- 24
pearance, but judge righteous judgment." Then some inhabitants of Jerusalem said, "Is 25
not this he, whom they seek to kill? But, lo, 26
he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is the Christ? However, we know whence this 27
man is: but when the Christ cometh, no man knoweth whence he is." Then cried Jesus in 28

CHAP. VII. 1. *Abode in Galilee.* Our Lord abode and taught in this country, which was subject to Herod, rather than in Judea, as the rulers of the Jews had formed the design to kill him, and as the hour for his death was not yet come.

2. *Feast of booths.* This was kept in the latter end of summer, and continued for eight days. Levit. xxiii. 39, 40. Numb. xxix. 12, &c. See Introd. Part. iii. Ch. 4. Sec. 7.

3—5. *His brethren, &c.* His near kinsmen. These did not believe him to be the Messiah; and insinuated, that if he were, he ought to go to Jerusalem and show himself publicly, and by his miracles convince all that he was so. This remark of the Evangelist shows his honesty in stating a fact which some may think not honourable to the Saviour.

6—8. *My time is not, &c.* He intimates that he was not to be directed by them; but when he saw it to be proper, he would go up to the feast.——*The world cannot hate, &c.* This contains a severe reflection, intimating that they were of the world, and governed by worldly views. They were expecting a Messiah, who would set up an earthly kingdom; and were opposed to him because he was setting up a spiritual one.

9—13. *Remained still in, &c.* That is, for a few days longer, and then went up unattended by his disciples. There was, doubtless, some good reason for this.——*Where is he?* He had excited general attention in Galilee and other parts; and those Jews who had come to the feast sought him, and conversed about him. We see how they differed in opinion; or perhaps they who said he deceiveth the people were Pharisees, who had determined to cut him off.

15. *Wondered, saying, &c.* He discovered such an acquaintance with the Holy Scriptures, and explained and applied them with such evidence and propriety, as excited the wonder of all, as they knew he had not been taught in any of their schools.

16. *My doctrine is, &c.* I have not invented it, nor learned it from men, but have received it from the Father; and if any desire to do his will, &c.

18. *He that speaketh, &c.* And evidently seeking the praise of men; but in all fairness we must consider, that he who seeks the glory of another who has sent him is true, and there is no unrighteousness or deceit in him. Our Lord characterizes himself.

19. *To kill me?* Our Lord's appeal to the law, to which they professed high regard, and to what he knew some of them had secretly determined, was designed to awaken their consciences and to lead them to repentance. Some of the people, who knew nothing of the design of others, rudely said, 'Thou hast a demon, &c.'

21—24. *Done one work, &c.* See Ch. v. 8, 9.——*Circumcise on the, &c.* They were to circumcise on the eighth day from the birth. Gen. xvii. 10. Lev. xii. 3. If the eighth happened to be on the sabbath, this rite was not deferred; and in this case the law of circumcision vacated the law of the sabbath. The inference which our Lord draws from this is just and forcible.

25—27. *They seek to kill, &c.* The design of the Jewish leaders was now well known at Jerusalem ——*This is the Christ.* Do they know that he pretends to be so?——*Whence he is, &c.* What is his origin and descent, Matt. xiii. 55; but the origin of the real Christ will be high and unsearchable. This opinion was founded on some of their traditions.

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the temple as he taught, saying, "Do ye both know me, and whence I am? and I am not come of myself, but he that sent me is true,
29 whom ye know not. But I know him: for I am
30 from him, and he hath sent me." Then the Jews sought to apprehend him; yet no man laid hands on him, because his hour was not yet come.
31 And many of the people believed in him, and said, "When the Christ cometh, will he do more miracles than those which this man hath done?"
32 The Pharisees heard the multitude murmuring such things concerning him; and the Pharisees and the chief priests sent officers to apprehend
33 him. Jesus therefore said, ° "Yet a little while shall I be with you, and then I shall go
34 to him who sent me. Ye shall seek me, and shall not find me: and where I am, thither ye
35 cannot come." Then said the Jews among themselves, "Whither will this man go, that we shall not find him? will he go to the dispersed among the Greeks, and teach the Greeks?
36 What words are those which he said, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?"
37 Now on the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come to me, and drink.
38 He who believeth in me, as the scripture hath said, from within him shall flow rivers of living
39 water." (Now he spoke this of the Spirit, which those who believe in him were to receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified.) Many of the 40
multitude therefore, when they heard these words, said, "In truth this is the Prophet." Others said, "This is the Christ." But some 41
said, "Doth the Christ come out of Galilee? Hath not the scripture said, That the Christ 42
will be of the offspring of David, and from the town of Bethlehem, where David was?" So 43
there was a division among the multitude because of him. And some of them desired to ap- 44
prehend him; but no man laid hands on him.

Then came the officers to the chief priests 45
and Pharisees; and they said to them, "Why have ye not brought him?" The officers an- 46
swered, "Never man spoke like this man." Then the Pharisees answered them, "Are ye 47
also deceived? Hath any one of the rulers 48
or of the Pharisees believed in him? But 49
this multitude who know not the law, are accursed." Nicodemus saith to them, (he that 50
came to Jesus by night, being one of them,)
"Doth our law judge any man, unless it first 51
hear him, and know what he doeth?" They 52
answered and said to him, "Art thou also of Galilee? Search, and see, that out of Galilee ariseth no prophet." And every man went to 53
his own house; But Jesus went to the mount 1
of Olives.

CHAP. VII.

REFLECTIONS UPON CHAPTER VII. 1. We see how little the greatest external advantages can do without the divine blessing, when some of the nearest relations of our Lord, by whom he was most intimately known, were not led to believe in him. Who can wonder

33. ° *to them.* Griesb.

28—31. *Do ye both know, &c.* They knew his earthly origin and manner of life; but they knew not him who had sent him, the true God, notwithstanding all their pretensions. In this respect they knew not whence he was. While some were ready to apprehend him, others were convinced of the justice of his claims, and from the evidence of his miracles believed on him.

32—36. *Pharisees heard, &c.* The favourable opinion of the multitude alarmed the jealous Pharisees, and they sent their officers to take Jesus; but he continued his discourse, intimating that his work would soon be finished, and then would they seek him in vain; for whither he went they could not come.——*The dispersed, &c.* To the Jews who lived among the Greeks, and spoke their language, and will he teach them, and even the Greeks too?

37. *Now on the last day, &c.* The eighth day was a day of solemn assembly, and called the great day of the feast. Lev. xxiii. 36. Numb. xxix. 33.——*If any man thirst, &c* For the blessings of salvation. Some tell us that the Jews on this day drew water from Siloam, repeating the 12th Chap. of Isaiah. Hence there is great pertinency in the images which our Lord employs.

38. *As the scripture, &c.* See Is. lii. 15.; lviii. 11. Joel. ii. 28, &c.—— *From within him, &c.* I render thus generally, as I think the term denotes the heart and mind. Comp. Job. xv. 35.; xx. 20, and Prov. xx. 27, 30. The remark of the Evangelist in the next verse explains the sense of this.

40—44. *In truth this is, &c.* The prophet whom some said should come. I think they understood the prophet to be a different person from Messiah. See Chap. i. 20, &c.——*Of David, &c.* This was true, and had they inquired they would have found Jesus was of the offspring of David, and born in Bethlehem.

46. *Never man spoke, &c.* Our Lord's manner as well as his matter had disarmed those officers, and excited their wonder; so that they commend him as one of the greatest of teachers.

47—49. *Are ye also, &c.* This shows the fear of those worthless men; and as they rejected him, they treated the multitude of their own nation as an ignorant and an accursed race. What pride, united with hardness of heart, do they discover.

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CHAPTER VIII.

A. D. 32. *Christ delivereth the woman taken in adultery; preacheth himself the light of the world, and vindicateth his doctrine; answereth the Jews, &c.*

2 Now early in the morning Jesus came again into the temple, and all the people came to
3 him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had
4 set her in the midst, They say to him, "Teacher, this woman was taken in adultery, in the very
5 act. Now Moses in the law commanded us, that such should be stoned: but what sayest
6 thou?" Now they said this, tempting him; that they might have matter for accusing him, but Jesus stooped down, and wrote with his
7 finger on the ground. So when they continued asking him, he raised himself, and said to them, "Let him that is sinless among you, first cast
8 a stone at her." And again he stooped down, and wrote on the ground. But they, having 9 heard this, being convicted by their own conscience, went out one by one, beginning at the eldest, unto the last: and Jesus was left alone, and the woman standing where she had been placed. When Jesus had raised himself, and 10 saw none but the woman, he said to her, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No one, 11 Sir." And Jesus said to her, "Neither do I condemn thee: go, and sin no more."

Then Jesus spoke again to them, saying, 12 "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees therefore 13 said to him, "Thou testifiest concerning thyself; thy testimony is not true." Jesus answered and 14 said to them, "Though I testify concerning myself, yet my testimony is true: for I know whence I came, and whither I go: but ye

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if some remain incorrigible in the most pious families? Nor let us think it strange if we are insulted by the men of the world, when by our separation from it we are bearing our testimony that its works are evil. But when reviled or persecuted, let us learn of Jesus, to answer with mildness, and to exhibit the genuine fruits of a benevolent mind. And if we possess superior knowledge, let us give the glory of it to God, from whom we receive it.

2. We learn how obstinate and desperately hardened were the hearts of those, who, notwithstanding the proofs which Jesus gave of his divine mission, were yet so far from hearkening to him, as to seek opportunities to destroy him! How powerful is the influence of error on depraved, reprobate minds! Such will contrive and venture on the commission of the greatest wickedness, without the least misgiving or remorse. We have need to pray, that God may preserve us from such delusion, and impart to us a readiness of mind to embrace and hold the truth in the love of it, and acknowledge and attend to Christ as sent of the Father.

3. What meekness, condescension and love did Jesus display in his discourse and invitations! Unmoved by the rage and opposition of the scribes and Pharisees, he proclaimed the riches of grace. "If any man thirst, let him come unto me and drink." From my fulness he shall receive the blessings and influences of the Spirit, as a spirit of knowledge, wisdom, power and love. "Whosoever will, let him partake of the waters of life freely." Well might the people wonder at the gracious words which he spoke! They were then, and are now, encouraging to all humble and penitent sinners. How true in every sense the remark, "That never man spoke like this man," either in respect to the important matter or the grace of it.

50—53. *Nicodemus saith, &c.* The question this individual put confounded these unjust rulers, and for the present prevented the accomplishment of their design.——*Art thou also, &c.* This remark shows, that what some had objected to Christ, verse, 41, &c. arose from the opinion of this sect.

CHAP. VIII. 1. *Mount of Olives.* Probably to the house of Lazarus at Bethany. Matt. xix. 17. Luke xxi. 37. John xi. 1, &c.

3—5. *A woman taken in, &c.* See the law to which they refer, Deuter. xxii. 20—24.

6. *Matter for accusing him.* They did this to see whether he would set aside the law on this point, as they supposed he had done in respect to the observance of the sabbath; and if he had done so, they would have prosecuted him.

7—9. *Sinless among you, &c.* Some Commentators suppose that they who brought this woman were themselves adulterers; and the text certainly favours their opinion, as they are said to be convicted by their own consciences, and from shame, probably imagining that Jesus would expose them, departed.

11. *She said, No one, Sir.* She had not been carried before the judges, nor had a legal sentence been pronounced against her; and Jesus assured her that he was no civil magistrate, and would not arrogate to himself the office of condemning her; yet as a teacher of truth and righteousness, he would admonish her, to "go and sin no more," but reform and repent. Such I take to be the meaning of our Lord; nor does he in the least connive at or allow of the offence; he only refuses to act as a civil magistrate. From a mistaken view of this subject, it is well known that the whole paragraph, including the last verse of the former chapter and the first eleven of this, were excluded from the lessons of the Greek Church; and that some very valuable mss. and the Syrian version do not contain this story. For the variations in other mss. see Griesbach, who marks it as very doubtful. After weighing the evidence on both sides, I consider it genuine, and omitted only because they mistakingly thought that Jesus countenanced the crime of adultery. See Pearce and Whitby.

12. *To them, saying, &c.* Not to the Pharisees, who had gone out, but to the people who are said to come unto him: verse 2.——*Light of the, &c.* See Ch. i. 4, 5. The 'light of life' means that light or spiritual knowledge which leads to eternal life.

13—18. *Thou testifiest, &c.* The answer of Jesus is, That he knew

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know not whence I come, and whither I go.
15 Ye judge according to the flesh; I judge no
16 one. And yet if I judge, my judgment is
true, for I am not alone, but I agree with the
17 Father who sent me. It is written in your
law also, that the testimony of two men is true.
18 I am one that testifieth concerning myself,
and the Father who sent me, is another who
19 testifieth of me." Then said they to him,
"Where is thy Father?" Jesus answered, "Ye
neither know me, nor my Father: if ye had
known me, ye would have known my Father
20 also." These words Jesus spoke in the treasury,
as he was teaching in the temple: and yet none
laid hands on him; for his hour was not yet
21 come. Then Jesus said to them again, "I am
going away, and ye shall seek me, and shall
die in your sins: whither I go, ye cannot come."
22 Then said the Jews, "Will he kill himself?
because he saith, Whither I go, ye cannot
23 come." And he said to them, "Ye are from
beneath; I am from above: ye are of this world;
24 I am not of this world. I therefore said to you,
that ye shall die in your sins: for if ye believe
not that I am he, ye shall die in your sins."
25 Then they said to him, "Who art thou?"
And Jesus saith to them, "Even the same that
26 I told you at first. I have many things to say
concerning you and to condemn: but he who
sent me is true; and I speak to the world those
27 things which I have heard from him." They
understood not that he spoke to them of the
Father. Then Jesus said to them, "When ye 28
have lifted up the Son of man, then shall ye
know that I am he, and that I do nothing of
myself; but I speak these things as my Father
hath taught me. And he who sent me is with 29
me: the Father hath not left me alone; for I
do always those things that please him."

As he spoke these words, many believed in 30
him. Then said Jesus to those Jews who be- 31
lieved in him, "If ye continue in my word,
then are ye truly my disciples; And ye shall 32
know the truth, and the truth shall make you
free." *Some* answered him, "We are Abra- 33
ham's offspring, and were never in bondage to any
man: how sayest thou, Ye shall be made free?"
Jesus answered them, "Verily, verily, I say to 34
you, Whosoever committeth sin is the servant
of sin. Now a servant abideth not in the house 35
for ever: but the Son abideth for ever. If the 36
Son therefore shall make you free, ye shall be
free indeed. I know that ye are Abraham's 37
offspring; yet ye seek to kill me, because my
word hath no place in you. I speak that which 38
I have seen with my Father; and ye do that
which ye have seen with your father." They 39
answered and said to him, "Abraham is our
father." Jesus saith to them, "If ye were
Abraham's children, ye would do the works
of Abraham. But now ye seek to kill me, a 40
man that hath told you the truth, which I have
heard from God: Abraham did not do thus.
Ye do the deeds of your father." Then they 41

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whence they came; and while they judged of things according to outward appearance, he judged in conformity with the nature of things and the will of the Father who had sent him, and who bore testimony to him. The law allowed, as true, the testimony of two witnesses; and in fairness, they ought to admit his testimony as corroborated by the Father.

21. *Shall seek me, &c.* The meaning is, ye shall look in vain for your Messiah, and for your unbelief many of you shall die by the sword of the Romans.

22. *Will he kill himself?* And thus remove himself beyond all our attempts to injure him? Such a question shows the spirit of the people.

24. *Ye shall die, &c.* Impenitent and hardened, and will therefore eternally perish. He repeats the threatening of verse 21.

25. *The same that, &c.* In the former verse he affirms in effect that he was the Messiah, and as such claims their confidence; and from the commencement of his public ministry he did the same. Some think he refers to ver. 12.

26. *Sent me is true.* I leave you to him, who judgeth in truth, and who will, ere long, show that I speak what is agreeable to his will.

28. *Lifted up the Son, &c.* He refers to his crucifixion, and the proofs that would then be given of his being the Messiah.——*That I am he.* Campbell, after Grotius, reads ὅ, τι, and renders *what* I am; and some others, *who* I am. It is allowed that this would be a more direct answer to the question, verse 25th; but the usual sense I think is supported by our Lord's manner.

32. *Know the truth, &c.* The whole scheme of the gospel, by the gifts of the Holy Spirit.——*Make you free.* From the servitude and punishment of sin; and from the yoke of the ceremonial laws.

35. *Now a servant, &c.* Such may be dismissed as Hagar and Ishmael were, Gen. xxi. 10, or may go out at the sabbatical year. They are at the disposal of the master.

36. *If the son therefore, &c.* As the son and heir abideth for ever, so he has the right of giving freedom to slaves, and of advancing them as he pleases. Jesus intimates that he enjoyed this right; and happy are they who are made free by him.

38. *Have seen, &c.* Our Lord perpetually adverts to his intimate relation to God, and his faithful declaration of his will; and charges home on his hearers their murderous intentions, which proved them children of satan.

39. *Abraham's children, &c.* In a spiritual sense, ye would imitate his faith and obedience, and would honour me.

42. *If God were your, &c.* If ye were what ye profess to be, his hum-

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said to him, "We are not born of fornication;
42 we have one Father, *even* God." Jesus saith to them, "If God were your Father, ye would love me: for I proceeded and came from God;
43 for I came not of myself, but he sent me. Why do ye not understand my discourse? It is because
44 ye cannot hearken to my words. Ye are of your father the devil, and the desires of your father ye willingly do. He was a man-slayer from the beginning, and continued not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh from his own *disposition*: for he is a liar, and the father of every
45 liar. And because I speak the truth, ye believe
46 me not. Which of you convicteth me of sin? And if I speak the truth, why do ye not believe
47 me? He that is of God hearkeneth to God's words; ye therefore hearken not, because ye are not of God."

48 Then answered the Jews, and said to him, "Say we not well that thou art a Samaritan,
49 and hast a demon?" Jesus answered, "I have not a demon; but I honour my Father, and
50 ye dishonour me. But I seek not mine own glory: there is one that seeketh it and judgeth.
Verily, verily, I say to you, If a man keep 51
my words, he shall never see death." Then the Jews said to him, "Now we know that 52
thou hast a demon. Abraham is dead, and the prophets; yet thou sayest, 'If a man keep my words, he shall never taste of death.' Art 53
thou greater than our father Abraham, who is dead? The prophets also are dead: whom makest thou thyself." Jesus answered, "If I 54
glorify myself, my glory is nothing: it is my Father who glorifieth me: of whom ye say, that he is your God: And yet ye know him not; 55
but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his words. Your father 56
Abraham earnestly desired to see my day: and he saw it, and was glad." Then said the Jews 57
to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them, 58
"Verily, verily, I say to you, Before Abraham was born, I am." Then they took up stones 59
to cast at him: but Jesus withdrew, and went out of the temple. °

CHAP. VIII.

REFLECTIONS UPON CHAPTER VIII. 1. We have another instance of the malice of the Pharisees, and of the wisdom and grace of the Saviour. They came to him, not only as an instructor, but as a judge; and yet, under this appearance of honour and respect, they sought only to ensnare and destroy him. But our Lord in his answers united the wisdom of the serpent with the innocence of the dove. He so

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ble worshippers and servants, you would love me for revealing his will, and as his son, who came from him as the messenger of mercy to men.

43. *It is because ye cannot, &c.* Doddridge renders, "Is it because ye cannot hear, &c.?" I prefer the version given, as it assigns the reason of their not understanding, to be their own prejudices and sins, which prevented the application of their minds to his doctrine.

44. *A man-slayer from, &c.* This gives the exact force of the Greek term, and directly refers to the success of his temptation, by which death came into the world. He did not regard truth, but boldly denied what God had said. Gen. iii. 5.——*Speaketh of his own.* As he might be expected to speak, suitably to his false and wicked character. See Middleton.

45. *Because I speak, &c.* Their views were so perverted by their false and wicked hearts, that truth could find no admittance.

46. *Convicteth me of sin.* Of any deviation from truth; of any thing sinful and improper. Such a challenge proves the consciousness of our Lord, both of the truth of his doctrine and the innocence of his life.

47. *He that is of God, &c.* One devoted to him, one who loves and serves him. Verse 41.——*Because ye are, &c.* Not his servants, but the servants of sin and satan; and you prove it by not hearkening to his words.

49. *Dishonour me.* The Jews show how much our Lord's faithful address touched their pride. They could use no terms more reproachful than calling him a Samaritan, and one having a demon; and by such imputations they dishonoured the Saviour.

50. *That seeketh it.* The Father bestowed honour upon him, and would punish all those who dishonoured him.

51. *Never see death.* He shall not die eternally, but live for ever in a happier world. This was doubtless our Lord's meaning.

53. *Greater than our, &c.* Taking our Lord's words, as referring to natural death, they form their objection against him.

55. *And yet ye know, &c.* Know him not aright, know not his real character, with which I am perfectly acquainted; and I keep his words.

56. *Earnestly desired to see, &c.* The Syrian version, and most modern translators, give this sense to the term here, though not used in the same sense in any other passage. Pearce compares the words here with Matt. xiii. 17. Luke xvii. 22, and with the Greek version of Ps. lxxxiii. 2.——*He saw it, &c.* His faith in the promise made to him was equivalent to seeing. Heb. xi. 13. I think our Lord refers to some discovery which was made to Abraham, when he offered up Isaac. Gen. xxii. 12—18. In those transactions there was a lively type of what Jesus was to endure.

57. *Hast thou seen, &c.* They either misunderstood our Lord, or designedly perverted his words; unless they supposed, that if Abraham 'had seen his day' he must have seen Abraham.

58. *Was born, I am.* The text may be rendered thus, or 'I am he,' the Messiah, or the Christ. See verses 24, 28.; but this latter turn does not contain an answer to the question, 'Hast thou seen Abraham?' To say before Abraham was born, I was appointed to be the Messiah, is obviously irrele-

59. ° *Going through the midst of them, and so passed by.* Griesb.

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CHAPTER IX.

A. D. 32. *Sight restored to the man born blind; he is brought to the Pharisees, who are offended and excommunicate him; Christ receiveth him, and he confesseth him to be Messiah.*

1 And as Jesus passed on, he saw a man who
2 was blind from his birth. And his disciples asked him, saying, "Rabbi, who sinned, this man, or his parents, that he was born blind?"
3 Jesus answered, "Neither this man, nor his parents sinned: but this hath occurred that the
4 works of God might be manifested in him. I must work the works of him who sent me, while it is day: the night cometh, when no man can
5 work. While I am in the world, I am the
6 light of the world." When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind
7 man with the clay. And said to him, "Go, wash in the pool of Siloam," (which is by interpretation, Sent.) He departed therefore, and washed, and came seeing.

8 The neighbours, therefore, and those who had seen him before, (for he had been [r] a beggar") said, "Is not this he who sat and begged?"
9 Some said, "This is he:" others said, "He is like him:" but he said, "I am he."
10 They therefore said to him, "How were thine eyes
11 opened?" He answered and said, "A man, called Jesus, made clay, and anointed mine eyes, and said to me, 'Go to the pool of Siloam, and wash:' and I went and washed, and I received sight."
12 Then they said to him, "Where is he?" He said, "I know not."

13 They brought him who before had been blind
14 to the Pharisees. Now it was the sabbath when Jesus made the clay, and opened his eyes.
15 Then the Pharisees also asked him how he had received his sight. He said to them, "He put clay upon mine eyes, and I washed, and now
16 see." Wherefore some of the Pharisees said, "This man is not from God, because he keepeth not the sabbath." Others said, "How can a

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CHAP. IX.

awakened the consciences of these Pharisees, that they departed from the temple, being self-condemned for their own crimes, and probably for that very crime of which they accused the woman. The language of Christ to her, while it indicates tenderness, was calculated to impress and reform her. "Go and sin no more." Let this admonition sink deep into our hearts; for it implies that the only way to escape condemnation is to repent and reform.

2. While we receive and rejoice in Christ as the light of the world, let us approve ourselves his sincere disciples, by continuing in his word, and being faithful even unto death. Without this, external privileges will be of no avail. The children of Abraham may be the children of satan; and they are so if they imitate the works of that apostate spirit, rather than those of the holy patriarch. The devil from the beginning was a liar and murderer; and all falsehood and malice are of him and agreeable to him. We ought to pray that we

8. [r] Griesbach.

may be freed from them, and from every other sin to which we may have been enslaved; that Christ the Son may make us free of his Father's family, and of his heavenly kingdom! Then shall we be free indeed!

3. With what meekness did our Lord endure the contradiction of sinners, and how important the promise which he has made to all believers. "If any one keep my word, he shall never see death." Sense seems to plead against it; but he is the resurrection and the life, and hath assured us he will make it good. Let us therefore be strong in faith, giving glory to God. Though not only Abraham and the prophets, but Peter and Paul and other apostles, are dead as to the flesh, yet they live unto God as to the spirit; and soon will the day come when mortality shall be swallowed up of life. Let us like Abraham, who rejoiced to see the day of Christ, rejoice in the prospect of that more glorious day, when he will come to destroy the last enemy.

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vant; nor could the Jews have been offended with this, as they admitted Messiah to be promised from the beginning. I consider then that the version given is the true one; and that Jesus meant that before Abraham was born, he existed; and consequently that this is one proof of his divinity. 'I am,' denotes continued existence, as Campbell and others admit. See Heb. xiii. 8.

59. *Withdrew, &c.* With Griesbach, I have omitted the clause, "going through the midst of them, and so passed by." See the authorities for this omission.

CHAP. IX. 1. *And as Jesus, &c.* This appears to have occurred a very little time after what is related in the foregoing chapter. The miracle was wrought in Jerusalem.

2. *Who sinned, this man, &c.* Pearce contends that this question can have no reference to the opinion of the Pharisees, who held something like the Pythagorean doctrine of transmigration, as it respected the *good* only, but supposed the wicked did not enjoy this privilege. Matt. xvi. 14, &c. He explains, 'Who sinned? This man that he hath become blind; or if he were born so, was it for the sin of his parents?'

3. *Neither this man, &c.* Our Lord's answer shows that afflictions of this nature are not judicial for some particular crime; but permitted to occur in righteous sovereignty, and in this case to display the power of God.

6. *He spat on the ground, &c.* See note, Mark vii. 33.

7. *Go, wash in the, &c.* This was enjoined as a trial of his faith and submission; and our Lord might have in view the cure of Naaman, 2 Kings v. 10.

8. *Been a beggar, &c.* This reading is supported by the best mss. and many of the versions; and it is more suitable to what follows.

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sinner do such miracles?" And there was a
17 division among them. They say to the blind
man again, "What sayest thou of him, since
he hath opened thine eyes?" He said, "He
18 is a prophet." But the Jews did not believe
concerning him, that he had been blind, and
received his sight, until they had called the
19 parents of him who had received his sight. And
they asked them, saying, "Is this your son,
of whom ye say that he was born blind? how
20 then doth he now see?" His parents answered
them and said, "We know that this is our son,
21 and that he was born blind: But by what
means he now seeth, we know not; or who
hath opened his eyes, we know not: he is of
22 age; ask him: he will speak for himself." His
parents spoke these words, because they feared
the Jews: for the Jews had already agreed,
that if any man should confess that *Jesus* was
23 the Christ, he should be put out of the syna-
gogue. Therefore said his parents, "He is of
24 age; ask him." A second time they called the
man that had been blind, and said to him,
"Give glory to God: we know that this man is
25 a sinner." He answered and said, "Whether
he be a sinner, I know not: one thing I know,
26 that, whereas I was blind, I now see." Then
said they to him again, "What did he to thee?
27 how opened he thine eyes?" He answered
them, I have told you already, and did ye not
hear? wherefore would ye hear it again? will
28 ye also be his disciples?" Then they reviled
him, and said, "Thou art his disciple; but we
are disciples of Moses. We know that God 29
spoke to Moses: but we know not whence this
man is." The man answered and said to them, 30
"This is a wonderful thing, that ye know not
whence he is, and yet he hath opened mine
eyes. Now we know that God heareth not 31
sinners: but if any man be a worshipper of God,
and do his will, him he heareth. Since the 32
world began hath it not been heard that any
man opened the eyes of one that was born blind.
If this man were not of God, he could do 33
nothing." They answered and said to him, 34
"Thou wast altogether born in sins, and dost
thou teach us?" And they cast him out *of
their synagogues.*

Jesus heard that they had cast him out; and 35
when he met him, he said to him, "Dost thou
believe in the Son of God?" He answered 36
and said, "Who is he, Sir, that I may believe
in him?" And Jesus said to him, "Thou hast 37
both seen him, and it is he that talketh with
thee." And he said, "Master, I believe:" 38
And he did obeysance to him. Then Jesus 39
said, "For judgment I am come into this world,
that they who see not may see: and that they
who see may be made blind." And some of 40
the Pharisees who were with him heard these
words, and said to him, "Are we also blind?"
Jesus said to them, "If ye were blind, ye 41
would not have sin: but now ye say, We see;
your sin therefore remaineth."

REFLECTIONS UPON CHAPTER IX. 1. We here learn the compassion of Jesus, who, as it should seem, performed this extraordinary cure unasked, and even unknown by the person the subject of it. The manner in which he did it deserves particular regard. He anoint-

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11. *The pool of Siloam.* This was without the walls of the city, at the bottom of Mount Moriah. See Reeland.

16. *Keepeth not the sabbath.*] Such a remark, on such an occasion, is very singular, and what our Lord had often refuted. What others said is far more pertinent. How could it be expected that God would enable a sinner to do such miracles.

17. *He is a prophet.* He thought he could be no less; and the miracle might remind him of what other prophets had done.

18—23. *Did not believe, &c.* Their unbelief happily led to a minute examination respecting the miracle; and this ended in a manner most satisfactory. —*Be put out, &c.* Be treated as an excommunicated person. How inveterate the malice of this sect.

24. *Give glory to God.* By confessing the truth. They believed, or affected to believe, that he had told them lies; and they address him as Joshua did Achar, Josh. vii. 18, 19, and hoped to have made a similar discovery.

28. *His disciple, &c.* They reproach him with this, and gloried that they were the disciples of Moses.

29. *Whence this man is.* Who hath sent him, whether he is not some imposter who is gaining disciples in order to realize his ambitious views.

30—33. *This is a wonderful, &c.* The answer to their insinuation is just, and must have been galling to these proud Pharisees. When unable to refute his simple reasoning, they adopted the mode most suitable to their depravity; they persecute the man for speaking the truth.

35. *Dost thou believe, &c.* How kind was Jesus to notice this injured man, to make himself known to him, and lead him to place his confidence in him.

39. *For judgment I am, &c.* On some for their wilful blindness and obduracy, and in mercy to others, to give them both the power of seeing naturally and spiritually.

41. *If ye were blind, &c.* If ye laboured under unavoidable ignorance, ye would have comparatively no sin; but since you pretend to know more

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CHAPTER X.

A. D. 32. *Christ the door and the good shepherd; various opinions respecting him; he proves by his works that he is the Messiah, &c.*

1 *Then Jesus addressed the Pharisees,* "Verily, verily, I say to you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, is a thief and a robber;
2 But the shepherd of the sheep entereth in by
3 the door. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and leadeth them out.
4 And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him,
5 because they know his voice. A stranger they will not follow, but will flee from him; for they
6 know not the voice of strangers." This parable Jesus spoke to them; but they understood not what things they were which he spoke to them.
7 Jesus therefore said to them again, "Verily, verily, I say to you, I am the door of the sheep-
8 fold. All that have come [before me] are thieves and robbers; but the sheep did not hear them.
I am the door: by me if any man enter in, he 9
shall be safe, and shall go in and out, and find pasture. The thief cometh only to steal, and 10
to kill, and to destroy: I am come that they may have life, and that they may have it more abundantly.

"I am the good shepherd: the good shepherd 11
layeth down his life for the sheep. But the 12
hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth them, and scattereth the sheep. The 13
hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shep- 14
herd, and know my sheep, and am known by mine; Even as the Father knoweth me, and I 15
know the Father; and I lay down my life for the sheep. And other sheep I have, which are 16
not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. For this my Fa- 17

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ed his eyes with clay, and then commanded him to wash. Clay laid on the eyes seemed more likely to blind a man who had sight, than to be the means of restoring sight to one blind. This shows us that God can work with or without means, and accomplish what he purposes. The blind man believed, and received the benefit of it. Had he reasoned, like Naaman, on the impropriety of the means, he would have been justly left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace!

2. The unbelief of the Pharisees occasioned a minute investigation of this miracle; and the result was the most decisive proof of its truth and reality. The testimony of the man himself, and that of his parents, to his having been born blind, and the clear evidence that he now saw, one would think sufficient to confound the most incredulous. In the conduct of his parents, we see how the fear of man bringeth a snare; for while they owned him as their son, and that he was born blind, they feared to acknowledge the favour conferred on him, or the glorious person who had conferred it. Let all those, the eyes of whose understandings have been opened, nobly bear their testimony to Christ, in defiance of all the censure which men can pass, or of all the penalties by which they can enforce them.

3. While we wonder at the obstinacy of the Pharisees, we see how a poor, illiterate man, with the advantage of truth on his side, baffles all the sophistry of his opponents. Great is the truth, and will prevail. Great is this truth, and fundamental to the gospel, that "Christ is the Son of God;" as well as this "that God heareth not sinners; but if any man be a worshipper of God, and do his will, him he heareth." Let us cultivate sincerity and a devotional spirit, and the eyes of the Lord will be upon us, and his ears open to our cry; and though men cast us out, Christ will receive us, and reveal himself more clearly and fully to us.

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than others, your sin of unbelief abides upon you with greater aggravation.

CHAP. X. 1. *Then Jesus addressed, &c.* I have added these words, as explanatory. The Pharisees considered themselves as shepherds, and they admitted into the fold, or excluded from it, whom they would; and hence our Lord addressed the following parable unto them.——*Sheep-fold.* These were made difficult of access, to prevent robbery.

2—5. *But the shepherd, &c.* This is his constant practice; and the porter, or person set to watch, openeth the gate to him.——*Calleth by name.* This shows that many shepherds were accustomed then to give names to their sheep, and to go before them when they brought them out of the fold. Some suppose that they played on some musical instrument. A stranger they would not follow, &c. The meaning of the whole I take to be, that persons discharging the office of shepherds, must be called to it, and properly qualified, and diligently employed, caring for the flock. Through Christ they could only be true teachers; and the sheep of Christ, or his people, will only regard such teachers as he commissions.

8—10. *Have come before me, &c.* Pretending to be the Christ, such as Theudas, Acts v. 26.——*By me if any, &c.* Either as a shepherd or teacher, or as a sheep or disciple, he shall be safe, and shall enjoy true spiritual food. Campbell rejects "before me," as an early interpolation or gloss; but see Griesbach.——*May have life, &c.* And the means of supporting it in a much more abundant manner than they have had at any former period.

11—13. *I am the good, &c.* What follows justly entitles him to this character. When a person has no interest in the flock, and careth not for them, he will not expose himself to any danger on this account; but he whose the sheep are, will do any thing to secure them.

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ther loveth me, because I lay down my life,
18 that I may take it again. None taketh it from
me, but I lay it down of myself. I have power
to lay it down, and I have power to take it
again. This commission I have received from
my Father."
19 There was a division therefore again among
20 the Jews because of these words. And many
of them said, "He hath a demon, and is mad;
21 why hear ye him?" Others said, "These are
not the words of him that hath a demon. Can
a demon open the eyes of the blind?"
22 Now the feast of the dedication was kept
23 at Jerusalem; and it was winter. And Jesus
walked in the temple, in Solomon's porch.
24 Then came the Jews round about him, and
said to him, "How long dost thou make us to
doubt? If thou be the Christ, tell us plainly."
25 Jesus answered them, "I said to you, and ye
believed not: the works which I do in my Fa-
26 ther's name, testify of me. But ye believe not,
because ye are not of my sheep. As I said to
27 you, 'My sheep hear my voice;' and I know
28 them, and they follow me: 'And I give unto
them everlasting life; and they shall never
perish, neither shall any one wrest them out of
29 my hand. My Father, who gave them to me,
is greater than all; and none are able to wrest
them out of my Father's hand. I and my Fa- 30
ther are one." Then the Jews again took up 31
stones to stone him. Jesus said to them, "Many 32
good works I have shown you from my Father;
for which of those works do ye stone me?"
The Jews answered him, saying, "For a good 33
work we stone thee not; but for blasphemy,
because that thou, being a man, makest thyself
God." Jesus answered them, "Is it not written 34
in your law, 'I said, Ye are Gods?' If those 35
be called gods, to whom the word of God came,
and the scripture cannot be made void; Say 36
ye of him, whom the Father hath set apart,
and sent into the world, 'Thou blasphemest,'
because I said, I am the Son of God? If I do 37
not the works of my Father, believe me not.
But if I do, though ye believe not me, believe 38
the works: that ye may know, and believe, that
the Father is in me, and I in him." Again 39
therefore they sought to take him: but he es-
caped out of their hand, And departed again 40
beyond the Jordan into the place where John
at first baptized; and there he abode. And 41
many resorted to him, and said, "John did no
miracle: but all things that John spoke of this
man were true." And many believed in him there.

REFLECTIONS UPON CHAPTER X. 1. The character of Christ, as "the good shepherd," ought to inspire confidence, and induce us to commit ourselves to his guidance and care. We know his kind regard to his sheep, in exposing and laying down his life for them. They were his own, given to him by the Father; and to save them he was ready to die for them. But as he voluntarily laid down his life for their redemption, so he took it again, and employs it in heaven for their security and happiness. He is still bringing to his fold those "other sheep" he had in view in his sufferings; and let us remember that we were not originally of his fold, but through his grace have

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16. *Other sheep, &c.* He refers to the Gentiles, whom he designed should be called and brought to his fold.

18. *None taketh it, &c.* That is, none can without my own consent.—*This commission.* To become the good shepherd, and to give his life for the sheep.

19—21. *A division, &c.* Some with malice and hatred said, "he hath a demon, and is mad;" but others appealing to his recent miracles, justified his discourse.

22. *Feast of the dedication, &c.* This feast was instituted to commemorate the cleansing of the temple by Judas Maccabeus, after it had been polluted by Antiochus Epiphanes. It was kept in the 9th month, our December.

24. *Be the Christ, &c.* Whether this was said with a friendly design or not, Jesus thought proper to answer in a satisfactory manner.

25. *The works which, &c.* He had often appealed to his works, in testimony of who he was. Ch. v. 36, &c.

26, 27. *As I said to you.* With Beza, and many others, I join these words to what follows, because Jesus had said these words: See ver. 4, 15, 16.

30. *I and my Father, &c.* The promise contained in the two former verses of life and security to all his sheep, is established and supported by what he here says, I and my Father are one; one in counsel and power. Unless we admit this, the inference would not be just, that 'none can wrest them out of his hand,' because none can wrest them out of his Father's hand. The union of believers is very different from this. Ch. xvii. 21.

31—33. *Then the Jews again, &c.* See Ch. viii. 59. It is not said that they threw them at him; but it is rather probable that they were prevented from doing this, he being surrounded by many who were friendly to him.—*For blasphemy, &c.* This is explained in the next words, calling God his father, and claiming an equality in divine power; being a man, and yet making himself God. See note, Ch. v. 18, &c.

34—38. *In your law, &c.* Ps. lxxxii. 6. Thus the term *law* is applied to the whole scriptures. If the scriptures style magistrates Gods, because appointed and established in that office; and if its language be correct, how can ye accuse me of blaspheming, because I call God my father?—*The Father in me, &c.* Our Lord claims such a union with the Father as must imply a participation of the same nature, perfections, and attributes; and the Jews understood him to do so.

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CHAPTER XI.

A. D. 33. *Christ raiseth Lazarus, and many Jews believe; the high priests and Pharisees conspire against him; opinion of Caiaphas; many inquire after him at the passover.*

1 Now a certain man was sick, named Lazarus,
of Bethany, the town of Mary and of her sister
2 Martha. (It was the same Mary who *afterwards*
anointed the Lord with ointment, and wiped
his feet with her hair, whose brother Lazarus
3 was sick.) Therefore his Sisters sent to Jesus,
saying, "Master, behold, he whom thou lovest
4 is sick." When Jesus heard this, he said, "This
sickness is not unto death, but for the glory of
God, that the Son of God might be glorified
5 by it. (Now Jesus loved Martha, and her sister,
6 and Lazarus.) When he had heard therefore that
he was sick, he still abode two days in the same
7 place where he was. Then afterwards he saith
to his disciples, "Let us go into Judea again."
8 His disciples say to him, "Rabbi, the Jews of
late sought to stone thee; and goest thou thither
9 again?" Jesus answered, "Are there not twelve
hours in the day? If any man walk in the day,
he stumbleth not, because he seeth the light
10 of this world. But if a man walk in the night,
he stumbleth, because there is no light in it."
11 He spoke these things; and afterwards he saith
to them, "Our friend Lazarus sleepeth; but I
12 go, that I may awake him." Then said his disciples, "Master, if he sleep, he will recover."
But Jesus spoke of his death: but they thought 13
that he spoke of rest in sleep. Then Jesus 14
said to them plainly, "Lazarus is dead. And 15
I am glad for your sakes that I was not there,
that ye may believe; but let us go unto him."
Then Thomas, who is called Didymus, said to 16
his fellow disciples, "Let us also go, that we
may die with him." When Jesus therefore 17
came, he found that Lazarus had already *lain*
in the grave four days. (Now Bethany was 18
nigh unto Jerusalem, about fifteen furlongs off:
And many of the Jews came to Martha and 19
Mary, to comfort them concerning their brother.) Then Martha, as soon as she heard that 20
Jesus was coming, went and met him: but Mary
sat in the house. Then said Martha to Jesus, 21
"Master, if thou hadst been here, my brother
had not died. But I know, that even now, 22
whatsoever thou shalt ask of God, God will
give it thee." Jesus saith to her, "Thy brother 23
shall rise again." Martha saith to him, "I know 24
that he will rise again in the resurrection at the
last day." Jesus said to her, "I am the resur- 25
rection, and the life: he who believeth in me,
though he die, yet shall he live: And whoso- 26
ever liveth and believeth in me shall never die.
Believest thou this?" She saith to him, "Yea, 27
Master, I believe that thou art the Christ, the

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been brought in. O that the time may come when the number of his elect shall be accomplished.

2. We are encouraged to adhere to Christ who has such rich and various blessings to bestow. Those who are brought to his fold, go in and out, and find pasture. In the present state he gives them the blessings of his grace, and assures them of eternal life hereafter. "I give unto them eternal life and they shall never perish, nor shall any pluck them out of my hands." O that we may be found among the number of those who hear the voice of the good shepherd, and follow him in all the paths of humble, constant obedience. Then may we look on our eternal life and happiness as secure. While in the noblest sense, "he and the Father are one," the enemies of our salvation must triumph over omnipotence itself, before they can wrest the sheep of Christ out of his hands; nor will his fidelity to the Father, or love to them, suffer them to be seduced by fraud, any more than destroyed by violence. In him they are ever safe.

39—42. *Sought to take him, &c.* They were enraged, and had not Jesus departed, they would have cut him off. He resorted to a place where he would be more safe, as his hour to suffer was not yet come.

CHAP. XI. 2. *Who afterwards, &c.* See Ch. xii. 1, 3, &c. Matt. xxvi. 7, and see note, Luke vii. 37, &c. John omits what the other Evangelists had related; and gives us this interesting account of his raising Lazarus, not mentioned by the rest.

4. *Not unto death.* From what follows, we must understand our Lord to mean, 'not at this time to a continuance in the state of death.'

9, 10. *Are there not, &c.* See Ch. ix. 4.——*No light in it.* He hath no light. Matt. vi. 23. Knatchbull refers *εν αυτω* to the world, no light *in it*; and to prevent mistake, Campbell simply renders, because he hath no light.

16. *Didymus.* This has the same meaning in Greek that Thomas has in Hebrew, denoting *a twin.*——*That we may die, &c.* Some expected that Jesus would be stoned, and Thomas supposed that they might be treated in the same manner. See verse 8.

21, 22. *Master, if thou, &c.* Martha owns our Lord's power to raise Lazarus, but knowing that in many cases he had not exerted it, she does not ask or expect such a miracle.

23—26. *Thy brother shall, &c.* Thus did Jesus, unsolicited, declare what he intended to do; but Martha misunderstood him, supposing that he referred to the general resurrection.——*I am the resurrection, &c.* That is, I am the author of the resurrection and the life; a very common trope, of the effect for the efficient cause. God is called 'our salvation,' for our Saviour

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Son of God, who was to come into the world."
28 And when she had said this, she went and called Mary her sister secretly, saying, "The
29 Teacher is come, and calleth for thee." As soon as she heard this, she arose quickly, and
30 came unto him, (Now Jesus had not yet come into the town, but was in that place where
31 Martha met him.) The Jews then who were with her in the house, and comforted her, when they saw that Mary rose up hastily and went out, followed her, saying, "She goeth unto the
32 sepulchre that she may weep there." When Mary had come where Jesus was, and saw him, she fell down at his feet, saying to him, "Master, if thou hadst been here, my brother had not
33 died." When Jesus therefore saw her weeping, and the Jews also weeping who came with her,
34 he groaned in spirit, and was troubled, And said, "Where have ye laid him?" They said
35 to him, "Master, come and see." Jesus wept.
36 The Jews therefore said, "Behold how he loved
37 him!" And some of them said, "Could not He, who opened the eyes of the blind, have caused that even this man should not have
38 died?" Jesus therefore again groaning in himself cometh to the grave. It was a cave, and
39 a stone lay upon it. Jesus said, "Take away the stone." Martha, the sister of him that was dead, saith to him, "Master, by this time he smelleth: for he hath been *buried* four days."
40 Jesus saith to her, "Said I not to thee, that, if thou wouldst believe, thou shouldst see the glory of God?"
41 Then they took away the stone. ° And Jesus raised his eyes, and said, "Father, I thank thee that thou hast heard
42 me. And I know that thou hearest me always: but because of the multitude who stand by I have said this, that they may believe that thou
43 hast sent me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come
44 forth." And he that had been dead came forth, having his hands and feet bound with grave clothes; and his face was bound about with a napkin. Jesus saith to them, "Loose him, and
45 let him go." Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed in him.
46 But some of them went away to the Pharisees, and told them what things Jesus had done.
47 The chief priests and Pharisees assembled a council, and said, "What shall we do? for this
48 man doeth many miracles. If we let him thus alone, all men will believe in him; and the Romans will come and take away both our place
49 and nation." And one of them, named Caiaphas, being the high priest that same year, said
50 to them, "Ye know nothing, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation should
51 not perish. Now he spoke not this of himself:

CHAP. XI.

41. ° *where the dead was laid.* Griesb.

1 Cor. i. 30, &c.——*Never die.* Shall not die again after being raised to life.

28. *Secretly.* To prevent a greater concourse than our Lord desired, as this was done by his command, though John does not relate it expressly. It is implied in what Martha says, 'he calleth for thee.'

33—35. *He groaned in spirit.* He showed his emotion by a suppressed inward groan; and his sympathy by his tears. Our Lord manifested the same feelings that we possess, and lamented the miseries of human life.

37. *Could not he, &c.* These remarks show that the miracle of giving sight to the blind man, Ch. ix. had raised considerable attention; and yet they indicate some degree of unbelief.

39. *By this time, &c.* In hot countries the putrefaction of dead bodies is rapid, and Mary concluded, that this was the state of Lazarus.

40. *Glory of God.* A display of his amazing power in raising up Lazarus, and which should tend to advance his glory among men.

41. *Father, I thank thee, &c.* He had poured out his soul to the Father, and he knew that he had heard him; for he heard him always. He spoke in this manner that the people might be led to believe more cordially in him as the Saviour.

44. *Having his hands, &c.* He might have been so loosely bound, as to have some little use of his hands and feet.——*His face was bound, &c.* If the Jews buried as the Egyptians did, the face was not covered; but only something wrapped round the forehead which came under the chin.

46. *But some went, &c.* While some were constrained to believe in him by the evidence of such a miracle; others were so hardened as to see it only with envy, and were ready to go and inform the Pharisees of it, to excite them to execute their well-known designs.

48. *The Romans will, &c.* The people will make him king, and the Roman armies will pour in upon us, and destroy our place, Jerusalem, and our existence as a nation.

50. *That one man, &c.* It should seem that the council was divided, and that some contended that it was not lawful to kill an innocent man; but Caiaphas contended that expediency and reasons of state would justify it: for it would surely be better that an innocent man suffer, than that a whole nation should perish. This reasoning has been adopted by rulers too frequently.

51—54. *He prophesied, &c.* His words were so overruled, that they may be considered as containing a prophecy of the death of Jesus for the whole Jewish people and the Gentiles; yet this was not his intention.—— *Walked no more, &c.* As his time was not yet come, he withdrew from the neighbourhood of Jerusalem, to a city or town called Ephraim, not far from

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but, being high priest that year, he prophesied
52 that Jesus should die for that nation; And not
for that nation only, but that he should gather
together also in one the children of God, who
53 were scattered abroad. From that day therefore
they took counsel how they might kill him.
54 Jesus therefore walked no more openly among
the Jews; but went thence unto a country near
the desert, unto a city called Ephraim, and
there continued with his disciples.
55 And the passover of the Jews was near: and
many went out of the country up to Jerusalem
56 before the passover, to purify themselves. Then
sought they for Jesus, and spoke among them-
selves, as they stood in the temple, "What
think ye? that he will not come to the feast?"
57 Now both the chief priests and the Pharisees
had given a command, that if any man knew
where he was, he should discover it, that they
might apprehend him.

CHAPTER XII.

A. D. 33. *Mary anointeth the feet of Jesus; many assemble to see Lazarus; Jesus rideth into Jerusalem; foretelleth his death, &c.*

Six days before the passover Jesus came to 1
Bethany, where Lazarus was who had been
dead, whom he had raised from the dead. They 2
there made for him a supper; and Martha
served: but Lazarus was one of those that
were at table with him. Then took Mary a 3
pound of ointment of liquidnard, very costly,
and anointed the feet of Jesus, and wiped his
feet with her hair: and the house was filled
with the odour of the ointment. Then saith 4
one of his disciples, Judas Iscariot, [Simon's
son,] who was about to deliver him up, "Why 5
was not this ointment sold for three hundred
denarii, and given to the poor?" Now this 6
he said, not that he cared for the poor; but
because he was a thief, and had the purse, and
carried what was put in it. Then said Jesus, 7
"Let her alone: against the day of my embalm-
ing she hath kept this. For ye have the poor 8
always with you; but me ye have not always."
Now a great multitude of the Jews knew that 9
he was there: and they came not because of
Jesus only, but that they might see Lazarus
also, whom he had raised from the dead. So 10

REFLECTIONS UPON CHAPTER XI. 1. The family of Lazarus in which Christ was so frequently a guest, presents us with a happy union of social affection and lively piety. They loved each other, and they loved the Saviour. Yet sickness and death invaded this happy family, and Lazarus, a man in comfortable circumstances, and probably in the vigour of his days, was snatched away on a sudden, by what appeared a very untimely stroke. How mysterious are the ways of God. We learn that the friends of Christ must be sick and die as well as others; and that no man knoweth either love or hatred by such events. Let us therefore judge nothing before the time. This sickness and death were for the glory of God; and O that all our personal and domestic afflictions may have the same end!

2. The resurrection of Lazarus at the command of Christ, is a striking proof of his power; and we may confidently trust in him to accomplish his word, and cause all that are in their graves to hear his voice and come forth. When our dear relatives and friends are removed by death, let the consideration that they are to arise at the last day, moderate our sorrows, and forbid our mourning as others who have no hope. Though we may go and weep over the graves of those we loved, still let us remember, they have not perished, but while their dust sleeps in the earth, their souls are in the paradise of God.

3. What must be the joy of the sisters of Lazarus, and of other friends, when he was thus restored to them! With what mutual congratulations and unutterable endearments, did Lazarus and his sisters behold each other. With what humble gratitude and adoration did they all bow at the feet of their Almighty Saviour! But who can conceive the greater transports, which shall run through the redeemed world at the resurrection, when piety and friendship shall be perfected, and those who were dearest to each other, both in the bonds of nature and grace, shall spring up together, to an immortal undivided life. It is not surprising that the resurrection of Lazarus should induce many to believe on Jesus; but it is so that the Jewish rulers should seek to kill both Lazarus and Jesus! O the dreadful hardness of men's hearts.

Bethel, and near the desert Quarantina; and as Doddridge thought, he went thence to the Jordan and parts about, whence he had come to raise Lazarus.

55—57. *The passover, &c.* This was the passover at which Jesus suffered.——*To purify, &c.* From legal pollutions, which they might have contracted. Some of these required seven days for their removal. The language of the people showed that Jesus and his miracles were the general topic of conversation; while the priests and Pharisees made no secret of their intention to kill him.

CHAP. XII. 1—3. *Six days, &c.* Within these six days how many discourses did our Lord deliver? Every portion of his time was well filled up.——*Anointed the feet, &c.* See note, Luke vii. 38.

5. *Three hundred, &c.* Near ten pounds of our money; so that it appears that Lazarus and his sisters were persons in easy, if not affluent circumstances.

6. *This he said, &c.* The Evangelist makes this reflection on the spirit of the traitor, as appeared by his subsequent conduct.

7. *Of my embalming, &c.* See note, Matt. xxvi. 12.——*The poor always.* These will continue to be objects on whom you may confer favour, and to

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the chief priests determined to kill Lazarus
11 also: Because that by reason of him many of the Jews withdrew *from them*, and believed in Jesus.
12 On the next day a great multitude who had come to the feast, when they heard that Jesus
13 was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried out, "Hosanna; Blessed be the King of Israel who cometh in the name of the Lord."
14 Now when Jesus had procured a young ass, he
15 sat on it; as it is written, "Fear not, daughter of Zion: behold, thy King cometh, sitting on the foal of an ass."
16 Now these things understood not his disciples at first: but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things
17 unto him. The multitude therefore who were with him, bore testimony that he had called Lazarus out of his sepulchre, and raised
18 him from the dead. For this reason also the multitude met him, because they heard that
19 he had done this miracle. The Pharisees therefore said among themselves, "Perceive ye that ye prevail nothing? behold, the world is gone after him."
20 Now certain Greeks were among those who
21 came up to worship at the feast. These came to Philip, who was of Bethsaida in Galilee, and besought him, saying, "Sir, we desire to see
22 Jesus." Philip cometh and telleth Andrew:
23 and again, Andrew and Philip tell Jesus. And Jesus answered them, saying, "The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say to you, Unless a corn of wheat fall into the ground and die, it remaineth a single corn: but if it die, it bringeth forth much produce. He that loveth his life, shall 25
lose it; and he that hateth his life in this world, shall keep it to everlasting life. If any man 26
serve me, let him follow me; and where I am, there shall my servant also be: if any man serve me, him will my Father honour. Now is my 27
soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy 28
name." Then a voice came from heaven, saying, "I have both glorified it, and will glorify it again." The multitude therefore, who stood 29
by, and heard it, said that it thundered: others said, "An angel spoke to him." Jesus answered 30
and said, "This voice came not for my sake, but for your sakes. Now is the judgment of 31
this world: now shall the prince of this world be cast out. And when I shall be lifted up 32
from the earth, I will draw all men unto me." (This he said, signifying what death he was 33
about to die.) The multitude answered him, 34
"We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is the Son of man?" Then Jesus said to them, "Yet a 35
a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have 36
the light, believe in the light, that ye may be the sons of light." These things spoke Jesus, and departed, and privately withdrew from them.

But though he had done so many miracles 37

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whom you may show respect; but I shall soon be removed from you, and you will have no opportunity of showing any regard to me personally.

9—12. *Multitude of the Jews, &c.* Curiosity brought many to Bethany to see Lazarus; and satisfied of the truth of the miracle, believed in Jesus as Messiah. Hence the fear and purpose of the chief priests.

12—15. *To the feast, &c.* See Matt. xxi. 1, &c. Luke xix. 29. and notes.

16—19. *Now these things, &c.* The Evangelist honestly confesses that when these things were done, they did not understand them. The public entrance of Jesus awakened the apprehension of the Pharisees; and they began to think that their design would be frustrated.

21—26. *Sir, we desire to see, &c.* These Greeks had wrong notions of our Lord's kingdom, conceiving it to be a temporal one. Hence he informs them of his death, and of the persecution of his disciples; and promises to such as faithfully serve him, a place with him in heaven ——*Hateth his life, &c.* See note, Luke xiv. 26.

27. *Father save me, &c.* With Campbell, I consider this a part of the question; which he no sooner asks than he checks himself by the design of his coming among men; and hence prays, "Father glorify thy name."

28—33. *Then a voice, &c.* Doubtless in a very audible manner, as we learn from the reflections of the people.——*The judgment of, &c.* Now the time approaches for the punishment of the unbelieving Jews; and when the prince of darkness, who rules in the Gentile world, shall be cast out by the spread of my gospel, after my crucifixion.

34. *Abideth for ever, &c.* Ps. cx. 4. Dan. vii. 14, 27. The Jews could not reconcile our Lord's being lifted up, or removed some way from them, with his claim of being the Christ.

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38 before them, yet they believed not in him: So that the words of Isaiah the prophet were fulfilled, which he spoke, saying, "Lord, who hath believed our report? and to whom hath
39 the arm of the Lord been manifested?" Therefore they could not believe, because Isaiah
40 had said again, "He hath blinded their eyes, and hardened their heart; so that they see not with their eyes, nor understand with their heart, and turn, that I should heal them."
41 These things said Isaiah, when he saw his glory, and spoke of him.
42 Nevertheless many among the rulers believed in him; but because of the Pharisees they did not confess it, lest they should be put out of
43 the synagogue: For they loved the praise of men more than the praise of God.
44 Then Jesus cried and said, "He who believeth in me, believeth not only in me, but in
45 him who sent me. And he who seeth me seeth
46 him who sent me. I am come a light into the world, that whosoever believeth in me should not remain in darkness. And if any man hear 47
my words, and believe not, I condemn him not: for I came not to condemn the world, but to save the world. He that rejecteth me, and 48
receiveth not my words, hath what will condemn him: the doctrine which I have spoken, that will condemn him in the last day. For I have not 49
spoken of myself; but the Father who sent me, hath given me a commandment, what I should enjoin, and what I should speak. And I know 50
that his commandment is everlasting life; whatsoever therefore I speak, I so speak as the Father hath enjoined me."

CHAPTER XIII.

A. D. 31. *Jesus washeth the disciples' feet; as an example to teach humility; he informs John who should betray him; inculcates brotherly love, &c.*

Now before the feast of the passover, though 1
Jesus knew that his hour was come that he should depart out of this world unto the Father, yet having loved his own who were in the world, he loved them unto the end. And supper being 2

Reflections upon Chapter xii. 1. Let us learn to imitate Mary, in showing our regard to Christ. She gladly poured out her choicest ointment on him, whose name, to every true believer, is more fragrant than ointment poured forth! How does her generous love, shame those who grudge every expence in the cause of Christ. When we are relieving the poor, we are as it were anointing the feet of Christ, we are performing a service acceptable to God. They are always with us, that we may have an opportunity of showing our kindness and charity; and far be it from us to think that what we thus spend is wasted. Some like Judas hypocritically pretend a regard for the poor, as a cloak for their sin.

2. We see that amidst the triumphant entrance of Jesus into Jerusalem, he was occupied with the thoughts of his death; and on seeing Greeks come to him, notices what would be the effects of it. It has already been seen, that by the death of Christ an immortal seed has been sown, which has multiplied in all ages, and is still multiplying. O that it may have a greater influence! His love in dying, as well as his promise, one would think sufficient to disarm opposition, and to excite the most generous love to him in return. "If any man serve and follow me, whatever his former conduct may have been, where I am there shall my servant also be." Happy state indeed, not only like these Greeks, to have a transient view of him, but to dwell for ever with him.

3. While we see the awful blindness of many, and the insensibility of others, let us admire the constancy and stedfastness of Christ. He shrunk not from sufferings when the Father might be glorified thereby. His cross was to be the mean of conquering satan; and the magnet to draw all nations unto him; and while his love is believed, and his truth sincerely regarded, he will be a light to guide our feet into the way of peace. May we see his glory as Isaiah saw it; the glory of his divinity, of his unsearchable grace, and then shall we speak of him. We shall not be ashamed to confess him, lest we should suffer some temporal inconvenience, but shall take up our cross and follow him, and even rejoice in it.

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35. *The light with you.* He warns them to improve the advantages they enjoyed by his ministry, as they would soon be deprived of it; and especially calls them to believe in him.

37—41. *So many miracles, &c.* This must refer to the chief priests and Pharisees; for numbers did believe in him.——*Could not believe, &c.* Through the power of their prejudice, and hardened hearts. Matt. xiii. 14. ——*Saw his glory, &c.* See Is. vi. 1, &c. Newcome explains, 'His glory as the representative of Jehovah;' but the prophet saw the glory of Jehovah himself, and this direct reference at least proves that the Evangelist believed that the Saviour was also Jehovah.

42, 43. *Many among, &c.* We know of two, Nicodemus and Joseph of Arimathea; yet they were so timid as not to dare to confess their faith, loving the praise of men.

45. *Seeth him who, &c.* He seeth the divine perfections displayed; and in my person he beholds the character of the Father.

47. *Not to condemn the, &c.* This was not his design on the present occasion. He pronounced no sentence of final misery.

48—50. *Receiveth not, &c.* Our Lord testifies that the doctrine he taught in his father's name, if rejected, would afford matter of condemnation at the last day; but if received, it would conduct to everlasting life.

CHAP. XIII. 1. *He loved them, &c.* He showed that he did so both by his kind instructions and the example which he set before them.

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come, (the devil having now put into the heart of Judas Iscariot, son of Simon, to deliver him
3 up;) Though Jesus knew that the Father had given all things into his hands, and that he as he came from God, so he was about to return
4 to God; He riseth from supper, and laid aside his mantle; and took a towel, and girded him-
5 self. He then poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.
6 So he cometh to Simon Peter; and Peter said to him, "Master, wouldst thou wash my feet?"
7 Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know
8 hereafter." Peter saith to him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me."
9 Simon Peter saith to him, "Master, not my feet only, but also my hands and my head."
10 Jesus saith to him, "He that hath bathed needeth only to wash his feet; and he is altogether
11 clean: and ye are clean, but not all." For he knew who was about to deliver him up; therefore he said, "Ye are not all clean."
12 So after he had washed their feet, and put on his mantle and placed himself at table, he said to them, "Know ye what I have done to
13 you? Ye call me Teacher and Master: and
14 ye say well; for so I am. If I then, your Master and Teacher, have washed your feet; ye also
15 ought to wash one another's feet. For I have given you an example, that ye should do as I
16 have done to you. Verily, verily, I say to you, The servant is not greater than his master; nor is the messenger greater than he who sent him,
17 If ye know these things, happy are ye if ye do them.

18 "I speak not of you all: I know whom I have chosen: but so the scripture is fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it
19 come, that, when it is come to pass, ye may
20 believe that I am he. Verily, verily, I say to you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." When Jesus had said
21 thus, he was troubled in spirit, and testified, and said, "Verily, verily, I say to you, that
22 one of you will deliver me up." Then the disciples looked on one another, doubting of
23 whom he spoke. Now one of his disciples, whom Jesus loved, was lying near his bo-
24 som. Simon Peter therefore beckoned to him, that he should ask who it might be of
25 whom he spoke. He then lying near the bosom of Jesus saith to him, "Master, who is it?"
26 Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it Judas Iscariot,
27 the son of Simon. And after the sop, Satan entered into him. Then Jesus said to him, "What thou doest, do quickly."
28 Now no man at the table knew why he spoke this unto him.
29 For some thought, because Judas had the purse, that Jesus had said to him, "Buy those things which we have have need of for the feast;" or,

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2. *Supper being come, &c.* That it was not *ended* appears from verse, 26—28.; and the text will admit the version given. See Matt. xiii. 21.; xxvi. 6, &c. Campbell renders, 'while they were at supper.'

3. *Had given all things, &c.* Appointed him to rule over all things, yet he humbled himself in the manner following, by performing the office of a servant to his disciples.

6—8. *Peter said to him, &c.* This zealous disciple could not think of his Lord doing so mean an act. Jesus informs him the reason of it he did not then know, but should know hereafter. To this mild reply of Jesus Peter should have submitted; but he became more positive.——*No part with me.* Still Jesus bears with him and informs him, that he must wash him in one sense, or he could have no interest in him.

9. *Not my feet only, &c.* Peter corrects himself when he perceives something of our Lord's design; and is willing that he should wash any part rather than not have an interest with him.

10. *Needeth only to, &c.* It was customary with the Jews to bathe before they went to a feast; and when they came there they only washed the feet, as these only were supposed to have contracted any filth. The passage has also a spiritual sense, intimating that he who had believed in him, and received his doctrine was cleansed from gross sins; as they all were, except Judas.

12—17. *Know ye what I, &c.* He designed to teach them kindness and condescension; and to be ever ready to do any humble service for one another. He did not mean wash one another's feet; because this depends on climate, custom, &c.

18. *He that eateth bread, &c.* Jesus knew the hearts of all his apostles; and he knew that one of them would do to him as David's enemy had done. Ps. xli. 9.

22—26. *Doubting of whom, &c.* They were confounded by such an assertion; and not knowing whom to suspect, Peter beckoned to John, who lay next to him, to inquire who it was; and there being no reason to keep it a total secret, he told him. Perhaps our Lord's action confirmed Judas in the resolution, which he had already made.

27. *What thou doest, &c.* Had he possessed the least regard to Jesus, this would have stung him to the heart.

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30 that he should give something to the poor. He then having received the sop went out immediately: and it was night.

31 When he had gone out, Jesus said, "Now is the Son of man glorified, and God is glorified
32 by him. If God be glorified by him, God shall also glorify him in himself, and will immediately
33 glorify him. Little children, I have but a little time to be with you. Ye will seek me: and as I said to the Jews, Whither I go, ye cannot
34 come; so now I say to you. A new commandment I give unto you, That ye love one another; that, as I have loved you, ye also love one
35 another. By this all men will know that ye are my disciples, if ye have love one to another."
36 Simon Peter said to him, "Master, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou
37 shalt follow me hereafter." Peter said to him, "Master, why cannot I follow thee now? I will
38 lay down my life for thy sake." Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, The cock shall not crow, until thou hast denied me thrice."

CHAPTER XIV.

A. D. 33. *Christ comforteth his disciples; professeth himself the way, &c. promiseth the Holy Spirit as the comforter, &c.*

Jesus also said to his disciples, "Let not 1
your heart be troubled: believe in God, believe also in me. In my Father's house are 2
many mansions: if it were not so, I would have told you, I go to prepare a place for you. And 3
after I shall have prepared a place for you, I will come again, and receive you to myself; that where I am, ye also may be. And whither 4
I go ye know, and the way ye know." Thomas 5
saith to him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus 6
saith to him, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would 7
have known my Father: and from henceforth ye know him, and have seen him."

REFLECTIONS UPON CHAPTER XIII. 1. Let us turn our eyes to him whom we justly call our Lord; and surely if any thing can effect a cure of our pride, it must be words and actions like those now described. In what a habit do we see Jesus; the great heir of all things; in what an attitude do we see him! Whom would a stranger have taken for the lowest of the company, but him who was high over all created nature! It was not any personal attachment to these disciples, which engaged him to perform this humble office, but a regard to the edification of all his ministers and people, that they might learn by love to serve one another. Surely we need cleansing from the dregs of pride; and in this view we may desire that he may wash and purify us.

2. While we read of the baseness of Judas, let us cultivate sincerity, and look well to our motives. It is a distressing reflection, that there should be one, who having eaten of Christ's bread, been one of his household, should lift up his heel against him. May we never incur such awful guilt! We are treated as his friends, and permitted to sit at his table; and may our hearts bear testimony to the sincerity of our love and confidence, so that we may be able to stand before him, who searches them.

3. Let us remember the new commandment. This should be the distinguishing badge of our relation to him, even our love to one another, not as men only, but as disciples. In this sense the command is new; and by the exercise of christian affection, we shall adorn the doctrine of God our Saviour, and he will be glorified by us on earth. In this case we may joyfully expect that he will glorify us with himself, and bring us to the regions of perfect love, joy and peace, where we shall dwell for ever and ever.

31—32. *Now is the Son, &c.* Soon will there be such displays of the love and power of God, as the world has never seen. I shall be glorified by my conquest over the powers of darkness, sin, and death; and God the father will be glorified by my work.——*In himself.* Or by himself, as Campbell renders. In his own person, as Newcome explains. See Phil. ii. 9.

33—35. *Little children, &c.* This is the language of tender regard. Ch. vii. 36.——*A new commandment, &c.* This is to love one another *as* he had loved them. It was always a duty for men to love their neighbours. Levit. xix. 18.

36. *Whither goest thou?* He refers to verse 33, and did not understand that our Lord spoke of his death as the gate to heaven.

38. *The cock shall, &c.* While Peter professed his readiness to die for him, our Lord foretells his weakness and fall.

CHAP XIV. 1. *Believe in God, &c.* The Syr. Greek commentators and many moderns, render in this manner; and the exhortation means, place your confidence in God, and especially in those troubles which are coming upon you. See Campbell's note.

2. *In my Father's house, &c.* In heaven, which he speaks of under the notion of a temple, in which are many mansions, where those are to abide who are made kings and priests unto God. Perhaps this intimates various degrees of glory.——*I go to prepare, &c.* This was prepared in the *purpose* of God from the foundation of the world, Matt. xxv. 34.; but as that was founded on the mediation of Christ, it may be strictly said, that when he entered there as our High-priest and forerunner, to present as it were, his own blood, he prepared it for the admission of his people. See Heb. ix. 23, 24.

3. *I will come again, &c.* He refers to his coming at the last day.

6. *I am the way, &c.* To the Father, and every promise I make is truth, so that ye may joyfully expect *life*, eternal life hereafter.

7. *Ye know him, &c.* Ye know him in me, ye know his will, and ye see and have seen his power, wisdom and love displayed.

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8 Philip saith to him, "Master, show us the
9 Father, and it sufficeth us." Jesus saith to
him, "Have I been so long time with you, and
dost thou not yet know me, Philip? He that
hath seen me hath seen the Father; and how
10 sayest thou then, Show us the Father? Be-
lievest thou not that I am in the Father, and
the Father in me? the words which I speak
unto you I speak not of myself: but the Father
11 who dwelleth in me, he doeth the works. Be-
lieve me that I am in the Father, and the Father
in me: but if not, believe me for the works
12 themselves. Verily, verily, I say to you, He
that believeth in me, the works which I do
shall he also do; and greater works than these
13 shall he do, because I go unto my Father; And
whatsoever ye shall ask in my name, I will do,
that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will
do it.

15 "If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give
you another Comforter, that he may abide with
17 you for ever; Even the Spirit of truth, whom
the world cannot receive, because it seeth him
not, neither knoweth him: but ye shall know
him; for he shall abide with you, and shall be
18 in you. I will not leave you comfortless: I will
19 come to you. Yet a little while, and the world
shall see me no more; but ye shall see me:
20 because I live, ye also shall live. At that day
ye shall know that I am in my Father, and you
in me, and I in you. He that hath my com- 21
mandments, and keepeth them, he it is that
loveth me: and he that loveth me shall be
loved by my Father, and I will love him, and
will manifest myself to him."

Judas saith to him, not Iscariot, "Master, 22
how is it that thou wilt manifest thyself unto us,
and not unto the world?" Jesus answered and 23
said to him, "If any man love me, he will keep
my words; and my Father will love him, and
we will come unto him, and make our abode
with him. He that loveth me not keepeth not 24
my words: and yet the word which ye hear is
not mine, but the Father's who sent me.

"These things I speak unto you, while I 25
remain with you. But the Comforter, the 26
Holy Spirit, whom the Father will send in
my name, he shall teach you all things, and
bring all things to your remembrance, whatso-
ever I have said unto you. Peace I leave with 27
you, my peace I give unto you: not as the
world giveth, do I give unto you. Let not
your heart be troubled, nor let it be dismayed.
Ye have heard that I said to you, 'I go away, 28
and come again unto you.' If ye loved me, ye
would rejoice, because I go unto the Father:
for my Father is greater than I. And now I 29
have told you before it come to pass, that, when
it is come to pass, ye may believe. Hereafter 30
I shall not talk much with you: for the prince
of the world cometh, and hath nothing in me.
But *I lay down my life* that the world may 31

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9. *He that hath seen, &c.* Our Lord is not speaking of the divine essence, but of seeing the divine perfections and excellencies. He that had seen him work miracles, had seen the wisdom, power, and goodness of God; for these were wrought by the Father as well as the son; and his doctrine was the revelation of the Father's will.]

12—14. *Greater works, &c.* More in number and in kind; more illustrious and astonishing. The gifts of speaking various languages, prophesying, &c. may be meant. 1 Cor. xii. 1, &c ——*Ask any thing, &c.* Any thing for the establishment of my cause; any thing suitable to the nature of my spiritual kingdom.

16. *Comforter.* The word also signifies, 'advocate and monitor,' the last of which Campbell has adopted. See his excellent note.

17—18. *Spirit of truth, &c.* So called, because the Spirit was to reveal and make known all evangelical truth to the apostles ——*Comfortless,* or orphans. They would be soon bereaved of him who had been as a father; but he would give to them the Spirit to supply his place.

19. *Ye shall see me.* After his resurrection they should see him; and because he would triumph over death, they should also triumph, and finally enjoy eternal life.

20. *Know that I am in, &c.* When they received the Spirit of truth, before promised, they should know that Jesus was one with the Father, and they one with him by their faith and obedience; and that he was in them by his spirit, richly endowing them with his gifts.

22. *Manifest thyself unto us, &c.* This disciple thought that the kingdom of Christ would not be a spiritual, but a temporal one.

23. *We will come unto him, &c.* This can only mean, we will give him such proofs of our love and presence as the world cannot understand.

23. *The Comforter, &c.* What follows explains the office of the Spirit. He was to teach them many things which they had not been taught; and to bring to their recollection the instructions which Jesus had given them; and by these things he would be a comforter as well as monitor.

27. *Peace I leave, &c.* Comfort, tranquillity, confidence in God, union among yourselves, and good-will towards men; all which the spirit of peace inspired.

28. *Is greater than I.* Than I am as mediator, and as sent by him. In this respect, the Father is greater than the Son.

30. *The prince of the, &c.* Satan cometh by Judas and the wicked priests and rulers; but he will find no sin to give him power over me.

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know that I love the Father; and as the Father commanded me so I do. Arise, let us go hence."

CHAPTER XV.

A. D. 33. *Love between Christ and his members under the parable of the vine and branches; comfort under the hatred and persecution of the world; the office of the Spirit.*

1 *Jesus then said,* "I am the true vine, and
2 my Father is the husbandman. Every branch in me which beareth not fruit, he taketh away; and every *branch* which beareth fruit, he cleaneth by pruning it, that it may bear more
3 fruit. Now ye are clean through the word
4 which I have spoken to you. Abide in me, and I *will abide* in you. As the branch cannot bear fruit of itself, unless it abide in the vine; no more can ye, unless ye abide in me.
5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, he bringeth forth much fruit: for severed from me ye can do
6 nothing. If a man abide not in me, he shall be cast out as a branch that is withered: men gather such, and cast into the fire, and they
7 are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father 8
glorified, that ye bear much fruit: so will ye be my disciples. As the Father hath loved 9
me, so have I loved you: abide ye in my love. If ye keep my commandments, ye shall abide 10
in my love; even as I have kept my Father's commandments, and abide in his love. These 11
things have I spoken to you, that my joy may abide in you, and *that* your joy may be full. This is my commandment, That ye love one 12
another, as I have loved you. Greater love 13
than this hath no man; that a man lay down his life for his friends. Ye are my friends, if 14
ye do whatsoever things I command you. Henceforth I call you not servants; for the 15
servant knoweth not what his master doeth; but I call you friends; for all things which I have heard from my Father I have made known unto you. Ye have not chosen me, but I have 16
chosen you, and ordained you, that ye may go and bear fruit, and *that* your fruit may remain: that whatever ye shall ask of the Father in my name, he may give it you. These things I com- 17
mand you, that ye may love one another. If 18

REFLECTIONS UPON CHAPTER XIV. 1. Let us remember that it was not for the apostle salone, that Christ went to prepare a place. He has entered into heaven as the forerunner of all his believing people, and by virtue of their union to him, they may be said to sit together with him in heavenly places. Let us seek that better country, and be continually advancing towards it. We know the way; we hear the truth, and O that we may feel and enjoy the life. May we ever be enabled to come to the Father by Christ as the true and life-giving way; that we may have eternal life, in knowing him the only true God, and Jesus whom he hath sent. In the person of Christ we may see the glory of the Father; as his express image, his only begotten Son, full of grace and truth, and this will satisfy us.

2. We are reminded that as believers, we ought not to look on ourselves, in any circumstances, as abandoned and deserted orphans. Men may forsake us, and persecute us; but Christ will come unto us, and manifest himself to the eye of faith, though to the eye of sense he is invisible. The Father will also love us, and watch over us for good; yea he will come and dwell with us by his spirit and gracious presence. Do we experience this? What reason have we to adopt the language of his apostle, "Lord, how is it that thou wilt manifest thyself to us, and not to the world?" What have we done to deserve such peculiar and distinguishing favour! Nay, how much have we done to forfeit it; yea more than many to whom it is not granted. With pleasure let us consider the bequest of our Lord: "My peace I leave with you." Having made peace, he imparts it to the heart; and may it rule there and hush to silence every storm of sin and passion.

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31. *But I lay down, &c.* See Ch. x. 18. With Newcome, I have supplied the ellipsis: and his laying down his life, in obedience to the Father's will, was a proof of his love.——*Arise, &c.* With Doddridge, I think this may refer to rising from table, when the paschal supper was ended; and that the following discourse was delivered in the house, before he went to Gethsemane.

CHAP. XV. 2—3. *He pruneth, &c.* It has been observed that there is a verbal allusion, or paronomasia in these verses. To the barren branch the word αἴρει is applied; and to the fruitful one καθαίρει. With Campbell, I have preserved it in the *second*, that the reference in the *third* verse may be understood. The word or doctrine of Christ had had a purifying influence on their minds; as branches they had been cleansed by it as by pruning.

4—6. *Abide in me, &c.* The figure is pursued, and as the life and fruitfulness of the branch depend on its union with the stock; so their spiritual life, on their faith in, and obedience to, their Lord and Saviour.

8. *So will ye be my, &c.* So ye will be known and distinguished as my disciples; and the Father will be honoured and glorified.

9. *Abide in my love.* The next verse explains this to mean, 'so conduct yourselves that ye may continue the objects of my love.'

11. *My joy in you.* Or, that I may continue to have joy in you. That my joy in your faith, love and stedfastness may abide; and your joy in me, &c.

13—16. *Greater love, &c.* Human affection rarely leads men to this sacrifice which I am going to make for you. I have not only called you my friends, but have given you the best proofs of it; and will yet afford more in the answering of your prayers.

17—20. *These things, &c.* See Ch. xiii. 14.; xiv. 2, 12—15.——*The*

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the world hate you, ye know that it hated me
19 before *it hated* you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth
20 you. Remember the words which I said to you, 'The servant is not greater than his master!' If they have persecuted me, they will persecute you also, if they have kept my saying, they
21 will keep your's also. But all these things they will do unto you on account of my name, be-
22 cause they know not him who sent me. If I had not come and spoken to them, they would not have had sin; but now they have no excuse
23 for their sin. He that hateth me hateth my
24 Father also. If I had not done among them the works which none other man did, they would not have had sin; but now they have both seen and have hated, both me and my
25 Father. But this cometh to pass, so that the words are fulfilled which are written in their
26 law, 'They hated me without a cause.' But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he
27 shall testify of me: And ye also shall testify because ye have been with me from the beginning."

CHAPTER XVI.

A. D. 33. *Christ comforteth his disciples by the promise of the Spirit, and by his resurrection and ascension; he assureth them that their prayers will be answered.*

"THESE things I have spoken to you, that 1
ye may not offend. They will put you out of 2
the synagogues: yea, the time cometh, that whosoever killeth you will think that he offereth God service. And these things will they do 3
unto you, because they have not known the Father, nor me. But these things I have spo- 4
ken to you, that when the time shall come, ye may remember that I told you of them. And these things I said not to you at the beginning, because I was with you. But now 5
I go to him who sent me; and none of you asketh me, Whither goest thou? But because 6
I have said these things to you, sorrow hath filled your heart.

"Nevertheless I tell you the truth; It is ex- 7
pedient for you that I go away; for if I go not

REFLECTIONS UPON CHAPTER XV. 1. Let us learn from this discourse, to regard Christ at all times as our spiritual and divine Head, from whom life and vigour are derived to all his people. It should be our concern by the exercise of an unfeigned and lively faith, "to abide in him as the true vine;" being sensible that without or separate from him we can do nothing good and acceptable. If we are in him only by an outward profession, we are not only in danger of being "cut off" and taken away, but of perishing like withered branches, which are "cast into the fire and consumed." Rather may we be cleansed and pruned, in whatever manner our heavenly father sees fit, if by this we may bring forth fruit to his glory, and the benefit of our fellow men. This is the end for which Christ has chosen us, that we should bear much fruit; and by this is God glorified.

2. Jesus called himself the friend of his disciples, and assured them and us of his love. In return he requires us to love one another. Who would not imagine that the whole world would obey a command so wise, so holy, and so gracious? And what happiness would be the result of observing it! In the circulation of kind and friendly offices, the sum of human woe would be diminished, and much positive good communicated and enjoyed. But alas! how far are degenerate men from acting in this manner. They hate even Christ, and his servants for his sake; and even the Father also, and show it by their conduct. Let believers not be surprised, if the world hate them; for this is a proof that they are not of it. They are redeemed from its spirit, sins and follies; and being made partakers of a new nature, they obey God, and shall for ever enjoy him.

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world hate, &c. As ye are not of it, nor can approve of its maxims and deeds, you may expect its hatred.——*Before it, &c.* Dr. Lardner would render, 'Ye know that it hated me your *prince* or *chief*;' which Campbell has well refuted. See his note.——*If they have persecuted, &c.* The disciples knew in what manner Jesus had often been treated, and his doctrine rejected; and he warns them to expect the like opposition.

22. *Not have had sin, &c.* Their sin would not have been so great. See Ch. xvi. 9. They discover their sin as Sodom, and have no excuse for it.

24. *Hated both me, &c.* See Ch. xiv. 9. They had shown implacable hatred to him and to the Father as manifest by his works.

25. *They hated me, &c.* See Ps. xxxv. 19. These words are clearly accommodated to illustrate the subject of which he was speaking.

27. *Shall testify, &c.* Under the influence of the spirit of truth, ye who have been with me from the first shall boldly testify of me before men. So they did both in Jerusalem, and in distant countries.

CHAP. XVI. 2. *Offereth God service.* Campbell renders, 'offereth sacrifice to God.' The sense is, that in killing them, they would foolishly think that they were performing a service as acceptable to God as offering sacrifice.

4, *I was with you, &c.* While he was with them, he could occasionally teach, comfort, and support them.

5. *Asketh me, &c.* See Ch. xiii. 36.; xiv. 5.; xii. 28. They had not yet so asked as to receive an answer which they understood, until what he says, verse 28.

7—11. *It is expedient, &c.* The spirit was not to be given in so abun-

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away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment: Of sin, because they believe not in me; Of righteousness, because I go to my Father, and ye see me no longer; Of judgment, because the prince of this world is judged. I have still many things to say to you, but ye cannot bear them now. However, when he cometh, even the Spirit of truth, he will guide you into all the truth: for he will not speak of himself; but whatsoever he shall hear, that will he speak: and he will show you things to come. He will glorify me: for he will receive of mine, and will declare it unto you. All things which the Father hath are mine: therefore I have said, that he will receive of mine, and will declare it unto you. A little while and ye will not see me: and again, a little while, and ye will see me, because I go to the Father."

Then said some of his disciples among themselves, "What is this that he saith to us, 'A little while, and ye will not see me: and again, a little while, and ye will see me: and, Because I go to the Father?" They said therefore, "What is this that he saith, 'A little while?' We know not what he speaketh." Now Jesus knew that they were desirous to ask him, and said to them, "Do ye inquire among yourselves concerning what I said, 'A little while, and ye will not see me: and again, a little while, and ye will see me?' Verily, verily, I say to you, That ye will weep and lament, but the world will rejoice: and ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. And thus ye have sorrow now: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall not inquire any thing of me. Verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken to you in figurative terms: but the time cometh, when I shall no more speak to you in figurative terms, but I will show you plainly of the Father. In that day ye shall ask in my name: and I say not to you, that I will pray the Father for you: For the Father himself loveth you, because ye love me, and believe that I came forth from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." His disciples say to him, "Lo, now speakest thou plainly, and usest no figure. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh,

dant a measure until he was glorified.——*Of sin.* Of their sin in rejecting him, by enabling the apostles to work such miracles in his name as would be evidence, the most convincing, of his divine mission, and that he was the Messiah.——*Of righteousness.* Of his righteousness and innocence; of the justice of his cause, and the perfection of his obedience to the divine will. His going to the Father would be the proof of this.——*Of judgment.* Soon to be inflicted on an incredulous nation, and in defence of the gospel, casting down the strong holds of Satan, the prince of this world; and of a judgment to come, when the secrets of all hearts will be made manifest, and every man will be treated according to his deeds.

12. *Cannot bear them now.* Such as the abolition of the law, the rejection of the Jews, the calling of the Gentiles, &c. Our Lord suited his instructions to their capacity.

14. *Glorify me, &c.* By his miraculous agency; and by enabling them to foretell future events. This was fulfilled on the day of Pentecost.

16. *I go to the Father.* A little while he was to be laid in the grave, but on his resurrection they should see him; yea, they should see him go up to the Father.

17—22. *Then said some, &c.* Our Lord's speech was not understood, and the apostles were anxious to receive plainer instruction. Jesus knew their thoughts, and informs them, that events would soon arise which would explain what he had said. The hour of trial and suffering was at hand; but he would see them again to their great joy, after his resurrection.

23. *Ye shall not inquire, &c.* You shall have no occasion 'to put questions,' in order to receive information, but shall understand the whole of what relates to me and the gospel. With Doddridge and Campbell, I think the verb ἐρωτάω should be rendered differently from αἰτέω; and the sense given is its primary one. See Biel and Schleus.

24—28. *Asked nothing, &c.* Nothing comparatively ——*In figurative terms.* Newcome renders, 'dark speeches;' and in his margin, 'figures.' Our Lord referred to many things which he did not intend should be understood, until he had finished the suffering part of his work.——*Father himself, &c.* This is a reason or motive why they should pray in his name; and this explains what he had been saying, verse 16, &c. shows a supernatural knowledge of their private discourse.

31. *Do ye now believe* Admit the truth of what I have said; yet soon

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yea, is now come, that ye will be scattered, every man to his own, and will leave me alone: and yet I am not alone, because the Father is 33 with me. These things I have spoken to you, that in me ye may have peace. In the world ye will have tribulation: but be of good courage; I have overcome the world."

CHAPTER XVII.

A. D. 33. *Christ prayeth that the Father would glorify him; preserve his apostles in unity, and in the truth; would glorify them and all believers.*

1 When Jesus had spoken these words, he raised his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy 2 Son also may glorify thee: That as thou hast given him power over all men, he may give everlasting life to all whom thou hast given him. 3 And this is everlasting life, that they may know thee the only true God, and him, even Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth; I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 "I have manifested thy name to the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they know that all things, whatsoever thou hast given me, are from thee. 8 For I have given to them the words which thou gavest me; and they have received *them*, and have surely known that I came forth from thee, and have believed that thou didst send me. 9 I pray for them; I pray not for the world, but for those whom thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I

Reflections upon Chapter xvi. 1. How great must be the ignorance and folly of those who persecute their professing brethren "in the name of the Lord," and kill his dear children under a pretence of offering to him an acceptable sacrifice! Thus were the apostles treated, by those who had no just knowledge of the God for whom they professed all this burning zeal; and thus have many been treated since the days of the apostles. All persecutors are men of corrupt minds, and whatever their professions may be, pride, ambition, and the love of the world, and often other vices, have the dominion over them. We have great reason for thankfulness, that persecution is restrained by our laws, and that we have freedom to worship God, without restraint. May that love work in our hearts which thinketh no evil of others, much less doeth any.

2. We learn for what purposes the Comforter was sent. His coming was designed, in a peculiar manner, for the advantage of the apostles; and was of greater service to them, than the continuance of Christ with them in the body would have been, not only to support and comfort them under their trials, but to reveal to them all necessary truth, and instruct them fully in the mysteries of the kingdom. He came also, for the "conviction" of a sinful world; to awaken men's minds and convince them of their own guilt, of their need of the righteousness of Christ for their justification, and of that awful judgment which would soon be executed on his enemies! O may this spirit be imparted to us! May He take of the things of Christ and show them to us, so that our faith in him and love to him may be established.

3. We are reminded of the privilege which, as believers, we enjoy; we have access to a throne of grace, through the prevailing name of Christ. Let us come thither with holy courage and confidence, and ask that we may receive, and so our joy may be full. What sacred pleasure should we feel in renewing our visits to that Throne, before which Jesus stands as an intercessor, and on which sits the Father, who himself loveth us, and answers with readiness and even with delight, petitions thus recommended! May our prayers ascend as incense, and return into our bosoms in the richest spiritual blessings and consolations; and assuredly they will if offered with sincerity in the name of Christ.

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will your faith be shaken, and you will be scattered from me; and so it came to pass, when he was apprehended.

33. *I have overcome, &c.* The conquest of Christ is the ground of his people's hope, comfort, and final triumph; yea, his victory is the cause of theirs.

CHAP. XVII. 2, 3. *That as thou, &c.* I consider ἵνα as what must, in translating, be understood before καθώς, that the connexion and coherence of these verses may be perceived. He was invested with authority 'over all flesh or men,' for this end, that he might give, &c. Newcome considers "Jesus Christ" as a gloss. See Matt. xxiii. 10. Mark ix. 41.

5. *With thine, &c.* In thine own presence, as Campbell renders.—*Before the world was*, or existed. To explain 'the glory with, or in the presence of the Father,' to mean the glory of instructing men, as verse 22, and that this was *decreed* for him before the foundation of the world, is to make our Lord speak very obscurely indeed; and at least to use language which may fatally mislead. On the divine personality this language is just and proper, but on no other. See notes, Ch. i. 1.

6. *Thine they were, &c.* As creatures; and as chosen to the honourable office of preaching thy word, thou gavest them to me to instruct and save.

9. *Not for the world.* The wicked Jews who alike rejected him and the Father. He prayed for his murderers, and for all future believers, verse 20.; and that the world may believe that the Father had sent him, verse 21. Our Lord knew that they were to be rejected for their hardness of heart, impenitency, and unbelief; and hence submitted to the will of the Father, in this as on all other occasions.

11. *Keep those in thy, &c.* God's name signifies the discoveries which he had made by his son; and the meaning is, to keep them in the belief and profession of the gospel. "In that name of thine which, &c." Newcome.

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shall be no longer in the world; but these are in the world, and I come to thee. Holy Father, keep those in thy name whom thou hast given
12 me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those whom thou gavest me I have kept, and none of them is destroyed, but the son of destruction; so that the scripture is fulfilled.
13 And now I come to thee; and I speak these things in the world, that they may have my
14 joy fulfilled in them. I have given them thy words; and the world hath hated them, because they are not of the world, as I am not of
15 the world. I pray not that thou wouldst take them out of the world, but that thou wouldst
16 keep them from evil. They are not of the
17 world, even as I am not of the world. Sanctify
18 them through the truth: thy word is truth. As thou hast sent me into the world, I have sent
19 them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth.

20 "Nor do I pray for these only, but for those also who shall believe in me through their
21 word; That they all may be one; that as thou, Father, art in me, and I in thee, they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou 22
gavest me I have given them; that they may be one, even as we are one: I in them, and 23
thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I desire that those also, 24
whom thou has given me, may be with me where I am; that they may behold my glory, which thou hast given me, because thou lovedst me, before the foundation of the world. O 25
righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have 26
made known to them thy name, and will make it known: that the love with which thou hast loved me may be in them, and I in them."

CHAPTER XVIII.

A. D. 33. *Judas betrayeth Christ; the officers fall to the ground; Peter smiteth the ear of Malchus; Jesus examined, and Peter's denial of him; tried before Pilate; his kingdom; the Jews prefer Barabbas to him.*

When Jesus had spoken these words, he 1
went forth with his disciples over the brook

Reflections upon Chapter xvii. 1. We hence learn the amazing love of Christ to his people, and how much their safety, holiness and happiness interested him. We behold our gracious Redeemer lifting up his eyes to God, and pouring out his desires. From his example let us learn to pray; and from his intercession, to hope. We know that the Father heareth him always, and he now showed that he heard him. It should afford us unspeakable encouragement to confide in our Lord, that he enjoys power over all flesh, and that with this power he is invested that he may accomplish the salvation of those whom the Father hath given to him. He had kept, and ever will keep those who trust in him, so that none such shall perish, but obtain everlasting life.

2. We ought with pleasure to recollect, that those petitions which Jesus offered up, and which are recorded in this chapter, were not intended for the benefit of the apostles only, but for all that should believe in him through their word. So far then as we are real believers he prayed for us; that we might be one in heart and affection, and might be kept from the evil which is in the world, and to which we are ever exposed. For us he sanctified himself as a propitiation for our sin, that we might be sanctified through the truth. He gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. And as he most humbly and fervently requested, and made known his own will, that his people may finally be with him, where he is, that they may behold his glory, there can be no just ground to believe but that in this the Father heard him, and that they shall be with him for ever, to behold and share in his glory. He indeed knew that it was the Father's good pleasure to give them the kingdom.

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12. *Is destroyed*, &c. Or will *be* finally destroyed, but the son, &c. He refers to Judas. See Ch. xiii. 18. With others I have retained the turn of the original.

13. *My joy fulfilled*, &c. The joy of which I am the object; the joy which they will derive from me and have in me. "What meaning our translators affixed to these words," says Campbell, "I know not; but the whole scope and connexion make it evident that η χαρα εμη, *my joy*, denotes here, not the joy which I have (the only sense which the words *my joy* will bear in English;) but the joy, whereof I am the object, the joy they will derive from me."

17. *The truth*. Griesbach inserts the pronoun, but with great hesitation. Mill rejects it, and many others.

19. *I sanctify myself*, &c. Set myself apart as a sacrifice; devote myself to the work of expiating their sin and that of all my people.

21. *They also may be one in us*. One in affection, and united to the Father and Son by being partakers of the Holy Spirit.

22. *The glory which*, &c. The glory which thou hast given to me of working miracles and revealing the truth to man, I have given to them. Some refer this to the glory which our Lord now enjoys in heaven, and which glory his followers are to behold and enjoy for ever. This anticipates verse 24.

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Kidron, where was a garden, into which he and
2 his disciples entered. And Judas also, who de-
livered him up, knew the place: for Jesus often
3 resorted thither with his disciples. Judas then,
having received a band of *soldiers*, and officers
from the chief priests and Pharisees, cometh
thither with lanterns and torches and weapons.
4 Then Jesus knowing all things which were to
befal him, went forth, and said to them, "Whom
5 seek ye?" They answered him, "Jesus of Na-
zareth." Jesus saith to them, "I am he." And
Judas also, who delivered him up, stood with
6 them. As soon then as he had said to them,
"I am he," they went backward, and fell to
7 the ground. Then asked he them again,
"Whom seek ye?" And they said, "Jesus of
8 Nazareth." Jesus answered, "I have told you
that I am he: if therefore ye seek me, let these
9 go away:" (That the words might be fulfilled,
which he spoke, "Of them whom thou gavest
me have I lost none.")
10 Then Simon Peter, having a sword, drew it,
and smote the high priest's servant, and cut off
his right ear. The servant's name was Malchus.
11 Then said Jesus to Peter, "Put up thy sword
into the sheath: the cup which my Father hath
12 given me, shall I not drink it?" Then the
band and the captain and officers of the Jews
13 took Jesus, and bound him, And led him away
to Annas first; for he was father-in-law to Cai-
14 aphas, who was high priest that year. Now
Caiaphas was he, who had given counsel to the
Jews, that it was expedient that one man should
die for the people.
15 And Simon Peter followed Jesus, and so did
another disciple: and that disciple was known
to the high priest, and entered with Jesus into
the palace of the high priest. But Peter stood 16
at the door without. Then that other disciple,
who was known unto the high priest went out,
and spoke to her that kept the door, and
brought in Peter. Then saith the damsel who 17
kept the door to Peter, "Art not thou also one
of this man's disciples?" He saith, "I am not."
And the servants and officers stood there, who 18
had made a fire of coals: for it was cold: and
they warmed themselves: and Peter stood with
them, and warmed himself.

Now the high priest asked Jesus concerning 19
his disciples, and his doctrine. Jesus answered 20
him, "I spoke openly to the world; I have
always taught in the synagogue, and in the tem-
ple, whither all the Jews resort; and in secret
have I spoken nothing. Why askest thou me? 21
ask those that heard me, what I have spoken
to them: behold, they know what I have said."
And when he had thus spoken, one of the offi- 22
cers who stood by struck Jesus with the palm
of his hand, saying, "Answereth thou the high
priest thus?" Jesus answered him, "If I have 23
spoken evil, bear testimony of the evil: but if
well, why smitest thou me?"

Now Annas had sent him bound unto Cai- 24
aphas the high priest. And Simon Peter stood 25
and warmed himself. Then they said to him,
"Art not thou also one of his disciples?" He
denied it, and said, "I am not." One of the 26
servants of the high priest, being his kinsman
whose ear Peter cut off, saith, "Did not I see
thee in the garden with him?" Peter then 27
denied again: and immediately the cock crew.

Then led they Jesus from the house of Cai- 28
aphas unto the hall of judgment: and it was
early; and they themselves went not into the

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24. *Because thou, &c.* I have followed Pearce and Owen in the punctuation; and I think there is a reference to his divine nature.

CHAP. XVIII. 1. *He went forth.* From the guest-chamber, where he had kept the passover with his disciples.——*Kidron.* See 2 Sam. xv. 23, and 2 Kings xxiii. 6.——*A garden.* This was called Gethsemane. Matt. xxvi. 36.

4—6. *Whom seek ye?* Jesus had been praying, as the other evangelists relate, before that Judas and the rest approached.——*Went backward, &c.* Our Lord must have spoke with majesty, and exerted his power to produce such an effect, and by this he showed that he could have escaped had it been his intention to do so.

8. *If therefore ye seek, &c.* While he prepared to drink the cup presented to him, and to lay down his life for the sheep, he stipulates for the disciples then with him, as he had said, Ch. xvii. 12.

10—12. *Smote the high, &c.* See note, Matt. xxvi. 51.

13, 14. *To Annas, &c.* See note, Luke iii. 2, &c.; and John xi. 49, 50.

15. *Another disciple.* Some have thought that John refers to himself; but Pearce observes, that this is not probable, as John was a Galilean fisherman; nor does he speak of himself here as he does, Ch. xiii. 23.; xix. 26.

16—18. *But Peter stood, &c.* See Matt. xxvi. 58, &c.

19—23. *Asked Jesus, &c.* The design of his questions was to obtain from himself something for which he might be accused; but Jesus answered him with prudence; and when smitten unjustly, reproves him who did it with mildness.

24—27. *Now Annas had, &c.* Peter successively assailed as one of the

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judgment hall, lest they should be defiled; and
29 so could not eat the passover. Pilate, there-
fore, went out to them, and said, "What accu-
30 sation bring ye against this man?" They an-
swered and said to him, "If he were not a ma-
lefactor, we would not have delivered him up
31 unto thee." Then said Pilate to them, "Take
ye him, and judge him according to your law."
The Jews therefore said to him, "We are not
32 allowed to put any man to death; (So that the
words of Jesus were fulfilled, which he spoke, sig-
33 nifying what death he was to die.) Then Pilate
entered again into the judgment hall, and called
Jesus, and said to him, "Art thou the King of
34 the Jews?" Jesus answered him, "Sayest thou
this thing of thyself, or have others told it thee
35 of me?" Pilate answered, "Am I a Jew? Thine
own nation and the chief priests have delivered
36 thee up unto me; what hast thou done?" Jesus
answered, "My kingdom is not of this world:
if my kingdom were of this world, then would
my servants have fought, that I might not be
delivered up to the Jews: but now is my king-
dom not hence." Pilate therefore said to him, 37
"Art thou a king then?" Jesus answered,
"Thou sayest that I am a king. To this end
was I born, and for this cause came I into the
world, that I should bear testimony to the truth.
Every one that is of the truth hearkeneth to my
voice." Pilate saith to him, "What is truth?" 38
And when he had said this, he went out again
unto the Jews, and saith to them, "I find no
fault in him. But ye have a custom, that I 39
should release unto you one at the passover:
will ye therefore that I release unto you the
King of the Jews?" Then all cried out, say- 40
ing, "Not this man, but Barabbas." Now Ba-
rabbas was a robber.

CHAPTER XIX.

A. D. 33. *Christ is scourged, crowned with thorns and beaten; Pilate at length gives him up to be crucified; they cast lots for his mantle; he commendeth his mother to John; his side is pierced; and he is buried by Joseph and Nicodemus.*

THEN Pilate upon this took Jesus, and scour- 1

REFLECTIONS UPON CHAPTER XVIII. 1. We see the kindness of Jesus to his disciples, amidst his own sorrows and sufferings. He capitulated for their safety, while he neglected his own; and afterwards, not only forbidding the defence they attempted to make, but curing the wound which the servant of the high priest had received in the assault. With what meekness and benevolence did he say, "Suffer ye thus far." And he touched his ear and healed him." Who can read this without astonishment? With what ease he could have escaped or destroyed his enemies, appears from the fact, that at his rebuke "they were struck to the ground." How awfully hardened must have been their hearts, immediately to rise up and stretch forth their hands to seize and bind him. Surely they might have known that it was through his forbearance they had not been struck dead. What Christ did clearly evinces that he voluntarily gave himself up to sufferings, and drank the cup which the Father gave to him, that he might accomplish the work of redemption. He asserted that no man could take his life from him, but that he laid it down for us.

2. While Pilate was willing to release Jesus, we find his enemies the more intent on his death. Justly might our Lord adopt the language of his royal ancestor, "They laid to my charge things which I knew not." When the rulers of a people are so lost to all sense of honour and justice, as to determine the destruction of an individual, they can invent accusations to effect their wicked purpose, and often so specious as to hide the iniquity of it. Pilate seemed convinced of their injustice and of the innocence of Christ, and hence he renewed the examination of the cause, and so far acted a cautious and honourable part. He yielded at length to the clamours of the mob, and sacrificed the innocent for want of courage and stedfastness. But what courage did Jesus display before him! He declared himself a king, but properly added, that "his kingdom was not of this world." Thus he bore witness to the truth, and made what Paul styles, "the good confession before Pontius Pilate." May we be enabled to own him in every situation and circumstance of life, and invariably adhere to the truth, and honestly follow our own convictions.

disciples, denied it, and fulfilled what Jesus had said. His confidence and courage now utterly failed.

28. *Hall of judgment, &c.* See Matt. xxvii. 1, 2.——*And so could not, &c.* If they had eaten the paschal lamb on the preceding evening, this must refer to the sacrifices which were offered on that day, and during the whole feast.

31. *To put any man, &c.* They might have judged him, or any other man according to the law, but then they could only scourge or excommunicate, or vote him to have deserved death; but the Roman governor must inflict this last punishment. Josephus supports this view of the case. Ant. xx. 8, 1.

33. *Art thou the King, &c.* The Jewish rulers had suggested this ensnaring question, as if Jesus was setting up a title to the throne of Israel, and opposing Cæsar.

36. *My kingdom is not, &c.* I am no enemy to Cæsar, nor will my kingdom interfere with the kingdoms of the world, unless it be to enlighten and improve them.

37. *Thou sayest, &c.* See note, Matt. xxvii. 11, and Luke i. 32, 33.

38. *What is truth?* What is that truth of which thou speakest? Pilate was, however, persuaded that the answer would not concern him as a Roman governor, and he quitted the tribunal without waiting for a reply.

40. *Not this man, &c.* Doubtless the Pharisees, priests, and their adherents made this singular demand. They preferred a murderer to the Lord of life and glory.

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2 ged him. And the soldiers platted a crown
of thorns, and put it on his head; and they
3 put on him a purple robe, And said, "Hail,
King of the Jews!" and they struck him with
4 their hands. Then Pilate went out again,
and saith to them, "Behold, I bring him
forth to you, that ye may know that I find no
5 fault in him." Then came Jesus out, wear-
ing the crown of thorns, and the purple robe.
And Pilate saith to them, "See the man!"
6 When therefore the chief priests and officers
saw him, they cried out, saying, "Crucify him,
crucify him." Pilate saith to them, "Take ye
him, and crucify him; for I find no fault in
7 him." The Jews answered him, "We have a
law, and by our law he ought to die, because he
made himself the Son of God."
8 When Pilate therefore heard that saying, he
9 was the more afraid; And went again into the
judgment hall, and saith to Jesus, "Whence art
10 thou?" But Jesus gave him no answer. Then
saith Pilate to him, "Speakest thou not unto
me? knowest thou not that I have power to
crucify thee, and have power to release thee?"
11 Jesus answered, "Thou couldst have no power
against me, unless it were given thee from
above: therefore he, who delivered me up unto
12 thee, hath the greater sin." And thenceforth
Pilate sought to release him; but the Jews cried
out, saying, "If thou release this man thou
art not Cæsar's friend: whosoever maketh him-
self a king speaketh against Cæsar."
13 When Pilate therefore heard these words, he
brought Jesus forth, and sat down on the judg-
ment-seat, in a place which is called the Pave-
ment, but in the Hebrew, Gabbatha. Now it 14
was the preparation-*day* of the passover, and
about the sixth hour: and he saith to the
Jews, "See your king!" But they cried out, 15
"Away with him, away with him, crucify him."
Pilate saith to them, "Shall I crucify your
King?" The chief priests answered, "We have
no King but Cæsar." Then he delivered him 16
up unto them to be crucified.

And they took Jesus, and led him away. 17
And he carrying his cross went forth into a
place called The place of skulls, which is call-
ed in the Hebrew, Golgotha: Where they cru- 18
cified him, and two others with him, on each
side one, and Jesus in the midst. And Pilate 19
wrote a title, and put it on the cross. And the
writing was, JESUS OF NAZARETH, THE
KING OF THE JEWS. This title then read 20
many of the Jews: for the place where Jesus
was crucified was near the city: and it was
written in Hebrew, Greek, and Latin. Then 21
said the chief priests of the Jews to Pilate,
"Write not, The King of the Jews; but that
he said, I am King of the Jews." Pilate an- 22
swered, "What I have written I have written."
Then the soldiers, when they had nailed Jesus 23
to the cross, took his garments, and made four
parts, to every soldier a part; and also his ves-
ture: now the vesture was without seam, woven
from the top throughout. They said therefore 24
among themselves, "Let us not rend it, but
cast lots for it, whose it shall be." So that the
scripture was fulfilled, which saith, "They

CHAP. XIX. 1. *Took Jesus, &c.* Not himself, but ordered it to be done. 1 Sam. xv. 33, and 2 Sam. xii. 9. What a judge orders to be done, he is said to do.

2. *A purple robe.* See Matt. xxvii. 28, and note.

5. *See the man!* As Pilate was satisfied that Jesus was innocent, he brought him forth scourged and wearing the crown of thorns, to excite the compassion of the Jews; but all in vain.

8. *The more afraid, &c.* Either lest he should condemn some extraordinary person, or lest, on his releasing him, disturbance and tumult should arise.

11. *Thou couldst have, &c.* Had Jesus replied to the question of Pilate, 'that he was from heaven,' he might have been induced to release him; but Jesus was determined to obey the will of the Father, who had now given him into the hand of Pilate.

12. *Not Cæsar's friend.* Never was rage more furious than what these sinners manifested against Jesus; and this charge might justly have been made against themselves.

14. *Preparation-day.* The day before the paschal sabbath. Mark xv. 42.——*About the sixth hour.* It was between nine and twelve o'clock in the forenoon. Mark says, it was *the third hour*, which seems to denote that this was past; and John *about* or after that, and before twelve. It is obvious that he speaks with latitude, not intending to give the precise hour. "For my part," says Campbell, "I prefer the solution given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours, three, six, nine, twelve; or in our way of reckoning, nine, twelve, three, six, which suited also the solemn times of sacrifice and prayer in the temple. On this supposition, though the evangelists may be accused of want of precision as to dates, they will not, by any judicious and candid critic, be charged with falsehood and misrepresentation. Who would accuse two modern historians with contradicting each other, because the one said an event occurred after nine o'clock, and the other that it happened before noon?

23. *Without seam.* According to Josephus, this was similar to the ves-

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part my garments among them, and for my vesture they cast lots." These things the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife
26 of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith to his
27 mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be
29 fulfilled, saith, "I thirst." Now a vessel was set full of vinegar: and some one filled a sponge with vinegar, and put it upon hyssop, and raised
30 it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished:" and he bowed his head, and yeilded up his spirit.

31 The Jews therefore, because it was the preparation-*day*, that the bodies might not remain upon the cross on the sabbath, (for that sabbath was a great day,) besought Pilate that their legs might be broken, and that they might be taken
32 away. Then came the soldiers, and broke the legs of the first, and of the other that was cruci-
33 fied with Jesus. But when they came to Jesus, and saw that he was dead already, they broke not his legs: But one of the soldiers pierced 34
his side with a spear, and immediately there came out blood and water. And he that saw 35
these things beareth testimony, and his testimony is true: and he knoweth that he saith what is true, that ye may believe. For these things 36
were done, so that the scripture was fulfilled, "A bone of him shall not be broken." And 37
again another scripture saith, "They shall look on him whom they pierced."

Now after this Joseph of Arimathea, (being 38
a disciple of Jesus, but a concealed one for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. And Nicodemus also came, 39
(who at first came to Jesus by night,) and brought a mixture of myrrh and aloes, about the weight of a hundred pound. Then they 40
took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to embalm. Now in the place where 41
he was crucified there was a garden; and in the garden a new sepulchre, in which no man had ever been laid. There they laid Jesus because 42
of the preparation-*day* of the Jews; for the sepulchre was near.

REFLECTIONS UPON CHAPTER XIX. 1. Let us set before the eye of our minds, the blessed Jesus, in his humiliation and sufferings. What indignities were offered to him. Truly he "gave his back to the smiters, and his cheeks to those that plucked off the hair; and hid not his face from shame and spitting." See the man, wearing his purple robe and the crown of thorns, bearing the reed which smote him in his right hand, for a sceptre! See not only the man, but the Son of God, thus degraded and infamously abused! Shall we join his enemies by our unbelief, and crucify him afresh? Shall we treat him with neglect and contempt, and hide our faces from him, who for our sakes thus exposed his own! Let us rejoice that though he was mocked, scourged, and tortured, yet his judge acquitted while he condemned him; spoke of him as a "righteous person," while he doomed him to the death of the vilest malefactor.

2. Amidst the agonies of the cross, Jesus displayed his filial affection. Well might he say, "Come see whether there be any sorrow like unto my sorrow; but forgetful of his own sorrow, he felt for the sorrow of her that bare him. Her affection to him as her Son, had induced her to witness the last scene of his wonderful life; and now it was that a sword pierced her own heart. Jesus seeing John, the disciple whom he loved, in some peculiar manner said, "Woman behold thy Son;" and then to him, "Behold thy mother;" and hence-

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ture, or robe, which Aaron wore. Josephus describes the tunic of Aaron as wove in this manner, Antiq. iii 7, 4.; and it is a probable conjecture of Doddridge, that this might have been wrought and presented by some of the pious women who believed in him.

24. *The scripture was, &c.* Ps. xxii. 18. See notes there.

25—27. *His mother, &c.* Now a sword pierced her heart; but Jesus commended her to the care and affection of one who for his sake took care of her, and discharged the duty of a son.

28—30. *Were now accomplished, &c.* All things foretold, except the circumstance of his thirst. Ps. lxix. 21.

34—37. *Blood and water, &c.* It is easy to account for the blood; but I think it not probable that the small quantity of water in which the heart swims, would have been so much observed. It has been said, that the thorax of persons who die of torture, is always full of water or serum. Even admitting this, I cannot but think there was something unusual in the present instance. Ps. xxxiv. 20. Zech xii 10, &c.

38. *Joseph of Arimathea, &c.* He had now the courage to go to Pilate, and request the body of Jesus, which was granted to him.

40. *To embalm.* Spices in great quantity were heaped on the body, when it was intended to do honour to a person 2 Chron. xvi. 14.

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CHAPTER XX.

A. D. 33. *Mary cometh to the Sepulchre; so do Peter and John ignorant of the resurrection; Jesus appeareth to Mary, and then to the disciples; the unbelief of Thomas, &c.*

1 On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away
2 from the sepulchre. She then runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, "They have taken away the Lord out of the sepulchre, and we know not where they have
3 laid him." Peter therefore went forth, and that other disciple, and came to the sepulchre.
4 So they ran both together: and the other disciple did outrun Peter, and came first to the
5 sepulchre. And he stooping down, to look in, saw the linen clothes lying; but he went not in.
6 Then cometh Simon Peter following him; and he went into the sepulchre, and seeth the linen
7 clothes lying; And the napkin, which had been about his head, not lying with the linen clothes, but wrapped up apart in another place.
8 Then went in that other disciple also, who came first to the sepulchre, and he saw, and believed.
9 For as yet they knew not the scripture, that
10 Jesus must rise again from the dead. Then the disciples went again unto their own home.
11 But Mary stood without at the sepulchre weeping; and as she wept, she stooped down,
12 *to look* into the sepulchre; And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of
13 Jesus had lain. And they say to her, "Woman, why weepest thou?" She saith to them, "Because they have taken away my Lord, and I
14 know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, but knew not that it
15 was Jesus. Jesus saith to her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith to him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him
16 away." Jesus saith to her, "Mary." She turned, and saith to him, "Rabboni;" which is
17 to say, Master. Jesus saith to her, "Embrace me not; for I do not yet ascend to my Father: but go to my brethren, and say to them, I *shall* ascend to my Father, and your Father; and to
18 my God, and your God." Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things to her.

19 Then in the evening of that day, being the first day of the week, Jesus came where the disciples were assembled, the doors having been shut for fear of the Jews, and stood in the midst,
20 and saith to them, "Peace be unto you." And when he had so said, he showed them his hands

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forward John took her to his own home, and treated her as his mother. Let children learn to honour their parents; and let surviving friends show respect to those departed, by kindness to such as they may have left in afflicted circumstances behind them.

3. What wonders attended the crucifixion of Christ! The sun covered with darkness, the rocks torn asunder, the vail of the temple rent from the top to the bottom! With what dignity and emphasis did Jesus say, "It is finished!" From his pierced side issued blood and water, something of a miraculous nature, as it is attested in so peculiar a manner; nor is the common opinion improbable, that this occurred to teach those who saw and those who read and hear of it, that the crucified Jesus is both an atoning sacrifice and the purifier of his people. We may wonder at the boldness of Joseph and of Nicodemus. They were not ashamed of the infamy of the cross, but went to Pilate to beg the body of Jesus, and took it down, and showed the utmost respect to his remains. How must they have felt the anguish of disappointed hope! They, like others, had trusted that this was He who should have delivered Israel; but now they saw him laid in the sepulchre, whom they expected to see sitting on the throne of David. Soon however was their grief turned into joy, and their mourning into gladness, by his triumph over death and the grave—a triumph which neither the rage of men nor the powers of hell could prevent.

CHAP. XX. 1—10. *On the first day, &c.* See note, Matt. xxviii. 5, &c. —*Knew not the scripture, &c.* With what artlessness do the evangelists speak of themselves. They neither hide nor paliate their own faults and mistakes. They state facts as they occurred.

14. *But knew not, &c.* He might appear in a dress different from what he had usually worn; and she neither knowing nor expecting to see him alive, would easily make such a mistake.

16. *Mary, &c.* There must have been something in the tone and manner of our Lord's address, which at once satisfied her that it was he.

17. *Embrace me not.* Some of the women held him by the feet and worshipped him. Matt. xxviii. 9. Kypke has produced many instances of the term having the sense which I have given. It is probable that Mary had cast herself at his feet, and was embracing them, when Jesus thus addressed her.—*I do not yet, &c.* With Newcome, I consider the perfect used for the

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and his side. Then were the disciples glad,
21 when they saw the Lord. Then said Jesus to
them again, "Peace be unto you. As my Father
22 hath sent me, even so send I you." And when
he had said this, he breathed on them, and saith
23 to them, "Receive ye the Holy Spirit: Whose
soever sins ye remit, they are remitted to them;
and whose soever sins ye retain, they are re-
tained."
24 But Thomas, one of the twelve, called Didy-
mus, was not with them when Jesus came.
25 Then the other disciples said to him, "We have
seen the Lord." But he said to them, "Unless
I shall see in his hands the print of the nails,
and put my finger into the print of the nails, and
put my hand into his side, I will not believe."
26 And eight days after his disciples were again
within, and Thomas with them: then came
Jesus, the doors having been shut, and stood
in the midst, and said, "Peace be unto you."
27 Then he saith to Thomas, "Reach hither thy
finger, and behold my hands; and reach hither
thy hand, and put it into my side: and be not
unbelieving, but believing." And Thomas an- 28
swered and said to him, "My Lord and my
God." Jesus saith to him, "Because thou hast 29
seen me, Thomas, thou hast believed; happy
are they that have not seen, and yet have be-
lieved."

Now Jesus did many other signs in the pre- 30
sence of his disciples, which are not written in
this book: But these are written, that ye may 31
believe that Jesus is the Christ, the Son of God;
and that believing ye may have life through
his name.

CHAPTER XXI.

A. D. 33. *Christ appeareth again to the disciples, when fishing; he dineth with them; commandeth Peter to feed his lambs; and warneth him of his death, &c.*

After these things Jesus showed himself 1
again to the disciples at the lake of Tiberias;
and in this manner he showed himself. There 2
were together Simon Peter, and Thomas
called Didymus, and Nathaniel of Cana in
Galilee, and the sons of Zebedee, and two
other of his disciples. Simon Peter saith to 3

Reflections upon Chapter xx. 1. The faith of what has been done with regard to the glorious head of the church, and shall be accomplished with respect to all his members, ought daily to gladden our hearts. Now we may sing to the Lord a new song, since he has not left his Son in the grave, nor suffered his Holy One to see corruption. Jesus is risen indeed as a proof that justice is satisfied; and the reproach of his cross hath ceased. Holy angels attended his triumph, and witnessed with joy the enemy conquered. In seasons of trouble, let us raise our thoughts to Jesus our risen, and now ascended Lord, who in the greatest love and condescension said to his disciples, "I ascend to my Father and your Father, and to my God and to your God." Through the death of our Lord, and his resurrection, his Father and his God, has become our God and our Father. And as such let us honour him, love him, and rejoice in him; and if we are risen with Christ, let us seek the things which are above, and rejoice in the hope of being for ever with him.

2. We cannot but admire the love and condescension of our Lord to his followers, in pitying and forgiving their infirmities, hearing their prayers, and removing their scruples. He again appeared to them and said, "Peace be unto you;" and then addressed Thomas "Reach hither thy finger, and behold my hands; and reach hither thy hand and put it into my side; and be not unbelieving, but believing." By this address, our Lord clearly showed that when absent in body from his people, he knew all which they thought, said or did. What a proof was this of his divinity. Well might Thomas cry out, "My Lord and my God." Let us cordially join in this ascription of divinity, thus "honouring the Son even as we honour the Father." What convincing evidence we have of the resurrection of Christ. What the apostles "saw with their eyes and their hands handled of the word of life, that have they declared unto us," that we may be strong in faith and hope, giving glory to God. Let us then most cheerfully praise him for this wondrous event.

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present, and the present for the future. Such use of the tenses is frequent with John.

19. *The doors having, &c.* The construction adopted is necessary to give the sense; for the Jews did not assemble, but *shut* the doors for fear, &c. It is not certain whether Jesus entered in a miraculous manner or not.

22. *Breathed on them, &c.* This was only a symbolical intimation, that they should be new men, as to knowledge, boldness, faith, and zeal, when they should receive the holy Spirit; and in this manner he sent them into the world to preach, as he had been sent; and under the influence of this Spirit, whose soever sins they should pronounce remitted, were remitted, &c.

25. *Unless I shall see, &c.* The fact appeared to Thomas of so unusual a nature, that nothing but the most sensible proof would satisfy him. He was to blame in not receiving the testimony of those who had seen him.

28. *My Lord and my God!* Thomas was satisfied that it was Jesus; and he broke out in this language of admiration, owning that he was his Lord and his God. With Michaelis, I admit that these words are an exclamation; but in the style of the Jews, they amount to a confession of his faith, and are equivalent to a direct assertion of his divinity. Our Lord commends this acknowledgment, while he blames the tardiness with which it was made. Now had Thomas made a mere irreverent ejaculation, Jesus would doubtless have reproved, and not commended him.

CHAP. XXI. 1. *The lake of, &c.* This was also called the lake of

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them, "I am going a fishing." They say to him, "We also will go with thee." They went forth, and entered into a ship immediately;
4 and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that
5 it was Jesus. Then Jesus saith to them, "My children, have ye any food?" They answered
6 him, "No." And he said to them, "Cast the net on the right side of the ship, and ye will find." They cast therefore, and now they were not able to draw it for the multitude of fishes.
7 Therefore that disciple whom Jesus loved saith to Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt on his upper garment, (for he was naked,) and cast
8 himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,)
9 dragging the net with fishes. As soon then as they had come to land, they saw a fire of coals
10 there, and fish laid thereon, and bread. Jesus saith to them, "Bring of the fish which ye have
11 now caught." Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty-three: and although there were so
12 many, yet was not the net broken. Jesus saith to them, "Come and eat." And none of the disciples ventured to ask him, "Who art thou?"
13 knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and
14 fish in like manner. This is the third time that Jesus showed himself to his disciples, after that he had risen from the dead.
15 So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith to him, "Yes, Lord; thou knowest that I love thee." He saith to him, "Feed my lambs." He saith to 16
him again the second time, "Simon, son of Jonas, lovest thou me?" He saith to him, "Yes, Lord, thou knowest that I love thee." He saith to him, "Feed my sheep." He saith to him 17
the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said to him the third time, "Lovest thou me?" And he said to him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith to
him, "Feed my sheep. Verily, verily, I say 18
to thee, When thou wast young, thou didst gird thyself, and walk whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Now 19
this he spoke, signifying by what death he would glorify God. And when he had spoken this, he saith to him, "Follow me." Then Peter, 20
turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper, and said, "Lord, who is he that delivereth thee up?" When Peter saw him he 21
saith to Jesus, "Lord, and what shall this man do?" Jesus saith to him, "If I will that he 22
tarry till I come, what is that to thee? follow thou me." This report therefore went abroad 23
among the brethren, that that disciple should not die: yet Jesus said not to him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?" This is the dis- 24
ciple who testifieth these things, and wrote

Galilee. Ch. vi. 1. The disciples had quitted Jerusalem, and come here for the purpose mentioned, Matt. xxviii. 7, 16.

4. *Jesus stood, &c.* They were at no great distance from the shore, and saw some one standing, but did not at first know who it was.

6. *Cast the net, &c.* The familiar manner in which Jesus addressed them, and the direction which he gave, and their success, soon convinced them that it was their Lord. They must be sensible that this supply was miraculous.

7. *Naked.* So the Jews called those who had on only their under garment. Peter still showed his zeal by hastening to Jesus.

9—14. *A fire of coals, &c.* This miracle was wrought to impress the disciples more deeply with the power of Jesus, now that he was risen from the dead.—*This was the third, &c.* The appearance on the mountain in Galilee was posterior to this. Matt. xxviii. 16.

15—17. *Lovest thou me, &c.* Our Lord refers indirectly to his former professions of zeal and affection. To this part of the question of loving him more than the other disciples, Peter makes no reply, sensible of his past presumption. Matt. xxvi. 33.—*Lord, thou knowest all things, &c.* Here Peter ascribes omniscience to Christ; for the assertion is without any qualifying terms, and implies that he was God as well as man.

19. *Now this he spoke, &c.* Jesus tells Peter what he had to suffer for his sake. They would gird or bind him to a cross; and raising him on it, bear him to a death at which nature revolts.—*Follow me.* Our Lord now walked onward, and Peter followed to intimate his readiness to die for his sake.

20. *Seeth the disciple, &c.* John followed Jesus also, to show his readiness, zeal and love; but with great delicacy, makes no comment on his own action.

22. *Till I come, &c.* Until the destruction of Jerusalem; and it is pretty certain that John lived to see that event. Peter and others seem to have thought, that our Lord meant his final coming to judgment; and hence sup-

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these things: and we know that his testimony
25 is true. And there are many other things also which Jesus did, which, should every one of them be written, I suppose that even the world itself could not contain the books that would be written. Amen.

REFLECTIONS UPON CHAPTER XXI. I. Our Lord's disciples were originally fishermen, and occasionally followed their occupation during their attendance on his ministry. He called them at first when they were employed in the proper duties of their profession, and now manifests himself to them while so engaged. He probably did this to teach us how much he approves honest industry, and that the way to secure and enjoy his presence, is to be usefully and honourably employed. They had toiled all night, but had been unsuccessful. Now the Master was present, and gives them direction, they were surprised at the multitude of fishes inclosed in their nets. This might teach them that as fishers of men, they would owe their success to the power and grace of Christ, and it is possible that this miracle might be wrought to furnish them with support, while they waited at Jerusalem for the promise of the Father. Thus seasonably does the Lord Jesus interfere to aid and relieve his followers. Let them ever confide in him, and they will not be disappointed.

2. In our Lord's address to Peter, we see with what gentleness he could administer reproof, and how he could excite all the emotions of grief and love. Should Jesus put the same question to us and repeat it again and again, are there not some of us who would be at a loss for an answer? Some to whom he might say, "I know that you have not the love of Christ in you?" Are there not many, called Christians, if pressed to give a reply, could only say, "Lord, thou that knowest all things, knowest that I cannot tell whether I love thee or not?" How should such be ashamed, to be uncertain whether or not they have any regard to him, who deserves the warmest esteem, and most ardent affection. There are happily others who through divine grace can say, "Lord, thou knowest all things, thou knowest that, notwithstanding our many sins and great infirmities, we do love thee." If we are conscious of this sincere affection to Christ, may we derive comfort from the thought, that he who knoweth all things, knows this, however we may be suspected or misrepresented. Let ministers show their love by feeding his flock, and each believer by obeying his holy commandment.

posed that John should not die. John, however, does not seem ever to have had such an opinion, as he gives our Lord's words expressly to oppose it.

24. *And we know, &c.* Chrysostom has, 'I know;' but many think that this clause, and the concluding verse was added by those who had been eye-witnesses as a testimony to the truth of John's gospel.

25. *The world itself, &c.* If this verse be genuine, we have a very strong hyperbole, intimating the number, variety and greatness of the miracles of Jesus. The Jews often made use of this figure. Numb. xiii. 33. Deuter. i. 6. Wetstein has quoted a saying of the Jews concerning the lessons of one Jochanan, "If all the seas were ink, and every reed a pen, and the whole heaven and earth parchment, and all the sons of men were writers, they would not be sufficient to write them all."

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Map
of the
COUNTRIES
Travelled by the
APOSTLES.
DACIA
TAURICA
SARMATIA
EUXINE OR
BLACK SEA
R. Danube
ADRIATIC SEA
ILLYRIA
THRACE
MACEDONIA
BITHYNIA
PONTUS
GALATIA
ASIA
LYCAONIA
CAPPADOCIA
PISIDIA
PAMPHILIA
CILICIA
LYCIA
CRETE
CYPRUS
SYRIA
MESOPOTAMIA
ARABIA
MEDITERRANEAN
GREAT SEA
LIBYA
EGYPT
Rome
Melita
Cyrene
Syrtis Major
Alexandria
Memphis
Jerusalem
JUDEA
GALILEE
SAMARIA
PEREA
ITUREA
Red Sea
Roman Miles
Greek Stadium
Egyptian Schenes
English Miles
Longitude East from Faro

THE
ACTS OF THE APOSTLES.

INTRODUCTION.

THE Acts of the Apostles may be considered as a continuation of the history contained in the gospels. Luke is generally acknowledged to be the author; and he addresses this book to Theophilus, the same excellent person to whom he had addressed his gospel. It contains the history of the church, within the Roman empire, for the period of near thirty years after the death of our Lord. We here see how the promises and predictions of Christ were fulfilled: Matt. x. 20. John xii. 14, and Mark iv. 30, comp. Acts v. 14. It relates the miracles which the apostles and others wrought in confirmation of the gospel. According to the promise, the Holy Spirit was poured out (Ch. ii.) on the apostles and other disciples, at Jerusalem; on the people of Samaria, Ch. viii.; on Cornelius at Cæsarea. The miracles wrought were numerous. Peter and John cured the lame man: Acts iii. 2—11.; iv. 6—16. By an angel they were delivered from prison: Ch. v. 12—25. Stephen did great wonders: Ch. vi. 8. Saul was converted, and wrought miracles. Peter cured Æneas, and raised Tabitha to life: Ch. ix. 1, &c. The miracles were performed publicly in large cities; and they were performed in the name of Christ. In consequence thereof thousands and tens of thousands believed, and churches were formed in Judea, Syria, Lesser Asia, and other countries. Comparing the Acts with the Epistles, we find so many undesigned coincidences as establish the truth of both.

CHAPTER I.

A. D. 33. *The time of our Lord's abode on earth after his resurrection; his promise to the apostles; his ascension, and Matthias chosen to be an apostle.*

1 THE former relation I made, O Theophilus, concerning all which Jesus both did and taught,
2 Until the day in which he was taken up, after having commanded, by the Holy Spirit, the
3 apostles whom he had chosen: To whom he also showed himself alive, after his suffering by many infallible proofs; being seen by them forty days, and speaking of the things concern-
4 ing the kingdom of God. And then, assembling them together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, "which, said he, ye have heard from me. For John indeed baptized with 5
water; but ye shall be baptized with the Holy Spirit not many days hence." When therefore 6
they were come together, they asked of him, saying, "Lord, wilt thou at this time restore the kingdom again to Israel?" And he said to them, 7
"It is not for you to know the times or seasons, which the Father hath put in his own disposal. But ye shall receive power, when the Holy 8
Spirit is come upon you: and ye shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And when he had spoken these 9
things, while they beheld, he was taken up; and

CHAP. I. 1. *Both did and taught.* See note, Luke iii. 23. The best writers admit that the verb αρχομαι used with an infinitive of another verb only defines the time of the verb. See Mark vi. 7. Luke iii. 8.; v. 21.; xi. 29.; &c. See Pearce's note, Luke iii. 23.

3. *Infallible proofs.* By his many appearances and conversations with them. Pearce has collected these appearances. The first was to Mary Magdalene, &c. Matt. xxviii. 1, 9. The second to the two disciples going to Emmaus, Luke xxiv. 15. The third to Peter, Luke xxiv. 34. The fourth to ten of the apostles, Thomas being absent, Luke xxiv. 36. John xx. 19. These four appearances were on the day of his resurrection. The fifth was to eleven of the apostles, John xx. 26. The sixth to seven of them at the lake of Tiberias, John xx. 4. The seventh to James, 1 Cor. xv. 7.; and most probably when Jesus commanded them to assemble at Jerusalem. The eighth when he led them to Bethany, where he ascended and as Pearce thinks was seen of more than 500 brethren.

4. *Not to depart from, &c.* After their return from Galilee, Matt. xxviii. 16. Mark xvi. 7.

6. *Come together, &c.* At Bethany. Luke xxiv. 50.——*They asked him, &c.* They seem not to have understood what our Lord meant by 'the promise of the Father;' and yet expecting that his kingdom was to be a temporal one, they desired that he would now inform them, whether his time was come, to transfer the dominion from the Romans to the Jews.

7, 8. *It is not for you, &c.* Our Lord's answer, some think, implies that the Jews will be restored to earthly grandeur; but I do not see it in this light. He tells them that there are times and seasons for the fulfilment of God's purposes; and that they should soon receive power to bear testimony of him in every place.

9—11. *While they beheld, &c.* See Luke xxiv. 50—53.——*Two men, &c.* Two angels in the form of men. Their assurance that the ascended

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10 a cloud received him out of their sight. And while they looked earnestly towards heaven, as he went up, behold, two men stood by them in
11 white apparel; Who said also, "Ye men of Galilee, why stand ye gazing up into heaven? This Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."
12 Then they returned unto Jerusalem from the mount called Olivet, which is from Jerusalem
13 a sabbath-day's journey. And when they had entered *the city*, they went into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.
14 These all with one mind continued in prayer and supplication, with certain women, and Mary the mother of Jesus, and with his brethren.
15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the persons together were about a hundred and
16 twenty,) "Brethren, it was necessary for that scripture to be fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to them that took Jesus.
17 For he was numbered with us, and had obtained
18 part of this ministry. (Now this man caused a field to be purchased with the reward of *his* iniquity; and having fallen on his face, he burst asunder in the midst, and all his bowels gushed
19 out, And this was known to all who dwelt at Jerusalem; so that the field was called in their own language, Aceldama, that is, The field of blood.) For it is written in the book of Psalms,
20 'Let his habitation be desolate, and let no man dwell therein,' and, 'His office let another take.'
21 Wherefore, of these men who have been with us all the time that the Lord Jesus was conversant among us, Beginning from the baptism of
22 John, to that day on which he was taken up from us, one must be appointed to be a witness with us of his resurrection." And they appointed
23 two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and
24 said, "Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, That he may take part of this ministry
25 and apostleship, from which Judas by transgression fell, so that he went to his own place."
26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

REFLECTIONS UPON CHAPTER I. 1. How strong are the prejudices we derive from our early associations, and the opinions of those by whom we are taught, and by whom we converse. Even the apostles of Christ, who had enjoyed his personal instructions and

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Saviour would in like manner return, would greatly tend to support the mind of the apostles.

12. *A sabbath-day's journey.* See John xi. 8. The distance was about two miles; and the territory of Bethany must have reached to a part of Mount Oliva.

14. *Mary, the mother, &c.* She is never mentioned afterwards. His brethren must now have believed in him, as they are here with other believers.

15. *A hundred, &c.* The converts then in Jerusalem, not the whole body of them, as appears from 1 Cor. xv. 6, are intended.

18—19. These verses are the words of Luke.——*Caused a field, &c.* An action is often said to be done by a person who was the occasion of doing it. Matt. xxvii. 26. John xix. 1, 15. and Acts ii. 23, 36.——*Fallen on his face.* According to Matt. xxvii. 7, Judas hanged himself; and we may suppose that either the rope broke, or that to which it was fastened, or that some persons cut him down, and that falling on his face upon something, what Luke says occurred.

20. *Let his habitation, &c.* See Ps. lxix. 25, and cix. 8, and notes there. I feel confident that these passages are quoted as illustrating the events which had occurred.

21. *Was conversant, &c.* This expresses the full force of the idiom of the text. Deuter. xxxi. 2.

23. *They appointed two.* Pearce allows that this was done by the whole body of the disciples; and the persons appointed must have been with the apostles, when Jesus appeared after his resurrection; as they were to be witnesses of this fact.

24. *Thou, Lord, who, &c.* That this prayer was addressed to their ascended Lord, is most probable, as he was the person who chose the apostles, and appointed them to their office. See John xxi. 17.

25. *Take part of this, &c.* Schleusner supposes that κλῆρος is here redundant or a mere expletive. The sense is, that he may receive the office of the apostleship.——*So that he went, &c.* Both to the grave, and to the misery which his heinous crimes deserved. A living commentator has laboured strenuously to vindicate Judas, to make him a penitent, and carry him to heaven. Much learning and time have been wasted in this fruitless attempt; and it is astonishing how any sober man could think of contradicting the express testimony of his Saviour. See John vi. 71.; xvii. 12.; and Matt. xxvi. 24. This must be reckoned one among the many singular opinions of this author. Whitby was too good a Greek scholar to follow the construction which some would adopt, as if κλῆρος signified some province in which Judas should have laboured, and which now fell to Matthias.

26. *Fell on Matthias, &c.* Thus the Lord showed which he had chosen; and no doubt but he was fit to bear testimony to the risen Saviour.

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CHAPTER II.

A. D. 33. *The apostles filled with the Holy Spirit speak many languages; Peter addresses the people, assuring them that Jesus had shed forth the Spirit, having ascended to heaven; many are convinced and converted, and the church daily increaseth.*

1 And when the day of Pentecost was come, they were all with one consent in one place.
2 And suddenly there came from heaven a sound as of a rushing mighty wind; and it filled all
3 the house where they were sitting. And there appeared divided tongues as of fire; and a *tongue*
4 sat on each of them. And they were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance.
5 Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.
6 And when a report of this was spread abroad, the multitude came together, and were confounded, because that every man heard them
7 speak in his own language. And they were all amazed and wondered, saying one to another, "Behold, are not all these who speak Gallileans?
8 How then hear we every man speak in our own language, in which we were born?
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia,
10 in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers from Rome both Jews and
11 proselytes, Cretans and also Arabians; we do hear them speak in our own tongues the wonderful works of God."
12 And they were all amazed, and doubted, saying one to another, "What can this mean?"
13 But others scoffing said, "These men are full of new wine."
14 Then Peter, standing up with the eleven, raised his voice, and said to them, "Ye Jews, and all who now dwell in Jerusalem, be this known to you, and hearken to my words.
15 For these are not drunken as ye suppose; since it is but the third hour of the day.
16 But this is that which was spoken by the prophet Joel;
17 'And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh: and

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friendship, still retained the opinion that his kingdom was to be a temporal one; they still thought that he would make Jerusalem the seat of his power, and rescue the people of Israel from their hated subjection to the Romans. Jesus did not directly answer their question, but taught them submission to their heavenly Father, and repressed the indulgence of their curiosity. He knew that soon their mistakes would be corrected, by the Holy Spirit which they would receive; and under his influence they would form juster notions of his kingdom. May we receive and enjoy this Spirit, as a spirit of wisdom and revelation in the knowledge of him; that we understand better the nature of his kingdom as consisting in peace and righteousness.

2. Let us imitate the conduct of the apostles, who earnestly followed the ascending Saviour with their looks and hearts, until a cloud received him out of their sight. He went to the place whence he had come, to receive the honours promised to him, and perform the office of intercessor before the throne of the Father. There he abides and must abide, until that important day on which he will descend to the final judgment. He will then revisit this world, coming in the clouds of heaven, and every eye shall see him, and they also who pierced him. May he be the object of our faith and love now, that we may behold him at that day with joy, and not with terror! And while he is ever mindful for us, and attending to our concerns in the world above, may we cheerfully and constantly be promoting his cause, and engaged in his service.

3. The awful end of Judas ought to impress the caution upon every professor, "let him that thinketh he standeth take heed lest he fall." He had been numbered with the apostles, had attended the Saviour and seen his miracles, and yet, under the influence of avarice, treacherously delivered him up to his enemies! As the crime was great and enormous, it was signally and speedily punished. In a short period, the hand of God's righteous vengeance was heavy upon him, and he was brought to public infamy and irrecoverable destruction. We are taught by his example, that no office of itself can secure men from sin, and that when they violate and break the solemn bonds of an eminent profession, they will receive a punishment proportionably great and awful.

CHAP. II. 1. *The day of Pentecost, &c.* The fiftieth day after the passover. Lev. xxiii. 11—16. See Introd. vol. I, p. 49.

2. *It filled all the house.* The sound filled it; for there can be no other nominative to the verb than ηχος, sound. The tongues of fire rested on the disciples, and could not fill the house.

3. *Divided tongues, &c.* Flames naturally shoot into forms like tongues; and a tongue sat on each to intimate the gift bestowed on them. Pearce and Newcome confine the tongues to the twelve apostles; but I see no reason for this, and think it more probable that the body of the people were equally favoured on this occasion. As it was about the third hour, or nine in the morning, the hour of prayer in the temple, it is supposed, that they had assembled in some one of the rooms belonging to the temple, many of which surrounded the courts.

6—13. *Heard them speak, &c.* The Jews had wonderfully increased, and dwelt not only in every part of the Roman empire, but among other nations. The devout part were accustomed to visit the temple at the pass over, and to remain there for some time. While some wondered at what they heard, those of Jerusalem thought the apostles drunk, as they spoke in tongues which they knew not.

14—21. *Ye Jews, &c.* It was the custom of the Jews to attend the morn-

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your sons and your daughters shall prophesy, and your young men shall see visions, and your
18 old men shall dream dreams: And on my men-servants and on my maid-servants I will pour out in those days my Spirit; and they shall
19 prophesy: And I will show wonders in heaven above, and signs on the earth beneath; blood,
20 and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and signal day of the
21 Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord
22 shall be saved.' Ye men of Israel, hear these words: Jesus of Nazareth, a man from God, manifested among you by miracles and wonders and signs, which God did by him in the midst
23 of you, as ye yourselves also know: Him, being delivered up *to you* by the determinate counsel and preordination of God, ye have taken, and by wicked hands have crucified and slain:
24 Whom God hath raised up, having loosed the bands of death: because it was not possible that
25 he should be holden by it. For David speaketh concerning him, 'I saw the Lord always before me; because he is at my right hand, I shall
26 not be moved: Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also
27 shall rest in hope; For thou wilt not leave my soul in hades, nor wilt thou suffer thy Holy
28 One to see corruption. Thou wilt make known to me the path of life; thou wilt fill me with joy by thy countenance.' Brethren, let me 29
speak freely to you of the patriarch David, that he both died and was buried, and his sepulchre is among us unto this day. Wherefore being a 30
prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins, ° should one sit on his throne; He foreseeing this 31
spoke of the resurrection of Christ, 'that ° he was not left in hades, nor did his flesh see corruption.' This Jesus God raised up, of which 32
all we are witnesses. Having therefore been 33
exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. For David is not ascended 34
into the heavens: but he himself saith, 'Jehovah said to my Lord, Sit thou on my right hand, Until I make thine enemies thy foot- 35
stool.' Wherefore let all the house of Israel 36
know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Now when they heard this, they were pierced 37
to the heart, and said to Peter and to the rest of the apostles, "Brethren, what shall we do?" Then Peter said to them, "Repent, and let every 38
one of you be baptized into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the 39
promise is unto you, and to your children; and to all that are afar off, as many as the Lord our

CHAP. II. 30. ° *according to the flesh he would raise up Christ.* Griesb.

31. ° *his soul.* Griesb.

ing prayer fasting; so that Peter might justly say, these men are not drunken, &c. See notes, Joel, ii. 28—32. This prophecy was this day wonderfully accomplished.

22. *A man from God, &c.* Jesus was as truly a man, as he was a divine person, and came from God the Father. The latter was manifested or attested by the miracles and mighty works which God did by him amongst them. See John x. 37, &c.

23. *Being delivered up, &c.* Or, given up to you, conformably to God's counsel and decree, that he should be left in your power, 'by wicked hands, &c.' They are said to have done what the Romans did at their request.

24. *Bands of death.* It is well known that the Heb. חבל denotes 'band and pain;' and I admit the former as most agreeable to what follows. Ps. xviii. 5.——*Was not possible.* As it had been promised that he should not see corruption, and as he himself had declared that he could lay down his life and take it again.

25—28. *For David speaketh, &c.* See Ps. xvi. 7—10, and notes there.

29—32. *Both died and was, &c.* Peter appeals to the fact of David's death; and consequently he could not have spoken these things concerning himself; but concerning Messiah, who was to spring from his loins. Hence he foretold the resurrection of the Saviour. Ps. cxxxii. 11, and 1 Kings viii. 25.

33—35. *Having therefore been, &c.* Peter shows whence those gifts, which had excited their wonder came; and assures them, that David had not ascended in his whole person above, but had spoken of Christ as his Lord who should ascend and reign there. Ps. cx. 1, &c.

36. *Lord and Christ.* Made him Lord, by exalting him as man to his own right hand, and giving him dominion; and proved him to be the Messiah, who was to sit and rule God's people for ever.

38. *Repent, and let, &c.* This discourse produced powerful effects, and led to the anxious inquiry, what they must do? Peter preaches repentance to them, and assures them of the remission of sin, and the communication of the Spirit.

39. *The promise is unto you, &c.* If we refer the promise to the passage from Joel, then it will include the miraculous agency of the Spirit, as what was to attend the new dispensation; but I would include it in 'the forgiveness of sins,' and regard it as affording encouragement to all converts to expect the blessings of the gospel.——*And to your children.* Comp. Gen. xvii. 7.——*To*

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40 God shall call." And with many other words
he testified and exhorted, saying, "Save your-
selves from this perverse generation."
41 Then those who gladly received his word
were baptized: and on that day about three
42 thousand persons were added to them. And
they stedfastly continued in the doctrine of the
apostles, and in fellowship, and in breaking of
43 bread, and in prayers. And fear came upon
every one: and many wonders and signs were
44 done by the apostles. And all who believed
were together, and had all things common;
45 And sold their possessions and substance, and
parted them among all as every one had need.
46 And, continuing daily with one consent in the
temple, and breaking bread from house to
house, they eat their food with gladness and
47 singleness of heart, Praising God, and having
favour with all the people. And the Lord
added daily to the church such as were saved.

CHAPTER III.

A. D. 33. *Peter and John restore a lame man; Peter ascribes the cure to the name of Jesus, and exhorts the people to repentance.*

Now Peter and John went up together into 1
the temple at the hour of prayer, which was
the ninth *hour*. And a certain man, lame from 2
his mother's womb, was carried; who was laid
daily at the gate of the temple, which is called
Beautiful, to ask alms of those that entered into
the temple; Who, seeing Peter and John about 3
to go into the temple, asked for alms. And 4
Peter with John earnestly beholding him, said,
"Look on us." And he gave heed to them, 5
expecting to receive something from them.
Then Peter said, "Silver and gold have I none; 6
but such as I have I give unto thee: In the name
of Jesus Christ of Nazareth rise up and walk."
And he took him by the right hand, and raised 7
him up: and immediately his feet and ancle

Reflections upon Chapter ii. 1. With what delight should we read the history of this glorious event, so frequently predicted and promised by our Lord; the miraculous descent of the Holy Spirit! He came as 'a mighty rushing wind,' to intimate the powerful energy of his operations, whereby the whole world was to be shaken. He fell on them in 'tongues of fire,' divided into several parts, to denote that they should speak with the utmost readiness and propriety, languages which they had never learnt. This astonishing miracle was designed to enable them to preach the gospel, to the most distant nations to which the grace of God had determined to send it.

2. This heavenly gift was bestowed, when they were 'assembled together, with one consent,' for devotional exercises; and this may intimate to us, that the influences of the Spirit may most rationally be expected, when union, love and devotion prevail. Christ now fulfilled the assertion of John, and 'baptized his followers with the Holy Spirit and with fire.' And surely the sacred fire did not only illuminate their minds, but also caused their hearts to glow with love to God and his cause. May the same Spirit be poured out on us, and produce the same affection, unanimity and zeal.

3. While we behold the scriptures fulfilled in the person, work, and resurrection of Christ, we learn from the discourse of Peter, the nature and happy effects of repentance. The truth was powerfully applied to the conscience, and constrained them to cry out, "What shall we do?" Happy they who feel the same holy compunction, and make the same inquiry! Salvation hath come to them, and if they sow in tears, they shall reap with joy. How thankful should we be, that the gospel answers the inquiry of the awakened sinner, and directs him by faith and repentance to apply to this Saviour for the remission of sins. This promise is to us and to our seed; and the blessings of it will run down from one generation to another. What a glorious harvest of souls were gathered to Christ, on this wonderful day! O that the same work may be again repeated, until all the elect be saved, from their guilt, and depravity; and, by growing faith, love, purity, and holiness, be made meet for glory.

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all afar off. It is most probable that Peter meant only such Jews as were afar off, or dwelt in distant countries; for as yet neither he nor any of the other apostles knew the scriptures which respected the calling of the Gentiles. ——*As many as, &c.* To repentance and faith in Christ. The promise is to these and to their children. The form of the sentence implies this; and had not this passage been introduced into the controversy about the subjects of baptism, I conceive this would not have been denied by any sober critic.

42. *In fellowship, &c.* In close connexion with the apostles and each other, as being of the household of faith, and in joint partaking of food and religious exercises.

44. *Were together, &c.* They frequented 'the same place,' as the words may be rendered.——*All things common, &c.* What follows explains this to mean, that they divided or enjoyed their substance in common. This showed their mutual confidence and affection; but was never designed to be a precedent for other times and circumstances.

47. *Were saved.* From their sins, by having obtained forgiveness, and were now living in the hope of eternal life. It is allowed that σωζομενους signifies, 'were saved,' and not 'should be saved.' Comp. 1 Cor. i. 18, and 2 Cor. ii. 15.

CHAP. III. 1. *Together, &c.* Grotius would render, 'about that time,' and Doddridge adopts this sense.——*The ninth.* Three in the afternoon.

2. *Called Beautiful.* This gate was added by Herod to the court of the Gentiles, and was thirty cubits high, and fifteen broad, and made of Corinthian brass. It was considered as more splendid than any other. See Jos. Bell. L. 5. c. 5.

3—8. *Asked for alms, &c.* This miracle was wrought in public, and intended to excite attention. The manner of performing it, shows to whose

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8 bones were strengthened. And leaping up, he stood and walked, and entered with them into the temple, walking, and leaping, and praising
9 God. And all the people saw him walking and
10 praising God: And they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and astonishment at that which had befallen him.
11 And as the lame man who had been cured held Peter and John, all the people ran together unto them in the porch, which is called Solomon's, greatly astonished.
12 And when Peter saw this, he said to the people, "Ye men of Israel, why wonder ye at this? or why look ye so earnestly on us, as though by our own power or godliness we had
13 made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to release him.
14 But ye denied the Holy and the just One, and desired a murderer to be granted unto you;
15 And killed the Author of life, whom God hath raised from the dead; of which we are witnesses.
16 And through faith in his name hath he made this man strong, whom ye see and know: yea, his name and the faith which is in him, hath given him this perfect soundness in the presence of you all. And now, brethren, I know that 17
through ignorance ye did it, as did your rulers also. But those things, which God foreshowed 18
by the mouth of all his prophets, that the Christ would suffer, he hath so fulfilled. Repent, 19
therefore, and be converted, that your sins may be blotted out, *so* that times of refreshment may come from the presence of the Lord; And 20
that he may send Jesus Christ, who was before "appointed" for you: Whom heaven must re- 21
ceive until the times of the consummation of all the things, concerning which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said to the 22
fathers, 'A prophet will Jehovah your God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall say to you. And it 23
shall come to pass, that every one who will not hearken to that prophet, shall be destroyed from among the people.' Yea, and all the 24
prophets, from Samuel and those who follow after, as many as have spoken, have likewise told of these days. Ye are the sons of the pro- 25
phets, and of the covenant which God made with our fathers, saying to Abraham, 'And in thy seed shall all the families of the earth be

CHAP. III.

20. [v] *before preached.* Griesbach.

honour it was done. Peter says, 'In the name of Jesus Christ, &c.' thus acknowledging him the source of all honour, and the efficient cause by his spirit of the cure.——*Leaping, &c.* Is. xxxv. 6.

11. *Greatly astonished.* Considering how Jesus had been treated, it required fortitude to speak, and even to work miracles in his name.

12. *By our own power, &c.* Peter perceived by their looks, that they were regarding them, instead of him whom they served in the gospel.

13. *The God of Abraham, &c.* This introduction shows the prudence of Peter, and intimated that they worshipped the God of Israel, as having fulfilled his promise in sending his son Jesus among them.——*Denied.* Refused to acknowledge as the Christ.

15. *Killed the Author, &c.* The term αρχηγος the Vulg. renders 'author.' It denotes, in profane authors, 'a military leader, a sign-bearer;' one who is *first* in any thing. I prefer 'author' here, and Heb. ii. 10.; xii. 2.; and 'leader,' Acts v. 31. Comp. Sept. Micah. i. 13. Jesus had life in himself, and power to give it to others, as mediator. John v. 26. The contrast between *killing* such a person, and desiring a *murderer*, the destroyer of life, to be spared, is peculiarly striking.

16. *Yea, his name, &c.* I have followed the construction and punctuation of Heinsius and others. Erasmus conjectured that το ονομα αυτου should be omitted, as they add nothing to the sense. But Peter has spoken in his name, verse 6.; and he now assures them that faith in his name had been the means of working this miracle.

19. *So that times of, &c.* Compare for this rendering, Matt. vi. 5. Luke ii. 35. Acts xv. 17, &c. Doddridge supposes that Peter apprehended that the general conversion of the Jews would be attended with great prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to the consummation of all things.

21. *Consummation of all things, &c.* When the moral disorders shall be removed, and when peace and righteousness shall prevail. The prophets had foretold that such a period would come, under the reign of Messiah. See Is. xi. 1—9. In this verse it regards the accomplishment of all things foretold by the prophets; and when these have been accomplished, then cometh the end. Some render, 'Renovation of all things.'

22. *A prophet will, &c.* See Deuter. xviii. 15, and note.

24. *Told of these days.* Samuel has recorded many things respecting Messiah, and so have other prophets.

25. *Ye are the sons of, &c.* Those whom the prophets have taught, and to whom their prophecies do more immediately belong; and are especially included and regarded in that covenant which God made with Abraham, to give him a seed, in whom all the families of the earth should be blessed.

26. *On your turning, &c.* The text will admit this version, and it is more agreeable to fact to make this the ground of his blessing them. In the

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26 blessed.' God, having raised up his Son Jesus, hath sent him to you first, to bless you, on your turning, every one of you, from your iniquities."

CHAPTER IV.

A. D. 33. *Peter and John are imprisoned, by the rulers of the Jews; their noble defence; they are threatened, but discharged.*

1 And as *Peter* and *John* were speaking to the people, the priests, and the captain of the tem-
2 ple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from
3 the dead. And they laid their hands on them, and put them in prison until the next day: for
4 it was now evening. Nevertheless many of those who had heard the word believed; and the number of the men was about five thousand.
5 Now it came to pass on the morrow, that their
6 rulers, and elders, and scribes, And Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high priest, were gathered together at Jeru-
7 salem. And when they had set the *apostles* in the midst, they asked, "By what power, or by
8 what name, have ye done this?" Then Peter, filled with the Holy Spirit, said to them, "Ye
9 rulers of the people, and elders of Israel, If we be examined this day concerning the good deed done to the infirm man, by what means he hath been restored; Be it known to you all, and to 10
all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, but whom God raised from the dead, even by him doth this man stand here before you well. This is the stone which was rejected by you, 11
builders, which is become the chief corner stone. Nor is there salvation by any other: for there 12
is none other name under heaven given among men, by which we must be saved."

Now when they observed the boldness of 13
Peter and John, and perceived that they were unlearned and obscure men, they wondered; and they knew that these men had been with Jesus. And beholding the man who had been 14
cured standing with them, they could say nothing against them. But when they had com- 15
manded them to withdraw from the council, they conferred among themselves, Saying, 16
"What shall we do to these men? for that indeed a signal miracle hath been wrought by them is manifest to all those who dwell in Jerusalem; and we cannot deny it. But, that it 17
spread no further among the people, let us strictly threaten them, that henceforth they

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REFLECTIONS UPON CHAPTER III. The apostles of Jesus cultivated a spirit of fervent devotion, and were ready to embrace every opportunity for the exercise of it. They attended with others the services of the temple, and joined in the petitions offered to the God of their fathers. While their conduct showed their piety, it afforded opportunity of preaching, and making known their Lord and Saviour, to the people. Though not blessed with the wealth of this world, they had what was more valuable to impart; and in the miracle wrought on the lame man, they conferred a signal benefit. Well might he leap for joy, and well might the people be astonished and gaze on the two apostles. In this miracle what honour was given to the 'name of Jesus!' It was solely by faith in his name that the man was restored; and if ever our souls be healed and saved, it must be by the same adorable name. For neither is there salvation in any other. In this name let us trust with firm confidence, and may it ever be dear unto us.

2. With what holy boldness, fidelity, and wisdom, did Peter preach on this interesting occasion! He arrogated nothing to himself, but ascribed the miracle to his exalted and glorified Redeemer. He charged their sin upon them, in crucifying the Author of life, and desiring a murderer to be granted unto them; yet he does it with tenderness and respect, considering that they had done this through ignorance of him, and of his real character. He reminded them how the grace of God overruled their very crimes, to accomplish his own wise and holy designs; and again invites them to receive him as the great prophet, of whom Moses spoke, and not to incur the awful threatening of being cut off for their impenitence and unbelief. May we sincerely repent, that our sins may be blotted out, and that times of refreshment may come, from the power and presence of the Lord.

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other view of it, we are obliged to explain it to mean, his attempt to turn them.

CHAP. IV. 1—5. *Were speaking, &c.* They both taught the people the things which respected the kingdom of God; and this enraged the Jewish rulers who had hoped, that by crucifying Jesus, they would have suppressed his doctrine and followers.

7. *By what name, &c.* It seems that the miracle could not be denied, and they inquire by what power or name it had been wrought.

10—11. *By the name of Jesus, &c.* Peter answers with respect but with firmness, and assures them, that it was wrought by the name of that person whom they had so lately crucified, but whom God had raised from the dead. He charges upon them their sin and folly; and reminds them that their designs were vain, as he was made the chief corner stone of the church; nor is there salvation in any other. These sentiments must have been very cutting to these hardened sinners.

13—22. *Unlearned and, &c.* They had not the address or manners of men who had received a polite education; but from the spirit and knowledge

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18 speak to no man in this name." And they called the apostles, and commanded them not to speak at all, nor teach, in the name of Jesus.
19 But Peter and John answered and said to them, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge
20 ye. For we cannot but speak the things which
21 we have seen and heard." So when they had further threatened them, they released them, not finding how they might punish them, because of the people: for all men glorified God,
22 because of that which had been done. For the man was above forty years old, on whom this miracle of curing had been wrought.
23 And they being released, went to their own company, and reported all that the chief
24 priests and elders had said unto them. And when the *company* heard this they raised their voice to God with one consent, and said, "O sovereign Lord, thou art God, who madest heaven, and earth, and the sea, and all that is
25 in them: Who saidst also by the mouth of thy servant David, 'Why did the heathen rage,
26 and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against
27 his Anointed?' For in truth against thy holy son Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together [a] in this city," For to do whatsoever thy 28
hand and thy counsel had before determined to be done. And now, Lord, behold their 29
threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thy hand to heal; and that 30
signs and wonders may be done through the name of thy holy son Jesus."

And when they had thus prayed, the place 31
was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. And the multitude of those who 32
believed were of one heart and of one soul: nor did any of them say that aught of the things which he possessed was his own; but they had all things common. And with great power gave 33
the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Nor was there any among them who want- 34
ed: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things which were sold, And laid them 35
down a the apostles' feet: and distribution was made unto every man according as he had need.

CHAP. IV.

REFLECTIONS UPON CHAPTER IV. 1. It is delightful to see the zeal and courage with which Peter and John defended the cause of their crucified Redeemer, even in the presence of those by whom he had so lately been condemned. Thus did God, and thus God yet can, give power to the feeble, and increase the strength of them that have no might, to support his own cause, and to confound his enemies. The testimony of the apostles deserves our most serious regard. "Nor is there salvation by any other: for there is none other name under heaven among men whereby we must be saved." May we be deeply convinced of this truth, and make known the name of the Lord Jesus our only trust; and by our zeal for his honour, and our love to him and his cause, lead all to take knowledge of us that we have been with Jesus.

2. From the prayer of the apostles and the answer returned, we learn that all the efforts of the enemies of the church will be vain. "Kings may set themselves, and rulers take counsel" against it; but God knows how to turn their counsel into foolishness, and their rage into shame. He hath anointed Jesus his only Son with the oil of gladness, and placed him on his throne in heaven; and all the malice and contrivances of his foes can only effect what he wisely permits or overrules; so that contrary to their intentions and designs, they are

28. [a] Griesb.

which they displayed, they perceived that they had been taught by Jesus. Peter's reply confounded them, and the approbation of the multitude prevented any violent measures being adopted for the present.

27. *The Gentiles, &c.* The Roman soldiers, and other Gentiles, who might be there, are intended. See Ps. ii. 1, &c.

28. *Had before determined, &c.* The many singular and circumstantial predictions respecting the person, sufferings, and death of our Lord, clearly show the truth of Peter's assertion; and from this we may infer that the purposes of God are perfectly consistent with the free agency of man, however impossible it may be for us to conceive of, or explain it. This must be admitted, if we regard the Holy Scriptures as a system of truth.

31. *The place was shaken, &c.* Perhaps the Spirit again came as a mighty rushing wind, and produced this effect. Acts ii. 2, 44.

33. *Great power.* Both of argument and of miracles.——*Great grace, &c.* I think these words refer to the divine influence upon the minds of the apostles, and of the people who heard them. The phrase is different from that used, Ch. ii. 47.

34—35. *Who wanted.* The rich, by the distribution of what they possessed, supplied the necessities of the poor.

37. *Having land, &c.* Barnabas, the son of consolation, some suppose was so called from the circumstance of his selling his land, and devoting the price of it to charity; but with others I think he was so named from his

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CHAPTER V.

A. D. 33. *Generosity of Barnabas; the sin and death of Ananias and Sapphira his wife; the apostles again imprisoned, but delivered by an angel; Gamaliel's advice.*

36 Now Joses, who by the apostles was surnamed Barnabas, (which signifies, The son of consolation,) a Levite, of the country of Cyprus,
37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

1 But a certain man named Ananias, with Sap-
2 phira his wife, sold a possession, And kept to himself a part of the price, his wife also being privy to it; and brought the other part only,
3 and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep to thyself
4 a part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? thou hast not only lied unto men but unto God."
5 And Ananias hearing these words fell down, and expired: and great fear came on all those
6 that heard these things. And the younger *brethren* arose, wound him up, and carried him out, and *his friends* buried him. And it was 7
about the space of three hours after, when his wife not knowing what had been done, came in.
And Peter said to her, "Tell me whether ye 8
sold the land for so much." And she said,
"Yea, for so much." Then Peter said to her, 9
"How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of those who have *carried out* thy husband to bury are at the door, and shall carry thee out. Then imme- 10
diately she fell down at his feet, and expired: and the younger *brethren* came in, and found her dead; and, when they had carried her out, *her friends* buried her by her husband. And 11
great fear came upon the whole church, and upon all that heard these things.

And they were all with one consent in Solo- 12
mon's porch. And of the rest durst no one join 13
himself to them; but the people magnified them. And believers were the more added to 14
the Lord, multitudes both of men and women.
[t] And by the hands of the apostles many signs and wonders were wrought among the people;"
So that they brought forth the sick into the 15
streets, and laid them on beds and couches,

CHAP. V.

made subservient to his interest and glory. O that those who are called to plead his cause may be enriched with freedom of speech, and aided by the powerful influences of the Holy Spirit.

3. We also learn the power of divine grace, which conquers that selfish temper which reigns in sinful men, and inspires the most noble generosity and distinguished benevolence. Under its constraining influence the disciples sold their possessions, brought the amount into one common stock, and distribution was made according as every one had need. At that period this might be necessary, as many who had nothing would have been otherwise exposed to great hardships, while labouring in the cause of the Saviour. Though we are not called to imitate them by introducing a community of goods, yet we should possess the same good-will, and be ready to distribute to the necessities of our poorer brethren. God hath given us whatever we possess, and we should be willing to part with a portion of it, or even the whole, when his glory may be thereby promoted.

14. [t] from the 12th verse.

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abilities, and those gifts of the Spirit whereby he was enabled both to exhort and to comfort.

CHAP. V. 1—4. *A certain man, &c.* The sin of Ananias was pretending to give up the whole like Barnabas, and yet to keep to himself a part. Peter justly observes that he was under no necessity to act in this manner; he was not obliged to sell, or having sold, to give up the money.——*Satan filled, &c.* He had yielded to the suggestions of the tempter; and by his conduct attempted 'to impose on the Holy Spirit,' with which the apostles were filled, by this vain-glorious and lying deed.——*Not only lied, &c.* For this idiom, see my Reflections on the common version. It has often been urged, that these two verses prove that the Holy Spirit is God; and the argument stands firm and unshaken.

6. *And buried him, &c.* We are not to suppose that Ananias was actually buried in the space of three hours from the time of his death; but that he was taken to some convenient place, and preparations were made for his burial by his friends. I have supplied, so as to give the sense.

8. *Yea, for so much.* This proved that they had agreed to tell this lie; and hence the same judgment befel them both.

11. *Buried her by her, &c.* Pearce thought that they were buried on the day on which they died; but this does not follow from what is here said.

12. *And they were all, &c.* All the apostles and believers met together in the spacious building, called Solomon's porch, and conversed and taught. The first part of this verse I have transposed after the 14th, to avoid the parenthesis.

13. *Of the rest, &c.* Those unconverted did not venture to join themselves to the christian converts, for any worldly purposes; but on the contrary the people held them in high honour, and kept at an awful distance from them, alarmed by the judgment on Ananias and Sapphira. I consider τῶν λοιπῶν as explained by the last clause.

14. *And believers, &c.* While the unconverted were restrained, those called to believe were led to profess their faith in Jesus, and to join his people. Bishop Sherlock joins this verse to the 11th; and the last clause of the

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that even the shadow of Peter passing by might
16 overshadow some of them. A multitude also out of the cities round about came unto Jerusalem, bringing sick folks, and those that were vexed by unclean spirits: and they were all cured.
17 Then the high priest rose up, and all those who were with him, (being of the sect of the Sadduces,) and were filled with indignation,
18 And laid their hands on the apostles, and put them in the
19 common prison. But an angel of the Lord opened the prison doors by night, and brought
20 them out, and said, "Go, stand and speak in the temple to the people all the words of this
21 life." And when they had heard this, they entered into the temple early in the morning, and taught. Then the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison for the *apostles*
22 to be brought. But when the officers came, they found them not in the prison; and they
23 returned, and told, Saying, "The prison indeed we found shut with all safety, and the keepers standing before the doors: but when
24 we had opened, we found no one within." Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted concerning them, what this would
25 become. Then came one and told them, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the peo-
26 ple." Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, 27
they set them before the council: and the high priest asked them, Saying, "Did not we strictly 28
command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Then Peter and the 29
other apostles answered and said, "We ought to obey God rather than men. The God of 30
our fathers raised up Jesus, whom ye slew having hung him on a cross. Him hath God 31
exalted to his own right hand to be a prince and a Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses 32
of these things; and so is the Holy Spirit also, whom God hath given to them that obey him."
Now when they heard this, they were cut to 33
the heart, and took council to kill them. Then 34
stood there up one in the council, a Pharisee, named Gamaliel, a teacher of the law, had in honour among all the people, and commanded to send the apostles out for a short time; And 35
he said to them, "Ye men of Israel, take heed to yourselves what ye are about to do in respect to these men. For before these days Theudas 36
rose up, boasting himself to be some great one; to whom a number of about four hundred men, joined themselves: who was slain: and all, as many as obeyed him, were scattered, and brought to nought. After this man Judas of 37
Galilee rose up in the days of the enrolment; and drew away many people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say to you, Refrain 38

12th to follow; then the 13th and the first part of the 12th in connexion with the 15th. See Bowyer's Conject.

15, 16. *The shadow of Peter, &c.* Luke only relates what the people thought and did; yet it is probable that they were cured.——*The sick, &c.* These are distinguished from such as had unclean spirits, as they are Matt. iv. 24.; x. 1. Mark i. 32, 34; xvi. 16, 18. Luke iv. 40, 41.; vii. 21.

17—23. *The high priest, &c.* The astonishing wonders wrought, and the increasing attention of the people to the gospel, aroused the fears of these leaders; and again they seized and put the apostles in prison.——*The words of this life.* The gospel, which contains the promise of life and happiness, and which announces the way to it, including the resurrection of the dead, all which the Sadducees denied.

21—24. *All the senate of, &c,* This was an affair which required the attention of the whole government, in the opinion of the high priest; and the extraordinary circumstances told did not diminish his concern.

28 *To bring this man's blood, &c.* The guilt of shedding it was upon them; but he seems to intend, that they were leading the people to avenge on them the death of Jesus.

29—32. *We ought to obey God, &c.* This was an indisputable truth; and the proofs of it follow, which could not fail to wound the pride of these men.——*To give repentance, &c.* A leader teaching the nature of repentance, and exhibiting the motives to it, especially the promise of remission of sin and salvation. Doddridge justly observes, that 'to give repentance to Israel,' is, 'to give room or place for repentance.' See his note, and Luke ii. 30.

33. *To kill them.* Either under the pretence of blasphemy, as they had done Jesus, or for sedition and rebellion against their authority. Their fear only prevented the accomplishment of their counsel.

36. *Theudas rose up, &c.* Lardner thinks that there were two impostors of this name, one before Judas of Galilee, while Archelaus was at Rome; and another under Claudius. Bishop Usher supposed that the Theudas of Luke is the same as Judas, who raised an insurrection in Galilee, a little after the death of Herod, and who aimed at obtaining the sovereignty. See Bell.

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from these men, and let them go on: for if this counsel or this work be of men, it will be overthrown; 39 But if it be of God, ye cannot overthrow it; *beware* lest ye be found even to fight 40 against God." And to him they agreed: and when they had called the apostles, they beat them, and commanded that they should not speak in the name of Jesus, and released them. 41 So they departed from the presence of the council, rejoicing that they were counted worthy 42 to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach the glad tidings that Jesus is the Christ.

CHAPTER VI.

A. D. 33. *Seven men are chosen by the disciples and appointed to the office of deacons; Stephen, one of them, is falsely accused of blasphemy, &c.*

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily distribution *of alms*. Then the twelve 2 called the multitude of the disciples unto them, and said, "It is not reasonable that we should leave the word of God, and attend on tables. Wherefore, brethren, look ye out from among 3 yourselves seven men of good report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give 4 up ourselves continually to prayer, and to the ministry of the word."

And these words pleased the whole multi- 5 tude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the apostles; and when 6

REFLECTIONS UPON CHAPTER V. 1. Let us contemplate with humble reverence, this awful instance of divine judgment and severity. It was well calculated to impress the minds of these new converts, and to teach them that God requires truth in the inward parts. We learn how hateful falsehood is to the God of truth; and that we should not only carefully avoid a direct lie, but shun all the arts of equivocation. Satan is a liar from the beginning; and how dreadfully does he delude the heart which he fills! leading men to sins which oppose and grieve the Spirit of God. That Spirit rested on the apostles, and taught them to discover the hidden things of darkness, so that they who tempted him fell in the attempt, and became a sign; so that unbelievers were deterred from a hypocritical profession, and the church was kept pure.

2. We see our Lord's words to his apostles fulfilled. "Ye shall be brought before councils for my sake; and it shall be for a testimony unto them." And such was the repeated admonition which those holy men, then at the bar, gave to the judges of Israel. They persist in urging the divine authority of their mission and ministry; still they proclaim Jesus as the head of the church and of the world, whom these judges had so lately, by wicked hands, crucified and slain. They declare him who was nailed to the cross, to be now exalted to the right hand of God. They preach salvation in his name, and urge their judges to seek repentance and remission of sins from him. Animated by the spirit of wisdom, truth, and courage, these prisoners spoke with a force and authority which could not but make a deep impression on those who heard them.

3. We see in the conduct of these judges and rulers, to what ends carnal policy leads. By this they had crucified the Lord of glory; and by this they persecuted his humble followers. Instead of repenting of their sin, and believing on Jesus, as the promised Messiah and Saviour, their rage was excited against his followers, and especially against the apostles. They gnashed on them with their teeth, and thus showed how they thirsted for their blood. The mild counsel of Gamaliel at present prevailed; but by scourging the apostles, when they admitted that their message might be divine, they alike violated the laws of justice and humanity. The punishment which these excellent men endured, rendered it glorious. The stripes which they received were not so painful to their flesh, as the opportunity of approving their fidelity and love to Christ, was delightful to their souls. Well might they and all believers triumph in bearing the scourge for him, who bore the cross, and died on it for th m.

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lib. ii. 4. li. Pearce has adopted this opinion; and as it was usual for the Jews to have two names, as we find from the apostles, I consider this the most probable opinion.

37. *Judas of Galilee, &c.* This is distinguished from the former by the time. He rose up in the days of the 'enrolment,' not that made in the beginning of the reign of Archelaus, Luke ii. 1. Matt. ii. 22.; but one about ten years after.

38—39. *If this counsel or, &c.* This is the reason of his advice. Lardner supposes that though these men were cut off, and their followers, Gamaliel might think that they, as well as the apostles, were under a divine impulse, and that the doctrine might survive, if the teachers were destroyed.

40—42. *And to him they, &c.* The conduct of these magistrates was a violation of every principle of justice; and that of the apostles was honourable to them as men, and as the ambassadors of Christ.

CHAP. VI. 1. *Hellenists.* Some suppose that these were proselytes to the Jewish religion; but the best supported opinion is, that they were Jews who spoke the Greek language, and dwelt in various parts of the Greek empire. See Lardner.

2. *Attend on tables.* That food may be set on them; and the poor of the church supplied; or even providing for the observance of the Lord's supper.

3. *Look ye out from, &c.* The apostles wisely left the choice of these officers to the people, whose contributions they were to distribute for the relief of the indigent.——*Whom we may, &c.* Or, 'we may set over, &c.'

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they had prayed, they laid their hands on them.
7 And the word of God increased; and the number of the disciples greatly multiplied in Jerusalem; and a great multitude of the priests were obedient to the faith.
8 And Stephen, full of grace and power, did great wonders and miracles among the people.
9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and some of the Cyrenians, and Alexandrians, and of those from Cilicia and Asia, disputing
10 with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke.
11 Then they suborned men, who said, "We have heard him speak blasphemous words against
12 Moses, and against God. And they stirred up the people, and the elders, and the scribes; and they came upon him, and seized him, and
13 brought him to the council, And set up false witnesses, who said, "This man ceaseth not to speak blasphemous words against this holy
14 place, and the laws. For we have heard him say, that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." And all that sat in 15
the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

A. D. 33. *Stephen's answer, containing the call of Abraham, the birth of Moses, who foretold the coming of Christ; and he then reprehends them for their rebellion and their murdering of Christ; they stone him to death, while commending his spirit to Christ.*

THEN said the high priest, *having heard the* 1
charge against Stephen, "Are these things so?"
And he said, "Brethren, and fathers, hearken. 2
The God of glory appeared unto our father
Abraham, when he was in Mesopotamia, before
he dwelt in Haran, And said to him, 'Depart 3
from thy country, and from thy kindred, and go
into the land which I will show to thee.' Then 4
he departed from the land of the Chaldeans,
and dwelt in Haran: and when his father was
dead, he removed him thence into this land,
wherein ye now dwell; But he gave him no 5
inheritance in it, no, not so much as to set his

REFLECTIONS UPON CHAPTER VI. 1. We hence learn what is the duty of churches and ministers. The former should act with prudence in the choice of their spiritual guides and officers; and the latter should give themselves to the ministry of the word. Those chosen to the office of deacons, and whose duty it is to serve tables, to look after the poor, and distribute the alms of the people, should be men of approved piety, exemplifying the graces of the christian temper and spirit. And such as administer the word should remember that success depends on the influence and the blessing of God, and that it should be watered with fervent prayer. This is necessary to preserve the life and power of religion in the soul; and by living in habitual nearness to God, they will be best qualified to speak in his name, with that spiritual savour and authority which nothing else can impart.

2. We also learn, that while the ministry of the word is crowned with success, and many become obedient to the faith, men of corrupt minds will be exasperated to oppose and persecute. The vilest charge was fixed on holy Stephen, and has often since been laid against men of a similar spirit. True piety in his case was accounted blasphemy; and the genuine love of his country treason against it. Let us, amidst all such false charges, commit ourselves to Him that judgeth righteously, and be persuaded that he will at length bring forth our righteousness as the light, and our judgment as the noon-day brightness. How dreadful is the progress of sin. These offenders were provoked because they were unable to support their own opinions; and instead of yielding to conviction, they conspire against the reputation and life of Stephen, and by falsehood and perjury endeavour to attain their end. Let us exhort one another daily, lest we should be thus hardened by the deceitfulness of sin.

The apostles acted in concert with the people; they chose out the men and the apostles, according to the Jewish rite, prayed for them with imposition of hands, thus commending them to God.

7. *Of the priests, &c.* At the return from Babylon they were near five thousand, Ezra iii. 36—39; and were probably now ten times that number. Considering the loss they would sustain by embracing the gospel, having no part of the sacrifices, their conversion shows the power of divine grace.

8. *Full of grace, &c.* Of the gracious influence of the Spirit, and of power to perform the most signal miracles. All the best mss. and the old versions read *grace*, not *faith*.

9. *Libertines.* These are commonly supposed to be such Jews as had been carried captives into Italy, and had been made free by the Romans, or the sons of such. See Lardner. Pearce contends that they were inhabitants of a city or district of Libya, called Libertina. See his note. I incline to this opinion as most probable.

11—14. *Suborned men, &c.* Not being able to reply to the reasoning of Stephen, like all wicked and violent men, they resorted to persecution, as the shortest method of silencing him. Force has often been thus employed.

15. *His face as it, &c.* It is very probable, that his countenance had a splendour resembling that of Moses when he came down from the mount; and that of Christ, when he was transfigured. Exod. xxxiv. 30. Matt. xvii. 2.

CHAP. VII. 2. *The God of glory, &c.* Newcome thought that this discourse resembled those which the Jews were accustomed to hear in their synagogues. See Ch. xiii. 17, &c.

4. *When his father was dead.* See Gen. xi. 32, and note.

5. *No inheritance, &c.* The history of Abraham proves this; for he

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foot on: yet he promised that he would give it to him for a possession, and to his seed after him,
6 when as yet he had no child. And God spoke in this manner, 'That his seed should sojourn in a foreign land; and that they should be brought into bondage, and afflicted, four hundred years.
7 And the nation to whom they shall be in bondage will I judge, saith God: and after that they shall come forth, and serve me in this
8 place.' And he gave him the covenant of circumcision: and so Abraham begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob begot the twelve patriarchs.
9 Now the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,
10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and over his whole pal-
11 ace. Now there came a famine over all the land of Egypt and Canaan, and great affliction:
12 and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt,
13 he sent out our fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph's kindred were made
14 known unto Pharaoh. Then Joseph sent, and called his father Jacob to him, and all his kin-
15 dred, seventy-five persons. So Jacob went down into Egypt, and he died, and our fathers,
16 And were carried over to Shechem, and laid in the sepulchre which Jacob bought for a sum of money of the sons of Hamor, the father of Shechem.
17 But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another 18
king arose, who knew not Joseph. He dealt 19
subtilly with our kindred, and afflicted our fathers, making them cast out their young children, that they might not be preserved alive. At which time Moses was born, and 20
was very beautiful, and nourished up in his father's house three months: And when he 21
was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And 22
Moses was instructed in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was forty years old, it 23
came into his mind to visit his brethren, the children of Israel. And seeing one of them 24
suffer wrong, he defended him, and avenged him that was oppressed, and slew the Egyptian. Now he supposed that his brethren would have 25
understood how that God by his hand would deliver them; but they understood not. And 26
the next day he presented himself to some of them as they contended, and would have reconciled them, saying, 'Ye are brethren; why do ye wrong one to another?' But he that 27
did wrong to his neighbour thrust him away, saying, 'Who made thee a ruler and a judge over us? Wilt thou kill me, as thou killedst 28
the Egyptian yesterday?' Then fled Moses 29
at these words, and was a sojourner in the land of Midian, where he begot two sons. And 30
when forty years were expired, there appeared to him in the desert of mount Sinai, an angel of the Lord in a flame of fire in a bush. And 31
when Moses saw it, he wondered at the sight:

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dwelt in the land as a sojourner, and obtained by purchase from the inhabitants a burying-place.——*Give to him, &c.* See Gen. xiii. 15.; xvii. 8. He so far gave it to him that he lived in it undisturbed; and to his posterity he gave the possession of it afterwards.

6. *Four hundred years, &c.* See note, Gen. xv. 13, and Exod. xii. 40, where it is said four hundred and thirty years, which include the period which Abraham lived before the birth of Isaac.

9. *Moved with envy, &c.* From this it was obvious, that a person might be rejected, who was destined to high rank and honour, as Joseph was.

14. *Seventy-five persons.* See Gen. xlvi. 27, and note. There is an error in the number either here, or in the account we have given in Genesis. Indeed names have been omitted and added by scribes in many other instances; and perhaps *seven* should be left out here. See Bowyer's Conjectures.

16. *Which Jacob, &c.* Without the authority of one ms. or version, Critics are obliged here to correct the text, which has 'Abraham;' and which must have crept in early, either from the margin, or from some copyist mistaking the abbreviation of Jacob for Abraham. The 15th verse shows that Jacob and not Abraham must be intended. See Gen. xxxiii. 19, and Josh. xxiv. 32.

22. *Mighty in words, &c.* Though not eloquent, his words were weighty and forcible; and the miracles he wrought were numerous and great. Exod. ii. 2, 10, and notes.

25. *Now he supposed, &c.* Moses collected from the promise, Gen. xv. 13, 14, that the period of Egyptian servitude was expiring; and most probably from some impulse on his mind, concluded that God had raised him up to be their deliverer.

26. *Ye are brethren, &c.* Stephen gives the sense of Moses, rather than his words. Comp. Exod. ii. 13, &c.

30—31. *Forty years were, &c.* So long Moses lived a retired life in the bosom of his family, and in the care of his flocks; but at length he was called

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and as he drew near to consider it attentively, the voice of the Lord came unto him,
32 Saying, 'I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.' Then Moses trembled, and
33 durst not attentively consider it. Then the Lord said to him, 'Put off thy shoes from thy feet: for the place on which thou standest is
34 holy ground. I have surely seen the affliction of my people who are in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee
35 into Egypt.' This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' him did God send to be a ruler and a deliverer, by the hand of the angel who appeared to him
36 in the bush. He brought them out, after that he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the desert, forty years.

37 "This is that Moses, who said to the children of Israel, 'A prophet will Jehovah your God raise up unto you from among your brethren,
38 like unto me; to him shall ye hearken. This is he that, in the congregation in the desert, was with the angel, who spoke to him on mount Sinai, and with our fathers: who received the
39 life-giving oracles, to deliver them to us. To whom our fathers would not be obedient, but thrust him from them, and in their hearts
40 turned back into Egypt, Saying to Aaron, 'Make us gods to go before us: for as to this Moses, who brought us out of the land of Egypt,
41 we know not what is become of him.' So they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them 42
up to worship the host of heaven; as it is written in the book of the prophets, 'O ye house of Israel, did ye offer to me *only* slain beasts and sacrifices during forty years in the desert? Nay, but ye took up the tabernacle of Moloch, 43
and the star of your god Remphan, figures which ye made to worship: therefore I will carry you away beyond Babylon.' Our fathers 44
had the tabernacle of testimony in the desert, as he had appointed, speaking to Moses, that he should make it according to the pattern which he had seen. Which also our fathers 45
received and brought in with Joshua, when they possessed the *land of the* nations, whom God drove out from before our fathers, unto the days of David; Who found favour before 46
God, and desired to provide a tabernacle for the God of Jacob. But Soloman bullt him a tem- 47
ple. However, the Most High dwelleth not 48
in temples made with hands, as the prophet saith, 'Heaven is my throne, and the earth 49
is my footstool: what temple will ye build for me? saith Jehovah: or what is the place of my rest? Hath not my hand made all these 50
things?'

"Ye stiffnecked and uncircumcised in heart 51
and ears, ye always resist the Holy Spirit; as your fathers did, so do ye. Which of the pro- 52
phets did not your fathers persecute? yea, they slew those who foretold the coming of the Just One; of whom ye have now been the betrayers and murderers: Ye, who received the law by 53
the ministry of angels, but have not kept it."

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forth to be the deliverer and legislator of Israel.——*Angel of the Lord, &c.* It is remarkable, that both in Exodus and here, he who is first called the 'angel of the Lord,' is afterwards spoken of as Jehovah, who addressed Moses, saying, Put off, &c. See also verse 35.

35, 36. *This Moses whom, &c.* This is also a delicate hint of the Spirit which prevailed among their ancestors, and how possible it is for men to be mistaken.

37. *A prophet will, &c.* See Deuter. xviii. 15.

38. *With the angel.* The angel of the covenant, the representative of Jehovah.——*Life-giving oracles.* They were intended to lead to life and happiness. Deuter. xxxii. 47. Levit. xviii. 5.

39—43. *Would not be obedient, &c.* All their history proved this. See Exod. xxxii. 1, 4, &c.——*Then God turned, &c.* He permitted them to follow their own inclinations. See Amos v. 25, and notes there.

44—50. *Our fathers had, &c.* He was accused of speaking against the law, and he has hitherto spoken of it with the highest respect. He was also charged with speaking against the temple, and he now mentions it with reverence, but reminds them what God said to Solomon, 1 Kings viii. 27, &c. Is. lxvi. 1, 2.

51. *Ye stiffnecked, &c.* It is probable that they heard until now with patience, but perceiving that he did not think of that holy place, the temple, as they did, they testified their disapprobation, either by their gestures or words. Stephen, unintimidated, warmly but justly reprehends them.——*Resist the Holy, &c.* Speaking by the prophets. Nehem. ix. 30.

52. *Yea, they slew, &c.* Isaiah particularly foretold the coming of the Just One, and him they slew; and they had now betrayed and slain the Just One himself.

53. *By the ministry, &c.* Or, 'through the ranks, &c.' They were present as the attendants and servants of the supreme lawgiver. Ps. lxviii. 17. Gal. iii. 19. Hebr. ii. 2.

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54 When they heard these things, they were cut to the heart; and they gnashed on him
55 with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing
56 on the right hand of God, And said, "Behold, I see the heavens opened, and the Son of man
57 standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one consent,
58 And cast him out of the city, and prepared to stone him; and the witnesses laid down their mantles at a young man's feet, whose name
59 was Saul. And they stoned Stephen, calling upon, and saying, "Lord Jesus, receive my
60 spirit." And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. And Saul gladly consented to his death.

CHAPTER VIII.

A. D. 33. Being persecuted at Jerusalem, the disciples go in all directions preaching the gospel; Philip preacheth to the Samaritans, who believe; Peter and John go down there; hypocrisy of Simon; an angel sendeth Philip to teach the Ethiopian eunuch.

Now at that time there was a great persecu- 1
tion against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. But some godly men carried Stephen 2
to his burial, and made great lamentation over him. But Saul laid waste the church, entering 3

REFLECTIONS UPON CHAPTER VII. 1. We see and hear as it were the clamour of malice and falsehood rise against innocence and truth. One of the most pious of men is charged with blasphemy for uttering what the whole history of the Jewish nation supported and justified. Nor need we wonder at this; for if they called the master of the house Beelzebub, how much more those of his household? Yet what did Stephen say to excite all this rage and enmity? He said no other things than what Moses and the prophets had said and written. He recalls to their remembrance the faith of Abraham, the promises made to him, the descent and slavery of Israel in Egypt; and how God preserved them there by means of Joseph, whom his brethren had envied and sold for a slave, but whom God made lord of Egypt.

2. We learn that faithful is he that promised. He remembered his covenant and at length went forth for the deliverance of his chosen. He appeared amidst the bush burning, but not consumed, to teach Moses and his people, that he does and will preserve his church amidst the severest persecutions. What tenderness does he manifest towards his oppressed children: "I have surely seen the affliction of my people." Yes he had seen all that their enemies had done, and knew all they intended to do. In what a wonderful manner had he preserved Moses, and made the house of Pharaoh nurse and bring him up who was appointed to deliver Israel, and to inflict new and unheard of plagues on Egypt. He saw the tears of the oppressed, and animated with a brotherly love, he stood forward to vindicate them, but they rejected his kind interference. Yet he was made a leader and redeemer; and so is Jesus, though once despised and rejected of men. Like Moses he has delivered us, and brought us forth into a wilderness, in which God nourishes us and guides us, and will ere long do what Moses did not, bring us into the land of promise, and divide it to us for an everlasting heritage.

3. It is the duty of ministers to exhort and rebuke with all long-suffering and gentleness. So did holy Stephen. His reproofs were indeed plain and faithful, and on this account deserved the more to be regarded. But these obstinate and stiffnecked sinners, stopped their ears, and raised an outrageous cry, and like so many wild and savage beasts rushed upon him to destroy him. They were not awed or restrained by that glory that beamed from his countenance; but were ready to disfigure and overwhelm that blessed person with stones, whose face shone as an angel of God. However appalling the fury of such a mob might be to flesh and blood, the glorious vision of Christ, at the right hand of God, was calculated to inspire confidence and courage. It did so, and Stephen, in the exercise of the highest christian love, praying for his murderers, could calmly commit his departing spirit into the hands of his Lord and Saviour. O may thy presence, blessed Jesus be with us in death, whatever be the manner of it, to disarm it of its sting; and may we also fall asleep in thee.

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55. *The glory of God, &c.* The symbol of the divine presence, and Jesus himself standing ready to receive his spirit.

57—58. *They cried out, &c.* They could not restrain their rage any longer. That this was a tumultuous and irregular proceeding is manifest. See John xviii. 31.——*Cast him out, &c.* Because it was not allowable to kill any within it.——*Prepared, &c.* See Markland; and it is well known that active verbs are often thus used. See John x. 32. Stephen was not stoned until the witnesses had stripped, who cast the first stone.

59. *Calling upon and saying, &c.* Some have thought the text elliptical, and with our translators supply *God* or Lord; but there is no need of this, as the object he invoked, is afterwards specified.——*Lord Jesus, &c.* We are told that as Stephen saw Christ, he might justly pray to him; but that this is improper for us, who do not see him. How contrary this is to primitive practice, see 1 Cor. i. 2. Acts ix. 14.

60. *Lord, lay not this, &c.* He desires Jesus not to avenge his death upon them.——*And Saul gladly, &c.* This young Pharisee joined in this outrage and murder.

CHAP. VIII. 1. *Were all scattered. &c.* Doddridge thought it probable that Ananias now went to Damascus, ch. ix. 10.; while others, after having preached the gospel in neighbouring parts, travelled on to Phœnicia, and Cyprus, and Antioch.

2. *Godly men.* Brother disciples. They boldly testified their respect for Stephen, and by this avowed their faith.

4. *Preaching the, &c.* This persecution by the providence of God was overruled to spread abroad the gospel.

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into every house; and dragging forth men and
4 women committed them to prison. Those therefore that were scattered abroad, went every where preaching the glad tidings of the word.
5 Then Philip went down to a city of Samaria,
6 and preached Christ to them. And the multitude attended with one consent to those things which Philip spoke, hearing and seeing the
7 miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them: and many that were sick of the
8 palsy, and that were lame, were cured. And there was great joy in that city.
9 But there had been before in that city a certain man, called Simon, using magic, and astonishing the people of Samaria, saying that
10 himself was some great one: To whom they all attended, from the least to the greatest, saying, "This man is the great power of God."
11 And to him they attended, because for a long time he had astonished them by magical arts.
12 But when they believed Philip preaching the glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were bap-
13 tized, both men and women. Then even Simon himself believed; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
14 Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 Who went down, and prayed for them, that
16 they might receive the Holy Spirit: For as yet he had fallen on none of them: only they were baptized into the name of the Lord Jesus.
17 Then they put their hands on them, and they
18 received the Holy Spirit. And when Simon saw that by the putting on of the apostles' hands the Holy Spirit was given, he offered them
19 money, Saying, "Give me also this power, that on whomsoever I put my hands, he may
20 receive the Holy Spirit." But Peter said to him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither
21 part nor lot in this matter: for thy heart is not
22 right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then
24 Simon answered, and said, "Pray ye to the Lord for me, that none of these things which
25 ye have spoken come upon me." So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many towns of the Samaritans.
26 Now an angel of the Lord spoke to Philip, saying, "Arise, and go towards the south, to the way which goeth down from Jerusalem unto Gaza, which is in the desert. And he arose
27 and went; and, behold, there was an Ethiopian, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and who had come to Jerusalem to worship;
28 And he was returning; and

5. *Then Philip.* Not the apostle of that name, but the deacon, Ch. vi. 5. The apostles abode at Jerusalem; and if he had been an apostle he would have had the power of imparting the Spirit as well as Peter and John ——*A city of Samaria.* Herod the Great had destroyed Samaria itself, but afterwards built another city, and called it Sebaste, that is, Augusta, in honour of the Emperor Augustus. The town to which Philip went might be Sichem. John iv. 5, &c.

8. *Great joy in, &c.* On account of the wonderful cures wrought, and especially on account of the salvation proclaimed among them.

9—11. *Using magic, &c.* He most probably possessed a superior knowledge of the powers of nature and the efficacy of medicines. So the effects of electricity, chemical phenomena, &c. do even now astonish the ignorant. See Pearce.

13. *Then even Simon, &c.* Simon saw that Philip possessed a knowledge and powers far superior to himself; and by professing to believe and attending the ministry of Philip, might hope to attain like knowledge and powers.

14—19. *The apostles heard, &c.* These verses clearly prove that the honour of conferring the Spirit in his miraculous gifts was peculiar to the apostles. But what has this to do with the rite of ordination or confirmation, when it is certain no such powers or gift are bestowed?

18—25. *Offered them money, &c.* This proved alike his ignorance and impiety. Peter very properly concluded that he was in the gall of bitterness and in the bond of iniquity, and exhorted him to repent if the thoughts of his heart may be forgiven. This is an instance so striking of an unconverted sinner being exhorted to repent, as ought for ever to silence those half-thinkers, who maintain that such should not be addressed.

26. *Which is in the desert.* Gaza was the last town or city in the way to Egypt, and bordered on the desert. Newcome renders, 'a desert way;' and Wakefield suspects that the words αυτη εστιν ερημος are a gloss.

27. *An Ethiopian, &c.* Pearce supposes that he was a Jew, who enjoyed the rank of chamberlain under Candace. Candace was a name common to several queens, who reigned in More, to the south of Egypt, according to

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sitting in his chariot read Isaiah the prophet.
29 Then the Spirit said to Philip, "Go near, and
30 join thyself to this chariot." And Philip ran thither to him, and heard him reading the prophet Isaiah, and said, "Understandest thou
31 what thou readest?" And he said, "How can I, unless some man should guide me?" And he desired that Philip would come up and sit
32 with him. Now the place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before
33 his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and *the men* of his generation who can describe?
34 for his life is taken from the earth." And the eunuch spoke to Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip 35
opened his mouth, and began from this scripture, and preached unto him Jesus. And as they 36
went on the way, they came to some water; and the eunuch said, "See, here is water; what hindereth my being baptized?" ° And he 38
commanded the chariot to stand still; and they two went down into the water, both Philip and the eunuch; and he baptized him. And when 39
they had come up out of the water, the Spirit of the Lord caught away Philip, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus: 40
and passing through he preached glad tidings in all the cities, till he came to Cesarea.

CHAP. VIII. 37. ° *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* Griesb.

REFLECTIONS UPON CHAPTER VIII. 1. How awful is the delusion practiced by such men as Simon! He had long imposed on others by his arts and address; and now thought to impose on the disciples of Christ, and even on God. Steady to his purpose of acquiring wealth, and of astonishing the multitude, he professed to be a believer in Christ, and hoped thereby to regain the influence he had lost. His hypocrisy soon appeared, by his wishing to purchase the power of conferring the gifts of the Holy Spirit, with money. How must he have been struck with the faithful, but affecting reply of Peter. "Thy money perish with thee. For I perceive that thou art in the bond of iniquity and in the gall of bitterness." In vain is it for men to profess themselves christians, to submit to baptism, to follow ministers, if their hearts are not right with God. O that he may save from all guile and deceit, and make us sincere and without rebuke, by making us unfeigned penitents and believers. While many received the truth in the love of it, and occasioned great joy, such tares as Simon were the cause of much grief and offence.

2. In what respects the eunuch, we see that he who improves his one talent shall receive more. He showed his sacred regard to the God of Israel by coming from afar to worship at his temple. He loved and valued the holy scriptures; and while seriously perusing them was taught of God. How interesting was that portion he was reading when Philip addressed him! The prophet spoke of Jesus as suffering for guilty men; as bearing their sins and carrying their sorrows; as being striken, smitten of God, and afflicted, that by his stripes sinners might be healed. What love and grace were here foretold! And this had been all now fulfilled in the person of Jesus. He had come as the prince of peace, and by his own amazing sufferings, had obtained eternal redemption for all that obey him. O what glad tidings to perishing sinners. Let us welcome them; and constantly peruse those sacred writings which contain them.

3. From the conduct of the eunuch we are taught that those who believe Jesus to be the Son of God, should profess it, and enter into his church by that rite which he has appointed. The eunuch was not slow in obeying the precepts of the Saviour; but with the humility of a penitent, and the cheerfulness of a believer, submitted to be baptized. Let all ministers encourage and admit those who make a credible profession of their faith in Jesus, and of their resolution to serve him, to come to his ordinances; and when any have given up themselves to the Lord and to his people, let them go on their christian way rejoicing in the hope of final salvation and happiness. In such a case, joy and gladness are proper and becoming.

Pliny. Lib. 6. c. 29. He seems to have been a serious devout man, not only from the journey which he had taken, but from the manner of employing his time.

30. *Understandest thou, &c.* This question asked by a stranger, would have offended many great men; but the eunuch readily confessed his ignorance and his need of a teacher; and was willing to admit Philip into his chariot for this purpose.

32, 33. *He was led as a, &c.* See Is. liii. 7, 8, and notes; and Acts xiii. 36, where γενεα is used for 'the men of this generation.'

35. *Preached unto him Jesus.* That he is the Messiah and Saviour; and that it was of him and his sufferings that the prophet spoke.

37. *Philip said, If thou, &c.* With Griesbach I omit this as a marginal gloss. It is wanting in the best mss. and both Bengelius and Wetstein omit it.

38. *Went down into the water.* "I do not see any proof," says Lardner, "that the eunuch was baptized by immersion. He and Philip stood in the water; and Philip poured some of it upon him. Nor do I see reason to think that John the baptist used immersion, but rather otherwise. It is contrary to decency, and the respect we owe to one another."

39. *Caught away Philip, &c.* This miraculous disappearance of Philip would tend to confirm the eunuch in the faith.——*For he went, &c.* The eunuch proceeded on his journey, rejoicing in the knowledge which he had acquired, and in the hope of salvation. Some mss. read, "The Holy Spirit fell upon the eunuch; but an angel of the Lord took away, &c."

40. *At Azotus.* Called in the Old Testament Ashdod, on the coast of the sea, and north of Gaza. Philip thence proceeded along the coast, preaching in all the towns until he reached Cesarea, a sea-port, between Dora and Joppa.

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CHAPTER IX.

A. D. 34. *Saul going to Damascus is called to the apostleship; and baptized by Ananias; he preacheth Christ boldly; the Jews and Hellenists lay wait for him; Eneas healed and Tabitha raised from the dead.*

1 Now Saul, yet breathing out threats and
slaughter against the disciples of the Lord,
2 went to the high priest, And desired of him
letters to the synagogues at Damascus, that if
he found any of this religion, whether they
were men or women, he might bring them
3 bound to Jerusalem. And as he journeyed,
he came near Damascus: and suddenly a light
4 from heaven shone round about him: And he
fell to the earth, and heard a voice saying to
him, "Saul, Saul, why persecutest thou me?"
5 And he said, "Who art thou, Lord?" And the
Lord said, "I am Jesus whom thou perse-
6 cutest. ° But rise up and go into the city and it
7 shall be told thee what thou must do." And
the men who journeyed with him remained
silent, hearing a sound, but seeing no man.
8 And Saul arose from the earth; and when his
eyes were opened, he saw no man: but some led
him by the hand, and brought him into Damas-
9 cus. And he was three days without sight, and
neither ate nor drank.
10 Now there was a certain disciple at Damascus,
named Ananias; and the Lord said in a vision,
"Ananias." And he said, "Behold, I am here,
11 Lord." And the Lord said to him, "Arise,
and go into the street which is called Straight,
and inquire in the house of Judas for one called
Saul, of Tarsus: for, behold, he prayeth; And 12
hath seen in a vision a man named Ananias, who
came in, and put his hand on him, that he
might receive his sight." Then Ananias an- 13
swered, "Lord, I have heard from many of this
man, how much evil he hath done to thy saints
at Jerusalem: And here he hath authority 14
from the chief priests to bind all that call on thy
name." But the Lord said to him, "Go; for 15
he is a chosen vessel unto me, to bear my name
before the Gentiles, and kings, and the chil-
dren of Israel: For I will show him how great 16
things he must suffer for my name's sake."
Then Ananias departed, and entered into the 17
house; and when he had put his hands on him
said, "Brother Saul, the Lord Jesus, who ap-
peared unto thee on the way as thou camest,
hath sent me, that thou mightest recover thy
sight, and be filled with the Holy Spirit." And 18
immediately there fell from his eyes as it were
scales: and he recovered his sight forthwith,
and arose, and was baptized. And when he
had received food, he was strengthened.

Then Saul continued some days with the dis- 19
ciples who were at Damascus. And immedi- 20
ately he preached ᵛ Jesus" in the synagogues,
that he is the Son of God. But all that heard 21
him were amazed, and said, "Is not this he who
destroyed those who called on this name in
Jerusalem, and came hither for this purpose,
that he might bring them bound unto the
chief priests?" But Saul increased the more 22

CHAP IX. 5, 6. ° *It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said to him, Arise.* Griesb. 20. ᵛ Others, *Christ.*

CHAP. IX. 2. *At Damascus.* From Josephus we learn that the number of Jews in this city amounted to ten thousand, and that almost all the women were of the Jewish religion.

5, 6. *I am Jesus, &c.* The voice from heaven arrested him, and led him to make the inquiry, 'Who art thou, Lord?' How must he have been confounded when he received the answer, and reflected on the object of his journey. In the common text additions have been made here from the parallel places, Ch. xxii. 8—10, and xxvi. 13—18. See Griesbach.

9. *Three days.* The glorious appearance of Jesus had produced blindness; and in this state he fasted one whole day, and part of two others. This was a fast of deep humiliation and repentance.

10—16. *The Lord said in a vision, &c.* What Jesus said to Ananias surprised, and induced him very naturally to state what he had heard concerning him. He is informed that Saul was a chosen vessel, and destined to the most honourable but difficult service in the cause of Jesus.

17. *The Lord Jesus, &c.* That Jesus himself did appear on this occasion, in a form most glorious, is certain from what is here said, and from 1 Cor. xv. 8.——*Filled with the Holy Spirit.* To instruct him and enable him to preach the gospel.

18. *As it were scales.* Whether the eyes had been inflamed, and some scales were really formed, or whether it only denotes the sudden manner in which his sight was restored, it is not possible to determine.

20. *Preached Jesus, &c.* The Jews admitted that the Christ or Messiah was to be the Son of God; and what Paul proved was that Jesus was so. This reading is necessary.

21. *Who called on this name.* In the opinion of some critics, this should be rendered, 'who are called by thy name.' They surely have forgot that they were only called disciples, believers, saints, but not Christians, until after this period. See Acts xi. 26. After a careful examination of every place in the Septuagint or New Testament, where the verb occurs, I do not hesitate to say, that when it is followed by the accusative, it is taken in the active sense, and strictly means to call on, to 'invoke or pray;' and to call on the name is a well known mode of speaking, to denote person. Comp. Rom. x. 12—14, and Mintert and Biel, in verb.

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in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

23 And after many days were fulfilled, the Jews
24 took counsel to kill him: (But their lying in wait was known by Saul.) And they watched the gates by day and night that they might kill him.
25 Then the disciples took him by night, and let him
26 down by the wall in a basket. And when Saul came to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple.
27 Then Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord on the way, and that he had spoken to him, and how he had preached boldly
28 at Damascus in the name of Jesus. And he continued to associate with them at Jerusalem.
29 And he spoke boldly in the name of the Lord Jesus, and disputed against the Hellenists; but
30 they went about to kill him: Which when the brethren knew, they brought him down to Ce-
31 sarea, and sent him away to Tarsus. Then had the churches peace throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and the comfort of the Holy Spirit, were multiplied.
32 And it came to pass, that as Peter passed throughout all parts, he came down to the
33 saints also who dwelt at Lydda. And there he met a certain man named Eneas, who had kept his bed eight years, and was sick of the palsy. And Peter said to him, "Eneas, Jesus 34
the Christ maketh thee well: arise, and make thy bed." And he arose immediately. And 35
all who dwelt at Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple 36
named Tabitha, which in Greek signifieth Dorcas: this woman abounded in good works and alms which she did. And it came to pass in 37
those days, that she was sick, and died: and they washed her, and laid her in an upper room. And as Lydda was near Joppa, the disciples who 38
had heard that Peter was there, sent unto him two men, desiring that he would not delay to come to them. Then Peter arose and went 39
with them. And when he had come, they brought him into the upper room: and all the widows stood by him weeping, and showing the coats and mantles which Dorcas made, while she was with them. But Peter having put them 40
all out, kneeled down, and prayed; and turning himself to the body said, "Tabitha, arise." And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and 41
raised her up, and when he had called the saints and widows, he presented her alive. And 42
it was known throughout all Joppa; and many believed in the Lord. And it came to pass that 43
he abode many days in Joppa with one Simon a tanner.

REFLECTIONS UPON CHAPTER IX. 1. While reading the account of the calling and conversion of Saul, who can but admire the sovereignty, freeness, and riches of the grace of our blessed Redeemer! The enmity of his heart; the zeal with which he persecuted the flock of Christ; the fury with which he pursued those who called on the name of Jesus, breathing out threatenings and slaughter; all these things seemed to mark him out as a vessel of destruction. But our adorable Redeemer chose to display the triumphs of his grace, rather than the terrors of his wrath; and behold, how sudden a transformation is wrought. Behold Saul, who had aimed to subvert his throne,

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23. *Many days, &c.* During this time it is probable that Paul went into Arabia, where he was taught the gospel more perfectly by revelation from Christ. Gal. i. 16, 17.

24—30. *They might kill him.* Paul soon began to experience the same treatment from his unbelieving brethren, which he had shown to the disciples. ——*Not believing, &c.* They had not been satisfied respecting his conversion; and could not receive him as a brother, until Barnabas avouched the truth before them. He showed his sincerity by preaching the faith at Jerusalem.

31. *Then had the churches, &c.* Lardner supposes that the Jews were occupied about their own affairs, when Petronius attempted to bring the statue of the emperor Caligula, and set it up in the holy of holies, which threw the whole country into the most dreadful state of alarm. By the churches are meant distinct christian assemblies, formed and regulated much after the Jewish synagogues.

32—35. *Dwelt at Lydda.* This was a town of Samaria, on the border of Judea, and not far from Joppa.——*Saron, or Sharon.* Jerom informs us that the country between Lydda and Joppa was so called. The miracle produced conviction, and numbers were added to the Lord.

36. *Tabitha—Dorcas.* The Antelope. See note, 2 Sam. i. 19. This name was expressive of beauty and elegance; and was probably given, because she was so.

39—40. *Coats and mantles.* She employed herself in making these for the poor; thus bringing a blessing upon herself. Peter suffered none to be witness of the method he adopted to restore life; but as they were all satisfied that she was dead, they must be sensible that she had been recalled from that

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CHAPTER X.

A. D. 38. *Cornelius, commanded by an angel, sendeth for Peter, who by a vision is taught not to despise the Gentiles; as he preacheth the Holy Spirit is given, &c.*

1 Now there was a certain man in Cesarea called Cornelius, a centurion of the band called
2 the Italian band; A devout man, and one that feared God with all his household, who gave much alms to the people, and prayed to God
3 continually. He saw in a vision evidently, about the ninth hour of the day, an angel of God who came in unto him and said to him,
4 "Cornelius." And when he had earnestly looked on him, he was afraid, and said, "What is it, Lord?" And he said to him, "Thy prayers and thine alms are come up for a
5 memorial before God. And now send men to Joppa, and send for Simon, whose surname is
6 Peter: He lodgeth with one Simon a tanner, whose house is by the sea-side: he will tell thee
7 what thou oughtest to do." And when the angel who spoke to Cornelius had departed, he called two of his household servants, and a devout soldier of those who attended on him;
8 And when he had told them all these things, he sent them to Joppa.

9 Now on the morrow, as they journeyed, and drew near to the city, Peter went up on the
10 house-roof to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they were making ready, he fell into
11 a trance; And seeth heaven opened, and something descending, as it had been a great sheet bound together at the four corners, and
12 let down to the earth: In which were all kinds of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the
13 air. And there came a voice to him, "Arise, Peter; slay, and eat." But Peter said, "Not
14 so, Lord; for I have never eaten any thing common or unclean." And the voice spoke to
15 him again a second time, "What God hath cleansed, regard thou not as common." And
16 this was done three times: and the sheet was taken up again into heaven.

17 Now while Peter doubted in himself what this

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now prostrate at his feet, surrendering at discretion, and saying, with deep and unaffected humility, "Lord, what wilt thou have me to do." He was now as ready to employ all his powers in the service of Christ as he had been before for the destruction of the church. Well may we say, Is Saul also among the prophets? Through grace the lion is changed into the lamb; the leopard has lost his spots, and he who had done so much evil, now learns to do well.

2. While Saul was thus suddenly and wonderfully converted, he was made to feel his sin, and to lament it in the bitterness of his soul. His preternatural blindness tended to impress his mind with the power of Christ; and while it excluded sensible objects, it afforded opportunity for reflection on his past temper and conduct. And thus does every penitent in some degree, withdraw himself from the world, that he may mourn in secret his aggravated offences. How compassionate was the great Shepherd to this recovered sheep? Lest the spirit should be overwhelmed with too much sorrow, he appeared to Ananias, and sent him as the messenger of his mercy to Saul, to assure him of his acceptance, And while he adressed him, there fell as it were scales from his eyes, and he received the Holy Spirit, in his enlightening, sanctifying, and even miraculous operations. Thus changed, thus taught he began to preach Jesus as the Christ. Let all genuine converts who have tasted that the Lord is gracious, "tell to sinners around, what a dear Saviour they have found."

3. In the miracles wrought by Peter we behold his faith, his zeal and his humility. He followed the steps of his blessed Lord. While restoring health to Eneas, it is delightful to observe how solicitous he was to direct the attention and hearts of all to Christ, while he said, "Eneas, Jesus Christ maketh thee well." He did not permit them to think that it was his power, or holiness which effected the cure; but leads them to ascribe the glory of the work to Him, whose minister he was, and in whose name he spoke and preached. His humility appeared in the miracle of recalling Dorcas to life. He dismissed all witnesses, that nothing might look like vain-glory, that nothing might interrupt the fervour of his prayer to God. God heard him, and restored the life of Dorcas; and how glad, must the people have been again to behold one who had contributed so much to their comfort. May all restored to spiritual life, glorify God by ascribing the work to him, and walking humbly before him.

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state. This great miracle tended both to strengthen the disciples, and to convert others.

CHAP. X. 1. *A centurion.* Commander of a hundred men, who were chiefly natives of Italy, and called the Italian band.

2. *A devout man, &c.* A proselyte to the Jewish religion, who was very charitable, and maintained in his family order and devotion.

3—8. *The ninth hour.* Three in the afternoon, being the hour of prayer in the temple. The address of the angel, and probably his appearance alarmed him; but he was soon comforted with the assurance, that his prayers and alms were accepted. He did not delay to follow the direction given.

9. *On the house-roof to pray, &c.* See Introd. p. 59, Ch. iv. 1, and Ch. vi. 4.

10—16. *He fell into a trance, &c.* Or extacy. Such a state as renders a man insensible of the external objects around him, while his imagination is

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vision which he had seen should mean, behold, the men who were sent from Cornelius, had inquired out Simon's house, and stood before the
18 porch, And called, and asked whether Simon,
19 who was surnamed Peter, lodged there. So while Peter was thinking on the vision, the the Spirit said to him, "Behold, three men seek
20 thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have
21 sent them." Then Peter went down to the men [who were sent unto him from Cornelius;] and said, "Behold, I am he whom ye seek: what is
22 the cause for which ye are come?" And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel, to send for thee to his
23 house, and to hear words from thee." Then he called them in, and lodged them. And on the morrow Peter arose and went with them, and certain brethren from Joppa accompanied him. And on the morrow after, they entered into Cesarea.
24 Now Cornelius was expecting them, and had called together his kinsmen and near friends.
25 And as Peter entered in, Cornelius met him, and fell down at his feet, and did obeysance.
26 But Peter raised him up, saying, "Stand up; I
27 myself also am a man." And as he talked with him, he went in, and found many who had
28 come together. And he said to them, "Ye know how that it is an unlawful thing for a Jew to join himself, or come near one of another nation; but God hath showed me that I should
29 not call any man common or unclean. Wherefore I came unto you without gainsaying, as soon as I was sent for: I ask therefore, On what account ye have sent for me?" Then Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, And said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, will speak to thee.' Immediately therefore I sent for thee; and thou hast done well that thou art come. Now therefore we are all here present before God, to hear all things which God hath commanded thee."

30 31 32 33

Then Peter opened his mouth, and said, "In truth I perceive that God is no respecter of persons: But in every nation, he who feareth him, and worketh righteousness, is accepted by him. Ye know the doctrine which God sent unto the children of Israel, preaching the glad tidings of peace by Jesus Christ: (he is Lord of all:) Ye know what was done throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and curing all who were oppressed by the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they killed by hanging him on a cross. Him God raised up the third day, and showed him openly; Not to all the people, but to witnesses whom God had before chosen, even to us, who ate

34 35 36 37 38 39 40 41

agitated with some striking scenes which pass before it, and take up all the attention. The vision is formed on the Jewish custom of not eating of any reptile or animal forbidden in the law; but Peter was taught to regard the law as now to be no longer in force.

17—20. *Now while Peter, &c.* As yet he could not comprehend the design of this vision; but the arrival of the messengers from Cornelius together with the impulse of the Spirit on his mind, soon explained it.

21—23. *What is the cause for, &c.* They inform him briefly; but Peter unquestionably supposed that he was sent for to make known Christ, and preached him accordingly.

24—29. *Now Cornelius, &c.* He was doubtless very anxious to hear what Peter had to say in such circumstances, and showed the greatest humility and respect. Peter refused that homage which Jesus always accepted, and informs him, that though it was unlawful for him, as a Jew, to come to them, yet God having intimated to him his will, he had come; and properly asks for what cause he had sent for him.

30—33. *Four days ago, &c.* Cornelius simply stated the fact of the angel's commission and what he said; and then waited for Peter's reply.

34, 35. *In truth I, &c.* Peter confesseth that God did not confine his favours to the sons of Abraham, but was now bestowing them on men sprung from other ancestors.——*Is accepted by him.* So far as to have the gospel sent to them, and by faith in Christ, to be alike partakers of its blessings.

36. *Ye know the doctrine, &c.* I follow the construction, which appears most natural; for τον λογον must be governed by οιδατε understood, and resumed in the beginning of the next verse. They must have heard of Jesus and his doctrine; and though they had not a full knowledge of what he taught, yet they could not be wholly ignorant.

38. *Oppressed by the devil.* Every disease is the effect of sin, and Satan

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and drank with him after he rose from the dead.
42 And he commanded us to preach to the people, and to testify that it is he whom God hath appointed to be the Judge of the living and of
43 the dead. To him all the prophets bear testimony, that, through his name, whosoever believeth in him, shall receive remission of sins."
44 While Peter was yet speaking these words, the Holy Spirit fell on all those that heard the
45 word. And the believers of the circumcision, as many as came with Peter were amazed, that on the Gentiles also the gift of the Holy Spirit
46 was poured out. For they heard them speak in *different* languages and magnify God. Then
47 Peter said, "Can any man forbid water, that these should not be baptized, who have received
48 the Holy Spirit as well as we?" And he commanded them to be baptized in the name of the Lord. Then they besought him to abide *with them* some days.

CHAPTER XI.

A. D. 41. *Peter being accused defendeth himself; the gospel having been read in various countries Barnabas is sent to confirm the disciples.*

Now the apostles and brethren who were in 1
Judea heard that the Gentiles also had received the word of God. And when Peter had come 2
up to Jerusalem, they who were of the circumcision contended with him, Saying, "Thou 3
wentest in to men uncircumcised, and didst eat with them." Then Peter began and related 4
the matter in order to them, saying, "I was 5
praying in the city of Joppa; and in a trance I saw a vision, Something descending like a great sheet, let down from heaven by four corners; and it came near to me; Upon which 6
when I had looked earnestly, I saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a 7
voice saying to me, 'Arise, Peter; kill and eat.'

REFLECTIONS UPON CHAPTER X. 1. We see here the "first fruits" of the Gentiles gathered into the church; and let us contemplate it with gratitude and delight. The character of Cornelius is most amiable, who, though exposed to all the temptations of a military life, maintained his integrity and piety too. He feared God, and constantly worshipped at his footstool. He was not only a man of prayer, but of liberality and charity; and his alms as well as his prayers went up before God as a memorial. As the head of a family, he governed his household with prudence and discretion, adopting the resolution of pious Joshua: "If it seem evil to you to serve Jehovah, choose ye this day whom ye will serve; whether the gods which your fathers served on the other side of the river, or the gods of the Amorites, in whose land ye dwell! But as for me, and my household, we will serve Jehovah." How lovely such a family, living in peace and unity; and anticipating an everlasting union in heaven.

2. We also learn that when a man follows the light he possesses, God will reveal what is necessary to him. Cornelius honoured the God of Israel, but knew nothing of Jesus the Mediator and Saviour. Here we are informed how God sent the gospel to him. He dispatched an angel, not to preach it, but to inform him of Peter, to whom this work was assigned. And with what wonder, yet holy complacency, must Cornelius hear, by a messenger from heaven, that his prayers had come up before God as incense. The answer of his prayers shows, that the knowledge of, and faith in Christ, are necessary to salvation; or otherwise the vision of Peter, and the mission of the angel, and all that followed were vain. It is only by Christ that we can be saved.

3. How admirably does God in his providence and grace make one thing subserve the interest of another, and how well adjusted and arranged are all the means and instruments which he employs. The heavenly vision prepared Peter for the service to which he was called; and when the messengers arrived, he was ready to go down with them. When he reached the house of Cornelius, how pleasing to hear his simple narrative and his entire subjection of soul to the divine authority. "We are all here before God, to hear all things which God hath commanded thee." While Peter confesses that God now confines not his favour to any one nation, he preaches the Saviour, "Whom God anointed with the Holy Spirit and with power; and who, after having suffered, was raised from the dead, and is appointed to be the judge of all." While Peter enlarged on these hints, no doubt the Holy Spirit fell on all assembled. Thus does the Spirit yet honour Christ, and render the doctrine of the cross effectual to salvation. May his gracious influence be more abundantly shed forth in connexion with the ministry of the word, that souls may be gathered to the Redeemer.

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was the tempter who occasioned the sin of man. Hence he is regarded as oppressing men with the various afflictions which they here endure.

43. *All the prophets, &c.* Most of them, in a very express manner, and others indirectly; for the spirit of prophecy is the testimony of Jesus.

CHAP. XI. 3. *Thou wentest in, &c.* See Ch. x. 27. We do not read in the law that the Jews were forbidden to associate with, or to eat with Gentiles; but this had become a general opinion, and they strictly adhered to it. See Gal. ii. 12.

4—14. *Then Peter began, &c.* A plain statement of what had occurred Peter thought would be his best defence. See notes on preceding Chapter.

16. *How he said, &c.* See Ch. i. 5.

17. *Who was I that, &c.* When God gave them the gifts of his Spirit, enabling them to speak different languages, could I restrain the Spirit of the Lord? Could I withstand the manifest will of God?

18. *Were satisfied.* Or 'ceased' to contend with him; but I prefer the term adopted, as they did not merely acquiese, but approved of what he had

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8 But I said, 'Not so, Lord: for nothing common or unclean hath ever entered into my
9 mouth.' But the voice answered me a second time from heaven, 'What God hath cleansed,
10 regard thou not as common.' And this was done three times: and every thing was drawn up
11 again into heaven. And, behold, immediately three men, sent to me from Cesarea, stood at
12 the house where I was. And the Spirit bade me go with them, doubting nothing. Moreover these six brethren accompanied me, and we
13 entered into the man's house: And he showed us how he had seen an angel in his house, who stood and said to him, 'Send men to Joppa, and inquire for Simon, whose surname is Peter;
14 Who will speak to thee words, whereby thou
15 and thy whole household shall be saved.' And as I began to speak, the Holy Spirit fell on
16 them, as on us at the beginning. Then I remembered the word of the Lord, that he said, 'John indeed baptized with water; but ye shall
17 be baptized with the Holy Spirit.' If then God gave to them the like gift as he did to us, who believed on the Lord Jesus Christ; who was I, that I should be able to withstand God?"
18 When they heard these things, they were satisfied, and glorified God, saying, "Then hath God granted to the Gentiles also repentance unto life."

19 Now those who were scattered abroad upon the persecution which arose about Stephen, travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but to Jews only. And some of them were men of Cyprus 20
and Cyrene, who, when they had come to Antioch, spoke to the [v] Hellenists," preaching the glad tidings of the Lord Jesus. And 21
the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then the report of these things reached 22
the church which was in Jerusalem: and they sent forth Barnabas, that he might go as far as Antioch: Who, when he came, and had seen 23
the grace of God, was glad, and exhorted them all, with purpose of heart to cleave unto the Lord: For he was a good man, and full of the 24
Holy Spirit and of faith: and a great multitude was added unto the Lord.

Then Barnabas departed to Tarsus, to seek 25
Saul: And when he had found him, he brought 26
him to Antioch. And it came to pass, that during a whole year, they assembled themselves with the church, and taught a great multitude: and the disciples were first called Christians at Antioch.

And in these days prophets came from Jeru- 27
salem to Antioch. And one of them named 28
Agabus, rose up and signified by the spirit that there would be a great famine over the whole earth: which came to pass in the days of Claudius Cæsar. Then the disciples, every man ac- 29
cording to his ability, determined to send relief

CHAP. XI.

20. [v] *Greeks or Gentiles.* Griesb.

done.——*To the Gentiles, &c.* Has not only granted to them the gospel, which requires repentance, but has also produced it in the hearts of some of them, and which shall terminate in eternal life.

19. *Phœnicia, Cyprus, &c.* This country included Tyre and Zidon; and is spoken of as a part of Syria. See Ch. xxi. 2, 3. Mark vii. 26. *Cyprus* is an island of the Mediterranean sea, over against Syria. *Antioch*, a city of Syria, on the river Orontes.

20. *Men of Cyprus and Cyrene.* Those who went to the places before mentioned, confined their labours to such Jews as spoke the Hebrew language; but these men who spoke Greek, preached to the Jews who spoke the same tongue. Instead of Hellenists, Griesbach prefers Greeks, or Gentiles; and if we admit this reading, then we must suppose, that they did it by some impulse of the Spirit, not having heard of the revelation made to Peter. I prefer the textual reading, and the former view of it.

21. *Hand of the Lord, &c.* Either giving success to their testimony by his power on the minds of men, or enabling them to work miracles, so as to produce the same effect. See Ch. vii. 25.; xiv. 3.

22. *Sent forth Barnabas, &c.* He was a native of Cyprus, Ch. iv. 36.; and from his zeal, wisdom, and faith, well qualified for this important mission.

23. *Seen the grace, &c.* In its powerful and saving effects. See verse 21.——*With purpose, &c.* That is with a fixed and steady resolution. See Eph. iii. 11.

26. *Had found him.* Saul had been sent to his own city Tarsus, when the Jews of Jerusalem laid wait for him. Ch. ix. 30. He had laboured there until now, when Barnabas brought him to Antioch.——*Were called Christians.* Michaelis contends that they did not call themselves so, but that this name was given them by others, as those who adhered to Luther, were by others called Lutherans. On the other hand Whitby, Doddridge, and many more, think they were thus named by 'divine appointment,' as the verb χρηματισαι may properly be rendered. Comp. Matt. ii. 12, 22. Luke ii. 26. Acts x. 22. Hebr. viii. 5.; xi. 7.; xii. 25. Yet as the word is also used in a more general sense for 'to name, or to call by name,' nothing certain can be inferred.

27—30. *Prophets.* Pearce would render, 'teachers;' and observes that the prophecy here was an occasional thing.——*A great famine.* There were famines in various places during the reign of Claudius. Judea was greatly afflicted by this calamity in the fourth, fifth, sixth, and seventh years of his

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30 to the brethren who dwelt in Judea: Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

CHAPTER XII.

A. D. 44. Herod persecuteth the christians, killeth James, and imprisoneth Peter; but prayer being made by the church for him, he was delivered by an angel; the pride of Herod, and his miserable death.

1 Now about that time Herod the king stretched forth his hands to afflict some of the church.
2 And he killed James, the brother of John, with
3 the sword. And because he saw that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.)
4 And when he had apprehended him, he put him in prison, and delivered him to sixteen soldiers to keep him; intending after the passover
5 to bring him forth to the people. Peter therefore was kept in prison: but earnest prayer was
6 made by the church unto God for him. And when Herod was about to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains: and keepers before the door guarded the prison. And, behold, 7
an angel of the Lord came upon *him*, and a light shone in the prison: and he smote Peter on the side, and awoke him, saying, "Rise up quickly." And his chains fell off from his hands. And the angel said to him, "Gird thy- 8
self, and bind on thy sandals." And he did so. And he saith to him, "Cast thy mantle about thee, and follow me." And he went out, and 9
followed him; and knew not that what was done by the angel was real; but thought that he saw a vision. And when they had past the 10
first and second guard, they came to the iron gate that leadeth to the city; which opened to them of its own accord: and they went out, and passed on through one street; and immediately the angel departed from him. And when Peter 11

REFLECTIONS UPON CHAPTER XI. 1. With what holy joy ought every one, who had any regard to the glory of God, or the happiness of men, to hear that the Gentiles had received the word of the gospel; that to them God had mercifully granted repentance unto life? Yet we find those of the circumcision disputing with Peter for having gone and preached to Gentiles. Such were their prejudices, that in their zeal for Moses, they seem almost to have forgotten that they were disciples of Jesus; of him who was to be, "a light to enlighten the Gentiles, as well as the glory of God's people of Israel." With what mildness and prudence did Peter reply, by rehearsing the whole affair; and by his conduct he has given an example to imitate in like circumstances. We should be ever ready to give a reason for that line of proceeding which a sense of duty has obliged us to adopt. Peter had obeyed the divine will; and to every intimation of it we ought ever to bow. And it is gratifying to remark, that when the disciples had heard this account, they not only acquiesed, but glorified God for his mercy to the Gentiles.

2. Now was the wall of partition broken down, and the word of the Lord ran and was glorified. The report of the increasing success of the gospel produced great joy at Jerusalem; and how did Barnabas rejoice when he arrived at Antioch, and saw the blessed effects of the grace of God! And who that has cordially received the gospel, does not feel his heart gladdened with the account or report of its bloodless triumphs? For its triumphs are the triumphs of human happiness. Though we have embraced the faith, let us not imagine, that we shall be exempt from trials and opposition. We shall have need to cleave to the Lord with purpose of heart; and to hold fast the possession of our faith, without wavering, unto the end.

3. Let us reflect with pleasure on the honourable name conferred on the disciples. This is the New Name which the Lord God would name, as the name of his people; and in whatever manner conferred, we may regard an overruling providence in it. While the Christ, the Anointed, is the name of Jesus, as furnished with the Holy Spirit in an immeasurable degree; so his people are anointed with the same Spirit, as a spirit of wisdom, purity and love. O let all who bear this name, or that name the blessed name of Christ, not only depart from all iniquity, but walk worthy of God unto all well-pleasing, being fruitful in every good word and work. Let them act as these Christians did, loving as brethren, and doing good to those who had need, by sending to them the fruits of their charity.

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reign. Jos. Antiq. lib. xx. c. 2, 6. The affection and kindness of the disciples of Antioch deserves not only praise, but general imitation.——*To the elders.* More aged converts and overseers of the flock.

CHAP. XII. 1. *Herod the king.* This was Herod Agrippa, grandson of Herod the Great. Caligula had given him all the countries which his uncle Philip possessed; and to these Claudius added Samaria and Judea. See note, Matt. ii. 1.

2. *Killed James, &c.* See Matt. x. 2. His death was a fulfilment of what our Lord had said of the sons of Zebedee, Matt. xx. 23.; and the continued labours of the apostles after showed their courage.

3. *It pleased the Jews, &c.* Josephus informs us that he was a great zealot for the law of Moses; and as a proof of it he slew James, and intended to take off Peter.

4. *The passover.* Nothing could be more improper than to render *easter*, and Bishop Newcome has justly adhered to the usual sense of the text.

6. *Peter was sleeping, &c.* One soldier being on each side of him, to each of whom he was chained, while others guarded the prison. This precaution might be taken, to secure Peter, as he and John had been miraculously delivered from prison before. See Ch. v. 19.

7—10. *An angel of the Lord, &c.* This interposition of God is very re-

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came to himself, he said, "Now I certainly know that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectation of the Jewish
12 people." And when he had considered the matter, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and were
13 praying. And as Peter knocked at the door of the porch, a damsel came to attend, named
14 Rhoda. And when she knew Peter's voice, she opened not the porch-*door* for gladness, but ran in, and told that Peter stood before the
15 porch. And they said to her, "Thou art mad." But she confidently affirmed that it was so. Then said they, "It is his angel."
16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.
17 But he, beckoned to them with the hand to be silent, and related to them how the Lord had brought him out of the prison; And he said, "Report these things unto James, and to the brethren." And he departed, and went to ano-
18 ther place. Now when it was day, there was no small disturbance among the soldiers, *respecting* what was become of Peter. And when 19
Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and abode there.

And Herod was highly displeased with the 20
people of Tyre and Zidon: but they came to him with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And on a day appointed, 21
Herod, arrayed in royal apparel, sat on his throne, and made an oration unto them. And 22
the people gave a shout, saying, "It is the voice of a god, and not of a man." And im- 23
mediately an angel of the Lord smote him, because he gave not glory to God: and he was eaten by worms, and expired.

But the word of God grew and multiplied. 24
And Barnabas and Saul returned from Jerusa- 25
lem, when they had fulfilled their office, and took with them John, whose surname was Mark.

REFLECTIONS UPON CHAPTER XII. 1. We have another proof of the unbelief and obstinacy of the Jews. They had crucified Jesus, and they continued to persecute his disciples. They were delighted with the conduct of Herod, in supporting, as they thought, the honour of the law by the murder of an apostle. James was slain with the sword; but that blow only served to transmit him to the presence of his dear Lord; nor did this unrighteous act accomplish his design. Others were left, who had the courage still to preach Jesus; and no dangers could seal up their mouths in silence. They continued their labours of love and patience; and by their constancy and holy perseverance, they were the instruments of establishing the christian Church.

2. The deliverance of Peter was designed to support and encourage the disciples; and was wrought in answer to prayer. Pious men and women, the young and the aged, were assembled on this important occasion. And while they were pouring out their requests to God, he heard, and graciously answered. Peter himself is sent among them, to bring them the heart-cheering news of that real deliverance, which at first had appeared to himself but as a vision of the night. What holy pleasure must this event have diffused among them! And what an encouragement is it for all in every difficulty, by prayer and supplications to make their requests known unto God. Let us pray and not faint. In this delightful, this happy employ may we never grow weary.

3. In the awful end of Herod, we are constrained to acknowledge, 'Verily there is a God that judgeth in the earth.' How short is the triumphing of the wicked! However stout-hearted, or powerful, there is one above them who will deal with them in righteous judgment. How insufferable the pride of Herod, and impious the applause of the multitude, when the one was gratified with hearing, and the other with ascribing divinity to a sinful mortal! Soon were both confounded. He was smitten by the angel of death; a death equally tormenting and dishonourable; worms devoured this god; nor could his robes, his guards, or his physicians preserve his living body from becoming their prey. Let us shun the path of the wicked, that we may not perish like them.

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markable, and shows that no power can contravene his will. He can do as he pleases among the inhabitants of the earth, and control all the laws of nature. The whole of these wonderful circumstances appeared to Peter as a vision; and doubtless the soldiers were either asleep, or their eyes and ears so closed by divine power as to perceive nothing.

11. *Came to himself.* Recovered from his astonishment, and was sensible that the whole was not a vision, but a real transaction.

12. *To the house of Mary, &c.* Pearce thinks it probable that she was the sister of Barnabas. See Coloss. iv. 10.

13—16. *Peter knocked, &c.* The circumstances here related are very natural.——*It is his angel.* Some supernatural appearance, resembling him. Some think that this refers to the Jewish opinion about guardian angels, without establishing the truth of it.

17. *Unto James, &c.* James, the brother of John, had been slain; so that this must be James, the brother or kinsman of our Lord, and the author of the epistle, which bears his name. Peter withdrew from Jerusalem, and probably now went into Pontus, Galatia, Asia, and Bithynia, &c. 1 Pet. i. 1.

20—23. *And Herod, &c.* This account of Herod is supported by what

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CHAPTER XIII.

A. D. 45. *Paul and Barnabas are chosen to go to the Gentiles; Sergius Paulus and Elymas the Sorcerer; Paul preaches at Antioch in Pisidia; the Gentiles believe, &c.*

1 Now in the church that was at Antioch there were certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.
2 And while they were ministering to the Lord, and fasting, the Holy Spirit said, "Separate to me Barnabas and Saul for the work to which I
3 have called them." And when they had fasted and prayed, and put their hands on them, they sent them away.
4 So these, having been sent forth by the Holy Spirit, departed unto Seleucia; and thence
5 they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had John
6 also for their attendant. And when they had gone through the isle unto Paphos, they found a certain magian, a Jewish false prophet, whose
7 name was Bar-jesus: Who was with the deputy of the country, Sergius Paulus, a well informed man; who called for Barnabas and Saul, and
8 desired to hear the word of God. But Elymas the magian, (for so his name signifies,) withstood them, seeking to turn away the deputy
9 from the faith. Then Saul, (who also is called Paul,) filled with the Holy Spirit, set his eyes
10 on him, And said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now,
11 behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the
12 deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to
14 Jerusalem. And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath, and
15 sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, speak."
16 Then Paul stood up, and beckoning with his hand said, "Men of Israel, and ye Gentiles
17 that fear God, hearken. The God of this people chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm he brought them out of it.
18 And about the time of forty years he bore with
19 their manners in the desert. And when he had

Josephus relates. Antiq. lib. xix. 8, 2. He ascribes his miserable end to his receiving the blasphemous language of his flatterers. See Pearce and Lardner.

25. *Fulfilled their office.* In bringing relief from Antioch. See Ch. xi. 30.

CHAP. XIII. 1. *Prophets and teachers.* Or 'teachers and instructors.' ——*Manaen, who, &c.* Rich persons, and especially princes, had not only preceptors and attendants, but companions in their education. Manaen must have been a person of family, as he had been the companion of Herod Antipas.

2. *Holy Spirit said.* We are not told in what manner, whether by a voice addressed to them, or by some powerful suggestion on their minds.

3. *And put their hands, &c.* This was only a token of their approbation, as it conferred no power or authority on Paul and Barnabas. See Gal. i. 1, and next verse; yet God required it, that they might have the approbation of the church. This is a warrant for ordination.

4—5. *Seleucia.* Sea-port of Syria, and a city of considerable trade. *Salamis* was the eastern part of the island of Cyprus.——*John*, called John Mark, Ch. xii. 12, 25.

6, 7. *To Paphos.* This lay on the western coast of Cyprus, so that they went through the midst of the country.——*A false prophet.* Or teacher. His Hebrew name was Bar-jesus, the son of one Jesus or Joshua. He professed to be a magian, a person of great acquirements in the knowledge of nature. See note, Ch. xi. 27.——*Deputy*, or Proconsul. See Lardner, who has shown from Dion Cassius, that Luke has given Sergius Paulus his proper title.

8. *Elymas.* This name is an appellative, signifying 'a wise or learned man;' but that of magian, which has the same sense, the Jews and Greeks better understood.——*Withstood them, &c.* Trying, by all his subtilty and influence to turn away the deputy from regarding the gospel.

9. *Saul, called Paul, &c.* Pearce supposes that Paul was so called, in honour of the proconsul, who might be his first Gentile convert; but Doddridge agrees with Beza, that as he in a great measure henceforth conversed with and taught the Gentiles, the Greeks and Romans, that they pronounced his name, not Saul, but Paul. Luke always calls him Paul after this. Others think that Paul was the name he bore as a Roman citizen.

10—12. *O full of all, &c.* The wickedness of this magian justified this severe reprehension, and the judgment which fell upon him.——*Astonished at the, &c.* At the power which now accompanied it.

13—14. *John departing, &c.* He seems to have declined the labour and danger of preaching the gospel to the Gentiles. Pamphilia was on the coast of the Mediterranean, in the lesser Asia, west of Cilicia; and Antioch in Pisidia, was north-west of Pamphilia.

15. *Reading the law, &c.* See Introd. p. 16, 17.

16. *Ye that fear God.* Such Gentiles as had embraced the religion of the Jews.

17—21. *The God of this, &c.* We see in what manner the apostle preached and reasoned with the Jews, out of their own sacred books.

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destroyed seven nations in the land of Canaan,
20 he divided their land for an inheritance. And
after these things, which include a period of
about four hundred and fifty years, he gave them
21 judges, until Samuel the prophet. And after-
wards they desired a king: and God gave to
them Saul, the son of Kish, a man of the tribe
22 of Benjamin, during forty years. And when
he had removed him, he raised up unto them
David to be their king; to whom he gave tes-
timony also, and said, 'I have found David the
son of Jesse, a man after mine own heart, who
23 will do all my pleasure.' Of this man's seed
hath God according to his promise raised to Is-
24 rael a Saviour, Jesus: When John had first
preached, before his appearance, the baptism
25 of repentance to all the people of Israel. And
as John was fulfilling his course, he said, 'Whom
think ye that I am? I am not he. But, behold,
one cometh after me, the shoes of whose feet I
am not worthy to unloose.'

26 "Brethren, children of the stock of Abraham,
and whosoever among you feareth God, to you
27 is the doctrine of this salvation sent. For those
who dwell at Jerusalem, and their rulers, not
knowing Christ, nor the words of the prophets
which are read every sabbath, have fulfilled
28 them by condemning him. And though they
found no just cause of death in him, yet desired
29 they Pilate that he might be put to death. And
when they had fulfilled all which was written
concerning him, they took him down from the
30 cross, and laid him in a sepulchre. But God
31 raised him from the dead; And he was seen
many days by those who came up with him
from Galilee to Jerusalem; who are his wit-
32 nesses unto the people. And we declare unto
you glad tidings, concerning the promise which
was made unto the fathers; That God hath 33
fulfilled it to us their children, in that he hath
raised up Jesus; as it also written in the second
psalm, 'Thou art my Son, this day have I be-
gotten thee.' And that *God* raised him up 34
from the dead, no more to return to corruption,
he spoke thus, 'I will give you the sure mer-
cies of David.' Wherefore he saith in another 35
psalm also, 'Thou wilt not suffer thy Holy One
to see corruption.' For after David had served 36
his own generation according to the counsel of
God, he fell asleep, and was gathered to his
fathers, and saw corruption: But he, whom 37
God raised again, saw no corruption.

"Be it therefore known unto you, brethren, 38
that through this man is preached unto you the
forgiveness of sins: And by him all who be- 39
lieve are justified from all things, from which
ye could not be justified by the law of Moses.
Beware therefore, lest that come upon you, 40
which is spoken of in the prophets, 'Behold, 41
ye despisers, and wonder, and perish; for I
work a work in your days, a work which ye
will in no wise believe, though a man declare
it unto you.'"

And as the *apostles* were going out, *some* 42
desired that these words might be spoken to
them the next sabbath. And when the congre- 43
gation was broken up, many of the Jews and
religious proselytes followed Paul and Barna-
bas; who, speaking to them, persuaded them
to continue in the grace of God.

And on the next sabbath almost the whole 44
city came together to hear the word of God.
But when the Jews saw the multitudes, they 45
were filled with envy, and contradicted those
things which were spoken by Paul, contradict-
ing and blaspheming. Then Paul and Barna- 46

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22. *I have found David, &c.* See Ps. lxxxix 20, and 1 Sam. xiii. 14, and note there.

23—25. *Of this man's seed, &c.* See Is. xi. 1, 2. Jerem. xxiii. 5, 6.—*Whom think ye, &c.* See John i. 20.

26—37. *Brethren, &c.* Paul, with great earnestness, presses upon them attention to the doctrine which he delivered, as announcing to them salvation. In Christ the promises and predictions of the prophets were fulfilled.—*This day have, &c.* See note, Ps. ii. 7. The Hebrew ילד signifies, to bring up, or educate children; and is used for bringing up or raising to a throne, says Pearce. See also Is. lv. 3, and Ps. xvi. 10.

38—41. *Be it therefore known, &c.* Through the sufferings and death of Jesus forgiveness was preached, and in a far more extensive manner than the law of Moses allowed. In the law no atonement was appointed for wilful and presumptuous sins.—*In the prophets.* In the book of the prophets. See Habak. i. 5, and note there.

42, 43. *As the apostles, &c.* For the text, see Griesbach.—*To continue in the grace, &c.* In the belief of the gospel, which exhibits the grace of God towards men.

44—47. *And on the next, &c.* Paul's discourse had awakened the curiosity of the whole place; and strange it is to see the narrow mindedness of the Jews. The apostle warns them of the consequence of rejecting the

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bas became bold, and said, "It was necessary that the word of God should have been spoken first to you: but since ye put it from you, and do not judge yourselves worthy of everlasting life,
47 lo, we turn to the Gentiles. For so the Lord hath commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.'"
48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were determined for everlasting life
49 believed. And the word of the Lord was pub-
50 lished throughout all the country. But the Jews stirred up some devout and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas,
51 and expelled them out of their borders. But they shook off the dust of their feet against
52 them and came unto Iconium. And the disciples were filled with joy, and with the Holy Spirit.

CHAPTER XIV.

A. D. 45. *Paul and Barnabas are persecuted at Iconium; at Lystra Paul healeth a cripple and there are accounted god's; Paul is then stoned; they pass through and confirm the churches, &c.*

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Gentiles believed.
2 (But the unbelieving Jews stirred up the Gentiles, and made their minds ill affected to the brethren.)
3 They therefore abode a long time speaking boldly concerning the Lord, who gave testimony to the word of his grace, and granted that signs and wonders should be done by their hands.
4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.
5 And when there was a design both of the Gentiles, and also of the Jews and their rulers, to insult them, and to stone them;
6 They having considered it, fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7 And there they preached the glad tidings.
8 And a certain man sat at Lystra, infirm in his feet, being lame from his mother's womb, and who never had walked:
9 This man heard Paul speak: who stedfastly beholding him, and perceiving that he had faith so as to be cured,
10 Said with a loud voice, "Stand upright on thy

REFLECTIONS UPON CHAPTER XIII. 1. We who were once sinners of the Gentiles, and now through the goodness of God brought to the obedience of faith, have great reason to be thankful, that inspired messengers were sent to preach the gospel, the ground of our faith. They were chosen and separated to this work, by the direct appointment of the Holy Spirit; and may all that now engage in it be led by his influence, that their labours may not be in vain. And how fervently should fellow labourers and brethren commend them to the mercy and grace of God, that he may make their way prosperous, as he did that of Paul and Barnabas. Though they had to encounter opposition from one of those deceivers, who endeavour to impose on men, in order to enrich themselves, yet the gospel triumphed and induced the first man as to rank and influence in Cyprus to believe.

2. We have abundant cause for gratitude that the holy scriptures are read among us every sabbath, as the Jews read them in their synagogues. Let it be our care to understand and practually improve them. They set before us many amiable examples of piety, such as that of David is here described. He was a man after God's own heart, who would fulfil all his pleasure. Like him may we be solicitous to serve our generation according to the will of God; to do all the good we can in the station and place in which God hath placed us, that at last we may rest in peace, when gathered to our fathers. For however exalted our rank in society, we must see corruption; but let us rejoice that the Lord Jesus saw no corruption, and that his resurrection is a pledge of ours.

3. It is matter of encouragement when numbers attend on the preaching of the gospel; for "faith cometh by hearing, and hearing by the word of God." They who reject the counsel of God in respect to themselves may be provoked at the circumstance; and the enmity of their hearts may lead them to contradict and reproach. Let such know that they oppose in vain; and are but showing that they judge themselves unworthy of eternal life, and that others will receive that truth to their salvation which they dispise and reject. Such was the fact at Antioch. The Jews who believed not, opposed and persecuted the ambassadors of Christ; but the Gentiles received the word with joy and gladness.

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gospel message; it was acting as if they judged themselves not worthy, or determined not to receive the blessing of eternal life. Is. xlix. 6.

48. *Glorified.* That is, spoke highly of it.——*And as many, &c.* I have adopted the rendering of Doddridge for the reasons which he assigns. See his note. Newcome renders, 'Disposed to, &c.' The version adopted includes both the divine purpose, the influence of grace on their hearts, and their own deep concern to enjoy everlasting life.

50. *Honourable women.* Most probably such as were converts to Judaism, and who excited their husbands to persecute Paul and Barnabas.

51. *Iconium.* This was the chief city of Lycaonia, north of Pamphilia.

CHAP. XIV. 1. *Jews and Gentiles.* Or Greeks believed; but those who continued in their unbelief, soon disturbed them.

3. *Abode a long time.* To confirm the great multitudes who had be-

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11 feet." And he leaped and walked. And when the multitudes saw what Paul had done, they raised their voices, saying in the speech of Lycaonia, "The gods are come down to us in the
12 likeness of men." And they called Barnabas, Jupiter; and Paul, Mercury, because he was
13 the chief speaker. Then the priest of Jupiter, whose temple was before their city, brought steers and garlands unto the gates, and together with the people would have offered sacrifice.
14 But when the apostles, Barnabas and Paul, heard of it, they rent their clothes, and rushed
15 in among the multitudes, crying out, And saying, "Sirs, why do ye these things? We also are men of like infirmities with yourselves, and preach unto you glad tidings that ye should turn from these vanities to the living God, who made heaven, and earth, and the sea, and all
16 things in them: Who, in past generations suffered all the Gentiles to walk in their own
17 ways. Nevertheless, he left not himself without witness, doing good, giving [r] you rain from heaven, and fruitful seasons, filling [r] your
18 hearts with food and gladness." And by speaking these words, they could scarcely restrain the multitudes from offering sacrifice to them.

19 Then some Jews came hither from Antioch and Iconium; who, having persuaded the multitudes, and, having stoned Paul, drew him out of the city, supposing that he had been dead. But, while the disciples were standing around 20
him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they had preached the 21
glad tidings to that city, and had taught many, they returned to Lystra, and to Iconium, and Antioch, Confirming the minds of the disci- 22
ples, and exhorting them to continue in the faith; and saying that through many afflictions we must enter into the kingdom of God. And when they had appointed to them elders 23
in every church, and had prayed and fasted, they commended them to the Lord, on whom they had believed. And after they had passed 24
through Pisidia, they came to Pamphylia. And 25
when they had preached the word in Perga, they went down into Attalia: And thence they 26
sailed to Antioch, whence they had been recommended to the favour of God for the work which they had fulfilled. And when they had 27
come, and had gathered the church together, they related what things God had done by them, and how he had opened the door of faith unto the Gentiles. And they continued there for a 28
good while with the disciples.

CHAP. XIV. 28. [r] Gr. others, our.

[r] Ibid. Gr. others, our.

REFLECTIONS UPON CHAPTER XIV. 1. In the treatment of the apostles we see our Lord's words fulfilled, that they would be hated of all men for his sake! Yet while these repeated oppositions which they met with in their work, seemed to threaten their destruction; they did but in effect render their testimony to Jesus, borne amidst so many dangers, the more worthy of credit; and they served to exercise the graces of the new converts, and even to spread the knowledge of the gospel. The report of such tumults must excite inquiry,

lieved, and to overcome opposition raised against them; and God was pleased remarkably to own their labours.

4—7. *Was divided, &c.* So the gospel makes a separation, in a less or greater degree, wherever it comes. They followed the direction of Christ. Matt. x. 23.

9. *That he had faith, &c.* That he was disposed to believe the gospel, and was therefore a fit object for a miraculous cure. His serious and earnest attention to Paul, might lead to this opinion.

10—16. *The gods are come, &c.* Jupiter was the great father of other gods and men, according to their notions; and Mercury was the god of eloquence. Hence as Paul was the chief speaker, they called him Mercury. What follows is natural; for supposing them gods, they thought it right to offer sacrifice. Paul and Barnabas exposed themselves to danger by correcting their mistake; but did not hesitate to do so, and to teach them the knowledge of the true God, the maker of all things, and whose providence extends to all.

19. *Stoned Paul, &c.* How inconsistent is, at all times, the public mind! in so short a time did the multitude stone the man, whom they had thought a god; they were, no doubt, instigated by the slanders of the Jews.

20. *He rose up, &c.* Saint Paul's recovery, on this occasion appears to have been miraculous; but Luke simply relates the fact, and leaves his reader to infer it.

21—22. *Returned to Lystra, &c.* This shows their fortitude and perseverance; and their second visit no doubt contributed to support and comfort the believers. They did not flatter them with the hope of earthly good, but assured them, that through many afflictions we must enter the kingdom of God.

23. *Appointed to themelders, &c.* The Greek word properly signifies, to choose by stretching out the hand; and it is probable that though the apostles appointed certain individuals to teach and instruct the people, the people signified their consent. It is well known to have been the primitive practice for the people to choose their pastor or bishop. See Doddridge and Knatchbull.

24—28. *Passed through, &c.* Having fulfilled in some degree the object of their mission, they returned to Antioch, and related what had been their success, and especially among the Gentiles.

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CHAPTER XV.

A. D. 51. *Dissension about circumcision; the apostles consult respecting it, and send their determination by letters to the churches; Paul and Barnabas separate.*

1 Now certain men came down from Judea and taught the brethren, *saying*, "Unless
2 ye be circumcised according to the custom taught by Moses, ye cannot be saved." When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and some others of them, should go up to Jerusalem unto the apos-
3 tles and elders, about this question. And having been conducted on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles: and
4 they caused great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and by the apostles and elders, and they related what things God had
5 done by them; And *how* some of the sect of the Pharisees who believed had risen up, saying, "That it was necessary to circumcise the *Gentiles*, and to command them to keep the law of Moses."
6 Then the apostles and elders came together,
7 to consider of this matter. And when there had been much dispute, Peter rose up, and said to them, "Brethren, ye know that a good while since God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who 8 knoweth the hearts, bore testimony to them, giving them the Holy Spirit, even as unto us; And made no difference between us and them, 9 having purified their hearts by faith. Now 10 therefore why do ye tempt God, to put a yoke on the neck of the disciples, which neither our fathers nor we have been able to bear? But 11 we believe that through the grace of the Lord Jesus Christ we shall be saved, in like manner as the *Gentiles* are."

Then all the multitude kept silence, and 12 hearkened to Barnabas and Paul, relating what miracles and wonders God had wrought among the Gentiles by them. And after these were 13 silent, James spoke, saying, "Brethren, hearken unto me; Simon *Peter* hath declared how God 14 first visited the Gentiles, to take out of them a people for his name. And to this agree the 15 words of the prophets; as it is written, 'After 16 these things I will return, and will build again the fallen tabernacle of David, and I will build up its ruins, and restore it: That the residue 17 of men may seek the Lord, and all the Gentiles, who are called by my name, saith the Lord, who

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and this could not fail to be beneficial. How admirably does God cause the wrath and malice of sinful men to subserve the purpose of his mercy!

2. The cure of the cripple was but one miracle of a thousand, which were wrought in those days by the power and grace of Christ. The effect of it was remarkable. The multitude struck with the sight of it, at once concluded the gods had come down to visit and bless them; and instead of regarding the apostles as the servants of the true God, they were for offering sacrifices to them. How boldly did the apostles correct their mistaken notion, and faithfully taught them the vanity of their gods, as opposed to the true God who made the heaven and the earth, and who was the author of all the providential good which they had enjoyed. How important this truth; and may we be deeply persuaded of it, and worship him only.

3. The spirit which animated the apostles was not a spirit of fear, but of fortitude, boldness, and perseverance. If compelled to depart from one place they went to another, and continued to teach and preach Jesus as the Saviour. Those who received their doctrine were faithfully admonished not to expect peace and happiness on earth, but assured that it is through much affliction they must enter the kingdom of God. These holy ambassadors are careful to ascribe their success to their exalted Lord, and do but consider themselves as feeble instruments in his hand. May we ever be animated by the same humble and courageous spirit.

CHAP. XV. 1. *Certain men, &c.* We learn from verse 5, that they were Pharisees; and from this it appears that the gospel method of acceptance was but imperfectly understood.

2—5. *Paul and Barnabas, &c.* As they had been sent to the Gentiles, they rejected the opinion of these Pharisees; but to put an end to the question, they determined to consult the apostles at Jerusalem. We see how christians, at this period, acted towards one another; and what pleasure they had in hearing of the success of the gospel.——*Apostles and elders.* Though apostles were elders, I think the ordinary pastors are here meant, many of whom there must have been to teach and inspect the many disciples in and near Jerusalem.

6—11. *Then the apostles, &c.* The question interested highly the rising Gentile church; and Peter argues justly from what had occurred in reference to Cornelius, that circumcision was not necessary; and that even they, though circumcised, believed that they might be saved by the gospel, and not by the law. To put the yoke of the law on their necks, was in fact to tempt or try God, by opposing his will.

12. *What miracles, &c.* Every miracle wrought among them was a proof

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18 doeth all these things.' Known unto God are
all his works from the beginning of the world.
19 Wherefore my judgment is, that we trouble not
those, who from among the Gentiles turn to
20 God; But write to them, that they abstain
from polluted offerings to idols, and *from* for-
nication, and *from* things strangled, and *from*
21 blood. For from ancient generations Moses in
every city hath those that preach him, being
22 read in the synagogues every sabbath day." Then
it seemed good to the apostles and the elders,
with the whole church, to choose men from
among themselves, and send them to Antioch
with Paul and Barnabas; namely, Judas sur-
named Barsabas, and Silas, leading men among
the brethren: by whom they sent this letter.
23 "The apostles, and the elders, and the breth-
ren, send greeting to the brethren who are of
the Gentiles in Antioch, and Syria, and Cilicia.
24 Whereas we have heard, that some who went
out from us have troubled you with words, un-
settling your minds, saying, 'Ye must be cir-
cumcised, and keep the law:' to whom we
25 gave no such commandment: It hath seemed
good to us, being assembled with one mind, to
choose men and send them unto you, together
26 with our beloved Barnabas and Paul, Men
who have hazarded their lives for the name of
27 our Lord Jesus Christ. We have sent there-
fore Judas and Silas, who will tell you the same
things in words also. For it hath seemed good 28
to the Holy Spirit, and to us, to lay upon you
no greater burden than these necessary things;
That ye abstain from things offered to idols, 29
and from blood, and from things strangled, and
from fornication: from which if ye keep your-
selves, ye will do well. Fare ye well."

So when they were dismissed, they came to 30
Antioch: and when they had gathered the mul-
titude together, they delivered the epistle:
Which when they had read, they rejoiced in 31
this consolation. And Judas and Silas, being 32
themselves also teachers, exhorted the brethren
with many words, and confirmed them. And 33
after they had abode there for some time, they
were dismissed in peace from the brethren to
[v]those who sent them." Notwithstanding it plea- 34
sed Silas to abide there still. And Paul and Bar- 35
nabas continued in Antioch, teaching and preach-
ing the word of the Lord, with many others.

And after some days Paul said to Barnabas, 36
"Let us go again and visit our brethren in every
city where we have preached the word of the
Lord, and see how they are." And Barnabas 37
desired to take with them John, whose surname
was Mark. But Paul thought it not proper to 38
take with them him, who had departed from
them in Pamphylia, and had not gone with
them to the work. And the contention was so 39
sharp, that they separated from each other:

CHAP. XV.

33. [v] Griesb. others, *to the apostles.*

that God had now accepted them; and the narrative of Paul and Barnabas confirmed the reasoning and conclusion of Peter.

13—17. *James spoke, &c.* See the version and notes, Amos ix. 11, 12. Many of the prophets had foretold that God would visit the Gentiles, and take out of them a people for his name, to profess his name and be his people.

18. *All his works, &c.* The works of his providence and grace, not his works in the natural world; for this would be nothing to the purpose which James had in view. This text is then one among many others, which proves that God knows all future contingent events. Griesbach rejects a part of this text; but as it is in all the oldest mss. I regard it as genuine.

20. *From polluted offerings, &c.* He calls the sacrifices and other things offered to idols, polluted, because generally accompanied with many abominable crimes. Some think that James refers to that part of the victim, which was used at a feast or sold in the shambles. See I Cor. x. 25, 27. Rom. xiv. 20, and 1 Cor. viii. 4, &c.——*From fornication.* All fornication, no doubt is included, but it is certain, that as this was practised in the heathen temples, to that they had a special reference.——*Things strangled and blood.* The Jews were not allowed to eat the former; and the latter was sacred to the altar. These precepts were intended to conciliate, and the observance of them by the Gentile converts, would induce those of the circumcision to a more friendly and unreserved intercourse. For Moses, by his law, forbids these things, and this law is constantly read in the synagogues.

22. *The whole church, &c.* The decree of the apostles and elders had the sanction of the whole body of believers; and they jointly selected and sent with Paul and Barnabas, the messengers and following letter, which is written as the act of the whole church.

24. *To whom we gave, &c.* If those Pharisees had used the names of the apostles and brethren at Jerusalem as maintaining their opinion, this would shake their credit, and lead the disciples to guard against them.

28. *To the Holy Spirit, &c.* Guiding us in the conclusions we have made respecting the question proposed to us.——*Necessary things.* Things highly expedient in the present state of the church.

30—35. *So when they were, &c.* The letter to the Gentile believers satisfied them, and afforded great comfort; and the instructions and labours of Judas and Silas were very acceptable among them.——*It pleased Silas, &c.* It is probable, that returning with Judas to Jerusalem, from an affectionate regard to Paul, he returned to Antioch.

37. *With them John, &c.* Mark was nephew to Barnabas, Coloss. iv. 10.;

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and Barnabas took Mark, and sailed unto Cy-
40 prus; But Paul chose Silas, and departed,
having been commended by the brethren to the
41 favour of God. And he went through Syria
and Cilicia, confirming the churches.

CHAPTER XVI.

A. D. 45. *Paul circumciseth Timothy; at Philippi converteth Lydia; casteth out a spirit of divination, for which he and Silas are imprisoned; the jailer converted, &c.*

1 Now, when *Paul* came to Derbe and Lystra,
behold, he found there a certain disciple, named
Timothy, (son of a certain Jewess, who believed,
2 but his father was a Gentile:) Who was well
reported of by the brethren at Lystra and Ico-
3 nium. Paul desired this man to go forth with
him; and he took and circumcised him because
of the Jews who were in those parts: for they
4 all knew that his father was a Gentile. And as
they went through the cities, they delivered to
them for their observance the decrees which
had been made by the apostles and elders at
Jerusalem. And the churches were confirmed 5
in the faith, and increased in number daily.

Now when they had gone through Phrygia 6
and the country of Galatia, and were forbidden
by the Holy Spirit to preach the word in Asia;
After they came to Mysia, they attempted to 7
go into Bithynia: but the Spirit "of Jesus" suf-
fered them not. And they passing by Mysia 8
came down to Troas. And a vision appeared 9
to Paul in the night; a man of Macedonia stood
and besought him, saying, "Come over into
Macedonia; and help us." And after he had 10
seen the vision, we immediately endeavoured to
go into Macedonia; assuredly inferring that the
Lord had called us to preach the gospel unto
them.

Therefore loosing from Troas, we came with 11
a straight course to Samothracia, and the next

CHAP. XVI.

REFLECTIONS UPON CHAPTER XV. 1. We hence learn how early the spirit of bigotry and imposition began to work in the christian church. The attempt of the Pharisees to put the yoke of the law on Gentile converts, shows at least they were but imperfectly acquainted with the genius of the gospel; and that some degree of pride, the leaven of the sect from which they sprung, still remained in them. This temper of making indifferent things necessary to christian communion, if not to salvation, has in a great measure ever since prevailed; and those who have honourably and nobly maintained the liberty with which Christ has made them free, have been accused as enemies to order and peace. Yet what can be more arrogant and presumptuous than for men to appoint rites and ceremonies as terms of communion which Christ has not appointed, and then to thunder out their curses against those, who dare not submit to their usurped authority? Let all christians guard against impositions; and owning Christ as their Lord and only law-giver, yield unreserved obedience to his will.

2. We have peculiar reason for gratitude that God has taken from among the Gentiles a people for his name. We are that people, and are now called by his name, as well as call upon it; and let us remember our obligation to depart from all iniquity. Though made free from the burdens of the Mosaic institutions, and called to enjoy the law of liberty, let us take heed not to abuse it; nor to indulge a censorious spirit against our weaker or prejudiced brethren. We have reason to be thankful for the decision of the important question, brought before the church, apostles and elders at Jerusalem; and as it seemed good to the Holy Spirit and to them, to appoint only necessary things, let us treat their decision with all becoming regard.

3. The various christian societies Paul and Barnabas visited, were comforted by their report of the growing empire of the Saviour. Nor can we wonder at their desire again to visit the churches which they had planted; for it is natural for those who have been spiritual fathers to feel a peculiar affection for their offspring, as it also is for the children whom God hath given them, to honour and love them. Happy indeed is it, when the visits of ministers, animated by such a spirit, are improved to the blessed purposes of advancing the work which divine grace has already begun! Happy is it when they address to them those cautions, and encouragements, which are alike calculated to prevent declension, and to arouse to holy diligence and zeal, so that it may finally appear, that they have not run in vain, nor laboured in vain.

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and this might induce him to overlook his desertion of them as related, Ch. xiii. 13.

39. *Contention was, &c.* Or, sharp anger arose. Even these inspired men were not free from human infirmities. See Gal. ii. 11.

CHAP. XVI. 1—3. *To Derbe and Lystra.* Here Paul had before laboured with success, and finding Timothy to be a young man of piety and gifts, he circumcised him, to conciliate the Jews, who knew that he had not been before circumcised, as his father was a Gentile. See 1 Cor. ix. 20.

4, 5. *The decrees, &c.* The precepts to abstain from fornications, &c. Ch. xv. 20. It has been observed that δογματα always signifies something temporary and ceremonial, and not laws of moral and perpetual obligation; but fornication is undoubtedly of a moral kind.

6—10. *Now when they, &c.* They were restrained from visiting some places, and sent to others for reasons inscrutable to us. The vision which the apostle had, was designed to direct him where he was to preach.—*We endeavoured.* Here Luke speaks as present with Paul, and so frequently afterwards.—*Assuredly inferring.* Observe in this case, as in the vision of

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12 day to Neapolis; And thence to Philippi, which is a chief city of that part of Macedonia, and a colony: and we abode in that city some
13 days. And on the sabbath we went out of the city by a river, where a house for prayer was allowed *for the Jews;* and we sat down, and
14 spoke to the women who resorted thither. And a certain woman heard us, named Lydia, a seller of purple, of the city of Thyatira, *a Gentile,* who worshipped God; whose heart the Lord opened, so that she attended to the things which
15 were spoken by Paul. And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

16 And it came to pass, as we went to the house for prayer, a certain damsel, having a spirit of divination met us; who brought her masters
17 much gain by divining. She followed Paul and us, and cried, saying, "These men are the servants of the most high God, who declare to
18 us the way of salvation." And she did this many days. But Paul, being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And it came
19 out the same hour. And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and drew them into the market-place, And they brought them to the magis- 20
trates and [t] rulers," saying, "These men, being Jews, exceedingly trouble our city, And teach 21
customs, which it is not lawful for us to receive, or to observe, being Romans." And the mul- 22
titude rose up together against them: and the magistrates tore off their clothes, and commanded to beat them with rods. And when they 23
had laid many stripes on them, they cast them into prison, charging the jailer to keep them safely: Who, having received such a charge, 24
cast them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and 25
sang praises unto God: and the prisoners heard them. And suddenly there was a great earth- 26
quake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And when the jailer awoke out of his sleep, 27
and saw the prison doors open, he drew out his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried 28
with a loud voice, saying, "Do thyself no harm: for we are all here." Then he called for a 29
a light, and sprang in, and came trembling, and fell down before Paul and Silas, And 30
brought them out, and said, "Sirs, what must I do to be saved?" And they said, "Believe 31

CHAP. XVI.

20. [t] from ver. 19. Syr. Erp.

Peter, Ch. x, that the Holy Spirit, left the apostles to reason and infer what was their duty.

11—15. *Samothracia, &c.* An island of the Ægean sea, near to Thrace; and Neapolis was a sea-port town of Macedonia.——*Philippi, which is a chief, &c.* I render indefinitely, as it is doubtful whether Philippi or Amphipolis was accounted 'the chief' city of that part, &c. See Middleton, Greek Article, p. 409.——*By a river, &c.* The water of which served for the legal purifications of the Jews; and particularly for the usual washing of hands before they offered up their prayers. Pearce and Doddridge render προσευχη an oratory, or place of prayer; and it is probable that these women had some place for their accommodation. Lydia was a proselyte, and not a Jewess; and she was now called to believe on the Lord Jesus.——*Baptized and her household, &c.* It does not appear from the narrative, that any of her household was with her when she heard Paul; but it is most natural to suppose, that after having confessed her own faith in Jesus, she was taught that it was her duty to be baptized, together with her children, which might be sent for on the occasion. At least nothing is said, either of the persons forming her household, hearing or believing.

16. *Spirit of divination.* Supposed to be inspired by Appolo Pythius; and some of these spoke out of their bellies, or were ventriloquists.

17. *These men are, &c.* God, by his power, constrained this maid, as he did the demoniacs, to give testimony to Jesus and the gospel, that greater attention might be excited.

18—21. *Many days, &c.* Her testimony was continued and repeated, until Paul thought it necessary to show the power of Jesus, by expelling the spirit which she had; and as her masters perceived that the gain they had received was gone, they raised an uproar, and then charged Paul and Silas as the cause of it.

22—24. *Tore off, &c.* They commanded this to be done, to expose them to greater disgrace.——*To beat them with rods.* See Ch. v. 40. These magistrates acted contrary to the law.

26. *Earthquake.* The effects proved that it was an earthquake; yet it is manifest there was a peculiar divine interposition; for how could an earthquake unloose all the bands of the prisoners?

28. *Do thyself no harm, &c.* This address was kind, and intended to prevent him committing one of the greatest of crimes, yet too common in that day among the Romans. Doddridge has acutely observed, that as they were all in the dark, it is not easy to say how Paul knew of the jailer's purpose, unless by hearing some desperate words which declared it, or by some immediate suggestion from God.

30. *What must I do to be, &c.* Whitby very justly observes, that the jailer adopted this language, from what the damsel had said, verse 17, 'that

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on the Lord Jesus Christ, and thou shalt be
32 saved, and thy household." And they spoke
to him the word of the Lord, and to all that
33 were in his house. And he took them the same
hour of the night, and washed their stripes:
and was immediately baptized, he and all his
34 *household.* And when he had brought them
into his house, he set food before them, and
rejoiced with all his household, believing in
God.

35 And when it was day, the magistrates sent
36 the officers, saying, "Let those men go." And
the jailer told these words to Paul, "The magistrates have sent to let you go: now therefore
depart, and go in peace." But Paul said to 37
them, "They have beaten us publicly uncondemned, being Romans, and have cast us into prison; and now do they send us away privately? No, truly; but let them come themselves and bring us out." And the officers told these 38
words to the magistrates: and they feared, when they heard that they were Romans. And they 39
came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered 40
into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

REFLECTIONS UPON CHAPTER XVI. 1. The blessed apostle Paul exemplified in his own spirit and practice, the precepts which he gave to others. In great condescension he became all things to all men; to the Jews as a Jew, so far as he could lawfully, that he might gain them to Christ. With this design he circumcised Timothy, whom he took for his attendant, that he might give no unnecessary offence. And we cannot but admire the amiable conduct of this young man, who submitted to this painful rite, and to the observance of other Jewish customs, with a view to usefulness in the church. From such a man much was to be expected, nor did Timothy disappoint the hopes which his early piety, and meek and submissive temper, had raised. He served as a son with the apostle in the gospel. O may our youth, and especially those devoting themselves to the ministry, possess the same humble, self-denying spirit, and the same zeal in the cause of Jesus.

2. We learn how sovereign God is in affording the means of grace, and in what various methods he works on the hearts of different persons. The apostles were prevented visiting some places, and directly sent to others. How thankful should we be that the word of salvation has been sent to us. Wherever they went and laboured God bore testimony to the word of his grace, and some were called to the knowledge of his Son, and to faith in him. Lydia was called by a gentle influence, descending upon her like dew from heaven; her heart was opened and melted under the word, and she was enabled to believe on the Lord Jesus. In the calling and conversion of the jailer, the Lord came in the whirlwind, the tempest, and the fire. Hardened by his civil calling, and inured to inflict stripes and to contemplate the miseries of others without sympathy, it was necessary that the terrors of God should be set in array before him. His soul, as well as his house, was shaken with an earthquake, and the foundations as it were laid bare. Convinced of his extreme danger, he falls down before Paul and Silas, and was ready to receive directions from these men, whom he had so lately treated with great severity. Now he regarded them as the messengers of heaven, who could show to him the way of salvation. What hath God wrought? What a glorious triumph of grace when such sinners are renewed and saved!

3. In the conduct of Paul and Silas while in prison and during the wonders of this night, we behold what support a good conscience and a good cause can impart, even amidst the greatest sufferings. Paul and Silas could not only pray, but sing praises to God in prison. And it soon appeared that their prayers and praises came up in remembrance before God; and in the conversion of the jailer, new matter of praise was afforded to them. Unconcerned for themselves they were anxious to lead him to Christ; and with plainness, wisdom and zeal, they preached the gospel, and administered the initiatory ordinance of it. Well might the jailer rejoice with all his household; for salvation had come to his house. Soon was this new convert relieved from all his difficulties by an order to release his holy prisoners. They had suffered as christians, but they maintained their civil rights as men; and by their conduct they teach us to appeal to the law for protection, against outrageous violence and oppression.

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these servants of the most high God declare to us the way of salvation.' This testimony had been so often given, and by such a person, that it must have been generally known; and it is reasonable to think, that now his personal crimes, and his intention of self-murder, were brought to his recollection, and under a deep sense of his danger, he put the important question.

31. *Believe on the, &c.* Give full credit to the testimony which we bear to Jesus as the only Saviour, and commit yourself to him for safety and happiness. Nothing less than this can be implied in this direction and answer to his interesting question.——*And thy household.* On his believing they would be favoured with the means of religious instruction, and the opportunity of attending upon them. The Apostle and Silas immediately began to instruct him, and explain to him and all his house, the nature of the gospel which they preached.

33. *Washed their stripes.* In order to afford some relief from their pain. This shows that even the apostles had not power to heal themselves or others, when they pleased, but only when God suggested to them, that such a miracle should be wrought.——*Was baptized, &c.* There is no proof they went to a river to perform this rite; but there is reason to conclude that it was performed in the prison, from the next verse; and it requires many gratuitous suppositions to support the inference that it was performed by immersion.

34. *He rejoiced with all, &c.* It is well known that οικος embraces the whole, children as well as servants and slaves. See Sept. Exod. i. 1, where it is confined to children, and some of them very young. While the jailer rejoiced domestically or with his family, the act of believing is ascribed to him only.

35—40. *Let those men go.* They perhaps thought that one night's con-

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CHAPTER XVII.

A. D. 53. *Paul preacheth at Thessalonica; some believe, others persecute him; he is sent to Berea, where the Jews of Thessalonica follow him; the brethren conduct him to Athens where he preacheth to them the true God, who made all things.*

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica,
2 where was a synagogue of the Jews. And Paul, as his custom was, went in unto them, and on three sabbaths discoursed to them out of the
3 scriptures, Explaining them and alleging that Christ must needs have suffered, and risen from the dead; and that, "this Jesus, whom I preach
4 unto you, is the Christ." And some of them believed, and joined themselves to Paul and Silas; and of the Gentiles who worshipped *God*, a great multitude, and of the chief women not a few.
5 But the Jews [who believed not, moved with envy,] took unto them some wicked men of the meaner sort, and gathered a multitude and raised a tumult in the city, and assaulted the house of Jason, and sought *for Paul and Silas* to bring them out to the people.
6 And when they found them not, they dragged Jason and some of the brethren unto the rulers of the city, crying, "These that have turned the world upside down are come
7 hither also; Whom Jason hath received: and all these act contrary to the decrees of Cæsar, saying that there is another king, one
8 Jesus." And they alarmed the people and the
9 rulers of the city, who heard these things. And when they had taken security of Jason, and of the others, they let them go.

10 Then the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, because they received the word with all readiness of mind, searching the scriptures daily, whether those things were so.
12 Wherefore many of them believed; also of honourable women, who were Gentiles, and of men, not a few.
13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea, they came thither also, stirring up the multitudes.
14 And then the brethren immediately sent away Paul to go towards the sea; but Silas and
15 Timothy abode there still. And those who conducted Paul brought him to Athens: and having received a command unto Silas and Timothy to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit within him was greatly moved, when
17 he beheld the city full of idols. He therefore discoursed in the synagogue with the Jews, and with those who worshipped *God*, and in the market-place daily with those with whom he
18 met. Then certain philosophers of the Epicureans, and of the Stoics, disputed with him. And some said, "What will this babbler say?" and others, "He seemeth to be a setter forth of foreign demons;" because he preached to them the glad tidings of Jesus, and the resurrection.
19 And they took him, and brought him to *the court of* Areopagus, saying, "May we know what this new doctrine is, of which thou
20 speakest? For thou bringest certain strange

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finement was punishment sufficient.——*Uncondemned.* This was a direct violation of the Porcian law, (See Cic. Or. pro Rabirio. c. iv.;) and hence the magistrates fearing the consequence of their injustice, came and intreated them to depart.

CHAP. XVII. 2. *Three sabbaths, &c.* He must have continued much longer there; and most probably spent the rest of the time in teaching the Gentiles. See Payley's Horæ Paulinæ.

3. *Explaining them, &c.* In the manner he had done at Antioch. Ch. xiii. 16, &c.

5—7. *But the Jews, &c.* Thus we see how the gospel of peace hath occasioned disturbance. They who receive it not, are ever ready to take up arms against it, and to charge on it the very disturbance which they themselves make.——*Turned the, &c.* They had effected a considerable change; many had been enlightened, and turned to God; but these meant that the apostles violated the peace of society, and set up another king, in rebellion against Cæsar. Perhaps they thought, that by calling and owning Jesus as their Lord, they did in effect make him a king.

11. *Were more noble, &c.* Of a better and more generous disposition, as it is explained in what follows; for they acted in a more rational and becoming manner.

14. *Towards the sea.* See Schleus, in *voc.* 16. Bost and Raphelius have proved that 'towards,' and not, 'as it were to the sea,' is the true rendering.

16. *Full of idols.* This is the exact sense of the text; and how true it was we learn from several historians. Pausanias affirms, "that there was no place where so many idols or images were to be seen;" and Petronius says, "that it was more easy to find a god at Athens than a man."

17. *Market-place.* This was in Greece, as well as in Judea, the place of general resort for business and discourse.

18. *Epicureans—Stoics, &c.* These were celebrated philosophical sects among the Greeks. The former denied a providence and a future state, and

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things to our ears: we desire therefore to know
21 what these things mean." (Now all the Athenians and foreigners who dwelt among them spent their time in nothing else, but either in telling or hearing some new thing.)

22 Then Paul stood in the midst *of the court of* Areopagus, and said, "Ye men of Athens, I perceive in all places that ye are much ad-
23 dicted to the worship of demons. For as I passed by, and beheld the objects of your worship, I found an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom therefore ye ignorantly worship, him declare I unto
24 you. The God who made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;
25 Nor is he served by the hands of men, as if he needed any thing; since he giveth to all life,
26 and breath, and all things; And hath made of one blood all nations of men, to dwell on the face of the whole earth, and hath determined their appointed times, and the bounds of their
27 habitation; That they might seek [v] God," if possibly they by searching could find him; though he be not far from every one of us:
For by him we live, and move, and have our 28
being; as some of your own poets have also said, 'For we are his offspring.' Wherefore 29
being the offspring of God, we ought not to think that the Deity is like to gold, or silver, or stone, the engraving of man's art and device.
And the times of this ignorance God overlook- 30
ed; but now commandeth all men every where to repent: Because he hath appointed a day 31
on which he will judge the world in righteousness, by that man whom he hath appointed; of which he hath given assurance unto all men, in that he hath raised him from the dead."

And when they heard of the resurrection of 32
the dead, some scoffed; and others said, "We will hear thee again of this matter." Then 33
Paul departed from among them. But some 34
men joined themselves to him, and believed; among whom was Dionysius, the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVII.

REFLECTIONS UPON CHAPTER XVII. 1. We see that persecution did not damp the ardour of Paul's zeal; but though cruelly treated at Philippi he hastened to Thessalonica and Berea, to preach Jesus as the Christ. But the Jews instead of receiving the gospel with thankfulness, and yielding obedience unto it, opposed and perse-

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considered pleasure the chief good. The latter were fatalists, and held that virtue was the chief good, that all vices were equal, that pain was no evil, &c. ——*Foreign demons.* The gods of the heathen were deified men, and when Paul preached Jesus and the Anastasis, they took the latter term to signify some deity, and not a resurrection of the dead.

19. *To the court of Areopagus.* This was the highest court of justice at Athens, and had especially the cognizance of whatever respected religion. Before this court Socrates had been tried and condemned. The members of it were called Areopagites, as verse 34.

21. *Now the Athenians, &c.* This remark of Luke is supported by the testimony of Demosthenes, Thucydides, and others.

22. *Addicted to the worship, &c.* This gives, I apprehend, the real sense of the original term; and it must be evident that the design of the apostle was not to irritate, but to induce the people to listen to him with attention. Newcome renders, 'ye are somewhat too religious;' and in his margin, 'too prone to the worship of demons.' Doddridge, 'exceedingly addicted to the worship of invisible powers.'

23. *The objects of your, &c.* For the sense given to σεβασματα, see Pearce. The term implies their statues, altars, &c.——*An altar with, &c.* When any calamity was supposed to be averted by sacrifice to some unknown god, an altar was erected to such unknown god. See Lardner, vol. 4. 4to. p. 171—176, for the occasion of such altars, &c.

24—27. *The God who made, &c.* As he is the Creator of all things, his nature is such that he is not confined and limited to temples made by men; nor does the service which he requires, consist in the labour of men's hands in making of altars, statues, &c. Nor does he need the offerings which men ignorantly present, since it is he that giveth to all life, &c.——*Of one blood, &c.* They all spring from one common head; and the rise, duration of nations, means of knowledge, &c. are appointed to all people, that they might seek God, &c. See Gen. x. 1, &c.——*If possibly they by searching, &c.* I adopt the metaphorical sense of the verb ψηλαφαω. See Mintert. As a blind man searches out his way by feeling, hence the verb was naturally transferred to the act of searching, scrutinizing. The apostle struck at the basis of Epicureanism, and the fine spun theories of their most esteemed philosophers.

29. *Wherefore being the, &c.* Having quoted this passage of Aratus, he argues from it. As God, who made us intelligent beings, must be of a nature far superior to us, we ought not to think that the Deity is like, &c.

30. *The times of this, &c.* I suppose Paul refers to the times which had elapsed, and during which God had not directly interposed to prevent the ignorance and errors of the heathen world, but had suffered men to follow their own opinions and ways. This, I think, is what the apostle means, by 'overlooking,' &c. The gospel is designed for a universal remedy of ignorance and idolatry; and God by it commandeth men every where to repent, and enforces this by the appearance and work of the Saviour, whom he hath appointed judge of the world.

32. *Some scoffed, &c.* At this new doctrine, and especially at the resur-

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27. [v] Grieb. others, *Lord.*

cuted the preachers of it. How dreadful are the effects of prejudice and unbelief! Under the influence of these principles, they had killed the Lord Jesus and their own prophets, and now persecuted the apostles; not pleasing God, and being contrary to all men, forbidding them to preach to the Gentiles that they might be saved. Thus they

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CHAPTER XVIII.

A. D. 54. *Paul laboureth and preacheth at Corinth; by a vision he is encouraged; he is accused before Gallio, but dismissed; he visits different churches; Apollos, instructed by Aquilla and Pricilla preacheth Christ with success.*

1 AFTER these things Paul departed from A-
2 thens, and came to Corinth; And found a certain Jew named Aquilla, born in Pontus, lately come from Italy, with his wife Priscilla; (because Claudius had commanded all Jews to depart
3 from Rome:) and went unto them: And because he was of the same occupation, he abode with them, and worked: (for by their occupation
4 they were tent-makers.) And he discoursed in the synagogue every sabbath, and endeavoured
5 to persuade the Jews and the Greeks. And when Silas and Timothy had come from Macedonia, Paul was zealously affected in spirit, and testified to the Jews that Jesus was the Christ.
6 And when they opposed themselves, and reproached, he shook his raiment, and said to them, "Your blood is upon your own heads; I am pure; henceforth I will go unto the Gentiles." And he departed thence, and entered 7
into a certain man's house, named Justus, a Gentile, who worshipped God, whose house was adjoining to the synagogue. And Crispus, 8
the chief ruler of a synagogue, believed on the Lord with his whole household; and many of the Corinthians on hearing believed, and were baptized. Then the Lord spoke to Paul in the 9
night by a vision, "Fear not, but speak, and be not silent: For I am with thee, and no man 10
shall lay hands on thee to hurt thee: for I have many people in this city." And he continued 11
there a year and six months, teaching the word of God among them.

Now when Gallio was the deputy of Achaia, 12
the Jews rose with one consent against Paul, and brought him to the judgment-seat, Saying, 13

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filled up the measure of their iniquities, until wrath came upon them to the uttermost, and avenged at once the blood of Christ and of his ministers, whom they had slaughtered. They had showed no pity nor mercy; and they received no pity nor mercy, in the day of their visitation. Let their punishment be a warning to all, to avoid the sins and impenitence which occasioned it.

2. Let us admire the spirit, candour, and conduct of the Bereans. Among them the apostle met with a most candid reception. They showed a true dignity of spirit; for they searched the scripture daily to see whether the things the apostle preached were as he represented them; and being fully satisfied from examination of the truth and divine authority of the gospel, they received it with all readiness of mind. Every faithful and judicious minister will be desirous, that his hearers should follow their example, and not yield a blind and implicit subjection to what he preaches, but to try it by the unerring standard of the holy scriptures. If our doctrines are not founded on revealed truth, they deserve no regard; but if they are, let them be received with all cordiality, and even with joy, as the truths of God.

3. Need we be surprized at the feelings of the apostle, when he entered Athens, famed for her arts, her wisdom and her civil institutions, but sunk in the grossest idolatry? What christian can behold a polite and learned city, abandoned to trifling speculations, and degraded by the lowest superstition, and not feel his spirit moved with compassion? The sight of this produced in Paul the most generous ardour, to impart to them the knowledge of the true God, and of the way of salvation by Christ; and though his generous efforts were treated by many with contempt, yet some through grace embraced the truth, and became the disciples of Jesus. How well adapted was Paul's discourse, to make known the true and only living God, the maker of heaven and earth? The statement also of a future judgment was calculated to alarm their fears, and to lead them to repentance. May these weighty and solemn truths ever be duly regarded and improved, that we may stand in the day of judgment.

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rection of the dead; and others of the Areopagites with more dignity said, they would hear him again. God, however, gave such testimony to the word of his grace that many believed.

CHAP. XVIII. 2. *Because Claudius, &c.* Suetonius, in the life of Claudius Cæsar, says, "He expelled the Jews from Rome, who were continually raising disturbances, Chresto being their leader." I consider Christ to be meant by this historian; and it is probable, that the factious unbelieving Jews, raising disturbances on account of the Christians, caused them to be banished from Rome.

3. *Tent-makers.* In the Talmud every father is commanded to teach his son a trade, &c. Such a custom was founded in the knowledge of human nature, and would tend to remind them of the sin of idleness, and prevent those early habits of extravagance and dissipation into which the youth of the rich and great too often fall. One of these rabbies is surnamed the *shoemaker*, another the *baker*, &c. See Doddridge's note. Tents of skins or silk were much used in those countries.

4. *Endeavoured to persuade.* The verb unquestionably has this sense here. It does not express the effect, but the attempt of the apostle.

6. *Shook his raiment.* See Luke x. 11. Neh. v. 13. By this action Paul testified that as a teacher he would have no further intercourse with them.——*Your blood, &c.* Your destruction is owing to yourselves. See 1 Kings ii. 32. Ezek. xxxiii. 5.

7. *Named Justus.* He is distinguished from the Jews, and of course was a Gentile proselyte. We also learn that those called Greeks, verse 4, were in fact Jews who spoke the Greek language.——*Synagogue.* There were more than one synagogue at Corinth, see verse 17; but the one referred to was probably that in which Paul had preached.

9, 10. *Fear not, &c.* This was a kind and gracious assurance, and could

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"This person persuadeth men to worship God
14 contrary to the law." And when Paul was about to open his mouth, Gallio said to the Jews, "If it were a matter of injustice or wicked mischief, O ye Jews, I might reasonably bear with you:
15 But if it be a question of doctrines and names, and of your law, look ye to it; for I will not be
16 judge of such matters." And he drove them
17 from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of a synagogue, and beat him before the judgment-seat. But Gallio cared for none of these things.

18 And Paul after remaining there still many days, bade farewell to the brethren, and sailed thence into Syria, and with him Pricilla and Aquilla; having shorn his head in Cenchrea:
19 for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and discoursed to the Jews.
20 And when they desired him to abide with them
21 for a longer time, he consented not; But bade them farewell, saying, "I must by all means keep the approaching feast in Jerusalem: but I will return unto you, if God will." And he sailed from Eqhesus. And when he had landed 22
at Cesarea, and gone up, and saluted the church, he went down to Antioch. And after 23
he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at 24
Alexandria, an eloquent man, and able in the scriptures, came to Ephesus. This man was 25
instructed in the doctrine of the Lord; and being fervent in spirit, he spoke and taught exactly the things of the Lord, knowing only the baptism of John. And he began to speak 26
boldly in the synagogue; whom when Aquilla and Priscilla had heard, they took unto them, and explained to him the doctrine of God more perfectly. And when he desired to pass 27
into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he had come, helped those much who through grace had believed. For he earnestly confuted the 28
Jews, and that publicly, proving by the scriptures that Jesus was the Christ.

REFLECTIONS UPON CHAPTER XVIII. 1. We learn that Paul's success aroused the zeal and passions of his unbelieving brethren to oppose the gospel; but he received the assurance that their efforts would be vain. How amiable was his spirit, as well as that of his two friends Priscilla and Aquilla. We find them, while endeavouring to propagate the gospel, maintaining themselves by the labour of their own hands. Their situation and circumstances rendered this at that period necessary. Paul had a right to look for support to his converts, as he himself states in his Epistle to the church of Corinth, 1 Cor. ix. 114; but he did not insist on this right, lest his enemies should have some ground to charge him with preaching the Gospel from mercenary motives. He was influenced in this by a generous concern to advance his Redeemer's cause; being persuaded that his fidelity to Christ would be more apparent, and his labours might thereby become more successful. May all ministers of the word act from the same noble motives, and assuredly their labours shall not be in vain in the Lord.

2. We learn how God raises up men for the work of the ministry. Happy was it for the churches that God raised up such a hopeful labourer as Apollos. He was fervent and zealous, eloquent and able in the scriptures of the Old Testament; and what he knew he was ready to communicate to others. He was also humble and unassuming; and what he did not know he was willing to learn from those who could instruct him. Having only become acquainted with the doctrine of John the baptist, he could only like him preach the doctrine of repentance; but Aquilla and Priscilla taught him the great facts of the gospel, which he believed. Thus may aged christians be ready to teach and encourage their younger brethren: and may all that enter on the work of the ministry be as teachable as Apollos, and like him, they will be commended and become growingly useful.

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not fail to inspire Paul with courage, and animate him to holy diligence in the work of the ministry.

12—16. *When Gallio, &c.* He was brother to the philosopher Seneca, and was a man of a mild disposition. This conduct showed that he despised the Jews, and would not interfere in questions respecting their law ——*Of doctrines.* Of religious doctrines, whether true or false; and of *names*, as whether Jesus be the Christ, &c.

17. *All the Greeks, &c.* The Alex. ms. and Vulg. Copt. and Arab. versions have not the word *Greeks*, and Pearce would omit it. If it be genuine, it must signify Gentiles, who, provoked at the Jews for accusing Paul because he preached to them, took Sosthenes, a ruler of a synagogue, and beat him. ——*Gallio cared, &c.* He did not interfere so as to punish them for this breach of the peace.

18. *Cenchrea.* This was the sea-port of Corinth.——*Had a vow.* Probably that of a Nazarite. The Nazarite was to shave his head at the temple; but as many Jews lived at a distance from it, the strictness of the law was dispensed with. Why St. Paul acted thus, see Ch. xvi. 3, and 1 Cor. ix. 20.

21. *Keep this feast, &c.* The feast of the passover, at which Paul hoped to meet many of his christian brethren, to convince many unbelievers.

22. *Saluted the church, &c.* From Cesarea Paul went to Jerusalem, stayed during the passover, and then departed to visit the churches which he

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CHAPTER XIX.

A. D. 56. *Paul visits Ephesus; the Holy Spirit given by the laying on of his hands; the Jews blaspheme his doctrine; Jewish exorcists beaten; conjuring books brought and burnt; Demetrius raiseth an uproar in the city, &c.*

1 And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper parts came to Ephesus: and meeting
2 with some disciples, He said to them, "Have ye received the Holy Spirit since ye believed?" And they said to him, "We have not even
3 heard whether there be a Holy Spirit." And he said to them, "Into what then where ye baptized?" And they said, "Into John's bap-
4 tism." Then said Paul, "John indeed baptized with the baptism of repentance, saying to the people, that they should believe on him who was to come after him, that is, on Christ Jesus."
5 When they heard this, they were baptized into
6 the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke in different
7 languages, and prophesied. Now all the men were about twelve.

8 And Paul went into the synagogue, and spoke boldly, discoursing for about three months, and stating to them the things concerning the king-
9 dom of God. But when some were hardened, and believed not, but spoke evil of that doctrine before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus. And this was 10
done for the space of two years; so that all those who dwelt in Asia heard the word of the Lord Jesus, both Jews and Gentiles. And 11
God wrought signal miracles by the hands of Paul; So that from his body were brought unto 12
the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then some of the Jews, who went about as 13
exorcists, took upon them to call over those who had evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth." And there were seven sons of one 14
Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, 15
"Jesus I know, and who Paul is I understand; but who are ye?" And the man in whom the 16
evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all, both Jews and 17
Greeks, dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who believed came, con- 18
fessing and declaring their *past* practices. Ma- 19
ny of those who used magical arts brought their books together, and burned them before all men: and the price of them was computed, and

had planted. Pearce observes that this was his fourth visit to Jerusalem, and which he made about twenty-one years after his conversion.

25. *Exactly the things, &c.* As far as his knowledge extended. He taught that men were to receive the baptism of repentance for the remission of sins.

26. *The doctrine of God, &c.* The truths of the gospel; what Jesus had taught and done.

27. *Who through grace, &c.* I think the order of the words support the sense usually attributed, that it was through grace, or by divine favour and influence, that the Corinthians had believed; and that Apollos was useful to them in increasing *their* knowledge, and deepening their serious impressions, as well as by maintaining the honour of the Saviour, and convincing the Jews.

CHAP. XIX. 1. *Upper parts, &c.* Galatia and Phrygia, which lay north of Ephesus, Ch. xviii. 23.

2. *Have ye received, &c.* The gifts of the Spirit. Their answer shows that they had no correct knowledge of the doctrine of Christ; and induced Paul to inquire for what end they had been baptized.

4. *John indeed, &c.* John's baptism was designed to lead men to Christ, to whom he bore testimony.

6. *Holy Spirit came, &c.* This was an evidence of the power and faithfulness of our Lord; and such gifts tended to establish the truth of the gospel, and to spread it abroad. It is probable that these twelve men were pious Jews, who had now come to Ephesus, but who had not heard Apollos, or other teachers.

8. *Stating to them, &c.* For this sense of πείθω, see Schleus. It does not signify the effect, but his attempt to induce them to believe.

9. *Tyrannus.* Perhaps a Gentile philosopher, or teacher. Paul always first preached to the Jews, and on their rejecting the gospel, he then spoke to the Gentiles.

12. *From his body, &c.* The shadow of Peter passing by is supposed to have cured some; and in like manner Jesus honoured Paul, by similar wonders being wrought by any thing which had touched him.

13. *Exorcists.* Such as used magical arts, adjuring demons, by certain names, to come out of those who had them. Seeing the cures which were effected by the apostle, through the name of Jesus, they thought this name more efficacious than what they had used.

14—17. *Seven sons, &c.* These sons of a priest must have been wicked imposters.——*The evil spirit, &c.* By the organs of the man, or he answered, influenced by the evil spirit, &c.——*And the man, &c.* I should think this man was insane, a maniac, who, by an uncommon exertion, thus beat these Jews. This was likely to excite attention to the gospel.

19. *Used magical arts, &c.* Such as sleight of hand, and other methods of deceiving and cheating the vulgar. This was common at Ephesus, so that Εφεσια γραμματα denote spells or charms.——*Fifty thousand, &c.* If these

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found to be fifty thousand pieces of silver,
20 So mightily did the word of God grow and prevail.

21 Now after these things were ended, Paul purposed in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I
22 must see Rome also." So he sent into Macedonia two of those who ministered unto him, Timothy and Erastus; but he himself continued
23 a while in Asia. And at this time there arose
24 no small disturbance about that doctrine. For a certain man named Demetrius, a silversmith, who made silver models of Diana and her temple, furnished no small gain to the workmen;
25 Whom he called together, with those of like occupation, and said, "Sirs, ye know that by
26 this employment we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost through all Asia, this Paul hath persuaded and turned aside a considerable multitude, saying, that they are no gods, which
27 are made with hands: So there is not only danger that this our occupation should come into contempt; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom
28 all Asia and the world worshippeth." And when they heard this, they were full of wrath, and cried out, saying, "Great is Diana of the
29 Ephesians." And the whole city was filled with confusion: and having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers, they rushed with one consent into
30 the theatre. And when Paul would have gone in to the people, the disciples suffered him not.
31 And some of the chief magistrates of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.
32 Some therefore cried one thing, and some another; for the assembly was confused; and the greater part knew not why they had come
33 together. Then was Alexander advanced out of the multitude, the Jews having put him forward. And Alexander waved his hand, and would have made a defence unto the people.
34 But when they knew that he was a Jew, all with one voice for about two hours cried out, "Great is Diana of the Ephesians."
35 And when the town-clerk had appeased the people, he said, "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great Diana, and of the image which fell down from Jupiter?
36 Since therefore these things cannot be spoken against, ye ought to be quiet, and to do nothing
37 rashly. For ye have brought hither these men, who are neither robbers of temples, nor yet
38 blasphemers of your goddess. Wherefore if Demetrius, and the workmen that are with him, have a matter against any man, court-days are kept *to give judgment*, and there are deputies; let them summon one another.
39 But if ye inquire any thing concerning other matters, it shall be
40 determined in a lawful assembly. For we are in danger of being called in question for this day's disturbance, as there is no cause by which we can account for this concourse."
41 And when he had thus spoken, he dismissed the assembly.

REFLECTIONS UPON CHAPTER XIX. 1. Amidst oppositions and tumults it is delightful to behold how the word of God grew and mightily prevailed. Still may it grow and prevail, and separate between the sinner and his sins, be they ever so customary, ever so reputable, ever so gainful. Convinced of the necessity of forsaking their past unholy and wicked practices, many of the Ephesians did so;

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were the Roman silver denarii, one would be worth near eightpence of our money, and the whole amount to near two thousand pounds. Doddridge supposes they were Attic drachms, one of which was worth about ninepence. These facts strongly show the impression which divine truth had made.

21—28. *Paul purposed, &c.* From his epistle to the Romans we learn that he had long cherished the desire of visiting Rome.——*Models of Diana, &c.* I have given the full sense of the text. Demetrius reasoned as all men do, who regard their interest in this life as the one thing needful. He accuses Paul of teaching "that they are no gods which are made with hands;" and deeply laments that he had persuaded many to believe this. The honour of Diana was at stake. They must, therefore, come to her assistance, whom Asia and all the world worshipped.

29—34. *Filled with confusion.* Popular tumults are often occasioned by a few cunning and interested men. Paul possessed a spirit of courage, and was ever ready to defend the cause of his Lord; yet he was equally prudent, and listened to the persuasions of his friends.——*The Jews having put, &c.* The Jews put forward Alexander to make an apology for them, and to accuse Paul and his followers as the common disturbers of mankind. See 2 Tim. iv. 14.

35—41. *The town-clerk.* Or, 'the recorder.' He appears to have been

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CHAPTER XX.

A. D. 60. *Paul goeth to Macedonia, preacheth, and raiseth Eutychus to life; he calleth for the elders and committeth God's flock to them; he warneth them of false teachers, commendeth them to God and departeth.*

1 And after the disturbance ceased, Paul called to him the disciples, and embraced them, and
2 departed to go into Macedonia. And when he had gone over those parts, and had given them
3 much exhortation, he came into Greece. And after abiding there three months, the Jews having laid wait for him as he was about to sail into Syria, he determined to return through
4 Macedonia. And Sopater, [a] the son of Pyrrhus," a Berean, accompanied him as far as to Asia; but Aristarchus and Secundus of the Thessalonians; and Gaius, of Derbe, and Timothy, and
5 Tychicus and Trophimus, of Asia; These went
6 before and waited for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode seven days.

7 And on the first day of the week, the disciples having assembled to break bread, Paul discoursed to them, being to depart on the morrow; and he continued his discourse until
8 midnight. And there were many lamps in the
9 upper room, where they were assembled. Now a young man named Eutichus, had fallen into a deep sleep: and as Paul discoursed a long time, he sank down with sleep, and fell to the ground from the third story, and was taken up
10 dead. Then Paul went down, and fell on him, and embracing him said, "Trouble not yourselves; for his life is in him." When he there-
11 fore had come up again, and had broken bread, and eaten, and talked a long while, even till break of day, he then departed. Now they
12 brought up the young man alive, and were not a little comforted.

13 And we went before to the ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, intending himself to

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CHAP. XX.

and by this showed their repentance to be sincere. Others vainly attempted to use the name of Jesus as a charm, in order to increase their gain; but their design was singularly frustrated, and themselves exposed to shame and disgrace. What honour did Christ put on his faithful servant Paul! in enabling him to work so many and astonishing miracles, yet still more by conferring the gifts of the Holy Spirit. May the same Spirit in his gracious and sanctifying influences be more abundantly shed forth; and then may we expect to see religion in its power and beauty, spread and prevail; then will converts spring up as the grass, as willows by the water-courses.

2. From the example of the Heathens at Ephesus, let us learn to be zealous in the holy cause of christianity. They could not bear that the least disrespect should be shown to their imaginary goddess Diana. And shall we be silent, when the name of our Lord and Saviour is reproached; when his love and grace are despised, and when his cause is assaulted? They rent the air with acclamations in praise of the vain object of their worship. And shall we be silent and not celebrate the praises of him, who pitied us, redeemed us, and will finally save us? They showed their zeal and ardour by sparing no expense to adorn Diana's temple, or to procure silver models of it. And shall we

4. [a] Griesb.

grudge the least sum to honour the Saviour, or to spread the savour of his blessed name? Some of these Ephesians were indeed influenced by mercenary motives; and would to God a similar spirit had never prevailed in the christian church. Facts prove that it has prevailed and raised tumults against those who have been the most decided friends of the Saviour

3. We may learn from the conduct and language of the Ephesians, how childish and absurd are the thoughts of men, on the subject of the Deity as the object of worship. They had gods many and lords many; they had also goddesses; and the image of Diana they believed had fallen from Jupiter, their chief God. This legend had no foundation in truth; but like the object they worshipped was a mere invention. Yet they all considered the apostle as asserting a strange opinion, when he stated that the works of men's hands were no gods. Paul laboured to convince them of this obvious truth; and to lead them to the knowledge of the true God and of Jesus Christ whom he had sent, that they might be saved. And his labours in this respect were not in vain. May the blessed gospel be sent and preached in every heathen land, that by its light the folly and wickedness of all idolatry may be exposed, and the souls of the people saved.

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favourable to Paul; and by his conciliating address, at last succeeded in restoring peace.

CHAP. XX. 4. *Son of Pyrrhus.* The best mss. and several versions contain these words.——*Gaius of Derbe.* Derbe was a city of Lycaonia, Ch. xvi. 6.; and yet Gaius is called a Macedonian, Ch. xix. 29. He may have been a native of Derbe, and an inhabitant of Thessalonica, as Jesus is called a Nazarene, because he resided there.——*Timothy.* The Syriac adds, *of Lystra*, which Wakefield considers genuine. See Ch. xvi. 1.

7. *To break bread.* To partake of a feast of charity, which concluded with partaking of the Lord's supper. The poor in heathen cities partook of the flesh of the sacrifices offered; and as christians were not allowed to eat of what was offered to idols, the more wealthy made some provision for their poor brethren. See 1 Cor. xi. 20, and comp. with Ch. xvi. 2.

10. *Trouble not, &c.* Paul restored him to life by the power of Christ; but did not claim any honour to himself.

12. *They brought, &c.* To Paul, to express his gratitude for the mercy

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14 go by land.' So he met with us at Assos, and
15 we took him in, and came to Mitylene. And we sailed thence, and arrived the next day over against Chios; and the next day we touched at Samos; and, having remained at Trogyllium,
16 on the next day we came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend much time in Asia: for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost.
17 And from Miletus Paul sent to Ephesus, and
18 called the elders of the church. And when they had come to him, he said to them, "Ye know, from the first day since I came into Asia, after what manner I have been with you the
19 the whole time, Serving the Lord with all humility of mind, and with many tears, and trials, which befel me by the lying in wait of
20 the Jews; And that I have not kept back any thing which was profitable to you; but have shown it you, and have taught you pub-
21 licly, and from house to house; Testifying both to the Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ.
22 And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall
23 befal me there: Except that the Holy Spirit witnesseth to me in every city, saying, 'that bonds and afflictions await me.' But none of 24
these things move me, nor do I regard my life as dear to myself, so that I may finish my course with joy, and the ministry, which I have received from the Lord Jesus, to testify the glad tidings of the grace of God. And now, behold, 25
I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I declare to you 26
this day, that I am pure from the blood of all men. For I have kept nothing back, but have 27
declared to you the whole counsel of God.

"Take heed therefore to yourselves, and to 28
all the flock, over which the Holy Spirit hath made you overseers, to feed the church of [r] him who is Lord and God," which he hath purchased with his own blood. For I know this, that 29
after my departure grevious wolves will enter in among you, not sparing the flock. From 30
among your own selves also will men arise, speaking perverse things, to draw away disciples after them. Watch therefore, and remem- 31
ber, that for three years, night and day, I ceased not to admonish every one with tears.

"And now, brethren, I commend you to God, 32
and to the word of his grace; to him who is able to build you up, and to give you an inheritance among all those that are sanctified.

CHAP. XX.

28. [r] Griesb. others, *Lord*.

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vouchsafed: and the brethren were comforted by what they heard and saw.

13—16. *And we went, &c.* Luke speaks of himself as now with Paul. The places mentioned were islands and sea-ports in the Ægean sea. Michaelis supposes that Paul had hired a small vessel at Philippi (see verse 6) for the convenience of himself and friends, and sailed in it to Patara, Ch. xxi. 1, where he went aboard a trader, bound to Phœnicia.

17. *Elders of the, &c.* It is evident, by comparing the 18th verse, that these elders were the bishops of the church at Ephesus; and that there was then no distinction between these, appears from Phil. i. 1. Titus i. 5, 7, and 1 Peter v. 1, 2. These were no more than joint pastors of one church.

19. *Many tears.* These accompanied his earnest admonitions and intreaties. He felt the importance of what he delivered, and aimed to make others feel.

21. *Towards God, &c.* Or, in respect to God, &c. Repentance for the sins committed against him; and faith in Jesus, in his obedience and death for pardon and life.

22. *Bound in spirit, &c.* Forced by his own inclination, and from a sense of duty. See Ch. xviii. 5.—*Not knowing, &c.* He had only the general knowledge mentioned in the next verse.

24. *None of these things, &c.* What magnanimity does the apostle discover? He did not speak thus in a state of enjoyment and safety; but when he was constantly giving proof of this by his labours, trials, and sufferings.

26. *I am pure, &c.* From the guilt or punishment of it. See note, Ch. xviii. 6.

28. *Who is Lord and God, &c.* There are no fewer than six various readings of this text. We have τ θε, τ Κυρι, τ Χριστ, τ Κυρ θε, τ θ και Κυρ, and τ Κυρ και θε. After weighing the evidence for each, Griesbach concludes in favour of "the church of the Lord;" and places in the inner margin the last as not improbable. I have preferred the last, as supported by the greatest number of mss. collated, and as accounting best for the other variations. For it is more easy to omit a word in transcribing than to insert one; and one transcriber might omit τ θε, and retain τ Κυρ, as judging the latter more accordant with what follows. If this were the case, which I think most probable, this arose early, as the oldest mss. have the latter, and all the old versions, except the Arabic and the common text of the Vulgate, which has τ θε. The phrase, 'church of the Lord' never once occurs in the whole New Testament, and 'church of Christ,' only once. The reading which I have preferred will also be singular, as connected with the term church; but the sentiment conveyed is expressed by Philip, when he exclaimed, "My Lord and my God." See note, John xx. 28. All those passages which support the doctrine of two natures, also support this sentiment. See John i. 1—12. Rom. ix. 5, &c.—*With his own blood.* Wakefield adheres to the received text, and renders δια τ αιματος τ ιδι. "Which he gained for himself by his own son." This is the most singular version which was ever made of the

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33 I have coveted no man's silver, or gold, or ap-
34 parel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and
35 to those that were with me. I have shown you in all things, that by so labouring ye ought to support the infirm, and to remember the words of the Lord Jesus, that he said, 'It is more blessed to give than to receive."
36 And when he had thus spoken, he kneeled
37 down, and prayed with them all. And they all wept much, and fell on Paul's neck, and
38 kissed him, Sorrowing most of all for the words which he had spoken, that they should see his face no more. And they conducted him to the ship.

CHAPTER XXI.

A. D. 60. Paul determines to go to Jerusalem; Philip's daughters prophetesses; Paul having arrived at Jerusalem, is apprehended and in great danger; he is rescued by the chief captain, and permitted to speak to the people.

AND it came to pass, that, after we had 1
separated from them, and had launched, we came with a straight course to Coos, and the day following to Rhodes, and thence to Patara. And having found a ship sailing over to Phœni- 2
cia, we went aboard, and loosed. Now when 3
we had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at Tyre: for there the ship was to unload her burden. And finding disciples, we 4

REFLECTIONS UPON CHAPTER XX. 1. How delightful must have been these interviews of Paul and his friends! The most pleasing emotions would be excited. He would view them with all the tenderness, regard, and affection due to his spiritual children, who would be his crown and his joy in the day of Christ; and while they beheld and heard him, mingled feelings of admiration, love, and gratitude would prevail. While partaking of the Lord's supper, as members of Christ, how delightful their communion; and while recollecting the love, power, and grace of their suffering Lord, and the amazing change wrought on their souls, how must their hearts burn within them. No wonder that Paul continued his discourse to an unusual period; and though one was overcome with sleep, it is probable the rest were attentive, and treasured up in their memories the interesting truths, promises, and exhortations of the apostle. This was to them a peculiar season! May we often enjoy such in our present state, and be prepared for the communion and fellowship of the saints in heaven.

2. From the spirit and conduct of the apostle, both ministers and people may learn what they should be and do. Both should serve the Lord. Those who are called to preside in the assemblies of the saints, and to discharge the duties of the pastoral office, should keep back nothing which is profitable to them. Nor should they be satisfied with 'public instructions,' but should teach 'from house to house' repentance towards God, and faith in our Lord Jesus Christ. And while the christian pastor thus faithfully and zealously labours, may the people receive the word with all readiness of mind, and through the grace of Christ repent and believe. And amidst all the afflictions, trials, and persecutions, may both shepherds and flocks, display the same holy courage, submission, and confidence as the apostle, saying, "None of these things move me, neither count I my life dear to me, so that I may finish my course with joy."

3. We learn how christian pastors should engage in the work of the ministry, and how they should conduct themselves in reference to the flock committed to their charge. They should be the subjects of divine grace, and partakers of the Holy Spirit in his renewing influences; and of his gifts in such a degree, as to be apt to teach, exhort, and rebuke with all long-suffering and gentleness. And they should 'take the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind; coveting no man's silver, or gold, or raiment.' And if they do possess some little of the good things of this life, they should be examples of liberality and charity, remembering the words of the Lord Jesus, how he said, "That it is more blessed to give than to receive." They ought to be bold in the faith, not shunning to declare the whole counsel of God; and by a steady and holy walk they should be examples to the flock. Happy the minister who can say, "I am clear from the blood of all men" who have heard me. May the great Shepherd raise up and send many such labourers into his vineyard.

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text, and evidently formed to set aside the atoning sacrifice of Jesus. With the same design some would suppose an ellipsis of ὑιω, and translate, "who purchased the church by the blood of his own *son*." No version, no Greek father ever entertained the notion of such an ellipsis. This passage I conceive both supports the divinity and the atonement made by our Lord.

30. *From among, &c.* See Rev. ii. 2, and 1 Cor. xi. 19.

32. *To him who is able, &c.* I give this version, because I think with Doddridge, that it is harsh to say, "that the word can give us an inheritance, &c." Paul, indeed, informs Timothy that the scriptures are "able to make wise, &c." 2 Tim. iii. 15. They have an objective ability, containing sufficient information of the way of salvation, &c.; but this is very different from ascribing to them the power of giving an inheritance. I refer then, τω δυναμω, to God, as giving the best sense.

33—35. *I have coveted, &c.* The apostle had set a most noble example of industry and self-denial, as well as of liberality and kindness.——*It is more blessed, &c.* These words are not found in any of the Evangelists; and they contain one proof that Jesus said and did many things which are not recorded by them.

36—38. *He kneeled down, &c.* The apostle was a man of fervent devotion; and it is easy to imagine with what affection, zeal, and faith he would commend them to God in prayer; and what would be their sorrow on thinking that they should hear him and see him no more.

CHAP. XXI. 1—3. *And it came to pass, &c.* Leaving Miletus, they reached Coos, then Rhodes, and landed at Patara, a sea-port of Lycia. The two former places were islands in the Ægean sea.

4. *Not to go up, &c.* The words I have added seem necessary to com-

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tarried there seven days: these spoke to Paul by the Spirit, not to go up to Jerusalem, *if he* 5 *regarded his own liberty.* And when we had completed those days, we departing, proceeded; and they all, with *their* wives and children, conducted us until we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken leave one of another, we took ship; and they returned home.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and remained with them one day. 8 And the next day we °departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, who was one of the seven; and 9 remained with him. And this man had four 10 daughters, virgins, who prophesied. And as we continued there many days, a certain prophet, named Agabus, came down from Judea. 11 And when he had come to us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Spirit, So will the Jews at Jerusalem bind the man that owneth this girdle, and will deliver him into the hands 12 of the Gentiles." And when we heard these things, both we, and those of that place, be- 13 sought him not to go up to Jerusalem. Then Paul answered, "What mean ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem, for the 14 name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "The 15 will of the Lord be done." And after those days we took up our 'baggage", and went up to 16 Jerusalem. Some disciples also of Cesarea went with us; bringing *us* to one Mnason of Cyprus, an old disciple, with whom we might lodge. 17 And when we had come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us to James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said to him, "Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law: 21 And they have been informed concerning thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses; saying that they ought not to circumcise their children, nor to walk according to our customs. 22 What therefore should be done? The multitude must needs assemble: for they will hear 23 that thou art come. Do therefore this that we say to thee: We have four men who have a vow 24 on them; Take them, and purify thyself with them, and be at expense for them, that they may shave their heads, and all may know that those things of which they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 But concerning the Gentiles who believe, we have written and concluded that they observe no such thing, but only that they keep themselves from what is offered to idols, and from blood, and from things strangled, and from fornication." 26 Then Paul took the men, and the next day purified himself with them and entered into the temple, to signify

CHAP. XXI. 8. ° *That were of Paul's company.* Griesb.

15. ' Griesb.

plete the sense; for if Paul had been absolutely forbid by the Spirit, we may be sure he would not have gone up.

7—11. *Ptolemais.* This was a sea-port town between Tyre and Cesarea. Here it seemed Philip dwelt, one of the seven deacons, happy in the piety and gifts of his daughters. See Ch. vi. 5.; viii. 40.——*Agabus.* See Ch. xi. 28. He foretold what the result of Paul's visit to Jerusalem would be. The Jews would be the occasion of his being bound and given up to the Romans.

12—14. *And when we heard, &c.* Neither Paul nor any of these brethren seem to have had it as yet revealed to them, what would be the consequence of his being bound and given up to the Gentiles, or they would not have intreated him not to go Jerusalem. See Ch. xx. 22. Paul's reply shows his love to Jesus and his manly spirit.

15. *We took up, &c.* I consider *επισκευασαμενοι* the true reading; and without any violence to the usual sense, the version given arises.

16. *Bringing us to one.* With Dr. H. Owen and Bishop Pearce, I prefer this reading and version to the common one.

18. *Unto James, &c.* Called the Less, and the Lord's brother or cousin. He was the resident pastor, and probably, from his age, might preside among the elders at Jerusalem.

20—26. *Thou seest, &c.* Many Jews, both in Judea and abroad, had embraced the gospel; and the former had been informed, that Paul taught the latter to neglect circumcision, and other Mosaic ordinances. This information was not true, but invented and propagated by unbelievers to prevent the success of the gospel. The advice they gave to Paul seemed most likely to

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the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 Now when the seven days were almost ended, the Jews that were of Asia, when they saw Paul in the temple, stirred up all the multitude, and
28 laid hands on him, Crying out, "Men of Israel, help: This is the man, who teacheth all men every where against the people, and the law, and this place: and, further, hath brought Greeks also into the temple, and hath polluted
29 this holy place." (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought
30 into the temple.) And all the city was moved, and the people ran together: and they seized Paul, and drew him out of the temple: and
31 immediately the doors were shut. And as they sought to kill him, a report came to the commander of the band, that all Jerusalem was in confusion: Who immediately took soldiers and 32
centurions, and ran down unto them: and when they saw the commander and the soldiers, they ceased beating Paul. Then the commander 33
came near, and seized him, and ordered him to be bound with two chains; and demanded who he was, and what he had done. And some cried 34
one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he ordered him to be carried into the castle. And when he came upon the steps, 35
it happened that he was carried by the soldiers, for the violence of the people. For the multi- 36
tude of the people followed after, crying, "Destroy him."

CHAPTER XXII.

A. D. 60. Paul being allowed to speak, declares how he was converted to the faith, and called to the apostleship; on mentioning the Gentiles the Jews exclaimed against him; when about to be scourged he claims the privilege of a Roman citizen.

REFLECTIONS UPON CHAPTER XXI. I. We are again called to admire the courage, constancy, and perseverance of the great apostle. Although the Spirit testified, 'that in every city, bonds and afflictions awaited him;' and although kind friends urged and intreated him, either by silence for a season to endeavour to escape the danger, or by going to some other place than Jerusalem, yet he abode stedfast. No one knew how to value life and freedom more than he did; nor could any man feel more the strength of brotherly love, manifested to himself in tears and by earnest intreaties, yet he thought duty called him to adhere to his purpose. A sacred and holy passion ruled in his heart, stronger than the love of friends, of liberty, and even of life. 'The love of Christ constrained him;' and made him willing, 'not only to be bound for his sake, but even to die at Jerusalem' for his cause, who had so lately died there for his salvation. O that every minister, every Christian, may feel the love of the Saviour in this powerful, constraining manner.

2. We are taught by the conduct of Paul's friends, to bow to the will of God, whenever the determination of it is made known. They seeing his holy resolution to go to Jerusalem, said, 'The will of the Lord be done;' and however opposed that will might be to their desires, they well knew it was their duty not only to submit, but to acquiesce in it. It is pleasing to consider that those very bonds which awaited the apostle, and which his friends dreaded as so fatal an obstruction to the spread and holy triumph of the gospel, tended, under the direction of an all-wise providence, to secure these very ends. And what they apprehended would prevent their seeing him, or hearing him any more, occasioned his returning to them, and, though a prisoner, abiding among them, and they having free liberty of conversing with him, for a long period. Let us then calmly submit to Him who does all things well; and who will one day make it appear so, to the admiration of angels and men.

3. We again see what dreadful confusion prejudice and blind zeal can effect. While Paul fulfilled the ministry which he had received, and with the consent of the whole church at Jerusalem, and all the apostles maintained the freedom of Gentile converts from the yoke of Jewish ceremonies; he was falsely charged with speaking against Moses, and designing to pollute the holy temple. What good may not be evil spoken of, and abused as a cloak of mischief, when men indulge malice and hatred under the disguise of religion? The charges made against Paul, though altogether false, were credited by the Jewish rabble; and if the Roman commander had not rescued him from their outrageous violence, this light of Israel would have been immediately quenched. Let us adore the wisdom of God in thus interposing and saving his servant from his enemies, that by his future labours, and especially his writings, he might be made a blessing to all generations.

prove the report false; yet it became the occasion of disturbance, and of Paul's imprisonment and journey to Rome.

27. *Seven days, &c.* The vow ended in seven days; but the people were not discharged from it until the sacrifices had been offered.

28. *Greeks.* Whether they were Gentile idolaters, or proselytes to Judaism, they were not permitted to enter into the court of Israel, as Pearce has observed from Josephus.

32. *They ceased beating, &c.* But for the appearance of the troops they would soon have killed the apostle, as they had before killed Stephen.

34. *Into the castle.* Antonia. This was built on higher ground than the temple, and had the command of it. Josephus informs us, that it had four towers, one of which was joined to the porticoes of the temple, and had a double pair of stairs from it, by which the soldiers were accustomed to come down with their arms, and on festival days, keep guard before the porticoes.

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37 And as Paul was about to be taken into the
castle, he said to the commander, "May I speak
unto thee?" Who said, "Canst thou speak
38 Greek? Art thou not that Egyptian, who
formerly madest a disturbance, and leddest out
into the wilderness four thousand men that were
39 assassins?" But Paul said, "I am a Jew of
Tarsus, a city of Cilicia, a citizen of no mean
city: and I beseech thee, suffer me to speak to
40 the people." And when *the commander* had
given him permission, Paul stood on the steps,
and waved his hand to the people. And when
a great silence was made, he spoke to them in
1 the Hebrew tongue, saying, "Brethren, and
fathers, hear ye my defence, which I now make
2 unto you. (And when they heard that he spoke
in the Hebrew tongue to them, they kept the
3 greater silence: and he saith,) I indeed am a
Jew, born in Tarsus, a city of Cilicia, but brought
up in this city, instructed at the feet of Gama-
liel, according to the exactness of the law of our
fathers, and was zealous towards God, as ye all
4 are this day. And I persecuted this doctrine unto
death, binding and delivering into prisons both
5 men and women. As the high priest also can
bear me witness, and the whole body of the elders:
from whom I received letters also unto the bre-
thren, and went to Damascus, to bring bound unto
Jerusalem, those also that were there that they
6 might be punished. But it came to pass that, as I
I journeyed and came near to Damascus, about
noon, a great light from heaven suddenly shone
round about me. And [1] I fell to the ground, and 7
heard a voice saying to me, 'Saul, Saul, why
persecutest thou me?' And I answered, 'Who 8
art thou, Lord?' And he said to me, 'I am
Jesus of Nazareth, whom thou persecutest.' And 9
those that were with me saw indeed the light,
and were afraid; but they heard not the words
of him that spoke to me. And I said, 'What 10
shall I do, Lord?' And the Lord said to me,
'Arise, and go into Damascus; and there it shall
be told thee concerning all things which are ap-
pointed for thee to do.' And when I could not 11
see because of the glory of that light; being led
by the hand of those that were with me, I came
into Damascus. And one Ananias, a devout 12
man according to the law, having a good report
of all the Jews who dwelt there, Came to me, 13
and stood, and said to me, 'Brother Saul,
receive thy sight.' And at that very time I
looked upon him. And he said, 'The God of 14
our fathers hath appointed thee, to know his
will, and to see that Just One, and to hear the
words of his mouth. For thou shalt be witness 15
unto all men of what thou hast seen and heard.
And now why delayest thou? arise, and be 16
baptized, and wash away thy sins, calling on
the name of the Lord.' And it came to pass, 17
when I returned to Jerusalem, and while I
prayed in the temple, that I was in a trance;
And saw *Jesus*, who said to me, 'Make haste, 18
and go quickly out of Jerusalem: for they will
not receive thy testimony concerning me.' And 19

CHAP XXII.

7. [1] *they fell, &c.* Griesb.

36. *Destroy him.* That this was their meaning cannot be doubted. We might render, 'take him off;' but I think it better to give the sense clearly.

38. *That Egyptian, &c.* The Alexandrian Jews spoke Greek, and Lysias finding Paul could speak that language, supposed him to be an Egyptian Jew, and probably that rebel and impostor, who pretended to be a prophet, and assured his deluded followers, that the walls of Jerusalem would fall down on their approach. Felix attacked them, killed four hundred, and put the rest to flight; and among these the impostor himself made his escape, and was never afterwards heard of. See Jos. Antiq. xx. l. c. 7. s. 6.

CHAP. XXII. 3. *At the feet of Gamaliel.* It was usual for the teacher to sit on an elevated chair, while the scholar sat on one lower, and of course beneath him.——*Exactness.* The Gamaliel here spoken of is most probably the same with him, mentioned Ch. v. 34, who was a Pharisee, to which sect Paul also belonged. They observed the traditions with the greatest exactness; and to this Paul alludes, Ch. xxvi. 5.

4. *Doctrine unto death, &c.* Unto death, as to many who professed it. We read of Stephen as stoned; and doubtless many suffered so under their imprisonment as to occasion their death. See Ch. ix 1, &c.

8. *Jesus of Nazareth.* While he lived this was mentioned as his reproach, and as evidence against his being a prophet. John vii. 52. But as he was best known from the place where he had resided, our Lord mentioned this that Saul might be under no mistake.

9. *Heard the words, &c.* See Ch. ix. 7, where we are informed that the men who were with him 'heard a sound,' but saw no man. They might hear a sound, yet not hear the words which Jesus addressed to Paul. John xii. 28, 29.

12. *Ananias, &c.* He was probably a Jew, and being serious before his conversion to Christ, enjoyed the good opinion of the Jews at Damascus after.

14. *Just One.* He is so called, Ch. iii. 14.; vii. 52, and James v. 6. The apostles, by giving him this character, virtually condemned the proceedings against him.

16. *Be baptized, &c.* Paul was baptized by a divine appointment, as appears from comparing verse 10th with this.——*Wash away, &c.* Baptism, in adults, was a token of humiliation for sin, and of a desire to be cleansed

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I said, 'Lord, they know that I imprisoned and beat in every synagogue those who believed on
20 thee: And when the blood of thy witness Stephen was shed, I also stood by, and consented to his death, and kept the mantles of those
21 that killed him.' And he said to me, 'Depart; for I will send thee far hence unto the Gentiles.'"

22 And they heard him unto this word, and then raised their voices, and said, "Destroy such a man from the earth: for it is not fit that
23 he should live." And as they cried out, and cast off their mantles, and threw dust into the
24 air, The commander ordered that he should be brought into the castle, and bade that he should be examined by scourging; that he might know for what cause they cried so against
25 him. And as they prepared him for scourging, Paul said to the centurion who stood by, "Is it lawful for you to scourge one who is a Roman
26 citizen, and uncondemned?" When the centurion heard this, he went and told the commander, saying, "Take heed what thou doest:
27 for this man is a Roman citizen." Then the commander came, and said to him, "Tell me, art thou a Roman citizen?" He said, "Yes."
28 And the commander answered, "With a great sum obtained I this citizenship." And Paul said, "But I was born a citizen."
29 Then they who should have examined him by scourging, immediately left him: and the commander also was afraid, when he knew that he was a Roman citizen, and because he had bound him.

CHAPTER XXIII.

A. D. 60. Paul pleadeth his cause; dissension among his accusers; God encourageth him; some Jews laying wait for him he is sent to Felix the governor.

30 On the morrow, desiring to know the certainty of what he was accused by the Jews, he loosed him from his chain, and commanded the chief priests and all the council to assemble, and brought Paul down, and set him before them.

1 And when Paul had earnestly looked on the council, he said, "Brethren, I have conducted myself in all good conscience before God until
2 this day." And the high priest Ananias com-

REFLECTIONS UPON CHAPTER XXII. 1. As we should be ever ready to give a reason of the hope that is in us, we should do it with meekness and fear. On many occasions it may be necessary, and even highly useful to review, for our own encouragement, and to relate for the profit and edification of others, the manner in which it pleased God to bring us to repentance, and to the saving knowledge of Christ. And if there has been something unusual in it, occasion will be afforded for magnifying the riches of divine grace and love; and it may encourage the timid, and strengthen the weak, among the disciples of Jesus. One would have thought that the open and candid statement of Paul, would have subdued the malice of his enemies, and produced conviction, that the cause which he had espoused was divine, and agreeable to what their prophets had foretold. But alas! pride, unbelief, and hardness of heart, rendered all ordinary means of instruction and grace ineffectual. Wrapped up in their own supposed righteousness, and secure in the fancied holiness of their persons, they could not bear the thought that mercy should be extended to the Gentiles.

2. We learn, that though our Lord is now to us invisible, he is present while his gospel is preached, and knows with what temper it is heard, and sends it to whom and where he pleaseth. He knew that those of Jerusalem would not receive Paul's testimony concerning him; notwithstanding his own singular conversion, from being a zealot to the law, and a persecutor of the church of Christ, to a believer in Christ, a preacher of his doctrine and an apostle of his grace. Hence Jesus sent him to the Gentiles. Thus when one people reject the gospel, it is sent to another; and in the course of an all-wise providence, those who sat in the region and shadow of death, are blessed with the light of life. The fall of the Jews was the riches of the Gentiles; and what shall their fulness be but as life from the dead? Blessed Jesus, who by thy power and grace didst subdue the strong prejudices of a Saul, and made him thy messenger of mercy to thousands, rend the veil from the hearts of thy kindred, according to the flesh, that they may look on thee, whom they pierced, and mourn; and let thy saving health be known among all nations.

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from it; nor did God ordinarily give any person evidence of pardon, by bestowing extraordinary gifts, until he had submitted to that ordinance. It can only be said 'to wash away sin,' or 'to save' (1 Pet. iii. 21.) as it was to penitents, the seal of pardon and salvation.

17—21. *In a trance, &c.* See Ch. x. 10, and note.—*That I imprisoned, &c.* Some suppose that the apostle thought these well-known facts would add credibility to his testimony, and that his desire to turn his countrymen induced him thus to speak. The reply of Jesus supports the above view.

22. *They heard him, &c.* Paul displayed great courage in declaring his mission to the Gentiles; as he well knew that this was the chief cause of their hatred. Comp. Ch. x. 28, and xi. 3. At the mention of the Gentiles they were inflamed, and cried out, &c.

24—29. *Examined by scourging.* This was done to no Roman citizen, but only to slaves, or those conquered people who were not submissive to their yoke. On this occasion Paul's privilege as a citizen secured him from this treatment.

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manded those that stood by him, to smite him
3 on the mouth. Then said Paul to him, "God will smite thee, thou whited wall: for sittest thou to judge me according to the law, and commandest me to be smitten contrary to the
4 law?" And those who stood by said, "Revi-
5 lest thou God's high priest?" Then said Paul, "I knew not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak
6 evil of the ruler of thy people." But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, the son of a Pharisee: concerning the hope, and the resurrection of the dead, I am now judged."
7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and
8 the multitude was divided. For the Sadducees say that there is no resurrection, nor angel, or
9 spirit: but the Pharisees confess both. And there was a great cry: and the scribes that were on the part of the Pharisees arose, and strove, saying, "We find no evil in this man: but if a spirit or an angel hath spoken to him, *it is well:*
10 [let us not fight against God.]" And when there was a great disturbance, the commander, fearing lest Paul would be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to
11 bring him into the castle. And the night following the Lord stood by him, and said, "Be of good courage, Paul: for as thou hast testified the things concerning me in Jerusalem, so must thou testify at Rome also."

12 And when it was day, some Jews combined together, and bound themselves under a curse, saying that they would neither eat nor drink
13 until they had killed Paul. And they were more than forty who had made this conspiracy.
14 And they went to the chief priests and elders, and said, "We have bound ourselves under a great curse, that we will taste nothing until we
15 have killed Paul. Now therefore ye with the council signify to the commander that he bring him down unto you to morrow, as though ye would inquire more exactly concerning him: and we, before he come near, will be ready to kill him."

16 And when the son of Paul's sister heard of their lying in wait, he went and entered into
17 the castle, and told Paul. Then Paul called one of the centurions to him, and said, "Bring this young man to the commander: for he hath a
18 certain thing to tell him." So he took him, and brought him to the commander, and said, "Paul the prisoner called me unto him, and desired me to bring this young man to thee, who
19 hath something to say unto thee." Then the commander took him by the hand, and went aside with him privately, and asked him, "What
20 is it which thou hast to tell me?" And he said, "The Jews have agreed to desire thee that thou

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CHAP. XXIII. 1. *When Paul had, &c.* Paul began his address with a solemn declaration of his innocence as to any crime against the law or his nation.

2. *Ananias—to smite, &c.* This command proceeded, doubtless, from rancour against Paul for preaching to the Gentiles, and was very improper and unjust.

3. *God will smite thee, &c.* This Ananias had been raised to the high priesthood by Herod, king of Chalcis; and about five years after this, he was dragged from an aqueduct, in which he had concealed himself from a tumult, and put to death by assassins. Joseph. Bell. ii. xvii. 5.——*Whited wall.* Comp. Matt. xxiii. 27.

5. *I knew not, &c.* Ananias had been dispossessed of his office, and Jonathan raised to that dignity. On the death of Jonathan, the office continued for some time vacant; and it was in this interval that Ananias undertook to fill it, but without any proper authority; so that though he had been, he was not now, in reality, the high priest. Paul might justly say, I knew not that he was, &c.

6. *Brethren, I am a Pharisee, &c.* Paul was so by his education, and by holding on many points the same opinions. Many good mss. read, 'the son of Pharisees," that is the disciple of Pharisees.——*Concerning the hope, &c.* If we have not here an hendyodis, meaning the hope of a resurrection of the dead, as the Syriac, Arabic, and Ethiopic versions render, we must regard 'the hope' as respecting a future state of the separated spirit.

7. *A dissension arose, &c.* This arose, most probably, respecting the sentence which should be pronounced against him, the Sadducees wishing to condemn him, and the Pharisees to discharge him.

8. *Or spirit.* That is, of men, that the spirit does not exist after death was their opinion; while the other Jews admitted both the resurrection and the existence of spiritual beings.

10. *The commander, &c.* How turbulent were these people; and on every occasion they displayed a fury, which indicated they were growing ripe for destruction.

12—15. *Some Jews combined, &c.* These were probably of the sect of the Sadducees. Their design was approved by the chief priests and elders as laudable.

16. *Heard of their lying, &c.* It should seem that their intention was not kept very secret, when Paul's nephew heard of it, and very properly informed him of it.

17. *Then Paul called one, &c.* Though Paul had been assured of his safety, by what Jesus had revealed to him, verse 11; yet he did not neglect any proper means to secure it, well knowing that these are necessary in their place.

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wouldest bring down Paul to morrow into the council, as though they would inquire somewhat
21 more exactly concerning him. But do not thou yield to them: for of them more than forty men lie in wait for him, who have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now are they ready, looking for a promise from thee."
22 So the commander let the young man depart, and charged him, "See thou tell no man that
23 thou hast showed these things to me." And he called to him two centurions, saying, "Make ready two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spear-
24 men, at the third hour of the night; And provide them beasts, that they may set Paul on *one of them*, and bring him safe unto Felix the gover-
25 nor." And he wrote a letter after this manner:
26 "Claudius Lysias to the most excellent governor
27 Felix sendeth greeting. This man who had been seized by the Jews, and would have been killed by them; but I came with the soldiers and rescued him. Having understood that he
28 was a Roman citizen, And desiring to know the cause why they accused him, I brought him
29 down into their council: Whom I perceived to be accused concerning questions of their law; but to have no accusation worthy of death, or of bonds. And when it was made known to 30
me that the Jews laid wait for the man, I sent him immediately to thee, and commanded his accusers also to say before thee what they had against him. Farewell."

Then the soldiers, as it was commanded them, 31
took Paul, and brought him by night to Antipatris. And on the morrow they returned to 32
the castle, having left the horsemen to go with him: Who, when they came to Cesarea, and 33
delivered the epistle to the governor, presented Paul also before him. And when the governor 34
had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; "I will hear thee, said he, when 35
thine accusers have also come." And he commanded him to be kept in Herod's judgment-hall.

CHAPTER XXIV.

A. D. 60. *Paul being accused by Tertullus answereth for his life and doctrine; he preacheth Christ to Felix and Drusilla; the former hoped for a bribe, but not receiving one left Paul a prisoner, on going out of office.*

And after five days, Ananias the high priest 1
went down *to Cesarea* with the elders, and with

Reflections upon Chapter xxiii. 1. While unjustly smitten, we cannot but admire Paul's behaviour before the Jewish council. He acted with firmness yet with respect. He united the wisdom of the serpent with the harmlessness of the dove. It was no dishonest artifice in Paul to divide the council, and to engage the Pharisees in his favour. He had been brought up among them, and though happily delivered from their proud and self-justifying spirit, he agreed with them respecting the resurrection of the dead, and hope of a future life. It was for maintaining these important truths, and for bearing his testimony to the resurrection of Jesus, that he was opposed and persecuted. Well had it been for the Pharisees, if they had always followed the advice which they now gave the Sadducees, 'not to fight against God.' May none of us 'provoke the Lord to jealousy, as if we were stronger than he,' which we shall most certainly do, if we neglect and reject the glad tidings of the great salvation of Christ.

2. We see how wonderfully providence interfered for the rescue and deliverance of Paul from the tumult excited, and the conspiracy afterwards formed. How dreadfully hardened must have been the hearts of those men, who could form a design of murder, and even sanction it by the solemnity of a vow! And what must have been the blindness and injustice of these magistrates, who could hear of such a design, not only without any mark of displeasure, but even with approbation and delight. How has 'the once faithful city become an harlot; once righteousness lodged in it, but now murderers.' Now the saying of Christ was verified, 'That the time would come, when they that killed his servants, would think that they did God service.' God abhorred their bloody purpose, and in this instance defeated their deep laid and subtle schemes. By means of a boy their plan was made known to Paul, and by him to the Roman commander, and Paul was saved; and the guilt of their rash vow abode on their own souls. Thus may God continue to carry the counsel of the froward headlong; and save from the hand of violence and deceit, all who commit themselves unto him in well-doing. He has indeed engaged to keep such as the apple of his eye, and as his treasure.

18—22. *To the commander.* Lysias knew the hatred of the people; and he knew their violence too, and hence paid the greater attention to the information communicated

23. *At the third hour.* That is, nine in the evening. He chose the night to elude the machinations of the Jews, and to place Paul beyond the reach of their cruel and bloody attempts.

27. *Having understood that, &c.* This punctuation, suggested by Beza, is undoubtedly proper. For Paul was not rescued, because he was known to be a Roman citizen; but this was known when Lysias was about to examine him by scourging. See Ch. xxi. 31.; xxii. 25, &c.

31. *By night.* On that very night. See verse 23.—*To Antipatris.* This was a town built by Herod the Great, and named Antipatris, in honour

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a certain orator, named Tertullus; and these brought an accusation before the governor
2 against Paul. And when he was called, Tertullus began to accuse him, saying, "Since by thee we enjoy great quietness, and very worthy deeds are done unto this nation, by thy prudence,
3 Always, and in all places we accept them, most
4 noble Felix, with all thankfulness. But that I may not trouble thee further, I pray thee to
5 hear us, of thy goodness, a few words. For we have found this man a pestilent one, and a mover of insurrection among all the Jews throughout the world, and a ringleader of the sect of the
6 Nazarenes: Who hath attempted to profane the temple also: whom we seized and would have
7 judged according to our law: But the commander Lysias came *upon us*, and with great
8 violence took him away out of our hands, Commanding his accusers to come unto thee: by examining him thou thyself mayest gain knowledge of all these things, whereof we accuse
9 him." And the Jews also assented, saying
10 that these things were so. Then Paul answered, the governor having beckoned unto him to speak, "Understanding that thou hast been for many years a judge to this nation, I do the
11 more cheerfully make my defence: For thou mayest know, that it is not more than twelve days since I went up to worship at Jerusalem.
12 And they neither found me in the temple disputing with any man, nor raising up the people,
13 either in the synagogues, or in the city: Nor can they prove the things of which they now
14 accuse me. But this I confess unto thee, that, after the way which they call a sect, so I worship the God of my fathers; believing all things which are written in the law and in the prophets:
15 And having hope towards God, which they themselves also admit, that there shall be a resurrection of the dead, both of the righteous
16 and the unrighteous. And in this I exercise myself, to have always a conscience void of offence towards God, and *towards* men.
17 "Now, after many years, I came to bring alms
18 to my nation, and offerings. At which time certain Jews from Asia found me purified in the temple; but not with a multitude, nor with
19 tumult: Who ought to have been here before thee, and accuse me, if they had any thing
20 against me. Or let these themselves say, if they found any crime in me, while I stood before
21 the council, Unless it be for this one declaration, which I proclaimed standing among them, 'Concerning the resurrection of the dead I am
22 called in question by you this day.'" And when Felix heard these things, he deferred them, saying, "Having obtained more perfect knowledge of that doctrine, when Lysias the commander shall come down, I will determine your
23 matter." And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
24 And after some days, Felix came with his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in
25 Christ. And as he discoursed of justice, temperance, and the judgment to come, Felix trembled, and answered, "Depart for the present, and, when I have a convenient time, I will

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of his father Antipater. It lay between Joppa and Cesarea, on the coast of the Mediterranean. Jos. Ant. xvi. 5, 2.

32. *They returned to, &c.* The four hundred foot soldiers, while the seventy horse conveyed Paul forward. I have followed the construction, not the order of the text.

35. *Herod's judgment-hall.* Herod the Great rebuilt Cesarea.

CHAP. XXIV. 2. *Very worthy deeds, &c.* Or, 'things go well with this nation,' as Pearce renders. The common version implies this.

5—9. *A pestilent one, &c.* A pestilence itself, which is explained in what follows. A mover of insurrection, and a ringleader of the sect of Nazarenes. But the chief crime was his attempt to profane the temple.

10. *Many years a judge, &c.* Some suppose him to have governed *five*, and others more than seven years. In this time he had become well acquainted with the opinions and customs of the Jews; and on this account Paul answered with more confidence.

11—16. *For thou mayest know, &c.* By making the proper inquiry. Paul denies the charges alleged against him; but freely and boldly confesses his faith, which was alike supported by the law and the prophets.

17. *To bring alms, &c.* See Rom. xv 25—28. Gal ii. 10, and Ch. xxi. 26, 27. It was customary for the Jews, wheresoever they dwelt, to send offerings to the temple.

18—21. *At which time, &c.* See Ch. xxi. 26, &c.——*Concerning the resurrection, &c.* Ch. xxiii. 6, &c.

22. *He deferred them saying, &c.* With Beza, Grotius, and others, I follow what I conceive to be the true construction of the text. I do not think that Felix meant that he would judge of the truth or falsehood of christianity, but only whether or not it had led Paul to raise insurrection, and break the peace.

24—25. *And heard him, &c.* Drusilla was the daughter of Herod Agrippa, a woman of great beauty, whom Felix had seduced from her hus-

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26 send for thee." He hoped also that money would have been given him by Paul, that he might release him; for which cause he sent for
27 him the oftener, and conversed with him. But after two years Porcius Festus succeeded Felix: and Felix, willing to gratify the Jews, left Paul bound.

CHAPTER XXV.

A. D. 62. *The Jews accuse Paul before Festus; he answereth for himself, and appealeth unto Cæsar; he is afterwards brought before Festus and Agrippa, who conclude that he had done nothing worthy of death.*

1 Now Festus, three days after he came into the province, went up from Cesarea to Jeru-
2 salem. Then the high priest and the chief of the Jews brought an accusation before him
3 against Paul, and besought him, Desiring a favour concerning him, that he would send for him to Jerusalem; purposing to lie in wait that
4 they might destroy him on the way. But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly depart thither.
5 "Therefore, let those of you, said he, who are able to *accuse him*, go down with me, and accuse this man, if there be any thing amiss in him."
6 And when he had passed among them not more than "eight" or ten days, he went down unto Cesarea; and the next day he sat on the judgment-seat and commanded Paul to be
7 brought. And when he appeared, the Jews who had come down from Jerusalem stood round about, and laid many and heavy accusations against Paul, which they could not prove.
8 While he made his defence, *saying*, "Neither against the law of the Jews, nor against the temple, nor yet against Cæsar, have I offended
9 in any thing." But Festus, desiring to gratify the Jews, answered Paul, and said, "Art thou willing to go up to Jerusalem, and there be judged concerning these things before me?"

CHAP. XXV.

REFLECTIONS UPON CHAPTER XXIV. 1. We see how easy it is to distort and misrepresent facts; and how necessary it is for those who judge to hear evidence on both sides of a question. Paul indeed had little trouble in rebutting the charges of Tertullus; and with a holy fervour he did not hesitate to avow his faith and practice. He served God according to the purity of the institutions of the gospel, however some might deem it a heresy, or a sect. Like him let us cherish a holy regard to the truth as it is in Christ; nor let us fear the cry of heresy and schism, while we make scripture the standard of our faith and practice. Those are the heresiarchs and schismatics, who violate the charity of the gospel, and oppose and persecute others, because they do not bow to their opinions, or to their self-assumed authority. Be it our care to follow the plain sense of God's most holy word, and to keep as far as possible a conscience void of offence towards God and men; and then we may look forward with cheerful hope to the day of the resurrection, which however terrible it may be to all the wicked, will be to the righteous the consummation of all their hopes.

2. We also learn that God can, and often does, raise up friends to his people in an unexpected manner. Festus was a proud and an oppressive ruler; yet he was disposed to favour the apostle, and to protect him against the malice and envy of the priests and elders of Jerusalem. What gratitude was due to God, and how would many

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bless his holy name, for thus preserving the life of his servant; and especially for the liberty they had of conversing with him, and hearing the gospel from his lips. Though he was a prisoner, and in some sense bound, the word of God was not bound. And no doubt the time the apostle remained in this place, would be spent in the honourable service of his Lord; and in teaching, comforting, and establishing his followers. May we in every situation be disposed to serve him, and if it should be in a prison, we shall be accepted.

3. In the conduct of Paul towards Felix, we have an instance of the greatest magnanimity, and an example of what every minister of the truth should be. Though he well knew that both his life and his liberty were in his hands, Paul dealt both plainly and faithfully with him; stating the heinous nature of those vices, to which Felix was addicted. And while he reasoned on the temperance every one should observe; the justice every one should exercise; and of a judgment to come, he made even Felix tremble. He was convicted by his own conscience; but like many other sinners, instead of yielding to the conviction, dismissed Paul until some more convenient season, and continued in his crimes. O that men would think of a judgment day, and of the account which they have to give; and surely they would live righteously, soberly and godlily in this world; surely they would turn to God and live.

band Azizus, king of the Emesenes. Paul, while he explained the christian doctrine, so pressed home its morality as to make Felix tremble. Pearce thinks he trembled, not with remorse for his own sin, but lest Drusilla should be awakened to repentance and leave him. It appears that he detained him prisoner from the most mercenary motives; and when he could not obtain a bribe, left him to the judgment of Festus.

CHAP. XXV. 1—7. *Now Festus, &c.* The priests and elders were as much enraged against Paul as ever; and nothing but his blood would satisfy their malice, and every art was tried in order to shed it. Providence interposed to preserve him; and Festus soon perceived that the charges brought against him were not supported by proof.

8—12. *Neither against the law, &c.* Paul, as a Jew, had acted uprightly, and as a subject of Cæsar, had been peaceful and submissive; and rather than be judged by the prejudiced Jews, he appealed to the tribunal of Cæsar.

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10 Then Paul said, "I stand at Cæsar's judgment-
seat, where I ought to be judged: to the Jews I
have done no wrong, as thou very well knowest.
11 For if I be an offender, or have committed any
thing worthy of death, I refuse not to die: but
if none of those things of which these accuse
me *be true*, no one should deliver me up to
12 gratify them. I appeal unto Cæsar." Then
Festus, when he had conferred with the council,
answered, "Thou hast appealed to Cæsar; *and*
to Cæsar shalt thou go."
13 And after some days king Agrippa and Ber-
14 nice came to Cesarea to salute Festus. And
when they had continued there many days,
Festus related Paul's case to the king, saying,
"There is a certain man left a prisoner by Felix:
15 Concerning whom, when I was at Jerusalem,
the chief priests and the elders of the Jews laid
an information, desiring judgment against him.
16 To whom I answered, 'It is not the custom of
the Romans to deliver up any man to die, before
that he who is accused have the accusers face
to face, and have opportunity to make his de-
fence concerning the crime laid to his charge.'
17 When therefore they had come hither, on the
morrow without any delay I sat on the judg-
ment-seat, and commanded the man to be
brought. Against whom when his accusers 18
stood up, they brought no accusation of such
things as I supposed: But had against him 19
some questions about their own religion, and
about one Jesus, who died, and whom Paul
affirmed to be alive. And because I was doubt- 20
ful about an inquiry into such matters, I asked
him whether he was willing to go to Jerusalem,
and there be judged about these things. But 21
when Paul had appealed to be reserved to the
determination of the August *emperor*, I com-
manded him to be kept until I could send him
to Cæsar." Then Agrippa said to Festus, "I 22
myself also desire to hear the man." "To
morrow, said he, thou shalt hear him."

CHAPTER XXVI.

A. D. 62. *Paul brought before Agrippa, declareth his manner of life and how he was converted and called to the apostleship; Agrippa almost persuaded to be a Christian; the whole assembly pronounce Paul innocent.*

Now on the morrow, when Agrippa had come, 23
and Bernice, with great pomp, and they had
entered into the place of hearing, together with

REFLECTIONS UPON CHAPTER XXV. 1. We see in the conduct of the priests and chief of the Jews at Jerusalem, that two years delay had not diminished their rage and murderous intentions. They hoped to prevail on Festus to do what Felix had not done; to give up Paul to them. But here again providence inclined Festus to act with integrity, and not to condemn the prisoner unheard. Though they had no new charges to allege, and though all they could allege was false and frivolous, yet they persisted with a perseverance worthy of a better cause. How difficult is it for men, deceived by their own prejudices, and hurried on by their passions, to be convinced of their sins! And how dreadful the delusion must be, of thinking zeal for a party to be zeal for God, and hoping by the most atrocious deeds to obtain the favour of God! Let us never imagine that a good cause can be supported in this manner; it must be, not the cause of truth, but of error and crime.

2. Again we behold the triumph of the apostle. This simple but true statement of facts was sufficient to rebut all the accusations of his enemies. Great is truth and will prevail. When a man has a good cause to plead, and a good conscience to support him, he need not fear the chicanery and malice of his foes, if his judge has any regard to justice. In what a noble manner did Paul appeal to Cæsar, testifying his innocence, and assuring the court and all that heard him, that if he 'had done any thing worthy of death, he was not afraid to die.' Thus his privilege as a Roman citizen secured him from the malice of his enemies, and occasioned his visit to Rome, where he abode for some time and preached the gospel with success. Thus did his words and sufferings tend to the furtherance of that holy cause to which his heart and his life were devoted; and we cannot but adore the wisdom of God, who often accomplishes the purposes of his love and mercy, by the instrumentality of wicked and ungodly men.

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13. *Agrippa.* The son of that Agrippa, mentioned Ch. xii. 1. He was king of Chalcis, and had given to him the tetrarchies of Philip and Lysanias. ——*Bernice* was his sister, who was first married to her uncle, and then to Palemon, king of Cilicia, whom she soon left. She was suspected of incest with her brother. See Lardner, vol. 1.

14—16. *Related Paul's case, &c.* In the manner following.——*It is not the custom, &c.* Many laws forbad punishment to be inflicted, until the guilt of the person was established. The Jews desired Paul to be punished, as if he had been proved guilty.

19. *Who died, &c.* This is a valuable testimony to the two leading facts of the gospel, and shows in what manner Paul preached.

21. *August emperor.* As Augustus was a title given to the first emperor, and distinguished him from others, it is better to give the sense here to prevent mistake.

23—27. *Now on the morrow, &c.* This proceeding, while it gratified Agrippa and Bernice, appeared to be just and proper. Festus declares Paul's innocence; and yet wished to state the crime with which he had been charged.

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the commanders, and principle men of the city, at the command of Festus Paul was brought.
24 Then Festus said, "King Agrippa, and all that are here present with us, ye see this man, about whom all the multitude of the Jews have applied to me, both at Jerusalem, and here also, crying
25 out that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and he himself having appealed to the August *emperor*, I have determined
26 to send him. Of whom I have nothing certain to write to our sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination,
27 I may have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also laid against him."

1 Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and made his defence; "I
2 think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the things of which I am accused
3 by the Jews: Especially as thou art acquainted with all the customs and questions which are among the Jews. Wherefore I beseech thee to
4 hear me patiently. All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation
5 at Jerusalem; And these have knowledge of me from the first, if they would testify, that according to the strictest sect of our religion
6 I lived a Pharisee. And now I stand and am judged for the hope of the promise which God
7 made to our fathers: *The fulfilment of* which promise, our twelve tribes, serving God earnestly day and night, hope to obtain: concerning which hope, king Agrippa, I am accused
8 by the Jews. What? is it esteemed among you a thing incredible, that God should raise the dead?

9 "I indeed thought with myself, that I ought to do many things contrary to the name of Jesus
10 of Nazareth. Which thing I did also in Jerusalem: and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I
11 gave my vote against them. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto
12 foreign cities. And as I went to Damascus with authority and commission from the chief
13 priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and those who
14 journeyed with me. And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goads.' And I said,
15 'Who art thou, Lord?' And he said, 'I am
16 Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of these things which thou hast seen, and of those in which I will appear
17 unto thee; Delivering thee from the people *of the Jews*, and from the Gentiles, unto whom
18 I now send thee, To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; and may receive forgiveness of sins, and an inheritance among those who are sanctified by faith in me.'

19 "Whereupon, king Agrippa, I was not disobedient unto the heavenly vision: But de-
20

CHAP. XXVI. 1—3. *Then Paul, &c.* Paul begins his address with the highest respect to Agrippa, as knowing the customs and opinions of the Jews; and therefore better able to judge of his defence.

6. *Hope of the promise.* The promise of a resurrection of the dead. See verse 8, and Ch. xxiii. 6.

8. *What? is it, &c.* This punctuation preserves better the spirit of the original. Paul appeals to Agrippa and other Jews.

9. *Name of Jesus of, &c.* Our Lord's enemies called him the Nazarene out of contempt, but Paul knew that his character was above reproach; and that the imputation itself was groundless, as understood in reference to the place of his birth.

11. *To blaspheme, &c.* To speak evil of Jesus and his religion; he tried to force the disciples to do so; and might in some cases unhappily succeed.

14. *It is hard for thee, &c.* The metaphor is taken from refractory oxen, who kick against the goads by which they are driven, and thus wound themselves more deeply. Thus Paul was but injuring his soul by persecuting Christ in his followers.

16—18. *But rise and stand, &c.* The end and design of our Lord's appearing to Paul is here expressed, to make him a witness and a teacher of both Jews and Gentiles.——*That they may turn, &c.* This is the usual way of rendering the verb in other places. See Ch. ix. 35.; xi. 21.; xv. 19.; xxvi. 20.

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clared first to them of Damascus, and at Jerusalem, and throughout all the country of Judea, and then to the Gentiles, that they should repent and turn to God, and do works worthy of
21 repentance. For these causes the Jews seized me in the temple, and attempted to kill me.
22 Having therefore obtained help of God, unto this day, I continue testifying both to small and great, saying nothing but what the prophets
23 and Moses did say should come to pass; That the Christ should suffer; and that he should be the first that should rise from the dead, and should announce the light to the people *of the Jews*, and to the Gentiles."
24 And as he was thus making his defence, Festus said with a loud voice, "Paul, thou art beside thyself; much learning driveth thee to
25 madness." But he said, "I am not mad, most noble Festus; but speak the words of truth and
26 of a sound mind. For the king knoweth of these things, before whom therefore I speak freely: for I am persuaded that none of these things are hidden from him; for this was not done in a corner. King Agrippa, believest thou 27
the prophets? I know that thou believest."
Then Agrippa said to Paul, "Thou almost 28
persuadest me to become a Christian." And 29
Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." And when he had thus spoken, 30
the king rose up, and the governor, and Bernice, and they that sat with them: And when 31
they had gone aside, they spoke among themselves, saying, "This man doeth nothing worthy of death or of bonds." And Agrippa said to 32
Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

CHAPTER XXVII.

A. D. 62. *Paul sailing towards Rome, foretelleth the danger of the voyage, but is not believed; they are tossed with a tempest and suffer shipwreck, yet are all saved.*

REFLECTIONS UPON CHAPTER XXVI. 1. We learn the faithfulness of Jesus to his own promise, in the defence of the apostle. "When he was brought before governors and kings for his sake, it was given him in that hour what he should speak." The apostle did not use laboured arguments, but by a simple statement of the truth commended himself to every man's conscience. He could appeal to the Jews for the propriety of his conduct while a Pharisee; and his zeal was an evidence that "he thought it right to do many things contrary to the name and doctrine of Jesus of Nazareth." And what grace was it in Jesus to appear to him, to show him his glory, and to change his heart! To give him a commission to preach the faith which he had so zealously laboured to subvert and destroy! Well might this display of mercy make a lasting impression on his mind. And what genuine christian can forget the love and grace exercised towards him?

2. We are taught what a dreadful state men are in, while unblessed with the gospel. They have indeed eyes, but see not; and hearts, but understand not. They boast of their freedom while they are the slaves and vassals of Satan. The great design of the gospel is, to open their eyes upon their guilt and misery, that they may turn from darkness to light, and from the power of Satan to God; that they may receive the remission of their sins, and an inheritance among those that are sanctified. May this design be accomplished in all my readers. And may the blessed gospel visit with its light the dark parts of the earth, and become the instrument of rescuing the slaves of ignorance and superstition from their thraldom, and imparting to them the glorious liberty of the sons of God.

3. We see in the remark of Festus how true it is, that the natural man understandeth not the things of the Spirit. They indeed appear foolishness unto him. How many, even in professedly christian countries, have deemed fervent piety, and holy zeal in the cause of Christ, nothing but madness. Be it so; the believer can reply, that the words he utters are truth and soberness; and such is their force, that they sometimes persuade men almost to become christians. Would to God that all who hear the gospel may not be only almost, but altogether such as Paul was, in spirit, temper, and enjoyments. What divine charity was there in his concluding prayer for his illustrious hearers; and what humble, yet happy assurance of his own acceptance and salvation. May we, like him, know in whom we have believed.

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19 *Heavenly vision.* The history demonstrates that this was a real appearance, and not a mere representation to the mind; or else it could have been no proof of the resurrection of Christ, and of his great power and glory.

20—23. *But declared, &c.* How justly Paul might thus speak of his labours the foregoing history clearly proves.——*That the Christ, &c.* In proof of these things may be alleged all the predictions which foretold his sufferings, and yet his future glory.

25. *I am not mad, &c.* The charge of Festus shows that he considered what Paul related as things incredible, and proved that he had studied until he was deranged. His answer is manly and beautiful.

26. *This was not done.* The death of Jesus, his resurrection, and the events which have followed. Indeed, the number of converts, the many miracles wrought by the apostles must have been heard of by Agrippa.

27. *I know that thou, &c.* Paul addresses him as a Jew who acknowledged the divine authority of the prophets, and who ought to be influenced by their testimony.

28. *Almost.* This was a sudden, but alas, a transient impulse of conviction. It indicates the power of truth on a mind the least disposed towards it.

29. *I would to God, &c.* How delicate, and yet impassioned is this reply! Paul avows his full satisfaction in the truth of the gospel, his assurance

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1 Now when it was determined that we should sail to Italy, Paul and some other prisoners were delivered to a centurion of the Augustan
2 band, named Julius. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; Aristarchus, a Macedo-
3 nian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius treated Paul kindly, and gave him liberty to go
4 to his friends to take refreshment. And when we had loosed thence, we sailed under Cyprus,
5 because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.
7 And when we had sailed slowly for many days, and were scarcely come over-against Cnidus, the wind not suffering us, we sailed under Crete,
8 over-against Salmone; And hardly passing by it, we came to a place which is called The fair
9 havens; near which was the city of Lasea. Now when much time had been spent, and when sailing was now dangerous, because the Jewish fast was now already past, Paul admonished them,
10 And said to them, "Sirs, I perceive that this voyage will be with harm and much damage, not to the lading and ship only, but to ourselves
11 also." But the centurion believed the master and the owner of the ship, more than the things
12 spoken by Paul. And because the haven was not commodious to winter in, the greater part advised to depart thence also, if by any means they might attain to Phenice, and winter there; which is an haven of Crete, and lieth towards the south-west and north-west. And when the 13
south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there 14
arose against it a tempestuous wind, called Euroclydon. And when the ship was borne away, 15
and could not face the wind, we let her drive. And running under a certain island which is 16
called Clauda, we were scarcely able to make ourselves masters of the boat: Which when 17
the *sailors* had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, they struck sail and thus were driven. And we being exceedingly 18
tossed by a tempest, the next day they lightened the ship; And the third day we cast out 19
with our own hands the tackling of the ship. And when neither sun nor stars for many days 20
appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

But after long abstinence, Paul stood forth 21
in the midst of them, and said, "Sirs, ye should have hearkened to me, and not have loosed from Crete, and have prevented this harm and loss. And now I exhort you to be of good 22
courage: for there shall be no loss of life among you, but of the ship. For there stood by 23
me this night an angel of that God, whose I am, and whom I serve, Saying, 'Fear not, Paul; 24
thou must be brought before Cæsar: and, lo, God hath given thee all those that sail with thee.' Wherefore, sirs, be of good courage: 25

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of final happiness, and his concern that his illustrious hearers might become as happy as himself.——*Except these bonds.* The chain which he carried, and by which his hand was usually bound to the soldier who guarded him.

CHAP. XXVII. 3. *Treated Paul kindly.* This might be owing to the favourable injunctions of Festus, or to his own disposition, God giving him a heart to treat his servant in this manner.——*Take refreshment.* Perhaps they furnished him with what he might need for his voyage.

6. *A ship of Alexandria.* She was freighted with wheat, verse 38. Rome was supplied from Egypt and Africa, with considerable quantities of grain.

7. *Cnidus.* A town of Caria, a province of the lesser Asia. It was on the sea-coast, on a promontory; and Salmone was a promontory of the island of Crete, and "The fair havens" was a sea-port of the same island.

9. *Because the fast, &c.* That here spoken of was the day of atonement, and kept on the tenth day of the seventh month. Levit. xvi. 39.; xxiii. 27. Numb. xxix. 7. This would be the latter part of our September.

10. *Sirs, I perceive, &c.* Whether Paul spoke from his experience or inspiration we know not; but the event confirmed his opinion ——*Ourselves also.* I take Ψυχων as a Hebraism, and have rendered accordingly.

12. *Phenice.* They wished to gain this place, as more safe to winter in than the fair havens.

13. *Blew softly.* This was against them; but it is probable that they had oars, and rowed the vessel into the open sea.

14. *Euroclydon.* An east wind raising an hurricane; and it should seem very furious on the present occasion.

16. *Clauda.* A small island at the south-west end of Crete.——*Masters of the boat.* They had, most probably, been washed overboard, and it was with great difficulty that they recovered it.

17. *Undergirding, &c.* With cables or chains brought round, to prevent the sides from starting. In Anson's voyage this practice is mentioned. See Pearce.

21—26. *Sirs, ye should, &c.* The God of Paul knew what would be the

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for I believe God, that it will be even as it hath
26 been told me. However we must be cast upon
27 a certain island." Now when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight the sailors thought that they drew near to some country;
28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sound-
29 ed again, and found it fifteen fathoms. Then fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished
30 for the day. And as the sailors were about to escape out of the ship, and had let down the boat into the sea, under pretence as if they were
31 about to cast anchors out of the foreship, Paul said to the centurion and to the soldiers, "Unless these abide in the ship, ye cannot be saved."
32 Then the soldiers cut off the ropes of the boat, and let her fall off.
33 And, while the day was coming on, Paul besought them all to take food, saying, "To day is the fourteenth day *of the storm*, during which we have waited and continued fasting, having
34 taken nothing. Wherefore I pray you to take some food: for this is for your health: for a hair shall not fall from the head of any of you."
35 And when he had thus spoken, he took bread, and gave thanks to God before them all: and when he had broken it, he began to eat. Then 36
they were all of good courage, and they also took food. Now all of us in the ship were two 37
hundred and seventy-six persons. And when 38
they were satisfied with food, they lightened the ship, and threw the corn into the sea.

And when it was day, they knew not the 39
land: but they discovered a certain creek with an even shore, into which they were determined, if it were possible, to thrust the ship. And 40
when they had taken up the anchors, they committed themselves to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made towards the shore. And 41
having reached a place which had the sea on both sides, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken by the violence of the waves. Now the counsel of the soldiers 42
was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, wil- 43
ling to save Paul, kept them from their purpose; and commanded that they who could swim should cast themselves into the sea, and get to land first: And *that* the rest, some on boards, 44
and some on broken pieces of the ship, *should save themselves*. And so it came to pass, that all escaped safe to land.

REFLECTIONS UPON CHAPTER XXVII. 1. We learn that though God may permit his people to be severely tried, he does not forsake them. When they adorn the gospel by a kind and gentle behaviour, and by a uniform upright conduct, they will command the respect and esteem of others. Thus Paul found favour among heathen idolaters. Julius the centurion treated him with great kindness; and allowed him the liberty of visiting his christian friends at Sidon. The same regard was manifest, on the wreck of the vessel, by which the life of this great apostle was preserved, and the lives of all the other prisoners. Let us learn from Paul, by gentleness and love, to soften the fierce and convince the prejudiced; and humbly trusting in God in all our difficulties, commit ourselves to him, persuaded that he can both support and deliver us.

2. We see the happiness of that man, who is conscious of his relation to the God of heaven, and can call him, his God and father; and can say like Paul, "whose I am and whom I serve." If we have grounds to speak in this manner, let us take the comfort of it, and commit ourselves to the guardian care of our God, with cheerfulness and joy. Let us imitate the blessed apostle by believing in reference to all his promises, that it shall be even as he hath spoken. Nor

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event of this tempest, and could inform his servant of it; and while Paul reminds them of their own rash conduct in sailing from Crete, he encourages them with the assurance that they should not perish.

27—32. *Drew near, &c.* Amidst a tempest, and in the night, it was terrible to find themselves near land.——*About to escape.* The sailors were consulting their own safety only; and but for Paul they would have left the soldiers to their fate. These had learned to regard what Paul said; and they cut off the boat before any of the sailors had made their escape into it.

33. *Fasting, &c.* This must mean that they had taken but very little; for if they had taken nothing whatever for fourteen days, they would have perished for want.

35. *Took bread, &c.* He set an example of the advice which he gave, and of his piety in his gratitude to God for what he enjoyed.

38. *Were satisfied, &c.* See note, verse 6. They now considered themselves likely to be supplied from the adjoining land.

41. *Sea on both sides.* They landed on a cape, and not where they had intended, verse 39. The place is now called *la cala di S. Paolo*, on the north-west side of Malta.

42—44. *Now the counsel, &c.* This was cruel; but they probably feared the danger which they would incur should the prisoners escape. The Centurion's regard for Paul delivered them; and the whole came safe to land.

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CHAPTER XXVIII.

A. D. 62. *Paul kindly entertained; a viper seizeth his hand, but hurteth him not; he healeth many diseases in the island; they depart towards Rome; where he declareth to the Jews the cause of his coming; he preacheth, &c.*

1 AND when they had escaped, they then knew
2 that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and brought us all to it, because of the present rain, and because of the
3 cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened on his hand.
4 And when the barbarians saw the serpent hang on his hand, they said among themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth
5 not to live." And he shook off the serpent into
6 the fire, and felt no harm. However they expected that he would have swollen, or fallen down dead suddenly: but after they had expected a great while, and saw no harm befal him, they changed their minds and said that he was a god.
7 Near this place were the lands of the chief man of the island, whose name was Publius; who received us, and lodged us kindly for three
8 days. And it came to pass, that the father of Publius lay sick of a fever and of a flux: to whom Paul entered in, and prayed, and laid his hands on him, and cured him. So when 9 this was done, others also, who had diseases in the island, came, and were cured: Who also 10 honoured us with many honours: and when we departed, they laded us with such things as were necessary.

And after three months we departed in a ship 11 of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And land- 12 ing at Syracuse, we remained there three days. And thence we coasted round, and came to 13 Regium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to 14 remain with them seven days: and then we went towards Rome. And when the brethren 15 heard of us, they came thence to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion 16 delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier who kept him. And it came 17 to pass, after three days, that Paul called the chief of the Jews together: and when they were assembled, he said to them, "Brethren, though I have committed nothing against the

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shall such faith, or the hope springing from it, ever put us to shame. Paul soon saw the declarations of God fulfilled; and so in like manner shall every believer experience, that faithful is he that promiseth and will also do it.

3. We learn that when it is God's purpose to deliver and save, and when he engages to do so by his promise, neither the purpose nor the promise renders proper means useless. "Except these abide in the ship ye cannot be saved;" and yet Paul had assured them that no harm should befal them. Hence they prudently undergirt the ship, lightened her, and at last threw her whole lading overboard. Thus solicitous are men in danger for the preservation of this mortal and perishing life. They cast away their goods in a storm; they even forget to eat bread! O when shall we see a solicitude like this about the concerns of their never-dying souls! It should not excite our surprise, if some, under an awakened conscience, should for a season be indifferent to their temporal affairs; nor should we in such a case rashly censure their conduct. Their fears and distress will terminate like the voyage of Paul. Their souls will be given them for a prey.

CHAP. XXVIII. 1. *Melita.* Now called Malta, in the possession of the English. Some would refer it to a small island near Illyria; but the course of the voyage towards Rome supports the common opinion.

2. *Barbarous, &c.* They were a colony of Phœnicians or Carthaginians, and spoke a language unknown to the Greeks or Romans.

4—6. *Saw the serpent, &c.* They considered the bite as mortal; and imagined that vengeance was pursuing Paul for some murder committed; but how soon did they change their opinion, when they saw that Paul was not hurt by the bite of this serpent.

7—10. *Publius, &c.* The name shows him to be a Roman, and most probably the governor of the island. Paul rewarded his kindness by curing his father, and many others who had diseases. This secured to them all abundance for the prosecution of their voyage.

11—15. *We departed in, &c.* From Malta, and they came to Syracuse, the capital of Sicily, on the eastern side of the island.——*Rhegium.* A seaport of Italy, in Calabria; and Puteoli is near to Naples.——*Appii forum, &c.* Some of the christian brethren came to meet Paul thus far, while others met him at the place called 'The three taverns,' which was near to Rome.

17—22. *Brethren, &c.* Comp. Ch. xxv. 6.; xxvi. 31, &c.——*The hope of Israel.* The doctrine of the Messiah, his sufferings and resurrection, he justly called the hope of Israel; and for maintaining this doctrine, he was now a prisoner. The Jews at Rome had received no information from Jerusalem

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people, or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands
18 of the Romans: Who, when they had examined me, would have let me go, because there was
19 no cause of death in me. But when the Jews spoke against this, I was compelled to appeal unto Cæsar; not that I had ought to accuse my
20 nation of. For this cause therefore have I called for you, that I might see you, and speak with you: because for the hope of Israel I am bound
21 with this chain." Then they said to him, "We neither received letters out of Judea concerning thee, nor any of the brethren who came
22 related or spoke any thing bad of thee. But we desire to hear from thee what thou thinkest: for as to this sect, we know that every where it
23 is spoken against." And when they had appointed him a day, many came to him into his lodging; to whom he explained and bore testimony to the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till even-
24 ing. And some believed the things which were spoken, and some believed not. And when 25
they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spoke the Holy Spirit by Isaiah the prophet unto our fathers, Saying, "Go unto 26
this people, and say, Ye hear indeed, but will not understand; and ye see indeed, but will not perceive: For this people's heart is become 27
gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Be it 28
known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, 29
the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole 30
years in his own hired house, and received all that came in unto him, Preaching the kingdom 31
of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

REFLECTIONS UPON CHAPTER XXVIII. 1. We may admire the conduct of providence, though "its ways are in the sea, and its paths in the great waters." The blessed Redeemer not only preserved his servant, but by the miracles which he wrought by him, gave him favour in the eyes of the people. Even the companions of his voyage and sufferings were blessed for his sake. Publius and others received signal proofs of the holy apostle's kindness, in the cures which were wrought; and we cannot rationally doubt, but he would make known Jesus, in whose name they were wrought. He would inform them that it was by faith in him that such wonders were effected, and that he was able to save their souls; to deliver them from their sins, and to bring them to his kingdom and glory.

2. The zeal of Paul was unabated by his dangers and sufferings; and he had no sooner arrived at Rome than he made the first tenders of the gospel to his brethren the Jews. He found many of them here, under the influence of the same prejudices as those in Judea; prejudices which no reason or eloquence could vanquish. They called christians a sect, and their doctrine a heresy, which was every where spoken against. It must be admitted they were a sect, or party, holding peculiar opinions and sentiments, and observing peculiar rites; but their opinions and sentiments were founded in truth, and their rites appointed by supreme authority. They held that Jesus was the promised Messiah, a teacher sent from God; that by his doctrine, sufferings, death, resurrection and intercession, he was the Saviour, and that all who believed on him as such, and obeyed his laws, should be saved. However these things might be spoken against they could not be proved false. Let us rejoice that they are yet the support of the hope of sinners, and the blessed means of their salvation.

3. We again see the prediction of the prophet fulfilled; and how deplorable is it, to be spiritually blind under the glorious light of the gospel, and deaf to all its gracious proclamations. What displays more the sinful and deep depravity of human nature, than that any should be found hardening their own hearts against the most gracious tenders of life and salvation. Justly may God give up such men to the consequence of their folly and sin, and say, None of these that were invited and have thus treated my invitation, shall partake of the provisions of my mercy. Let us admire that grace which inclines any to hearken and obey. To them the ministers of Christ may turn, and from them may expect attention and regard, while others neglect, or even scoff and persecute. May the Holy Spirit powerfully impress the truths of the gospel on our hearts, and our faith in it be established, and bring forth the genuine fruits of love and obedience.

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respecting him; and from this it should seem they considered that their accusations and charges could not be supported.

24. *Some believed, &c.* Though they had told Paul that Christians were a sect every where spoken against, he was ready to avow and defend the doctrine of Christ, and to prove, from their own scriptures, the leading facts and truths of the gospel; and some were induced to believe, but others to oppose.

25—28. *Well spoke, &c.* See Matt. xiii. 14, &c. and Acts xiii. 46—48, and Is. vi. 9, &c.

30—31. *Two whole years.* According to Pearson, Paul came to Rome in the fifth year of Nero, and was set at liberty in the seventh. He employed this period in the great work of the ministry, and doubtless had some fruit among them as he had among other Gentiles.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

INTRODUCTION.

THE great object of the Apostle in this celebrated epistle, was to establish the excellence of the gospel, and to engage men both to receive it and act in a manner becoming it. He establishes this in stating and proving that the whole world needed such a dispensation; the Gentiles having fallen into the grossest errors and crimes, and the Jews, though condemning others, being themselves no better, Ch. i. ii.; so that both ought to seek salvation by faith in Christ—that Abraham and David sought justification by faith, Ch. iv.—and that hereby believers are brought into a state of acceptance, Ch. v. 1—11.—that the miseries occasioned by the fall of Adam, are repaired by the second Adam, to all who believe;—and that the obligations of believers to holiness are hereby increased and enforced, Ch. vi.

As there were many Jews at Rome who had embraced the gospel, to make them sensible of the excellence of the gospel, and to abate their attachment to the law, the Apostle shows that the motives which the latter urges to enforce obedience, are far more efficacious than those of the former, Ch. vii. 8. By being married to Christ we become dead to the law; and by exhibiting his incarnation and death, containing the promise of the sanctifying influences of the Holy Spirit, revealing a future state of glory, and giving assurance of it to all believers, as founded on the gracious purpose of God, the death of Christ, and his immutability, offered such solid proofs of the superior excellence of the gospel, as should not only induce us to embrace it, but to hold it fast and bring forth the fruits of righteousness in rich abundance.

As the blessings of the gospel belong to such as believe, of course it follows that believing Gentiles have a full share in them, and that unbelieving Jews would be rejected. This led the Apostle to treat of the calling of the Gentiles and the rejection of the Jews, which occupies the ninth, tenth, and eleventh chapters. This delicate subject he discusses with great force and propriety; shows that God rejected, according to their own records, a part of Abraham's seed, and of Israel's too—that God's sovereign choice of some individuals to peculiar privileges, and his appointment of some, among many criminals, to punishment, was consistent both with reason and scripture, Ch. ix. 14—24.—that the calling of the Gentiles and the rejection of the Jews had been foretold both by Hosea and Isaiah—that this was the consequence of their rejecting the gospel, to whom it had been preached—that this was not a total rejection, many among them being believers;—and that a time would come, when the Jews, in a body, shall embrace the gospel. The rest of the epistle is practical.

CHAPTER I.

A. D. 60. *The Apostle states his calling, and his desire to come to them; the excellence of the gospel; the need men had of it, from their ignorance, sins and misery.*

1 PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
2 (Which he had before promised by his prophets
3 in the holy scriptures,) Concerning his Son Jesus Christ our Lord, who was born of the race of David according to the flesh;
4 But proved to be the Son of God with power, according to the Holy Spirit, by *his* resurrection from the dead: From whom we have received
5 grace and apostleship, for obedience to the faith among all nations, on account of his name:
6 Among whom are ye also the called of Jesus

CHAP. I. 1. *Called to be an apostle.* Some disputed Paul's claim to the apostolic office; and hence he asserts it in the beginning of his letter. He was called to it by Christ, (Acts xxvi. 16—18,) as the other apostles were, and he was qualified with the same gifts.——*Separated to, &c.* Set apart by divine interposition, and selected from others, for the purpose of preaching the gospel. Acts ix. 15. Gal. i. 15.——*Gospel of God.* Of which he is eminently the author, being the accomplishment of his love and grace.

2, 3. *By his prophets, &c.* God had promised, that he would send his Son into the world, to Adam, to Abraham, and to David; from whom, according to the flesh, he was to descend; and in effect the glad tidings of him, or the gospel was announced in the holy scriptures.

4. *But proved to be, &c.* Determinately marked out, so that he might be known to be 'the Son of God,' by evidence the most powerful and convincing.——*According to the Holy Spirit.* Literally, Spirit of holiness, which is a mere Hebraism. I have preferred the sense. There is a manifest opposition between our Lord's human descent, as he was the offspring of David, and what he was as the Son of God. We are told the latter is to be understood in a figurative sense, and only means, that he was thus called at his baptism, when he was set apart to his office by the descent of the Holy Spirit upon him; and afterwards by the power displayed in his resurrection. It is sufficient to answer, that these proved him *to be* the Son of God, but did not *make him* so.

5. *From whom, &c.* Comp. Gal. ii. 9. Eph. iii. 2. Some would render, "the grace of the apostolic office;" but, as Doddridge remarks, it is certain that he received grace to subdue his heart, and to qualify him for the work of the ministry, before he received his commission as an apostle.——*For obe-*

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7 Christ: To all that are in Rome, beloved of God, called to be saints: Grace be to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention 10 of you: Always requesting in my prayers that by some means, now at length I may have a prosperous journey by the will of God, so as to 11 come unto you. For I long to see you, that I may impart unto you some spiritual gift, that 12 ye may be established; Which is, that I may be comforted together with you by our mutual faith, *the faith of* both you and me.

13 Now I would not have you ignorant, brethren, that I have often purposed to come unto you, (but have been hindered hitherto,) that I might have some fruit among you also, even as among the other Gentiles. 14 I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. 15 So, as much as lieth in me, I am ready to preach the gospel to you also that are at Rome. 16 For I am not ashamed of the gospel, ° because it is the power of God to salvation, to every one that believeth; to the Jew first, and to the Gentile also. 17 For therein is the righteousness *which is* of God by faith revealed: in order to faith, as it is written, "The righteous by faith shall live." 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest among them; for God hath manifested it unto them. 20 For, from the creation of the world, the invisible things of

CHAP. I.

16. ° *of Christ.* Mss. versions and fathers.

dience, &c. This expresses the end or design of the apostleship, to bring all nations to receive and obey the gospel, called "the faith," the doctrine which is worthy of the most cordial belief, "on account of the name," or person and character of Christ, as the Son of God and the Saviour.

6. *The called of Jesus, &c.* The Roman church consisted both of Jews and Gentiles, who had been called by the gospel; and the efficiency of the gospel was owing to Christ.

7. *To be saints, &c.* That is, holy persons, separated by their calling from the world which lieth in wickedness, and dedicated and devoted to God and his service. Their being thus called was a proof that they were "beloved of God." Macknight strangely supposes that the apostle addresses "all the inhabitants of Rome," when it is clear, that he only addresses those, who professed to be called, and to be saints. For these he prays, that grace and peace might be imparted.

8—12. *First, I thank, &c.* The apostle rejoiced that their faith in Christ was so much celebrated; and he showed his affection by his prayers for them, and his desire to see them. Some of them had received the gifts of the Spirit; but the apostle longed to visit them that he might impart these gifts in a richer abundance, so that they might be established and comforted.

13. *Some fruit, &c.* Some converts to the faith, as he had in most places where he had preached the gospel.

14. *I am debtor, &c.* That is, under obligation, to preach the gospel to all nations and to all ranks and conditions of men.

15. *To you that are, &c.* Christian assemblies were then, as now, frequented by many, who did not heartily embrace the gospel. Some attended through mere curiosity; others to know what those things were, that they might expose them. Paul was ready to preach the gospel, not only to those "called to be saints," but to all that would hear him. "You that are at Rome," must signify all that would come to hear, whatever their characters might be.

16. *The power of God, &c.* It is attested by the most wonderful display of divine power, and is the instrument which God employs to instruct and bring men to repentance, and to the enjoyment of salvation by faith in Christ.

17. *The righteousness which is of God, &c.* The terms, in this connexion, δικαιοσυνη θεου, are allowed to signify, not so much the essential righteousness of God, as the *reason* and ground of his proceeding, in the pardon and acceptance of a believing sinner. On this account I have added the words *which is*, as included in the peculiar acceptation of the terms, and as defining and limiting the sense of them. Comp. Phil. iii. 9. This is styled a "righteousness without works," and is also called a *gift*. Rom. iv. 6.; v. 17. It is said to be accounted, imputed, or reckoned, to the believing sinner. Rom. iv. 11. These representations clearly ascertain, that it is not God's essential righteousness or rectitude which is intended; but that, whatever it is, which is so far transferred to the believer, that he, though a sinner, is accounted and treated as if perfectly righteous. On this ground his sins are forgiven, and the rewards of righteousness are conferred on him. This is not a man's personal moral righteousness, as it is said to be "by faith, and without the works of the law." Nor can it be *the act of believing* which is meant; for this righteousness is said to be *by* faith, and *through* faith; so that faith itself can only be the instrument of enjoying the blessing. Hence Macknight and others, who contend that faith is our justifying righteousness, confound the instrument with the cause, the medium with the object; and alike violate the sense of language and the just principles of grammar. I consider this justifying righteousness to be the whole, the complete obedience of our Lord unto death. Hence remission of sin is said to be *through*, or *by*, his blood, Eph. i. 7. Coloss. i. 14.; and acceptance to favour is *in*, and *by*, him, Eph. i. 6. See Rom. iii. 21—26. I have construed εκ πιστεως with Hammond and others, as connected with righteousness, as it is, Ch. iii. 22.; ix. 30.; x. 6. Phil. iii. 9. The common rendering, "from faith to faith" scarcely admits of any rational interpretation. Primate Newcome renders, "God's method of justification, &c." of which I cannot approve, because I think this is not the sense of the original terms. It supposes a metonymy in the use of the term δικαιοσυνη, the cause being put for the effect; for the proper sense of the term is not justification, but the matter, ground or reason of it; and it is this which is more clearly revealed in the gospel than it had been under the law. Again, I consider this rendering too lax, as it may be understood to mean the mere exercise of mercy, without any respect to the obedience and death of Christ.—*The righteous by faith, &c.* See note, Hab. ii. 4.

18. *For the wrath of God, &c.* Something is clearly understood, of which the apostle here gives the reason. Nor is it difficult to supply the

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him are clearly perceived, being understood by the things that are made; even his eternal power and divinity; so that they are without
21 excuse, Because that, when they knew God, they glorified him not as God, nor gave him thanks; but became vain in their reasonings, and their inconsiderate heart was darkened.
22 Professing themselves to be wise, they became
23 fools: And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and to reptiles.
24 Wherefore God also gave them up to uncleanness through the desires of their own hearts, to dishonour their own bodies among
25 themselves: Who changed the truth concerning God into a lie, and worshipped and served the creature, and not the Creator, who is blessed
26 for ever. Amen. For this cause God gave them up to vile passions: for even their women changed the natural use into that which is against nature: And in like manner the men 27
also left the natural use of the woman, and burned in their desire one towards another; men working that which is unseemly with men; and receiving among themselves the due recompence of their error. And as they did not 28
approve of retaining God in their knowledge, God gave them up to a reprobate mind, to do those things which were not fit; Being filled 29
with all injustice, fornication, maliciousness, covetousness, wickedness; full of envy, murder, strife, deceit, malignity; whisperers, Evil-speakers, haters of God, injurious, proud, 30
boasters, inventors of evil things, disobedient to parents, Without consideration, covenant- 31
breakers, without natural affection, implacable, unmerciful: Who knowing the just 32
ordinance of God, (that they who commit such things are worthy of death,) yet not only do them, but have pleasure in those who commit them.

REFLECTIONS UPON CHAPTER I. I. We learn in what a peculiar manner the apostle was called to his office, and separated to the gospel of God. He did not run unsent; nor when sent did he consult with flesh and blood, but with alacrity and joy obeyed the command of his Lord. He gloried in the name of a servant of Christ; and as a servant was diligent, zealous, and faithful. As he was intrusted with the apostleship for obedience to the faith among all nations; so he laboured to make known the faith, and to bring men into the happy fellowship of the gospel. How much are we indebted to his writings and labours, for the privileges we enjoy!

2. From the representation which the apostle has given us of the heathen world, we learn the folly, depravity, and sensuality of human nature, when left to its own tendencies. Though the works of God were exposed to their view, and from them they might have concluded that he was infinitely superior to any of his creatures; yet they dishonoured him by thinking that he was like to themselves! And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. They practised all manner of vice in its most disgusting forms; so that it is surprising how the social system could be preserved. The heathens of old, and those of the present day, afford a striking proof of the insufficiency of reason, either to make known the nature of religion or to enforce the observance of its duties; much less to ascertain the method of acceptance, and to conduct to eternal life. There was need of the dispensation of the gospel for these important ends; and blessed be God, that through its instrumentality numbers of heathens were called, sanctified, and saved. And wherever it obtains, to some it proves a savour of life; and it tends to restrain the wicked, so that they do not go to the same excess as without it they would do. May it be sent into all lands, to enlighten and reform them.

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ellipsis. As the just by faith were to live; so they who continue in unbelief will perish. For the wrath of God, &c.——*Hold the truth, &c.* Many of the heathens had some just notions of the divine nature, but through their own unrighteousness, they were not influenced by them, nor did they teach them to the people generally.

19—23. *Is manifest unto, &c.* Though God be invisible as to his nature and essence, yet his being and perfections are manifest in and by his works; so that they were without excuse, who, when they knew him, glorified him not as God; and their sin was punished by their being given up to their own vain reasonings, by which they wandered farther from the truth, and their own minds became more dark, and their hearts more hardened. This clearly appeared in their degrading and abominable idolatry, rendering divine honour to contemptible reptiles.

25. *The truth concerning God, &c.* The true idea or notion of him, as manifest in his works, they changed into a lie; by which is meant the images of men and beasts, which were most false representations of God, and hence called "lying vanities," Ps. xxxi. 6. On adverting to idols the apostle devoutly ascribes to God blessedness, and adds his *amen*, in detestation of idolatry.

27. *The due recompence, &c.* As they dishonoured God, he left them to dishonour themselves as a just punishment. The crimes mentioned, were prevalent among the most civilized heathens of antiquity, the Grecks and the Romans; and their very idolatry authorised and consecrated them.

28—31. *As they did not, &c.* Some think that the verb ἐδοκίμασαν simply denotes, that they *would* not retain God, &c. while Doddridge considers it as emphatical, and renders, "as they were not solicitous to retain, &c." I have adhered to the most usual sense.——*Reprobate mind.* A mind not to be approved of. The word is properly used of base coin which will not bear trial. God's giving them up to this state of mind, signifies his leaving them

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CHAPTER II.

A. D. 60. *They that condemn sin in others, and yet practise it, are without excuse, whether they be Jews or Gentiles.*

1 WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2 But we know that the judgment of God is according to truth, against those who do such
3 things. And thinkest thou this, O man, that judgest those who do such things, and doest the same, that thou shalt escape the judgment of
4 God? Or despisest thou the riches of his kindness and forbearance and long-suffering; not knowing that the kindness of God should lead
5 thee to repentance? But through thy hard and impenitent heart dost thou treasure up to thyself wrath against the day of wrath, and the manifestation of the righteous judgment of
6 God? Who will render to every man accord-
7 ing to his works: To those who, by patient continuance in well-doing, seek for glory and
8 honour and immortality, everlasting life; But to those that are contentious, and obey not the truth, but obey unrighteousness, anger and
9 wrath; Affliction and distress shall be upon every soul of man who doeth evil, of the Jew
10 first, and of the Gentile also; But glory, honour, and peace, to every man who doeth good, to the Jew first, and to the Gentile also.
11 For there is no respect of persons with God.
12 For as many as have sinned without the law, will perish also without *being judged by* the law: and as many as have sinned under the law
13 will be judged by the law; (For not the hearers of the law are just before God, but the
14 doers of the law shall be declared just. For when the Gentiles, who have not the law, do by nature the things required by the law, these not having the law, are a law to themselves,
15 As they show the law, in effect *to be* written in their hearts; their conscience also bearing witness, and their reasonings among themselves,
16 accusing or else excusing *one another;)* In the day when God will judge the secret things of men by Jesus Christ according to the gospel which I preach.
17 But if thou be called a Jew, and rest in the
18 law, and glory in God, And know his will, and
19 discern the things that are more excellent, being instructed out of the law; And be confident
20 that thou thyself art a guide of the blind, a light of those that are in darkness, An instructor of the unwise, a teacher of babes, having the form of the knowledge and of the truth
21 which are in the law; Thou then who teachest another, teachest thou not thyself? thou who

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to the natural tendency of their own vices; and the picture he draws of them is not overcharged.

CHAP. II. 1. *Wherefore thou, &c.* From what he had said, to prove the heathens inexcusable in their wickedness, he justly infers, that the crimes of those who had such knowledge of the truth as to condemn the vices of others, were proportionately more inexcusable. This was evidently the case of the Jews; and without mentioning them at present, he delicately alludes to their spirit and practice.

2. *But we know, &c.* But how false soever the judgment of man may be, we know that the judgment of God, &c.

4. *Should lead thee, &c.* The indicative mood is here used for the subjunctive, as it is in many other places. See Macknight's Essays, and 1 Cor. iv. 6.; xv. 50.

5. *Thy hard and, &c.* Doddridge renders, "But by this hardness and impenitence of thy heart, &c." and others, "by the hardness of thy unrepenting heart, &c." The sense is in effect the same.

7—10. *To those who, &c.* The apostle beautifully delineated the character of the primitive believers, who received the word in much affliction; and who continued to profess it, and to adorn it by a pious and holy conduct. To these shall be given the blessing of eternal life; while those who perversely disputed against the truth, and practised unrighteousness, would receive the justly deserved punishment of their crimes.

11. *No respect of persons, &c.* That is, in judgment; in passing the final sentence, he is determined by their real characters, and not by their external privileges or profession. This remark is important, when it is considered that it was the opinion of the Jews, that no one of them would be deprived of eternal life, unless for the sins of apostacy and idolatry.

12. *Without the law.* The Mosaic law is clearly meant; for none can be without the natural law, under which all are born. Macknight, whom Middleton follows, considers "the law" in this paragraph as meaning divine revelation.

13. *Not the hearers, &c.* If we understand by the law, the whole Mosaic law, the reasoning of the apostle is conclusive, as it must be in respect to every kind of law. If a Jew sinned in respect to any of the precepts, and did not offer the prescribed sacrifice, he could not be acquitted or justified.

14. *Do by nature, &c.* By the instinct and principles of nature; or "do really and truly," as Suicer explains, Gal. iv. 8. Eph. ii. 3. Reason and the constitution of things furnish them with a law; but it is obvious that they were transgressors of this law, as the Jews were of the written one.

15. *The law, in effect, &c.* Schleusner shows that το εργον is a mere pleonasm. So it is, Eph. iv. 12.; and it was thus used by the Greeks. I have at least given the sense, if not the idiomatic rendering.

17—24. *But if thou be, &c.* I follow Griesbach. The apostle describes the proud spirit and claims of the Jew, arising from his possession of the law; and then endeavours to humble and confound him by reminding him of his transgressions of that very law.

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preachest a man should not steal, dost thou
22 steal? Thou who sayest a man should not commit adultery, dost thou commit adultery? thou who abhorrest idols, dost thou commit sacri-
23 lege? Thou who gloriest in the law, through transgression of the law, dost thou dishonour
24 God? For "the name of God is evil spoken of among the Gentiles through you," as it is written.
25 Now circumcision verily profiteth, if thou keep the law: but if thou be a transgressor of the law, thy circumcision becometh as uncir-
26 cumcision. If therefore the uncircumcision keep the righteous precepts of the law, shall not his uncircumcision be counted as circumci-
27 sion? And shall not the uncircumcision which is by birth, and fulfilleth the law, condemn thee, who under the letter of circumcision art a
28 transgressor of the law? For he is not a Jew, that is one outwardly; nor is that circumcision, which is outward in the flesh: But he is a Jew, 29
that is one inwardly; and circumcision is that of the heart, in the spirit, and not according to the letter; whose praise is not of men, but of God.

CHAPTER III.

A. D. 60. *The prerogatives of the Jews, who are yet proved to be sinners as well as the Gentiles; so that none can be justified by the law, but by faith only.*

WHAT advantage then hath the Jew? or 1
what is the benefit of circumcision? Much 2
every way: but chiefly, because to them were committed the oracles of God. For what if 3
some did not believe? shall their want of faith make the faithfulness of God without effect? By no means: yea, let God be true, though 4
every man be a liar; as it is written, "That thou mayest be justified in thy words, and mayest overcome when thou art judged."

REFLECTIONS UPON CHAPTER II. 1. Let us learn to revere the righteous judgment of God. In that solemn day, each of us must have to give up his account, and the secrets of our hearts will then be made manifest. Let us often reflect on the awful result: and consider, that indignation and wrath, tribulation and anguish will be our portion, if we do not, by patient continuance in well-doing, seek for glory, honour and immortality. If through divine grace these objects are steadily and sincerely sought, then shall we finally inherit the blessings of eternal life. Let us also consider that the goodness of God in his providence, is designed to lead to repentance; that we may not perish with those who are contentious and obey not the truth, but have pleasure in unrighteousness.

2. We must all be judged by the dispensation under which we have lived. The rule of the divine proceeding will be most equitable and just; and to whom much has been given, of them much will be required. How careful should we be to improve every gift of divine goodness, to awaken our gratitude and promote our repentance. Let us guard against the abuse of our privileges; for if they are abused, we shall find, that we have been treasuring up wrath against the day of wrath, and the revelation of the just judgment of God; and how awful will this be.

3. We learn how vain it is, to have the name of a Jew or a Christian! To enjoy an outward and professed relation to God, and yet to be inwardly opposed to him and his will, will only render our own condition finally more miserable. To have known his will, without doing it; to have distinguished things that differ, and become the instructors of the ignorant, will furnish matter out of our own mouths for aggravated condemnation. Let us then seriously regard consistency, and be solicitous to feel the force of the truths we admit and teach, lest the very heathens should rise up and condemn us.

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20. *Having the form, &c.* A summary of the precepts and truths of the law. The term signifies a draught, a delineation.

22. *Commit sacrilege.* Or, rob the temple, by converting to thine use things holy or dedicated to God. See Mal. iii. 8, &c.

24. *The name, &c.* See Is. lii. 5.

25. *Thy circumcision, &c.* The observance of the mere right is of no avail, unless accompanied with obedience to the other precepts of the law. Without this circumcision itself is no better than uncircumcision.

26—29. *If therefore the, &c.* The uncircumcised person, or a Gentile Paul often uses the abstract for the concrete. How could a heathen, who knew nothing of the law, "keep the righteous precepts" of it? Whitby supposes such Gentiles as Cornelius are meant, who, renouncing idolatry, observed the moral and some of the other precepts of the law, but did not submit to circumcision. There were many such Gentiles, as we learn from the Acts; and would not their conduct condemn those Jews, who, while they received and gloried in circumcision, practised all manner of vice? The apostle, however, is only reasoning hypothetically; and his design is clearly to mortify the arrogance of the sinful Jews, and to show them that circumcision had a spiritual import, and referred to a change of heart and temper.

27. *Who under the, &c.* See, for this sense of διὰ, Ch. iv. 11. and 1 Tim. ii. 15. and 2 Pet. iii. 6. Most critics allow there is the figure hendiadys. With Newcome, I prefer the sense.

CHAP. III. 1. *What advantage, &c.* A Jew is introduced as speaking, and inquiring, if a man may be a Jew by a good frame of mind, by a spiritual circumcision, what advantage hath the Jew?

2—4. *Committed the, &c.* This is a decisive testimony to the divine authority and inspiration of the Old Testament. What if some did not believe these oracles, which contained great promises to the Jewish nation, and especially that of raising up among them Messiah? Will he be unfaithful on account of their want of faith? No; God will be true, whatever man may be. See Ps. li. 4.

5. *But if our, &c.* This is again the objection of a Jew, who was about

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5 But if our unrighteousness display more the
righteousness of God, What shall we say?
Is not God unrighteous who inflicteth punish-
6 ment? (I speak after the manner of men.) By
no means: for how then shall God judge the
7 world? For if the truth of God have abound-
ed to his glory through my false opinion; why
8 am I still judged as a sinner? And *why
say ye* not, (as it is slanderously reported of
us, and as some affirm that we say,) "Let us
do evil, that good may come?" whose con-
demnation is just.

9 What then? do we excel *the Gentiles*?
No, in no wise: for we have before proved
that both Jews and Gentiles, are all under sin;
10 As it is written, "There is none righteous, no,
11 not one: There is none that understandeth,
12 there is none that seeketh after God. They
are all gone out of the way, they are together
become worthless; there is none that doeth
13 good, no, not one. Their throat is an open
sepulchre; with their tongues they have used
deceit; the poison of asps is under their lips:
14 Their mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood: Destruction
16 and misery are in their ways: And the way of
17 peace have they not known: There is no fear
18 of God before their eyes." Now we know that
19 what things soever the law saith, it saith to
them who are under the law: so that every
mouth must be stopped, and all the world be
convicted before God. Therefore by the works
20 of the law shall no flesh be accounted righteous
in his sight: for by the law is the knowledge
of sin.

But now the righteousness *which is* of God
21 without *the works of the* law is manifested, be-
ing attested by the law and the prophets;
Even the righteousness *which is* of God by
22 faith in Jesus Christ, unto all and upon all
who believe, (for there is no difference:
For all have sinned, and fallen short of the
23 glory of God;) Who are accounted righteous
24 freely, by his grace, through the redemption
which is by Christ Jesus: Whom God hath set
25 forth, a propitiatory offering, through faith in
his blood, for the manifestation of his own
righteousness in respect to the remission of sins

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to add, "why doth he find fault, or inflict punishment upon us;" but the apostle interrupts him, exclaiming, What! will you conclude that God is unjust in punishing the unbelieving Jews? The apostle denies the inference; for how then could he be the judge of the world? If our unrighteousness, &c. in rejecting the gospel, display more the righteousness which is of God in admitting the Gentiles to his favour, how can we be in reality to blame?

7. *For if the truth of God, &c.* The Jew resumes his objection, notwithstanding what the apostle had said. For if the truth or faithfulness of God, have abounded to his glory by the call of the Gentiles, consequent on my rejection of the gospel, why am I still judged as a sinner? Why doth God make me the instrument of promoting his glory, and then punish me for it? To this the apostle answers, &c.

8. *And why say ye not, &c.* Why do ye not speak out, and maintain that it is just for a man to offend, that good may arise from it; or that God's glory may be more displayed. The apostle supposes that this assertion is so absurd as to need no reply; that for a man to do evil that good may come is alike opposed to reason and revelation. Yet the Jews charged the apostles with this absurdity, doubtless because they maintained that Gentiles, notwithstanding their wickedness and idolatry, might, on their repentance, be received and accepted in Christ.

9. *Do we excel, &c.* Though we Jews have superior advantages and privileges, have we improved them, so that we are more deserving than the Gentiles? No, in no wise, &c. See Ch. ii. 17—25, and i. 18—32.

10—18. *None righteous, &c.* In these verses the apostle is thought to quote from various parts of scripture; but in some good mss. of the Septuagint they are all found together in the beginning of the 14th Psalm. They appear to have been so in the old Italic version, and in both Latin and Greek copies, in Origen's time; and are quoted as a part of the Psalm by Justin Martyr. It is allowed that these passages only prove *directly* what was the character of the Jews in the time of David; but they prove, by consequence, the general degeneracy of men: for if the Jews, in one of their best periods, were so depraved, it is natural to infer, the Gentiles were much more so; and in this view, the quotations support the apostle's argument.

19. *Now we know, &c.* This applies to the Jews, as they only had a written law, or revelation of God's will; yet if they could not attain acceptance, either by ceremonial or moral obedience, but were convicted of sin and guilt, what must be the state of the heathen? In this respect every mouth must be stopped, &c.; and the inference, that no flesh can be justified or accounted righteous by works of law, must be admitted to be just and true. For by the law is the knowledge of sin.

21. *The righteousness, &c.* See note, Ch. i. 17.——*Without the works of the law, &c.* I have added *works*, as it is admitted that they are implied. The apostle excludes all moral obedience in the justification of a believer.——*By the law, &c.* Comp. Gen. xv. 6. Ps. xxxii. 1, 2, with Rom. iv. 17.; and Habak. ii. 4, with Rom. i. 17.

22. *And upon all, &c.* Griesbach considers these words as probably spurious, as they are wanting in some good mss. and versions, as well as in some of the fathers. If they are the words of the apostle, they are designed to explain the former.——*For there is no difference.* I consider these words and the next verse as parenthetical; and the sense is, that as there is no difference in the state of men, all being sinners; so there is none as to the way of acceptance; every person who believes having an interest in this justifying righteousness.

24. *Who are accounted, &c. Freely*, without merit on their part; by an act of pure grace. Yet they are not pardoned and accepted to favour without the intervention of the sacrifice of Christ. The term απολυτρωσις denotes that kind of redemption of a captive which consisted in the payment of a price for his life and his liberty. This is by Christ as suffering for us.

25. *A propitiatory offering, &c.* With Elsner and others, I consider θυμα as understood. The seventy use it elliptically for the mercy-seat, &c. Some would confine it here to that sense; but, in my opinion, without any necessity, as the version is agreeable to the context, and supported by the

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before committed, through the forbearance of
26 God; For the manifestation, at this time, of his
own righteousness, that he might be righteous,
and yet account righteous him who hath faith
27 in Jesus. Where then is glorying? It is exclu-
ded. By what law? of works? No: but by
28 the law of faith. Therefore we conclude that
a man is accounted righteous by faith without
29 the works of the law. Is *God* the God of the
Jews only? is he not also *the God* of the Gen-
30 tiles? Yes, of the Gentiles also. So that it is
one God, who will account righteous the circum-
cision by faith, and the uncircumcision through
31 faith. Do we then make void the law through
faith? By no means: yea, we establish the law.

CHAPTER IV.

A. D. 60. *Abraham accounted righteous by faith; by faith he received the promise; he is the father of all believers, who are accounted righteous in like manner.*

WHAT then shall we say that Abraham our 1
father found, as to the flesh? For if Abraham 2
were accounted righteous by works, he hath
whereof to glory? But not before God. For 3
what saith the scripture? "Abraham believed
God, and it was accounted to him in order to
righteousness." Now to him that worketh the 4
reward is accounted not matter of grace, but of
debt. But to him that worketh not, but be- 5
lieveth on him that accounteth righteous the
ungodly, his faith is accounted in order to righte-

REFLECTIONS UPON CHAPTER III. 1. What an affecting and humiliating picture has the apostle drawn of human nature! How is the fine gold become dim! To this state is man fallen, that there was none righteous, no, not one; none disposed to seek after God, or to regard and fear him. And from man's apostacy, what bitter fruits have been, and are still produced! The throat is become like the open sepulchre, the tongue utters the deceit of the heart, the lips are envenomed with malice, and the hand is raised to shed blood! Such have been the sins of many, and if we have been restrained from them, let us be thankful, and ascribe the mercy to him, who has curbed our passions, and by his kind providence prevented us from committing such awful deeds. One thing should deeply affect us, that we inherit the same nature, and have in many instances transgressed the law; so that by it we can never be justified and accepted. Let us then consider ourselves as guilty before him, and fly to his mercy for refuge, and seek for his grace, that we may be justified and saved.

2. How thankful should we be that God has revealed the way of pardon and acceptance, and displayed the harmony of mercy and justice, in our redemption by Christ. Fully convinced that by the works of the law no flesh can be justified in God's sight, let us most cordially embrace "the justifying righteousness of God," as now attested by the law and the prophets, and is unto all, and upon all who believe. This method of justification is wholly of grace, and excludes all glorying in ourselves, privileges or works; yet it is through the redemption, which is by Christ Jesus. While God intended to show the riches of his grace, he also intended to secure the honours of his law, to establish its authority, as the rule of righteousness, and to enforce obedience to it, by new and most powerful motives.

idiom of the language, and by the authority of Josephus. See Biel and Michaelis' Anmerk.——*In his blood.* This implies that the blood of Jesus was shed, and that the effect of it was expiatory; or what need would there be of faith in it?——*His own righteousness*, or justice. I consider "righteousness" here and in the next verse, as signifying, not that which is accounted to the believer, but that moral righteousness or justice, which God displays in his method of pardoning sinners through the propitiatory offering of Christ. ——*Before committed, &c.* This, I conceive, refers to the sins which had been pardoned, during all the period which had elapsed from Adam until the death of Christ. During this long period, mercy had been exercised, and no real atonement had been made, so that God's righteousness or justice might have appeared doubtful if he had not at length manifested it, in the propitiatory offering of Christ. By this he showed his hatred of sin, and that if it be pardoned, it must be in such a manner as to display his justice as well as his mercy. If Jesus was not a victim offered to divine justice, so as to make it a righteous act of God to pardon in consequence thereof, the statement of the apostle is false.

27. *By what law?* By what law is glorying excluded? Is it by the law of Moses, or by any other promising life only to perfect obedience? *No*: This would leave a man to glory in his works, provided they are such, or he think them to be such, as the law requires. It is only excluded *by the law of faith.* For this supposes that persons confess themselves sinners, and humbly seek all spiritual blessings by believing the promises. The apostle calls the gospel, "the law of faith," because it requires faith, and is the ground and rule of it.

29. *Is God the God, &c.* Is God, who hath established this method of justification, the God of the Jews only? Is he not the maker and preserver of the Gentiles also? Are not Jews and Gentiles equally sinners, and in this respect stand upon a level? And has not God signified his intention of becoming the God of the whole earth? So that it is one God, &c.

31. *Make void the law, &c.* Do we render unnecessary that obedience which the law requires? Do we vacate its precepts and sanctions? The apostle, I think, meant by the law, the moral only; what follows is only true of this.——*We establish.* We show its honour displayed in the obedience and atonement of Christ; in its use to convince of sin, and so illustrate the necessity of the gospel, as well as to be the rule of moral obedience to all believers.

CHAP. IV. 1. *As to the flesh.* I think the sense to be, Did Abraham, our father, find or obtain righteousness by submitting to circumcision? This the apostle styles flesh. The Jews had so high an opinion of the merit of circumcision, that they trusted to it for their salvation, maintaining that no one circumcised should perish. See Whitby, and Phil. iii. 3.

2. *By works.* By his obedience to God, in submitting to the rite of circumcision.——*To glory.* He would have matter of glorying.——*But not before God.* Hence it is implied that he was not justified by works, which the apostle proves in the following verses.

3—5. *In order to righteousness.* See note, Ch. i. 17. Macknight contends "that it is no where said the righteousness of Christ is accounted to Abraham or to any other, but that faith is accounted, through mere favour, instead of a complete performance of duty." But if righteousness be accounted

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6 ousness. As David also describeth the happiness
of the man, to whom God accounteth righteous-
7 ness without works, Saying, "Happy are they
whose iniquities are forgiven, and whose sins
8 are covered. Happy is the man to whom the
Lord will not account sin."
9 Cometh this happiness then upon those of
the circumcision only, or upon those of the
uncircumcision also? for we say that faith was
accounted to Abraham in order to righteousness.
10 How was it then accounted? when he was in
circumcision, or in uncircumcision? Not in cir-
11 cumcision, but in uncircumcision. And he
received the sign of circumcision, a seal of the
righteousness of the faith which he had, being
yet uncircumcised: that he might be the father
of all those who believe, though in a state of
uncircumcision; that righteousness might be
12 accounted to them also; And the father of the
circumcision to those who are not of the cir-
cumcision only, but who also walk in the steps
of that faith of our father Abraham, which he
13 had being yet uncircumcised. For the promise,
that he should be the heir of the world, was
not to Abraham, or to his seed, through the
law, but through the righteousness of faith.
14 For if they who are of the law be heirs, faith is
made void, and the promise is made of no effect:
15 Because the law worketh wrath: for where no
law is, there is no transgression. Therefore *the*
16 *inheritance* is of faith, that it might be through
grace; so that the promise might be sure to all
the seed, not to that only which is of the law,
but to that also which is of the faith of Abraham;
who is the father of us all, (As it is written, "I
17 have made thee a father of many nations,") in
the sight of that God whom he believed, who
giveth life to the dead, and calleth those things
which are not as though they were. *For Abra-*
18 *ham* against hope believed in hope, that he
should become the father of many nations, ac-
cording to that which was spoken, "So shall
thy seed be:" And not being weak in faith,
19 he considered not his own body now dead, when
he was about a hundred years old, nor yet the
deadness of Sarah's womb: Nor did he stagger
20 at the promise of God, through unbelief; but
was strong in faith, giving glory to God; And
21 being fully persuaded, that what he had pro-
mised, he was able also to perform: And
22 therefore it was accounted to him in order to
righteousness. Yet it was not written for his
23

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to sinners, whose righteousness is it? If it be said that sinners, on believing, are treated as righteous. This is readily granted; but the question still is, on what grounds are they so treated? Is it on the ground of their faith only? Has the obedience and death of Christ no efficacy in this affair? If they have not, what shall we make of our apostle's reasoning? Will not such a sentiment make Christ, in the strictest sense, to have died in vain?——*To him that worketh.* Performeth acts of obedience to the law, the reward would not be matter, &c.——*But to him that worketh not, &c.* Who does not pretend to have any perfect obedience, but humbly believeth on, &c.——*The ungodly.* If a man be justified *by faith*, it is manifest he cannot be justified before he is a believer; and of course we must understand the expression in the text, that God justifies the man who had been *ungodly* on his believing. If justification consist in the pardon of sin and acceptance to favour, the subject of it must be regarded as a sinner; and yet faith is necessary, in order to partake of the blessing.

6—8. *As David, &c.* Comp. Ps. xxxii. 1, 2, and notes.——*Accounteth righteous, &c.* In the pardon of sin, the sinner is treated as righteous without any works of righteousness; but in all such cases there has been a reference to the atonement and work of Christ, as the ground of such treatment.

9—12. *Cometh this happiness, &c.* The apostle ingeniously applies the testimony of David to the justification of Abraham; and demonstrates that circumcision cannot be the ground nor the medium of justification; as Abraham was justified or treated as a righteous person many years before the rite of circumcision was instituted, on his believing the divine promise.

11. *The sign of, &c.* Or *mark* of circumcision. He received it as a sign or mark of the covenant between God and him, and as God's *seal* of the righteousness which he possessed by believing. The term *seal* is explanatory of the other; and denotes that the covenant was confirmed and ratified.——*That he might be the father, &c.* Father, the leader, the example of the way in which men should be accounted righteous.

13. *Through the righteousness of faith.* Received and enjoyed by faith, in opposition to one arising from obedience to the law.

14—15. *Of the law, &c.* Who are under it, and depend on their observance of it; if such only be heirs, then faith is made void, &c. But this is by no means true; for the law to transgressors, as all men are, worketh wrath or produceth punishment. But if there were no law at all there could be no transgression, and consequently no punishment. Men then are heirs by faith, and not by the works of the law.

16. *The inheritance, &c.* I supply from Gal. iii. 16.; and what is said to be promised to Abraham, that he should be heir of the world, implies this. Newcome supplies righteousness, while others adopt *promise.*——*Sure to all the seed, &c.* The apostle teaches us that Abraham has two kinds of seed; one by natural descent, called "of or under the law;" and another, "by faith." The inheritance to both was of grace; to the natural seed, the inheritance of Canaan, and to the spiritual, that of heaven; and the promise to both sure and certain.

17. *Life to the dead, &c.* As to the bodies of Abraham and Sarah; and so commandeth nature as to secure the existence of things, which, when promised by him, seemed impossible. Thus too, life is given to the Gentiles who were dead in sin; and those who were not a people are now become the people of God.

18—22. *For Abraham against, &c.* As the relative pronoun refers to so remote an antecedent, I have supplied it to prevent mistake.——*Against hope.* There being natural reasons against hope of posterity; yet Abraham believed that God would fulfil his promise His hope rested on the power and faithfulness of God; and by his strong confidence he gave honour and glory to God.

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21 sake only, that it was accounted to him; But
for the sake of us also, to whom it shall be ac-
counted, if we believe on him that raised up
25 Jesus our Lord from the dead; Who was de-
livered up *to death* for our offences, and was
raised again for our justification.

CHAPTER V.

A. D. 60. *The happy consequences of justification; as sin and death came by Adam, so righteousness and life came by Christ.*

1 THEREFORE being accounted righteous by
faith, we have peace with God, through our
2 Lord Jesus Christ: Through whom we have
access also by faith into this favour in which we
stand, and boast in hope of the glory of God.
3 And not only so, but we boast also in afflictions:
4 knowing that affliction worketh patience; And
patience, experience; and experience, hope.
5 And hope will not make *us* ashamed; because the
love of God is shed abroad in our hearts by the
Holy Spirit which is given unto us. For when
6 we were yet without strength, in due time Christ
died for the ungodly. For scarcely for a just
7 man will one die: (yet peradventure for a good
man some would even dare to die:) But God
8 commendeth his love towards us, in that, while
we were yet sinners, Christ died for us. Much
9 more then, being now accounted righteous by
his blood, we shall be saved from wrath through
him. For if, when we were enemies, we were
10 reconciled to God by the death of his Son, much
more, being reconciled, we shall be saved by
his life. And not only so, but we boast also in
11 God through our Lord Jesus Christ, by whom
we have now received this reconciliation.
12 Wherefore, as by one man sin entered into

REFLECTIONS UPON CHAPTER IV. 1. We learn who in God's account are truly happy. Not the proud and self-righteous, but they "whose iniquities are forgiven and whose sins are covered." Sins and iniquities we have all committed, and some of them heinous and disgraceful; and how dreadful the consequence, if they are not forgiven! But if they are forgiven, how firm is the basis of our happiness and felicity! For we should ever remember that this great blessing is in consequence of a righteousness which God imputes, and which faith embraces. We are pardoned and saved in a way, which excludes all glorying in any works of our own, and which is designed to humble us and to display the riches of divine grace. As Abraham believed in order to righteousness, to attain and enjoy the blessings and rewards of it, so let us walk in the steps of the faith of Abraham, that we may be blessed with him.

2. We are taught the nature and the power of faith, from what is said of Abraham. His faith consisted in being "fully persuaded that what God had promised he was also able to perform;" and there can be no faith where there is not a like persuasion. How did this faith triumph over all difficulties! What was impossible to be accomplished by natural means, Abraham believed Almighty power could easily accomplish; nor was he disappointed. To us are given great and precious promises. Let us glorify God by cordially believing them; so shall we have the comfort of them here, and the accomplishment of them hereafter. He has already done that for us which we had less reason to expect than we now have to hope for any thing which remains. He delivered up to death his son Jesus for our offences, and will he not for his sake freely give us all other things; and especially what he has promised.

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24. *Believe on him, &c.* With the same confidence as Abraham did, who has displayed the same power in raising up the Lord Jesus from the dead, and exalting him to his own right hand.

25. *Who was delivered, &c.* This was a fact that Jesus was given up to death; and the apostle states the reason of it; for our offences, to expiate and make atonement for them, so that it may be a righteous thing with God to pardon.——*For our justification.* To assure us of our acceptance to favour, and hence of our future happiness.

CHAP. V. 1. *Therefore being accounted, &c.* Having stated the manner in which Abraham was justified, as the example of all other justified persons, the apostle infers the consequences of justification.——*Peace with God.* Reconciled to him through the mediation of Christ, and are taught to regard him as a friend and a father.

2. *This favour, &c.* As the term *grace*, in this connexion, is ambiguous, I have preferred *favour*, as expressing the state of such as were justified, which the following words support.

3, 4. *Boast also in afflictions,* Endured in the cause of the Saviour, knowing, &c.——*Experience.* Of God's goodness in upholding us; and we obtain such proofs of our own faith as to satisfy us of our interest in Christ.

5. *Hope will not, &c.* I render in the future, as the sense requires. See Matt. iii. 10, "is cut down" for "shall be." Mark ix. 31, "is delivered" for "shall be, &c."——*The love of God, &c.* This was shed abroad in their hearts, along with the gifts of the Spirit, both ordinary and extraordinary.

6. *Died for the, &c.* Or, "in the stead and room of the ungodly." Raphelius has proved that the original has this sense; and the very next verse proves it demonstratively; for it cannot be supposed that any one would die for a good man, unless it were to redeem his life, by giving up his own.

7. *A just man, &c.* One who gives to all their due. To preserve such a one, scarcely would any considerate person give up his life.——*A good man.* One kind and liberal, and who contributes to the comfort and happiness of others. Probably, for such a character, some may be found willing to die; but what a wonderful instance of love is it, that while we were yet sinners, &c.

9—11. *Much more then, &c.* To be justified, is to be pardoned and accepted to favour; and this is said to be "by the blood of Christ," which he himself asserted, was to be shed for the remission of the sins of many. Hence justified persons may assure themselves that they shall be saved from future misery. For if when enemies they were reconciled, &c. The apostle states the ground of reconciliation to be the death of Christ. For as a righteous governor, God was displeased with sinners; and it is only by the atonement that his displeasure is removed, and his government honoured in this accept-

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the world, and death by sin; and so death passed upon all men, inasmuch as all have sinned:
13 (For until the law sin was in the world: but sin
14 is not charged when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the figure of
15 him who was to come.) Yet not so is the free gift, as was the offence: for if through the offence of one many have died, much more the grace of God, and the gift by grace, which is through one man, Jesus Christ, hath abounded
16 unto many. And not so is the gift, as it was by one that sinned, for the sentence was by one *offence* to condemnation, but the free gift is to
17 justification from many offences. For if by one man's offence death reigned by one; much more they who receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. So then, as by the offence of one 18
sentence came upon all men to condemnation; even so by the righteousness of one *hath it come* upon all men to justification of life. For as by 19
the disobedience of one man many were constituted sinners, so by the obedience of one shall many be constituted righteous. Moreover the 20
law entered, so that the offence abounded. But where sin abounded, grace hath much more abounded: That as sin hath reigned unto 21
death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord.

REFLECTIONS UPON CHAPTER V. 1. We are taught, into what a happy state the believer is brought by the gospel. Though as a sinner he deserves condemnation, yet is he accounted righteous by faith in the blood of Christ. Once he was far from righteousness, and the way of peace he knew not; now he has peace with God; and may confidently approach him as his God and father. Being reconciled and brought into a state of friendship, he enjoys the assured hope of final happiness. For what can render his hope vain? He has the delightful sense of God's love to him, and an interest in the blood of Jesus, and in his ever-prevailing intercession. Whatever may be his afflictions, even they shall contribute, through grace, to advance his spiritual interests, so that he may boast amidst them all in God reconciled in Christ.

2. We learn how all mankind were plunged into sin, condemnation and death, by the apostacy of Adam their father and federal head. How terrible the effects of his transgression! They come upon all, and involve in one common ruin the infant and the man of grey hairs. They are felt in our depravity, and moral pollution, as well as in the thousand miseries to which flesh is heir to. Blessed be God, who in his infinite love and compassion appointed and gave his Son as the second Adam, to repair the ruins and desolation of the first. Yea to do more than to repair them; to deliver and save us from all our actual transgressions, if we believe in him and receive the gift of righteousness. He will confer a nobler life than what Adam lost, even a heavenly and an immortal one; an inheritance far superior to paradise, one that is incorruptible, undefiled, and that fadeth not away. Let us then cordially embrace the Saviour, and we shall experience, that though on the one hand sin reigneth unto death; yet on the other grace in all its fulness, riches, and glory, reigns through righteousness unto eternal life by Jesus Christ our Lord.

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grace. To be actually reconciled, the sinner must be humbled, and embrace the way of peace revealed in the gospel; and then he may boast in God as his God, through our Lord Jesus Christ.

12. *Inasmuch as, &c.* I have followed Newcome, who observes that the various readings, διοτι and εφ᾽ᾧ, are only interpretations of a difficult phrase. Some render "because all, &c." others, "in whom all, &c." which is, in fact, the sense of the rendering adopted. As the sense of εφ᾽ᾧ is ambiguous, we should be guided by the context; and on this principle I cannot think the rendering, which Schleusner proposes, *after whom*, all have sinned, in any respect admissible; for the apostle immediately adds, that death reigned over such as had not sinned after the likeness of Adam's transgression; and if the penalty of sin was inflicted, it may be presumed that sin was charged on them.

13, 14. *Not charged when, &c.* Mankind have always had the law of nature, which is only in fact the moral law; and the violation of its precepts subjects them to death. Now as death reigned prior to the giving of the law at Sinai, and as infants and others, not subjects of moral government, died, it is clear they died through Adam's sin, who in some respects was a figure or type of Christ. Adam was the natural and federal head of his race; and so is Christ of the whole race of believers; and as death and innumerable miseries come upon men through his offence, so pardon and the richest spiritual blessings flow to all believers, through the obedience and death of Christ. But in some particulars there is a very important difference.

15—17. *The gift by grace, &c.* The gift of righteousness, as the ground of justification.——*To justification from, &c.* The term δικαιωμα, elsewhere signifies a righteous precept; but here the sense given is determined by its opposition to condemnation.——*Shall reign in life, &c.* All who receive the gift of righteousness exhibited in the gospel, shall finally enjoy a much more noble and exalted life than that from which Adam fell, and which they lost in him.

18. *Offence of one, &c.* Or, one offence. For this sentence has passed upon all men so far as to render them liable to death; but by the righteousness of one, or one righteous, hath it, the sentence come upon all men, &c. upon all who have embraced this righteousness.

19. *Constituted sinners.* Were constituted and treated as such; and so are all those who are justified constituted or treated as if righteous, as if they had never sinned.

20. *The law entered, &c.* Because the article is wanting in the Greek, Macknight renders, "law entered;" and contends that Paul meant, not the Mosaic, but the law of nature. In this I agree with him, understanding by this law, the moral, under which all men are. Even the positive laws, given afterwards to the Israelites, were in fact founded on the moral, and in consequence of that became obligatory.——*The offence, &c.* The transgression of it abounded, and showed the depravity of human nature. The antediluvians were a proof of this; and in subsequent periods so were both Jews and Gen-

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CHAPTER VI.

A. D. 60. *Believers must not live in sin, but are under strong obligations to mortify every unholy propensity, and to live to God.*

1 What shall we say then? shall we continue
2 in sin, that grace may abound? By no means.
How shall we, who have died to sin, live any
3 longer therein? Know ye not, that as many
of us as were baptized into Jesus Christ were
4 baptized into his death? We were, therefore,
by this baptism into his death, buried with
him; that as Christ was raised up from the
dead by the glorious power of the Father, even
5 so we also should walk in newness of life. For
if we have been united together in the likeness
of his death, we shall be also in that of his
6 resurrection: Knowing this, that our old man
hath been crucified with him, that the body of
sin might be so destroyed, that henceforth we
should not serve sin. For he that is dead is set 7
free from sin. Now if we have died with Christ, 8
we believe that we shall also live with him:
Knowing that Christ having been raised from 9
the dead dieth no more; death hath no more
dominion over him. For in that he died, he 10
died for sin once for all: but in that he liveth,
he liveth unto God.

In like manner do ye account yourselves 11
to be dead indeed unto sin, but alive unto
God through Jesus Christ.° Let not sin there- 12
fore reign in your mortal body, so as to obey
it: ° Nor yield your members to sin, as instru- 13
ments of unrighteousness; but yield yourselves
unto God, as those that are alive from the dead,

CHAP. VI.

11. ° *our Lord.* Griesb. 12. ° *in the lusts thereof.* Griesb.

tiles.——*Grace hath.* In innumerable instances the superabounding of grace hath been illustriously displayed; for if sin hath reigned, so as to bring death upon all men, grace hath reigned to eternal life, through righteousness, by Jesus Christ our Lord. In the view given of this paragraph, I consider the blessings derived through Christ, as enjoyed by all to whom he is a federal head; and according to the general doctrine which he and the apostles taught, he is only so to believers. They only are the persons justified, reconciled, and at peace with God; they only feel the saving influence of truth, and become followers and servants of Christ. The sense which Macknight and other Armenian writers attribute is, that as sin and death came into the world by Adam, so righteousness and life are proposed to all, but secured to none; that the benefit derived from Christ is only bringing men into a salvable state by a new covenant. If this be the apostle's meaning, he should have used the *conditional* tense, and said, verse 15th, "and the gift, by grace, *may* abound to many," and not *hath* abounded. And so, 17th, instead of "shall reign in life by one," he should have stated it, *may* reign, &c. And again, 19th, "*shall* many be constituted righteous," should have been, many *may* be constituted righteous. But in this case the comparison of Adam with Christ, and of the effect of his offence, with the effect of the obedience and death of Christ, is destroyed; for through Adam's sin, death hath actually come upon all men; but righteousness and life have actually come upon none, but only a proposal of them in the gospel. Much stress is laid on the terms οι πολλοι, verses 15, 19, and it is contended that *the many* who died by Adam's sin, and *the many* who are constituted righteous, must denote all mankind; and the contrast, verse 18, decides this. If *the many* do not refer to *two* classes, the natural seed of Adam and the spiritual seed of Christ, then taking the proper sense of the whole paragraph, the apostle teaches the doctrine of universal salvation, as Dr. Chauncy and most Socinians contend. Without admitting the sense which I have given, we must conclude that the wicked of every description are as much justified as the most holy believers, and that they shall equally attain eternal life; a sentiment opposed to what both our Lord and his apostles have repeatedly taught.

CHAP. VI. 1. *What shall we say, &c.* The apostle now undertakes to vindicate the doctrine which he taught, from the consequences some drew from it. See Ch. iii. 7, 8.——*That grace may abound?* Does not this doctrine justify our continuance in sin, that grace may more abound in pardoning and saving us?

2, 3. *Who have died to sin, &c.* Who have become dead to the love and practice of it, by our professed engagements to Christ.——*Know ye not, &c.* To be baptized into Christ, is the same as the form, Acts xix. 5.——*Into his death.* Into a conformity to his death, and are under obligation to comply with the great design of it, redeeming us from all iniquity.

4. *Buried with him, &c.* It has been thought that this text alludes to the *mode* in which persons were at first baptized. But why this burying should have any such allusion, any more than our baptismal crucifixion and death, I confess I cannot see. It is evident, that it is not the *sign*, but the *thing signified* in baptism, that the apostle here calls being buried with Christ; and the expression alludes to Christ's burial, that as Christ was buried that he might rise to a new and heavenly life; so we are buried and cut off from the life of sin, that we may rise to a new life in faith and love.

5. *United together in, &c.* I adopt the metaphorical sense of συμφυτοι, as I do not perceive what planting in this connexion can mean. The literal sense is not planted together, but growing together; but growing in the likeness of his death appears to me so singular, that I cannot think the apostle could intend it. I therefore adopt the sense given, as expressing the union of believers, and their conformity to Christ.

6. *That our old man, &c.* The whole system of our depravity, which, in the following part of the verse, he calls "the body of sin." This old man hath been crucified with him, as his crucifixion has atoned for sin, and shown its destructive nature, by believing which we become crucified to it.——*Body of sin, &c.* The apostle so styles our depravity, because it chiefly consists in the lusts and passions of our animal nature, by which the mind is enslaved. But the believer experiences that this is so far destroyed, as to its power and life, that it should not, and does not, reign over him. For he that is thus crucified and dead with Christ, is set free from the tyranny of sin.

8—10. *Now, if we have died, &c.* Having thus died, we, as Christians, believe on the best grounds, that we shall share with Christ in the complete holiness and glory of the heavenly state.——*Died for sin.* The dative must have this sense, or we may consider that there is an ellipsis of the preposition. See Bos. He died as a sacrifice for sin, and such was the perfection of it, that he has no need to die again. Heb. ix. 26.

11. *Do ye account, &c.* The apostle had hitherto stated principles, and reasoned upon them; but he now changes the form of address, exhorting them to a suitable improvement of their distinguished privileges.

12—14. *Let not sin, &c.* Since the old man has been crucified, and the body of sin so destroyed, take heed that it do not again rule over you, and ye

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and *yield* your members to God, as instruments
14 of righteousness. For sin shall not have dominion over you: for ye are not under the
15 law, but under *the covenant of* grace. What then? shall we sin, because we are not under the law, but under *the covenant of* grace?
16 By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteous-
17 ness? But thanks be to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which
18 ye were delivered. And being made free from sin, ye have become the servants of
19 righteousness. I speak after the manner of men, because of the weakness of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye 20
were the servants of sin, ye were free from righteousness. What fruit had ye then in 21
those things of which ye are now ashamed? for the end of those things is death. But 22
now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For 23
the wages of sin are death; but the free gift of God is eternal life, through Jesus Christ our Lord.

CHAPTER VII.

A. D. 60. *Believers not under the law as a covenant, but are married to Christ; yet the law is holy, just, and good, which a good man acknowledges by his grief for violating it.*

KNOW ye not, brethren, (for I speak to 1
them that know the law,) how that the law

REFLECTIONS UPON CHAPTER VI. 1. We may learn how groundless are all charges of licentiousness against the doctrine of justification by the free grace of God, through the righteousness of Christ. Though no works of ours bear any part in our justification before God, yet they stand in a close and necessary relation with it: and nothing can be more detestable than to sin, and continue in sin, that grace may abound in pardoning us. How indeed shall we who are by profession and obligation, and if true believers, are in fact, dead to sin, live any longer therein. This would be a direct violation of our baptismal engagement, and of what was figured and intended by it; and would be absolutely inconsistent with our character, privileges, and duty, as members of the body of Christ. If we have been crucified with him, the old man, the body of sin, has been put to death; and if we have risen with him, it has been, to a new and holy life; and without this we have no evidence of the reality of our faith or interest in him. Genuine faith is the root of holiness.

2. Let us remember that once we were all of us the servants of iniquity; and what fruit had we from the service we performed? Did we not receive much injury, and expose ourselves to misery and death? How thankful should we be for regenerating and converting grace, by which we are happily delivered from such a dangerous state; and now have the prospect of endless life and glory. And what means do we possess, to encourage us in the service of righteousness. We are not under the law, so as to expect life only by sinless obedience; but under the covenant of grace, in which righteousness and all gracious supports and influences are promised and secured. Let us abound then in all the fruits of holiness, that we may adorn the doctrine of God our Saviour, and live in the joyful and assured hope of eternal life.

be enslaved to it; nor yield any of your members to sin, &c.; but rather yield your whole persons, including all your members, to God. And for your encouragement, I assure you that sin shall not have the dominion it once had; for ye are not under the law, either moral or ceremonial, as a covenant of works, but under the covenant of grace.

16. *Of sin unto death, &c.* If ye give up yourselves to sin as your lord and master, you must know that the consequence will be death; but if to obedience, then the consequence will be the fruits of righteousness, to the honour of God, and your own peace, comfort, and happiness.

17, 18. *Obeyed from the heart, &c.* Willingly and joyfully ye have obeyed.——*To which ye, &c.* This is the natural order of the text; and the sense is, that in the providence of God they had been delivered up to the gospel, to be formed and moulded by it; and through it, they had been made free from sin, &c.

19. *I speak after the, &c.* In respect to servants, accommodating the customs of men, to illustrate the subject of which I treat, because of your weakness; and to pursue the metaphor, for as ye have, &c.——*Iniquity unto iniquity.* Wholly and entirely to iniquity; and so "servants to righteousness unto holiness," must signify, wholly unto holiness and purity.

20, 21. *Free from righteousness.* Ye did no acts of righteousness; and now having become servants of righteousness, do no acts of sin. For what solid advantage did ye ever receive from sin, to counteract its present consequences, one of which is shame; and its future consequence, which is everlasting death.

22, 23. *Made free from sin, &c.* What a blessed change has been effected in your state and prospects! For as the proper wages of sin are death, and which you had deserved; so the free gift of God, &c. The proper antithesis would have been "the wages of righteousness;" but instead of that, *wages* and *gift* are opposed, to teach us that though death is the just reward of sin, eternal life is the unmerited gift of grace.

CHAP. VII. 1—4. *Know ye not, &c.* The apostle now addresses the Jews, who thought the law of Moses to be of perpetual obligation.——*It is in force.* In the best Greek writers the verb has this sense. See Newcome. It would be contrary to the apostle's design to suppose the sense to be, as our translators have represented it, "as long as he liveth:" for he professedly endeavours to prove, that a man may outlive his obligations to the law. But as the marriage-law is dissolved by the death of the husband, who has no longer any power or dominion over his wife; so when men have been made dead to

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hath dominion over a man as long as it is
2 in force? For the woman who hath a husband is bound by the law to her husband so long as he liveth; but if the husband die, she is loosed from the law of her husband.
3 So then if, while her husband liveth, she be married to another man, she will be deemed an adulteress: but if her husband die, she is free from that law; so that she is no adulteress, though she be married to another man.
4 Wherefore, my brethren, ye also have been made dead to the law by the body of Christ; that ye should be married to another, even to him who hath been raised from the dead, that we might bring forth fruit unto God.
5 For when we were in the flesh, the sinful passions, which were under the law, wrought in our members, to bring forth fruit unto
6 death. But now we are delivered from the law, having died to that by which we were held; so that we serve with a new spirit, and not in the old letter.
7 What shall we say then? Is the law sin? By no means. Nay, I had not known sin, but by the law: for I had not known *the guilt of* coveting, unless the law had said, "Thou shalt not covet." But sin, taking oc- 8
casion by the commandment, wrought in me all manner of evil desire. For without the law sin was dead. For I was alive without 9
the law once; but when the commandment came, sin revived, and I died. And the 10
commandment, which was appointed to life, I found to be unto death. For sin, taking 11
occasion by the commandment, deceived me, and by it slew me. Wherefore the law is 12
holy, and the commandment holy, and just, and good.

Was then that which is good made death 13
unto me? By no means: But sin *hath become death to me;* that sin might appear, working death to me by that which is good; that sin by the commandment might become exceedingly sinful. For we know that the 14
law is spiritual; but I am carnal, sold under sin. For that which I do I approve not: for 15
what I would, that I do not; but what I hate, that do I. If then I do that which I 16
would not, I consent to the law that it is good. Now then it is no more I that do it, 17

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the law as a covenant, by the sacrifice of Christ, on whom they have believed for life and salvation, the law, as a covenant, hath no more dominion over them. They are married to Christ, that they may bring forth the fruits of new and evangelical obedience to God.

5. *In the flesh.* When we were subject to the power and effects of carnal desires and actions, when we were unregenerate Jews; our sinful passions so wrought in us, that we brought forth fruit, not to God, but to death. Ch. ii. 21—24.; iii. 9—19.

6. *By which we were held.* Namely, to the law of Moses. I adopt the most approved reading, ἀποθανοντες, which is agreeable to the 4th verse.—— *Serve with a new, &c.* In the new spirit of the gospel, and not according to the old letter of the law. Comp. 2 Cor. iii. 6.

7. *The guilt of coveting, &c.* I retain here this term, that the reference to the tenth commandment may be noticed. Is the law sin? Does it enjoin any thing evil? No: the law discovers sin. Ch. iii. 20.——*For I had not, &c.* I had not known coveting, or the desire of things forbidden, to be sinful and punishable with death, unless the law, &c.

8. *Sin taking occasion, &c.* When I perceived that I had broken this command, and incurred its awful sanction of ruin and death, sin appeared through this only to irritate and excite my evil desires. While I was ignorant of the demands and sanctions of the law, being without it, as to any spiritual knowledge, sin was dead; and I apprehended no more danger from it than from a dead enemy.

9. *For I was alive, &c.* In my own thoughts I was safe and happy, while thus without the law; but when the commandment came, and I understood its extent, purity and sanction, sin revived, as a powerful enemy, and I died by the curse of the law.

10. *To life.* To give life and happiness to all who kept it, I found denounced death on me as a transgressor.

12. *Wherefore the law, &c.* On the whole we may conclude, that the law is holy, and the commandment, which forbids us to covet, is holy, and just, and good; it is so in its own nature, tendency and sanctions; and it is only the violation of it which brings death.

13. *But sin hath, &c.* The direct cause of death is sin; and the law, by this sanction, makes sin appear a great and destructive evil.

14. *The law is spiritual.* If the *ceremonial* law may be called a carnal commandment, because of its bodily services; yet the *moral* is spiritual in its nature, extending to the thoughts, desires, and affections of the heart——*But I am carnal, &c.* When I consider myself by this holy, spiritual law, notwithstanding my attainments, I am compelled to confess myself comparatively carnal, and sold under sin, by the fall of my first father, and by my own former offences.

15—21. *For that which I, &c.* In this whole paragraph the apostle describes his spiritual and renewed part, and his remaining depravity, as two persons. The latter he calls, "the law of sin in his members;" the flesh, "the sin that dwelt in him;" the former, "the mind, the law of his mind, and the inner man." Between these the apostle experienced a constant struggle; and on many occasions could not do the good which he desired to do, nor avoid the evil which he desired to avoid. Some suppose that the apostle personates an unregenerate Jew, as they consider such language inconsistent with his state and character. I see nothing in his language to support this opinion; especially if we consider, that he is speaking, not of the general course of his life, but of some particular occasions and acts, and more of what passed in his mind than of his outward conduct. In this view, his extensive knowledge of the law as spiritual, and his high degree of holiness would naturally produce more pain on discovering any imperfection; while his hatred of sin and the tyranny of it, would lead him to cry out, O wretched man that I am! and inspire him with the most lively gratitude for the complete salva-

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18 but sin that dwelleth in me. For I know
that in me (that is, in my flesh,) dwelleth no
good thing: for to will is present with me;
but how to perform that which is good I find
19 not. For the good which I would I do not:
but the evil which I would not, that I do.
20 But if I do that which I would not, it is
no more I that do it, but sin that dwelleth
21 in me. I find therefore a law, that, when I
22 would do good, evil is present with me. For
I delight in the law of God according to the
23 inward man; But I see another law in my
members, warring against the law of my
mind, and bringing me into captivity to the
law of sin which is in my members. O wretch- 24
ed man that I am! who will deliver me from
the body of this death? I thank God that 25
through Jesus Christ our Lord *there is de-*
liverance.

CHAPTER VIII.

A. D. 60. Believers free from condemnation; their character as enjoying the spirit; support under trials; their interest in the love of God, and final triumph.

So then I myself with my mind serve the
law of God; but with my flesh the law of sin:
Yet truly is there now no condemnation to 1

Reflections upon Chapter vii. 1. We may learn the excellence of the moral law, as the rule of our obedience. In this view of it, it is unchangeable and perpetually binding, and ought to be so: For it is all holy, just, and good, and reaches to the thoughts of the heart, as well as to the actions of the life. It discovers, and strictly forbids, every sin; nor can it justly be charged with being the cause of either sin and death. But such is our depravity that it takes occasion, from the purity and spirituality of the law, to rise in rebellion against it; and thus brings the soul more awfully under its sanction and curse. While we are ignorant of the nature of this holy law, we may be alive as to our own opinion and hope; but when the commandment comes to the conscience, in the light and power of the Spirit, all our vain confidence dies within us; and we find ourselves guilty, condemned, and exposed to eternal death, by its righteous sentence. Nor is it possible for us to escape by any righteousness of our own.

2. We may next learn the happiness of not being under the law as a covenant. It was ordained for life, in case of perfect obedience; but it is impossible for us to render that obedience. Still the law makes no abatement in its demands; nor in the nature of things can it do. But they who believe in Christ are become dead to the law as a covenant, and are as much delivered from it, as a woman is from the law of her dead husband. By the constitution of the gospel-covenant, believers are espoused and married to Christ, that they may bring forth fruit unto God. They are not indeed freed from the law of their creation, but their transgressions of that law are all mercifully forgiven; and they are delivered from the curse of it. They have become dead to the law, so as never to expect life and happiness by it; and they look for all spiritual blessings to Jesus their husband and friend.

3. From the language of the apostle we see how great and powerful is depravity in God's own children. They are still in some degree sinful and carnal; and when left to themselves, they do not find such a frame of mind for holy duties as they desire, but may be even overcome with sin, and bring distress upon their own souls. When their minds are inclined to do something for the cause of God and religion, how often will corrupt nature oppose and resist; so that the good they would, they do not. O how directly contrary is all this to their sense of duty, and to the bent of the new man! How distressing are these workings of sin in them. They are the greatest burden of their lives, and cost them many a sigh and groan; and at times occasion the bitterest grief, and the most poignant sorrow. How do they pray for deliverance. And how supporting and comforting is the thought, that they have now freedom from the guilt of sin, through faith in Christ; and that he will finally rescue them from all the remains of it. Blessed be God for Christ, and for the hope of a future sinless and happy state.

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tion which the gospel reveals, and which every believer shall finally enjoy. Indeed, what he says cannot belong to an unregenerate man. Does such an one disapprove and hate the evil which he does? Does he consent to the law as good, or *delight* in it after the inner man? Does he serve it with the mind? His whole soul desiring to be subject and conformed unto it? Compare also the apostle's language, when describing a natural and unregenerate person, Ch. vi. 12.; xiii. 16, 19.; and surely that difference of language must describe a different state. Comp. Gal. v. 17.

18. *In my flesh, &c.* In my corrupt and degenerate self, I am well assured dwelleth no spiritual good; for though I will to do good unceasingly, yet I now find myself unable to do so.

20. *It is no more I, &c.* If I sometimes in fact do what my judgment disapproves, and against which my mind is habitually set, I cannot but maintain, it is not so much I that do it, as sin that dwelleth in me; and this I mention as matter for humiliation, and as what ought to excite to prayer and watchfulness.

21—23. *I find therefore a law, &c.* A principle which has the force and power of a law, and to which, in fact, I too often yield obedience.

24. *The body of this death?* The body of sin, which causeth death; or he denotes his depravity, which he had to bear like a dead body, as an insupportable burden, alluding to the custom of some tyrants, who tied a dead body to a captive, which he had to bear till death ended his sufferings.

25. *I thank God, &c.* Several good mss. some versions and fathers, read "the grace of God" through, &c.; which would be a direct answer to the question which concludes the preceding verse; but the text implies that answer, and is much better supported, and I have no doubt is the genuine reading.

CHAP. VIII. 1. *So then I myself. &c.* I join this clause to this chapter, as closely connected with it. With his mind, his renewed part, he served or habitually regarded the law of God; but with his flesh, his remaining depravity, the law of sin, in the manner stated in the foregoing chapter.—*Yet truly is there now, &c.* For this sense of ἄρα, see Schleus. I conceive the apostle means, that whatever were his infirmities and sinful defects, when he considered himself, in reference to the holy law of God, yet as a believer, as one in Christ, he together with all such, was freed from condemnation. I omit the last clause on the best authority. It seems to have crept into the text from the 4th verse.

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2 those who are in Christ Jesus. ° For the law
of the spirit of life by Christ Jesus hath made
3 me free from the law of sin and death. For
what the law could not do, in that it was weak
through the flesh, God *hath done*, *who*, by
sending his own Son in the likeness of sinful
flesh, and by a sin-offering, hath condemned
4 sin in the flesh; That the righteous precept
of the law might be fulfilled by us, who walk
not according to the flesh, but according to
5 the spirit. For they that are according to the
flesh, mind the things of the flesh; but they
that are according to the spirit, the things of
6 the spirit. Now the minding of the flesh is
death; but the minding of the spirit is life
7 and peace. Because the minding of the flesh
is enmity against God: for it is not subject to
8 the law of God, neither indeed can be. So
then they that are in the flesh cannot please
9 God. But ye are not in the flesh, but in the
spirit, since the Spirit of God dwelleth in you.
Now if any man have not the spirit of Christ,
he is none of his. And if Christ be in you, 10
the body is dead on account of sin: but the
spirit *enjoys* life on account of righteousness.
But if the Spirit of him that raised up Jesus 11
from the dead dwell in you, he that raised up
Christ from the dead will also give life to your
mortal bodies by his Spirit that dwelleth in you.
Therefore, brethren, we are debtors, not to 12
the flesh, to live according to the flesh. For 13
if ye live according to the flesh, ye shall die:
but if through the Spirit ye mortify the deeds
of the body, ye shall live. For as many as 14
are led by the Spirit of God, they are the sons
of God. For ye have not received again the 15
spirit of bondage to fear; but ye have received
the spirit of adoption, whereby we cry, Abba,
Father. The Spirit itself beareth witness with 16
our spirit, that we are the children of God:
And if children, then heirs; heirs of God, 17
and joint-heirs with Christ; since we suffer
with him, that we may be also glorified with
him. For I reckon that the sufferings of this 18

CHAP. VIII.

1. ° *who walk not after the flesh, but after the Spirit.* Griesb.

2. *For the law of the spirit, &c.* The gospel revealed by the Spirit, and confirmed by his gifts, and which shows the way of life to a condemned sinner.——*Hath made me free, &c.* From the condemning and ruling power of sin, which would otherwise produce death and misery. How he and others were thus made free the apostle states in the following verses.

3, 4. *For what the law, &c.* The law was not weak in itself, but through the sin of man. It could neither deliver from the guilt nor power of sin.——*God hath done.* The text is elliptical, and the words added are necessary. Jesus came in the likeness of sinful men, but was free from sin; yet he was a sin-offering, bearing, and atoning for, the sins of men, in virtue of which believers receive pardon; and sin in their flesh, or depraved nature, is condemned to die: for so they are to be conformed to Christ.——*Righteous precept.* See Ch. ii. 26.——*Who walk not, &c.* Who in some good measure fulfil the righteous precepts of the law, while we walk, not according to our corrupt nature, but according to our renewed nature, as aided and directed by the Spirit of God.

5. *They that are according, &c.* They that are in a sinful carnal state, &c.——*According to the spirit,* in a spiritual state. Each class will mind, relish, and pursue things agreeable to the state they are in. I consider πνευμα spirit, here and in the next two verses, as signifying the renewed mind, which is indeed the work of God's Spirit.

6—8. *The minding of the flesh, &c.* This is the same as "to be in the flesh, to mind the things of the flesh, to walk according to the flesh;" it is, in fact, to regard nothing but the indulgence of animal appetites, passions, and desires. Now this shows the spiritual death of the soul, and its danger of eternal death: because this is, in fact, enmity to God, as it is not, nor can be subject to his law, but directly opposed to it; and of course, those under its influence cannot please, but must provoke God by their crimes. On the other hand, "the minding of the spirit," or "the things of the spirit," being habitually concerned for the interest and happiness of the soul, enjoy divine life and peace.

9. *But ye are not in the, &c.* The apostle now applies what he had said to the believers *at Rome.* They had been delivered from minding the flesh, and were now in a spiritual state.——*Since the Spirit of God, &c.* For the sense of πνευμα, see Hoogeven. This verse proves that Paul addressed the church at Rome as regenerate persons, though there might be some among them who were not so in reality; for many had received the gifts of the Spirit.——*Now if any man, &c.* But let me remind you, that if a man have not the spirit, temper, and holy disposition of Christ, he is none of his.

10, 11. *If Christ be in you.* This is elliptical, for "if the mind or spirit of Christ dwell in you."——*The body is dead, &c.* Is subject to death, on account of the first sin. See Ch. v. 13—19. That this is the sense of the apostle, and that he does not mean a moral death to sin, as Macknight contends, the next verse clearly proves.——*But the spirit enjoys life, &c.* Is now made alive to God, rescued from condemnation, and shall receive eternal life, "on account of that righteousness," which the Saviour has wrought out, and which is accounted to all believers. See Ch. iii. 21—28.——*If the Spirit of him, &c.* This must denote the Spirit of God in the personal sense, and it will be by his agency that the mortal bodies of the saints will be at the last day reanimated.

12—14. *We are debtors, &c.* We are under obligation, not to the flesh, but to grace.——*For if through the Spirit, &c.* Middleton understands this as signifying spiritually, in opposition to κατα σαρκα, *carnally;* and in the same sense, πνευματι θεου, the Spirit of God, in the next verse. With Macknight, I rather suppose the Spirit, in the personal sense, must be meant; and that there is an ellipsis of the proposition υπο: for it is by his agency with the word, that the deeds of the flesh are subdued, and finally put to death.——*Are led by the Spirit, &c.* As are under his sanctifying influence, and follow his guidance, are clearly heirs of life; for they are sons of God.

15—17. *For ye have not received, &c.* The spirit of bondage was that of the Jewish law; they were always subject to it, having perpetually to renew their offerings for sin, and their conscience not being cleansed from the guilt of it.——*But ye have received, &c.* The spirit of adoption, of filial love, and confidence in God, as our father in Christ.——*Yea, the Holy Spirit himself, &c.* By his gifts and graces, bears witness with our spirit to our adoption

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present time are not worthy to be compared with the glory which shall be manifested to
19 us. For the earnest expectation of mankind waiteth for this manifestation to the sons of
20 God: (For mankind were made subject to vanity; not willingly, but through him who
21 subjected the same,) In hope that mankind will be delivered from this bondage of corruption into the glorious freedom of the chil-
22 dren of God. For we know that all mankind groan and travail in pain together, until now:
23 And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, looking for the adoption, *even* the redemption of our body.
24 For we are saved in hope *only:* but hope that is seen is not hope: for what a man seeth,
25 why doth he yet hope for? But if we hope for what we see not, then do we look for it
26 with patience. And in like manner the Spirit helpeth our weaknesses; for we know not what we should pray for as we ought: but the Spirit itself intercedeth for us with groanings which cannot be expressed. But he who 27
searcheth the hearts knoweth what the mind of the Spirit is, that intercedeth for the saints according to the will of God. And we know 28
that all things work together for good to those who love God, to those who are called according to his purpose. For whom he fore- 29
knew, he predestinated also to be conformed to the image of his Son, that he might be the first-born among many brethren. More- 30
over, whom he predestinated, those he also called: and whom he called, those he also accounted righteous: and whom he accounted righteous, those he also glorified.

What shall we say therefore to these things? 31
If God be for us, who can be against us?
He that spared not his own Son, but deliver- 32
ed him up for us all, how will he not with him also freely give us all things? Who 33

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into God's family; and if we are children, then heirs, &c.——*Since we suffer, &c.* Our sufferings and persecutions are no evidence against our being heirs; but rather a proof of it, since they are designed to conform us to Christ, that we may be glorified with him.

18—23. *For I reckon, &c.* Having mentioned suffering, the apostle contrasts it with the glory that shall be revealed or manifested to them, at the blessed resurrection, and accounts it as nothing.——*Expectation of mankind* I so render κτισις, because it is clear that they are intended. See Mark xvi. 15. "Preach the gospel to every creature;" that is, "to all mankind."——*Made subject to vanity, &c.* To diseases and death, not for their own sin only, but on account of the sin of their first father and head.——*In hope that mankind, &c.* Or, "that they will be delivered, &c.;" for the noun is often used for the pronoun.——*Bondage of corruption.* The miseries and death to which they are exposed. There has been a general desire of such a deliverance among the heathen nations, both of antiquity and of later periods; and their rites and superstitions prove it; for by them they hoped to conciliate the objects which they worshipped, and to obtain a release from the evils which they endured or feared.——*Groan and travel, &c.* And are therefore indulging earnest expectations of deliverance. And not only they, but ourselves also, who through grace have believed, and have the first-fruits of the Spirit, groan, &c. looking for the blessed day when we shall be finally rescued from corruption, and mortality swallowed up of life. I cannot but think the view given of this paragraph, the real sense of the apostle. For first, mankind only can be the subjects of earnest expectation; and secondly, the contrast which is made between believers and the creature, renders it evident, that by the creature, or every creature, the rest of mankind only can be intended.

24, 25. *Saved in hope only.* But this hope is well founded; and excites us to wait with patience for the accomplishment of it.

26. *And in like manner, &c.* As the Spirit beareth witness with our spirit, (see verse 16,) so he assisteth our weaknesses: For we are ignorant what we should pray for, whether to depart and be with Christ, or to abide and suffer for his sake, Phil. i. 23.; but the Spirit intercedeth, by prompting groans and feelings which cannot be expressed.

27. *Mind of the Spirit, &c.* God, who searcheth all hearts, knoweth what is the temper, and what are the desires of the mind suggested by the Spirit, in these acts of devotion; and he knoweth that this intercession for holy men, under suffering and persecution, is agreeable to his will, who will either rescue or support them.

28. *All things, &c.* Even the most grievous sufferings shall work for the good of those who love God, &c.——*According to his purpose.* Some apply this to God's design of saving those who believe, or admitting them into the christian covenant; but surely something more particular is intended, even his special "purpose of grace which was given to them in Christ Jesus before the world began." 2 Tim. i 9.

29. *Whom he foreknew, &c.* This cannot respect his omniscience only, or foresight of what they would be, but rather regards his special favour and love, as the source of all the blessings which they enjoy in this or in the future world. Hence he predestinated them to be conformed, &c. "To the image of his Son," in holiness and sufferings here, and in glory hereafter. "That he might be, &c." That he might have the dignity of the first-born, and be the head of many brethren, and for whom he rose from the dead, that they might rise after him.

30. *Moreover, whom he, &c.* In the 28th verse, Paul describes the character of all believers. They love God, and are called to exercise this love, agreeable to God's original purpose; for to this they were predestinated by his wisdom, counsel, and grace. Hence there is a lovely and inseparable connexion between the divine purpose, and the calling, justification, and glorification of his people. Many ancient believers had been thus called, justified and glorified; and doubtless this might be said of many Christians, who had then finished their course; and if this were true of them, it would be true of all other believers to the end of the world In this view the apostle states principles which had been proved and illustrated by facts; and which would support the hope of believers under all their sufferings. Hence I can see no just ground in this verse for explaining John xvii. 5, as signifying, "that the glory Christ had with the Father before the world began," was only in purpose. Our Lord states a fact, and is not reasoning on the subject of the divine purpose, nor so far as I can see, in the least adverting to it.

31, 32. *If God be for us, &c.* Why should we fear the fiercest opposition? Cannot he moderate it or support us under it? For since he spared not, &c.

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shall lay any thing to the charge of God's elect? Shall God who accounteth righteous?
34 Who is he that condemneth? Will Christ that died; yea rather, that is risen again, who is even at the right hand of God, who
35 intercedeth also for us? Who shall separate us from the love of Christ; shall affliction, or distress, or persecution, or famine, or naked-
36 ness, or danger, or sword? (As it is written "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.")
37 Nay, in all these things we are more than con-
38 querors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor 39 height, nor depth, nor any other matter, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

A. D. 60. Paul's grief on account of the Jews; the promises are fulfilled to Abraham's spiritual seed; God's sovereign mercy and the calling of the Gentiles and rejection of the Jews.

I SAY the truth in Christ, I lie not, my 1 conscience bearing me joint witness with the Holy Spirit, That I have great sorrow and 2 continual grief in my heart. For I could 3

REFLECTIONS UPON CHAPTER VIII. 1. We learn what dreadful work sin has made in the world! It has turned the natural bent and bias of the heart to earthly and sensual things; and even into enmity to a holy God and his law. The depraved, carnal mind refuses all subjection to God's moral government; it is full of pride, self-dependence and obstinacy. Sin has brought men under spiritual death and condemnation, and produced a moral impotency through the whole mass of mankind. While it has subjected the body to various afflicting and most painful diseases, and finally to dissolution, it has disordered all the powers and passions of the soul. Well may mankind groan under this bondage of sin, misery, and corruption! Even believers experience many infirmities, tribulations and distresses, from which they do most earnestly long to be delivered.

2. We learn how great and inestimable are the blessings of the gospel, and the privileges accorded to believers. They are in Christ; and how great is their safety, honour and happiness, arising from this blessed, vital union! To them there is now no condemnation, as they are pardoned through the blood of the Saviour. By the work of the Spirit they are happily renewed, and do not sinfully and inordinately mind and relish the things of the flesh, but of the Spirit. They are led by, walk after, and live according to the Spirit; and by his influence they mortify the body of sin. They are the sons of God, and joint-heirs with Christ; and though their bodies are mortal, like those of other men, yet their souls are alive to God, and shall live for ever with him; and even their bodies shall be raised to immortal glory, in resemblance of their risen Saviour. They have the Spirit as a spirit of adoption; and he aids and assists them in their addresses to their heavenly Father, both as to the matter and manner of their addresses. He bears testimony, by his own influence, that they are the sons of God; and by the comfort and joy which he imparts, he becomes the earnest and pledge of their final felicity.

3. We learn what grounds of assurance, of final triumph and blessedness they have. They are called according to God's purpose, justified through the redemption which is by Christ Jesus; and as he their head and ever-living intercessor is now at the right hand of God, in glory, so are many of his people glorified with him, and the rest shall in due time partake of the same glory. For the love of Christ, and of God in him, is unchangeable and eternal; so that no circumstances of life, or forms of death; no allurements of prosperity, or terrors of adversity; no fears or dangers from any quarter, can ever separate between the love of God, and those who love him; or alienate the heart of Christ from them, or theirs from him. No; they are now justified, and shall be glorified with Christ. Amidst all their sufferings, trials and persecutions, divine grace shall support them; and they shall be not only conquerors, but shall finally and joyfully triumph over all opposition and enemies!

33—35. *Shall God who accounteth?* I follow Harris, Newcome, and others in this punctuation, which makes the whole of these questions uniform and more emphatical.——*Who intercedeth, &c.* By his presence there as the lamb that has been slain; and by maintaining the cause and interest of his church.——*Who shall separate us, &c.* The apostle by saying τις, *who*, hath personified the things following.

36. *As it is written, &c.* For what was said of God's people, Ps. xliv. 22, may be applied to our circumstances.

37. *More than conquerors, &c.* We not only sustain their assaults; but we are enabled to triumph and rejoice in the assurance of everlasting victory, through the love of Christ.

38, 39. *Death nor life, &c.* The fear of death, or the desire of life, or the temptations of the most powerful evil angels, or present or future sufferings, or height of prosperity, or depth of adversity, or any other matter, will not be able, &c.

CHAP. IX. 1, 2. *I say the truth, &c.* While the apostle exulted in the blessings and privileges of believers, he could not contemplate the state of unbelievers, and especially of his unbelieving brethren, the Jews, but with the greatest grief and sorrow. The manner in which he appeals to Christ shows his earnestness and sincerity.

3. *For I could wish, &c.* It would require a long discussion to state all the renderings of this verse, and to canvass the reasons of them. Wakefield from the sense of τυχομαι τινος, in Homer, gives us, "For I also myself was once an alien from Christ;" a version truly singular for such a critic! When did αναθεμα ever signify an alien? Newcome, "accursed by Christ," which he explains, devoted to temporal destruction, if I could thus prevent their excision. Macknight, "separated from Christ," that is, the church, as he explains it; and many others in like manner, one excommunicated. I have adopted the version of Doddridge, which is supported by the sense of the preposition απο, 2 Tim. i. 3. See also 1 John iii. 16. Christ was ac-

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wish that I myself were made as one accursed, after the manner of Christ, for my brethren,
4 my kinsmen according to the flesh: Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of the temple, and
5 the promises; Whose are the fathers, and of whom, as concerning the flesh, is Christ, who is over all, God blessed for ever. Amen.
6 But it is not possible that the word of God should fail. For they are not all Israel, who
7 spring from Israel: Nor because they are the seed of Abraham, are they all children *of promise:* but, "In Isaac shall thy seed be called."
8 Which is, They who are the children of the flesh, these are not the children of God; but the children of the promise are counted for
9 the seed. For this is the word of promise, "At this time will I come, and Sarah shall
10 have a son." And not only this; but when Rebecca also had conceived twins by one, even
11 by our father Isaac; And the children being not yet born, and having done neither good nor evil, that the purpose of God according to *his* election might stand, (not of works, but
12 of him that calleth;) It was said to her,
13 "The elder shall serve the younger." As it is written, "Jacob have I loved, but Esau have I hated."

What shall we say then? Is there unrighte- 14
ousness with God? By no means. For he saith 15
to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." So then it is 16
not of him that willeth, nor of him that runneth, but of God that hath mercy. For the 17
scripture saith to Pharoah, "Even for this same purpose have I preserved thee, that I might show my power in thee, and that my name might be declared throughout all the earth." So then he hath mercy on whom he 18
will, and whom he will, he suffereth to be hardened.

Thou wilt therefore say to me, Why doth 19
he still find fault? For who hath resisted his will? Nay but, O man, who art thou 20
that repliest to God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Hath not the potter power 21
over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What now if God, willing to show his 22
wrath, and to make his power known, have endured with much long-suffering the vessels

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counted one accursed, as being crucified. Gal. iii. 13. Paul was willing to suffer and die in like manner, provided that this would remove the prejudices of his brethren and induce them to believe. Or, if the sense given to ανα be not sufficiently supported, we might render, "made as one accursed, *on account* of Christ," as this sense of the preposition is common; and the general meaning will be nearly the same. To suppose that the apostle could wish himself to be eternally accursed, would be as absurd as inconsistent with piety.

4. *Whose is the adoption.* They have been taken and made his family, and called "his sons, his first-born." See Exod. iv. 22, 23. Jerem. xxxi. 9, 20.——*The glory.* Of God in the pillar of cloud, and in the tabernacle and temple.——*The covenants,* made with Abraham, and by Moses with the whole people; and "the giving of the law" at Sinai, and "the service of the temple" belonged to them, together with many promises.

5. *Whose are the fathers.* Of the church and of many nations.——*And of whom, &c.* The unbiassed sense of this text supports the doctrine of two natures in the person of our Lord. As to the human, he descended from the fathers; but as to his divine, he was, and ever will be God over all, blessed for ever. The utmost effort of critical ingenuity, has failed in every attempt to weaken, much more to destroy this testimony to the divinity of Christ. The learned reader may see Middleton in loc. Wardlaw's sermons on the Socinian Controversy, and Ecclectic Review of Improved version.

6. *But it is not possible, &c.* But though some Jews will be rejected, yet the promises will not fail to be accomplished to the believing seed of Abraham.——*Not all Israel, &c.* All the descendents of this patriarch are not God's children now, any more than formerly, as the next verse states.

8—13. *Which is, they who, &c.* In these verses the apostle proves his assertion, verses 6, 9, from the examples of Abraham and Israel's children.——*According to his election, &c.* He freely, without any respect to works, chose Jacob to be the heir of the promise of Canaan, and his posterity to enjoy national and religious privileges and advantages; and many among them to spiritual blessings and eternal life.——*I loved Jacob, &c.* See Mal. i. 3, and note.

14. *Is there unrighteousness, &c.* Is it unjust in God to bestow favours to whom and in what measure he pleaseth? Surely not: for in the exercise of kindness and mercy, he does and must act according to his own good pleasure, these not being in any respect deserved.

16. *Him that willeth, &c.* Esau ran to hunt venison for Isaac, and strongly desired the blessing; but it was not bestowed on Jacob, nor refused to Esau for any thing they did, but from God's mere mercy. That God has a right, and exercises this sovereign right and power, is clear from another instance.

17. *For the scripture, &c.* See Exod. ix. 16, and note. God continued him in being to display his power, and spread abroad his name, as the one true God.

18. *Mercy on whom, &c.* See verse 14.——*He suffereth to be, &c.* See Exod. vii. 3, and note.

19. *Who hath resisted his will?* Or who can? When he determines to destroy a nation, or a person, who can prevent it?

20—24. *Nay, but O man, &c.* The apostle answers that there is great irreverance in such language; and it as unbecoming as it would be for the clay to com lain of the potter, for not making it into a more honourable vessel.——*If God willing, &c.* As he may show his wrath in punishing the guilty, without any impeachment of his justice; especially when it is con-

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23 of wrath fitted for destruction: And *what, if willing to receive us* that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for
24 glory; Even us, whom he hath called, not from among the Jews only, but also from a-
25 mong the Gentiles? As he saith also in Hosea, "I will call those my people, who were not my people; and her beloved, who was not
26 beloved. And it shall come to pass, that in the place where it was said to them, 'Ye are not my people;' there shall they be
27 called the sons of the living God." But Isaiah crieth out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, a remnant only shall be saved:
28 For he will finish, and cut short the account in righteousness: because a short account will the Lord make in the land." And as Isaiah 29
hath foretold, "Unless the Lord of hosts had left us a seed, we had been as Sodom, and had been made like unto Gomorrah."

What shall we say then, That the Gentiles, 30
who followed not after righteousness *for justification*, have laid hold on righteousness *for justification*, even the righteousness which is
by faith? But Israel, who followed after the 31
righteousness of the law, hath not attained to the righteousness of the law. Wherefore? Be- 32
cause they sought it not by faith, but as if it were *to be attained* by the works of the law. For they stumbled at the stone of stumbling;
As it is written, "Behold, I lay in Zion a stone 33
of stumbling and a rock of offence; and yet whosoever confideth in it shall not be ashamed."

REFLECTIONS UPON CHAPTER IX.—1. We are taught how false the charge was which was circulated against Paul, that he was the enemy of his own people and nation; and how false are similar charges made against other real believers, of want of affection to their friends, and to their country. Paul could most solemnly appeal to Christ, under the sacred influence of the heart-searching Spirit, that he felt the most tender regard to his kinsmen according to the flesh; and that their continued unbelief occasioned him the most painful feelings of sorrow, and grief of heart; and every believer feels in like manner, and prays, if it be the will of God, that such as are enemies may be reconciled. Yea, what would they not suffer, that those who are favoured with the means of grace, might come to the saving knowledge of the glorious Redeemer? How wonderful his person? The son and yet Lord of David! Sprung from the fathers according to the flesh; and yet God over all blessed for ever. How safely may sinners confide in him; for his infinite merits are such as to support the hope of the chief of sinners.

2. We learn how sovereign God is in the displays of his grace. He will have mercy on whom he will have mercy, among persons alike sinful and unworthy; and he influences some so to run and seek mercy that they obtain, while he leaves others to follow their own ways, and to harden their hearts from his fear. However this proceeding may offend human pride, it is obviously suitable to God's universal dominion; and is consistent with the strictest righteousness and equity. In bestowing his favours on some he doth no injury to others; and though for wise and holy reasons he exercises his grace in calling, sanctifying, and conducting some to glory, he does not appoint any to destruction, but on account of their sin, and continued unbelief, by which they have fitted themselves for it. Nor let such charge their ruin to his decrees. These are secret until the events declare them; and he has given to men a plain and sufficient rule of duty, and the strongest motives to follow after righteousness by faith; by which alone they can be justified and saved! For neglecting and despising the method of divine grace, and violating God's holy law, they will hear the sentence, 'Depart.'

3. We are admonished to submit to the dispensation of God, believing, that while he manifests on the one hand the riches of his grace, and on the other, the severity of his justice, he in both doeth what is right. Never let us arraign the conduct of God at our tribunal, nor quarrel with the grace, sovereignty, or justice of his proceedings, lest we be confounded for our insolence, in daring to reply against so great and glorious a Being! Nor let us stumble at the humiliation, and sufferings of Christ; nor at the method of pardon and acceptance by him. There is in his work all that is requisite for the justification of every believer; and in him every believer is accepted and shall be saved. How dreadful is the case of those who stumble at Christ, to whom he is a rock of offence, against which they dash themselves to their own ruin. Happy they who build on this rock!

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sidered, that he has borne with great patience long with them, as he had with you Jews.——*Vessels of wrath, &c.* These are opposed to the "vessels of mercy;" and what is said of each should be carefully observed. The former are "fitted for destruction" or, "have fitted themselves for destruction," as some render the text, by their own sins and crimes; but as to vessels of mercy, it is God who before prepares them for the glory which he has purposed to confer upon them. I have supplied the ellipsis.

25, 26. *In Hosea, &c.* Comp. Hos. Ch. i. 10.; ii. 23, and notes.

27—29. *But Isaiah crieth out.* See Is. x. 22, 23, and i. 9, and the notes.

30. *Righteousness for justification.* See Ch. i. 17, and note. The Gentiles knew nothing respecting the doctrine of righteousness for justification, while in their heathen state; but on their embracing the gospel, they laid hold of this blessing, and enjoyed pardon and acceptance. I point after Henman, Bowyer's Conj.

31. *Righteousness of the law, &c.* I consider the genitive as that of the object. See 2 Cor. i. 5, παθηματα του Χριστου, "the sufferings for Christ." Eph.

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CHAPTER X.

A. D. 60. *Paul asserts his love to the Jews; states the righteousness of the law, and of faith; and that Jews and Gentiles who believe shall be saved; this doctrine taught by the prophets.*

1 BRETHREN, my heart's desire and prayer to
God for Israel is, that they may be saved.
2 For I bear them witness that they have a
zeal towards God, but not according to know-
3 ledge. For being ignorant of the righteous-
ness *which is* of God, and seeking to establish
their own righteousness, they have not sub-
mitted themselves to the righteousness *which*
4 *is* of God. For Christ is the end of the law
in order to righteousness, to every one that
5 believeth. For Moses describeth the righte-
ousness which is by the law, "That the man
who doeth these things shall live by them."
6 But the righteousness which is by faith speak-
eth thus, "Say not in thy heart, Who will
ascend into heaven? (that is, to bring Christ
7 down from above:) Or, Who will descend
into the deep?" (that is, to bring up Christ
8 again from the dead.) But what saith it?
"The word is nigh to thee, even in thy mouth,
and in thy heart:" (that is, the word of faith,
9 which we preach.) For if thou shalt confess
with thy mouth the Lord Jesus, and shalt
believe in thy heart that God hath raised him
from the dead, thou shalt be saved. For with 10
the heart man believeth to righteousness; and
with the mouth confession is made to salvation.
For the scripture saith, "Whosoever believeth 11
on him shall not be ashamed." For there is 12
no difference between the Jew and the Gen-
tile: for the same Lord of all is rich unto all
that call upon him. For "whosoever shall 13
call upon the name of the Lord shall be sa-
ved."

How therefore shall men call on him in 14
whom they have not believed? and how shall
they believe in him of whom they have not
heard? and how shall they hear without a
preacher? And how shall men preach, unless 15
they be sent? as it is written, "How beautiful
are the feet of those who bring glad tidings
of peace, who bring glad tidings of good
things!" But all have not obeyed the gospel: 16
For Isaiah saith, "Lord, who hath believed
on hearing our report?" So then belief com- 17
eth by hearing, and hearing by the word of
God *preached*. But I say, Have they not 18
heard? Yes, truly; "their sound hath gone

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iii. 1. "A prisoner *for* Christ." That the Israelites did follow the law, with the design of attaining a justifying righteousness is certain; but they did not "reach the requirements of the law" for this purpose

32, 33. *As if it were by, &c.* As if sinners could attain such a righteousness by their works, which is manifestly absurd. Had they sought it *by faith*, they would have found it; but they stumbled, &c. Comp. Is. viii. 14; xxviii. 16.

CHAP. X. 1. *May be saved.* From their unbelief, and from that misery which awaits them as a nation here, and as impenitent sinners hereafter.

2. *A zeal towards God, &c.* That they were zealous for what they esteemed religion is evident, Acts xxi. 27—31.; xxii. 3.; but their zeal not being directed by knowledge, misled them and occasioned innumerable crimes.

4. *For Christ is the end, &c.* Their ignorance of a righteousness for justification though attested by the prophets; and their folly in seeking to establish their own righteousness, led them to reject the righteousness of God; even that now so plainly revealed in the gospel. For Christ is the end, the *perfecting end* of the *moral* law, by his full obedience to all its holy precepts, in order to righteousness to all believers; and the end of the *ceremonial* law, by answering to all its types and shadows.

5. *The man who doeth, &c.* See Levit. xviii. 5. Deuter. xxvii. 26. The man who perfectly obeys this law, and never offends, may claim life and happiness; but where can such a man be found?

6—10. *But the righteousness, &c.* Speaks in a different style, and to represent it I may borrow and apply the words of Moses, Deuter. xxx. 11—14. ——*To bring Christ down, &c.* The Jews, it seems, would not believe Christ to be the Messiah, unless he came from heaven in a visible manner, to take possession of his kingdom, which some think was meant by the *sign* from heaven, Matt. xvii. 1.——*To bring up Christ, &c.* The Jews expected the Messiah to *abide* and live among them as a king for ever. Hence they refused to admit his resurrection, however forcibly attested. John xii. 34. Luke xxiv. 21.——*The word is nigh to, &c.* It is brought home by the gospel, and the preaching of it. It is nigh thee, easy to be understood; and if received into an honest heart, easy to be believed and practised.——*For if thou shalt, &c.* While persecution raged, confessing Jesus to be both Lord and Christ, Acts ii. 30, was generally the result of believing with the heart, that he had been raised from the dead, which was an evidence of his being the Messiah, Ps. xvi. 10.; and such faith would be found saving.——*For with the heart, &c.* So as to attain a righteousness for justification, and to attest the power of his faith, confession will be made unto salvation.

11—13. *Whosoever believeth, &c.* See Is. xxviii. 16. This applies to Jew and Gentile. For the same Lord of all, &c. This seems to refer to the Lord Jesus, (see Acts x. 36) who in the following verses is spoken of, as preached, believed in, and invoked, in order to salvation. See Joel ii. 32.

14, 15. *Shall men call on him, &c.* The apostle draws this inference to justify himself and other preachers, in proclaiming the gospel wherever they had opportunity; and this inference and reasoning support the cause of Christian missions to heathens of every kind. Though some will reject the message of mercy, yet others still embrace it, and say, "How beautiful are the feet, &c."

16. *All have not, &c.* All did not then, any more than formerly, obey the gospel message; for Isaiah had complained and said, "Who hath believed, &c. Is. liii. 1.

17. *So then belief cometh, &c.* Though only those believe to whom the arm of the Lord is revealed, overcoming their prejudices, yet we maintain there can be no faith without hearing the word of God.

18. *Have they not heard?* Have we not sounded forth the word of the Lord in most parts of the Roman empire, and even in other kingdoms; so that

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forth into all the earth, and their words unto
19 the ends of the world." But I say, Did not
Israel know this? First Moses saith, "I will
move you to jealousy by an abject people;
and by a profligate nation I will provoke you
20 to anger." But Isaiah is very bold, and saith,
"I was found of them that sought me not; I
was made manifest to them that asked not
21 after me." But to Israel he saith, "All the
day long I have stretched forth my hands, unto
a disobedient and gain-saying people."

CHAPTER XI.

A. D. 60. *God hath not cast off all Israel; a remnant saved; there is hope of their future conversion; the Gentiles admonished; God's judgments unsearchable.*

1 I SAY then, Hath God cast off his people?
By no means. For I also am an Israelite, of
the seed of Abraham, of the tribe of Benjamin.
2 God hath not cast off his people whom he
foreknew. Know ye not what the scripture
saith by Elijah? how he addresseth God con-
cerning Israel, saying, "Lord, they have 3
killed thy prophets, and digged down thine
altars; and I am left alone, and they seek my
life." But what saith the answer of God to 4
him? "I have reserved to myself seven thou-
sand men, who have not bowed the knee to
the image of Baal." In like manner then, 5
at this present time also there is a remnant,
according to the election of grace. And if by 6
grace, then it is no more from works: other-
wise grace is no more grace.°
What then? Israel hath not obtained that 7
which he seeketh for; but those elected have
obtained it, and the rest have been blinded;
According as it is written, "God hath given 8
them the spirit of slumber, eyes that they
should not see, and ears that they should
not hear; unto this day. And David saith, 9

CHAP. XI. 6. °*But if it be of works, then it is no more grace: otherwise work is no more work.* Griesb.

REFLECTIONS UPON CHAPTER X. 1. How ought our hearts to overflow with love and compassion to our brethren; and how earnestly should we intercede with God for their salvation! When we behold any zeal displayed in the cause of God, we should be ready to commend it, while we lament the ignorance with which it may be accompanied. It is the cause of unfeigned grief to every Christian, to find men, through ignorance and pride, reject the way of acceptance revealed in the gospel, and endeavouring to establish their own imperfect righteousness as the ground of their hope and happiness. How irrational such conduct! for how can transgressors be justified by the law which they have transgressed! The law is given to teach us our need of Christ, by showing us our sins and offences; and thanks be to God, that Christ is the end of the law, of every law which God has given, for righteousness to the believer. Nor should it be forgotten that God has revealed this in his word clearly and fully. The word is nigh us, even in our mouth and in our hearts! O that we may believe with the heart, to the possession of the Saviour's perfect righteousness, and finally enjoy all the consequences of it.

2. How encouraging is it to be assured "that whosoever shall call on the name of the Lord shall be saved." And men are invited by the gospel to the discharge of this duty; men of every nation; for now there is no difference between the Jew and the Gentile. But how can they, how is it possible for any to call on him in whom they have not believed, or of whom they have not heard? What matter of joy is it, that the sound of the gospel is heard, and the glad tidings are spread abroad! How beautiful are the feet of those who publish them! For faith comes by hearing, and hearing by the word of God. This is his ordinance for bringing men to the obedience of the faith; and ministers ought to preach the whole counsel of God, with fidelity, plainness, and courage, in order to this desirable end. What if some reject and despise the heavenly message? If God should put out his hand all the day long, to a disobedient and gain-saying people? Yet will he be found of them that sought him not; and will glorify the riches of his own free grace. His word shall not return to him void, but accomplish that which he pleaseth, and it shall prosper in the thing whereto he hath sent it.

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what David said on another subject may be applied to the gospel. Yes, verily, their sound, &c. Ps. xix. 4.

19, 20. *Did not Israel know this?* Know that the gospel should be preached to the Gentiles? Moses and the prophets had foretold this, as well as their own unbelief. See Deuter. xxxii. 21. Is. lxv. 1, 2.

CHAP. XI. 1. *Cast off his people?* That is, wholly rejected them, so as to have mercy on none of them. By no means. "For I also am an Israelite, &c."

2. *Whom he foreknew.* Here God's fore-knowledge must denote his choice and his approbation. At all times there have been some chosen and called to faith and obedience.

4. *I have reserved, &c.* At that time, when the prophet thought himself the only pious worshipper of Jehovah, there were seven thousand scattered through Israel, who had persevered in the good old way.

5, 6. *A remnant according, &c.* This remnant, or the part left, was honoured and distinguished as the objects of divine favour and choice; and it was through this choice and favour that they had been made to differ from others, Nor were they chosen for their past works, or for any that they would perform; for on either of these suppositions the very nature of grace would be destroyed. I omit the latter clause, as an early interpretation of the former, but which is wanting in a number of the best manuscripts.

7—10. *Israel hath not, &c.* Israel hath not obtained that righteousness

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"Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto
10 them: Let their eyes be darkened, that they may not see, and bow down their back always."
11 I say then, Have they stumbled so as to fall *for ever?* By no means: but rather by their falling off salvation is come unto the Gentiles,
12 to provoke them to jealousy. Now if their falling off be the riches of the world, and their failure the riches of the Gentiles; how much
13 more their fulness? (For I speak to you Gentiles; inasmuch as I am the apostle of the
14 Gentiles, I magnify mine office: If by any means I may provoke to jealousy those that are my own flesh, and may save some of them.)
15 For if the rejecting of them be the reconciling of the world, what will the receiving of them
16 be, but life from the dead? Now if the first-fruits be holy, so likewise is the lump: and
17 if the root be holy, so are the branches. And if some of the branches have been broken off, and thou, being *a branch of* a wild olive tree, have been grafted in upon them, and with them partake of the root and fatness of the
18 olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The 19
branches have been broken off, that I might be grafted in. Well; because of unbelief 20
they have been broken off, and thou standest by faith. Be not high-minded, but fear. For 21
if God spared not the natural branches, take heed lest he spare not thee also: Behold 22
therefore the kindness and severity of God: on them who have fallen, severity: but towards thee, kindness, if thou continue in his kindness: otherwise thou also shalt be cut off.

And they also, if they continue not in un- 23
belief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out 24
of the olive tree which is wild by nature, and contrary to nature wert grafted into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree? For I would not, brethren, 25
that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness hath happened in part to Israel, until the fulness of the Gentiles be come in. And then all Israel will be saved: as it is writ- 26
ten, "A deliverer shall come out of Zion, and shall turn away ungodliness from Jacob:"

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for justification and life which he sought by works; but those elected and called to believe, have obtained it.——*And the rest have been, &c.* That is, by their own prejudices and crimes; so that in them may be said to be fulfilled what Isaiah predicted, (Ch. iv. 4.; vi. 9.) and what David had said of Judas (Ps. lxix. 22, &c.) was applicable to them who now rejected the gospel.

11. *So as to fall for ever?* So as to fall from all their privileges, and to be for ever as a nation rejected of God? By no means. Had the Jews generally received the gospel, their church-state would have been first settled; but as they did not, the gospel was preached to the Gentiles, to awaken their jealousy.

12. *The riches of the world, &c.* The next clause explains this. As the rejection of the gospel by the Jews occasioned it to be immediately preached to the Gentiles; this became the means of making them rich.——*Their fulness.* Their general conversion.

13, 14. *(For I speak to, &c.* Paul was particularly sent to labour among the Gentiles, (Acts xxvi. 17, 18, &c.) and he had a right to speak honourably of his ministry, as tending to their riches; and also with a design of exciting the jealousy of his own brethren according to the flesh. From the 12th verse to the end of the chapter, the apostle treats of the rejection of the Jews for their unbelief, so that they will be no more considered as belonging to the church of God, until their conversion to the faith.

15. *For if the rejecting, &c.* Be the means of bringing the Gentile world into a state of reconciliation; what may we expect to occur when they are received again to favour? It will occasion the greatest joy, joy like that which would be excited by receiving a beloved friend raised from the dead. This I take to be the sense; but some think that the apostle supposed that event would be attended by a more plentiful effusion of the Spirit, and that vast bodies of Gentiles will then be converted also.

16. *Now if the first-fruits, &c.* The apostle states the ground of his expectation, that the Jews will be received again. As the first of the dough offered to God sanctifies the whole bread of the land (Numb. xv. 20, 21.); or to use another image, "if the root be holy, &c." The plain meaning is, that as a nation they are separated and honoured, and will be so for the sake of their illustrious ancestors, with whom God entered into covenant.

17, 18. *And if some, &c.* The branches broken off were the unbelievers among the Jews; and the branches of the wild olive grafted in are the believing Gentiles. How proper the caution to the Gentile not to boast. He ought to reflect that from the covenant made with Abraham, and to the fulfilment of its promises, in and by the Jewish Church, were derived all the blessings and privileges of the gospel.

19—22. *Thou wilt say then, &c.* The apostle probably discovered in some converts a hatred of the Jews, especially on account of their unbelief and persecuting spirit; and he labours to eradicate it, and to inspire them with humility, caution, and holy fear.

23, 24. *If they continue not, &c.* The apostle grounded his hope of the final calling of the Jews as a nation, on the power of God, and on their church-relation.

25. *Fulness of the Gentiles, &c.* See verse 12. The mystery Paul makes known, clearly means a truth which had not been before revealed. 1 Cor. xv. 51. God, for wise and holy reasons, had suffered the Israelites to follow their own vain opinions, and to reject the gospel until his purpose respecting the Gentiles should be accomplished.

26. *Then all Israel, &c.* As the fulness of the Gentiles signifies their general conversion to the Christian faith; so the apostle must mean by all Israel being saved, their being saved as a nation from their avowed unbelief;

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27 And "this is my covenant with them, when I
28 shall take away their sins." As concerning the gospel, they are enemies because of you: but as touching the election, they are beloved
29 because of the fathers. For the free-gifts and the calling of God are without repentance.
30 For as ye in times past believed not in God, yet have now obtained mercy through their
31 unbelief: Even so have these also now believed not, through the mercy shown you, that
32 they may also obtain mercy. For God hath included them all in unbelief, that he might have mercy upon all.
33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
For who hath known the mind of the Lord? 34
or who hath been his counsellor? Or who 35
hath first given to him, and it shall be recompensed to him again? For of him, and by 36
him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER XII.

A. D. 60. *Men should dedicate themselves to God, and be humble, attending to their peculiar callings; love and other duties enjoined.*

I BESEECH you therefore, brethren, by the 1
mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, *which is* your reasonable service. And be not 2
conformed to this world; but be transformed by the renewing of your mind, that ye may

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REFLECTIONS UPON CHAPTER XI. 1. We learn that men may enjoy great religious privileges, and yet be finally cast off and rejected; but in such a case God has a remnant reserved, as the monuments of his mercy and the trophies of his grace. In times of great degeneracy, these may be hidden and unknown to one another; but they are known to God as the objects of his electing love and providential care. Thus it was in the days of Elijah. He thought himself the only true worshipper of God in the land of Israel; but was informed that God had reserved "seven thousand who had not apostatized from him, nor worshipped Baal." Let us hope that there are many more known to God and accepted of him, than we may apprehend. And let us never forget, that they and we are indebted wholly to grace, free, distinguishing grace, if we are not given up to blindness, impenitence, and sin.

2. We ought seriously to reflect on the conduct of God towards the Jews and towards us Gentiles. They had most awfully sinned, and by their rejection of Christ, they filled up the measure of their iniquities; and now they were rejected as God's church and peculiar people. Their civil and religious polity were soon to terminate never more to be restored. How great the severity which fell on them! And though it was deserved, yet were not the Gentiles as sinful and depraved. What free, unmerited goodness then has been exercised towards us! That we should be taken from that wretched condition in which we were, and grafted into the true olive tree, and made the happy partakers of those privileges and hopes with which the seed of Abraham had been so long honoured and enriched! We derive influence from the good olive tree; may we ever bring forth fruit to the honour of God. Let us remember that we stand by faith; and never be high-minded, but live in holy fear; and let us constantly ascribe to God the glory due for his amazing goodness and love.

3. What a glorious state of the church does the apostle set before us! A day will assuredly come, when the fulness of the Gentiles shall be brought in, and all Israel shall be saved. As we have now obtained mercy through their unbelief, it should be our earnest prayer that they may be excited to a holy emulation, by means of our faith. They have been, and are, wonderfully preserved as a nation; and we have solid ground to hope, that in due time God will remember them, and fulfil his promises. While investigating God's purposes and dispensations of providence and grace, we should learn from the apostle, to do it with modesty and reverence; and should acquiesce in what surpasses our comprehension, exclaiming, "O the depths of the riches both of the wisdom and knowledge of God!" We should learn to bow to his sovereign will, and to confess that "of him, and by him, and to him, are all things: to whom be glory for ever. Amen."

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and doubtless great numbers, both of Jews and Gentiles, will then believe to the saving of the soul. See Is. lix. 20, 21.

28. *Enemies because of you.* Because of your admission into the gospel-church.——*As touching the election, &c.* Of their fathers and posterity to be God's visible church. They are so far "beloved because of their fathers," as to be the objects of many promises, and which will, in the end, be fulfilled. "For the free-gifts and the calling, &c." The blessings of the covenant made with Abraham, Isaac, and Jacob, and the calling of their posterity originally, or at any subsequent period, are all sure.

30—32. *Believed not in God, &c.* In the one only true and living God; but were grossly ignorant of him, and worshipped idols of wood, stone, &c. ——*Included all, &c.* It is necessary to observe that what the apostle asserts, refers to different times. God had once suffered the Gentiles to revolt and walk after their own hearts, while he took the seed of Abraham as his own peculiar people; but now he had permitted them to fall, by their unbelief, and had taken the Gentiles, on their believing the gospel, to be his people; and his design in showing mercy to them, was finally to provoke the Jews to jealousy, and bring them to believe, by that which at one time occasioned their unbelief, and again to show mercy to them.

33—36. *O the depth of, &c.* Here the apostle confesses that the reasons of the divine conduct were all together incomprehensible; and we ought rather to adore the riches of his wisdom and judgments, than unprofitably endeavour to fathom them.

CHAP. XII. 1. *A living sacrifice, &c.* Every animal was presented to God alive, and then slain and offered. In allusion to this custom, the Christian is to consider himself a living sacrifice, wholly devoted to God; and this is a reasonable service or worship. Some render, a *spiritual* service.

2. *To this world.* To the corrupt and sinful practices of the world, as

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prove what is the good, and well-pleasing,
3 and perfect will of God. For, through the grace bestowed on me, I charge every one that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every
4 man *his* measure of faith. For as we have many members in one body, and all the mem-
5 bers have not the same office; So we, being many, are one body in Christ, and every one
6 members one of another. Having then free-gifts differing according to the grace bestowed on us, whether prophecy, let us prophesy accor-
7 ding to the proportion of *our* faith; Or ministry, let us attend on our ministry; or he that
8 teacheth, on teaching; Or he that exhorteth, on exhortation. He that giveth, let him do it with liberality; he that presideth, with diligence; he that showeth mercy, with cheerfulness.
9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is
10 good. Be kindly disposed one to another in brotherly love; in honour preferring one another; Not slothful in business; fervent in 11
spirit: serving the Lord; Rejoicing in hope; 12
patient in affliction; persevering in prayer;
Distributing to the necessity of saints; given 13
to hospitality. Bless those who persecute you: 14
bless, and curse not. Rejoice with those that 15
rejoice, and weep with those that weep. Be 16
of the same mind one towards another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
Return to no one evil for evil. Provide what 17
is good in the sight of all men. If it be possi- 18
ble, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not 19
yourselves, but rather give place unto wrath: for it is written, "Vengeance is mine; I will repay, saith the Lord." If therefore thine 20
enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome by 21
evil, but overcome evil with good.

REFLECTIONS UPON CHAPTER XII. 1. We hence learn that the foundation of all religion is a principle of piety towards God, presenting to him our bodies as living sacrifices. That we may be engaged to do this, let us often think of his 'great mercies;' and especially of that greatest of all mercies, our redemption by the blood of his own dear Son. What service can be more reasonable than to be devoted to our God, 'our Redeemer and sanctifier.' Let the men of the world neglect him and pursue their gains and pleasures; but let it be our desire that divine grace may so transform us, that we may do the holy will of God. And what can be more honourable, than to be governed, wholly governed, by what is so good and perfect in itself, and so well-pleasing to God and all virtuous beings! Ever let us remember, "That to obey is better than sacrifice; and to hearken, than the fat of rams;" and let all our gifts and graces be improved so as to advance the general interests of piety, harmony and love.

2. We are also taught, that the doctrines of free grace, are not only in theory, but in the experience and practice of all believers, inseparably connected with a train of the most lovely virtues. They are called to exercise the sincerest love one towards another; to detest every thing sinful, and to cleave to what is good; to be active in their

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the Jews were, Ch. ii.; and the Gentiles, Ch. i.——*Prove what is, &c.* Prove by trial and experience, what is the good, &c. will of God, revealed in the gospel.

3. *Not to think of himself, &c.* Show that you are renewed in your minds, by not being elated with your spiritual gifts.

4, 5. *Many members, &c.* This comparison of the church to the human body, is made more fully, 1 Cor. xii. 12, &c. Eph. iv. 16, &c.

6. *Having then free-gifts, &c.* Macknight renders, spiritual gifts, which, though true, is not the literal sense of the term.——*Prophesy, &c.* This was vouchsafed to some, and implies either foretelling particular events, or explaining the Old Testament prophecies. They were to prophecy "according to the proportion of their faith;" arising from the revelation communicated, from which they were not to depart.

7. *Or ministry.* As that of deacons, to whom Paul gives particular directions as to their ministration. 1 Tim. iii. 8, &c.——*He that teacheth, &c.* Any person of competent gifts, who taught the ignorant, or such as were called catechumens.

8. *He that exhorteth.* This I think was the office of the bishop or pastor, and implies, not only enforcing christian duties, but applying the doctrines of christianity, for the comfort, hope, and joy of the faithful.——*He that giveth, &c.* Some were then remarkable for their charity; and the exigencies of the times required it. 2 Cor. viii. 2.; ix. 13.——*Presideth* over distributions to the poor; and he who has the care of such as are imprisoned for the faith, let him visit them, and show them mercy with all readiness.

10. *In brotherly love.* Let your christian love resemble in strength and constancy your love to your own kindred.

11. *In business.* In any important concern, which either respects yourselves, or your duty to others.——*Fervent in spirit.* Guard against a lukewarm state of mind. This accomplishes nothing excellent. I adhere to the common reading in the next clause.

12—18. *Rejoicing in hope.* These precepts are honourable to christianity, and were, in a good degree, observed by the primitive Christians. Their patience in suffering, their meekness in bearing reproach, their mutual kindness and sympathy, their hospitality and humility, contributed to spread the faith, and to establish the rising church of Christ.

19—21. *Avenge not, &c.* See Matt. v. 44.——*Give place unto wrath.* Leave the injury done you to the wrath of God, who has said 'vengeance, &c.' Deuter. xxxii. 35. See Prov. xxv. 21, and note.

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CHAPTER XIII.

A D. 60. *The duties we owe to magistrates; love the great end of the law; works of sin and darkness to be avoided.*

1 Let every person be subject to the supreme powers. For there is no power but from God; and the powers that exist are appointed of
2 God. Whosoever therefore opposeth the power, resisteth the appointment of God: and those who resist will bring judgment upon
3 themselves. For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? do that which is
4 good, and thou shalt have praise from it. For *the ruler* is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, an avenger to execute
5 punishment upon him that doeth evil. Wherefore ye must needs be subject, not only because of punishment, but also because of conscience.
6 For on this account ye pay tribute also; because they are God's ministers, attending
7 continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe to no man any thing, but love to one another: for he that loveth another fulfilleth
9 the law. For the *commandments*, "Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;" and if there be any other commandment, it is summed up in these words, namely, "Thou shalt
10 love thy neighbour as thyself." Love worketh no ill to *our* neighbour: love therefore is the fulfilling of the law.

11 And *we should do this*, knowing the time, that now is the hour to awake out of sleep: for now is our salvation nearer than when we believed: The night is far spent, the day is at
12 hand; let us therefore lay aside the works of darkness, and let us put on the attire of light.
13 Let us walk decently, as in the day; not in revellings and drunkenness, not in debauchery and wantonness, not in strife and envying.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil its evil desires.

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civil calling and business, and fervent in the duties of religion. While they are tried and persecuted, they are to submit with patience, and rejoice in the hope of final deliverance and of eternal life. Love, evangelical love, is the principle of their morals, and it is without dissimulation. It is liberal to the poor, especially to the saints in necessity; and it is hospitable to those driven from their homes by persecution. It is humble and condescending to men in the lowest situation, and kind even to enemies. It implores blessings on the heads of those who abuse and curse us. It refers all the injuries done to the judgment of God, rather than render evil for evil. It takes pleasure in peace, and in giving food and drink to poor necessitous enemies; in melting them with kindness, and overcoming evil with good. Talk they of morals? The grand morality is the love of thee.

Reflections upon Chapter xiii. 1. We learn that civil government is the appointment of God, and what are the proper ends of it, and why we should be in subjection to it. It is for the good of mankind: for a terror to evil-doers, and for a praise to them that do well; and if those who administer it pervert it to oppression and to acts of injustice, they can no longer equitably claim the love, and submission of the people. But while rulers seek the public good, and fulfil the high trust reposed in them, ruling according to the laws and

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CHAP. XIII. 1. *To the supreme powers.* A general expression, denoting those who have the power of government in their hands, of whatever kind or form that government may be.——*Are appointed of God.* Magistracy and government are agreeable to the will of God, and are appointed by him in the general course of his providence.

2. *Resisteth the appointment of God.* As the apostle is speaking of government in general, as being the appointment of God, he must mean by resisting it, an attempt to set it aside; and such an attempt would in fact be to resist the appointment of God. But to seek to improve the government of a state, or to alter its form to a better; or to oppose unjust and oppressive laws, or to seek to remove corrupt magistrates, or those who abuse the power with which they have been entrusted, is so far from resisting the appointment of God, that it is the strongest proof of a wise and steady attachment to government, and the lawful end of it, as the appointment of God. *For rulers, &c.*

3—7. *Are not a terror, &c.* In these verses the apostle states what should be the end of the laws and of their administration; and so far as they afford security to persons, property, and the acknowledged rights of individuals, we should be subject to them, not only because of punishment, but because of conscience. It is well known that the Jews thought it wrong to be subject to the Romans, and to pay tribute; and it is probable that the Christians were reproached with holding the same opinions. If so, nothing could be more wise than this statement of duty to the civil magistrate.——*Tribute* denotes a fixed tax; and *custom* what was levied on merchandize.

8—10. *But love to one, &c.* While Christians should endeavour to discharge every obligation, the apostle allows them to be in one respect always debtors. Owe love to one, &c.——*Is summed up, &c* All the other precepts of the second table, are included in this, and are but different branches of it.

11—14. *Knowing the time.* Knowing that our time on earth cannot be

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CHAPTER XIV.

A. D. 60. *The apostle recommends mutual candour between the converted Jews and the converted Gentiles, as to their practices in respect to food, &c.*

1 Now the weak in faith kindly receive, but
2 not to doubtful disputations. For one believ-
eth that he may eat all things; another, who
3 is weak, eateth herbs only. Let not him that
eateth despise him that eateth not; and let
not him who eateth not judge him that eateth:
4 For God hath received him. Who art thou
that judgest the servant of another? to his
own master he standeth or falleth: Yea, he
shall be established: for God is able to esta-
5 blish him. One man esteemeth one day above
another: another esteemeth every day alike.
Let every man be fully persuaded in his own
6 mind. He that regardeth the day, regardeth
it from respect to the Lord: and he that re-
gardeth not the day, from respect to the Lord
he doth not regard it. He that eateth, eateth
from respect to the Lord, for he giveth God
thanks; and he that eateth not, from respect
to the Lord he eateth not, and yet giveth God
thanks. For none of us liveth to himself, and 7
no man dieth to himself. For whether we live, 8
we live to the Lord; and whether we die, we
die to the Lord: whether we live therefore,
or die, we are the Lord's. For to this end 9
Christ both died, ° and lived again, that he
might have dominion both over the dead and
the living. But why dost thou judge thy bro- 10
ther? or why dost thou despise thy brother?
for we shall all stand before the judgment-seat
of Christ. For it is written, "As I live, saith 11
the Lord, every knee shall bow to me, and
every tongue shall confess to God." So then 12
every one of us shall give an account of himself
to God.

Let us not therefore judge one another any 13
more: but judge ye this rather, not to put a
stumbling-block before a brother, or an occa-
sion of falling. I know, and am persuaded by 14
the Lord Jesus, that there is nothing unclean

CHAP. XIV.

constitution of the state, we ought to reverence and honour them as the ministers of God for good, and cheerfully pay the tributes and customs which are their due. This we should do, not only as an equitable return for their care, trouble, and expence in protecting us, our rights and our property; but as a duty enjoined by our Lord, and from motives of conscience.

2. We also learn what a powerful, constraining principle is true christian love. It inclines and effectually engages us to discharge the duties we owe to our neighbour; and restrains us from shedding blood, from adultery, theft, falsehood and lying. So far as it prevails, it secures the fulfilling the duties of the second table of the law. But

9. ° *and rose.* Griesb.

alas! how imperfect is the present state of things. Believers are but sanctified in part; and are men of like infirmities with others, which they sensibly feel and sincerely lament. It is however matter of consolation, that this state of darkness, this night of trouble, is passing away, and the day of deliverance is at hand. The time of complete salvation is advancing; and how should this arouse and animate us! Let us not sleep as others do, nor at any time yield to the temptations which assault us! Let us renounce all the works of darkness; revellings, wantonness, strife and envying; and let us walk as becometh the children of the light and of the day, as those that have put on the Lord Jesus.

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long, we should not sleep, but awake unto righteousness; and as the night of this dark state is nearly over, we should be expecting the day of our complete salvation, and put on "the attire of light," be clothed with the christian graces, that it may appear that we are children of light.——*But put ye on the, &c.* By adhering to his doctrine, and imitating his example. Chrysostom observes, that in his day it was usual to say, "such a one had put on such a one," to intimate that he had become his follower and imitator.

CHAP. XIV. 1. *Now the weak in faith, &c.* Receive, with brotherly love, the Jewish convert, who is doubtful about the lawfulness of eating all kinds of food, and particularly meats offered to idols. Respect his scruples, and do not irritate him by perverse disputes.

2. *Eateth herbs only.* He lived on vegetable produce only, because he could not find in a Gentile country, such animal food as he conceived to be clean.

3. *God hath received him.* God hath received the Gentile into his church and to his favour, as is evident by the spiritual gifts conferred on him.

4. *That judgest the servant, &c.* The Jews were prone to condemn the Gentiles for the liberty they exercised in respect to food; and against this temper the apostle justly inveighs.

5. *One day above, &c.* The Jews esteemed many days as holy, because on them they had been accustomed to keep their festivals; but the Gentiles considered all days of this kind alike, and did not observe them as sacred.

6. *He that eateth, &c.* He that eateth animal food, *&c.*——*He that eateth not.* Any animal food, but liveth on vegetable produce, acts from the same principle, and is thankful.

7—9. *None of us liveth, &c.* We have become the professed subjects and servants of Christ, and we ought to seek and pursue his honour and glory, both by our life and our death.——*Over the dead, &c.* From this it appears that the saints who have died, as well as those who are alive, are under the dominion of Jesus, and consequently that the souls of the former enjoy a conscious existence: for if they did not, how could they be subject to Christ?

10—12. *Why dost thou judge, &c.* Both in this and verse 3rd, the *Jew judges*, and the Gentile *despises*, but the apostle reminds them that they must

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of itself: but if any man esteem any thing to
15 be unclean, to him it is unclean. But if thy
brother be grieved because of thy food, thou
no longer walkest according to love. Destroy
not by thy food, *the peace of* him for whom
16 Christ died. Let not then your good be evil-
17 spoken of: For the kingdom of God is not
meat and drink; but righteousness, and peace,
18 and joy in the Holy Spirit. For he that in
these things serveth Christ is well-pleasing to
19 God, and approved by men. Let us therefore
follow after the things which make for peace,
20 and for the edifying of one another. On ac-
count of food destroy not the work of God.
All things indeed are pure; but it is evil in
that man who eateth so as to cause offence.
21 It is good neither to eat flesh, nor to drink
wine, nor *to do* any thing by which thy brother
stumbleth, or is offended, or is made weak.
Hast thou faith? Have it with respect to thy- 22
self, in the sight of God. Happy is he that
condemneth not himself in that thing which he
alloweth *himself to do*. And he that doubteth 23
is condemned if he eat, because he eateth not
from faith: for whatsoever is not from faith is
sin.

'Now unto him that is able to establish you, 25
according to my gospel, and the preaching of
Jesus Christ, according to the revelation of the
mystery, kept secret since the world began,
But hath now been made manifest, and, by the 26
scriptures of the prophets, according to the
commandment of the everlasting God, hath
been made known to all the Gentiles for the
obedience of faith: To God only wise, be 27
glory through Jesus Christ, for ever. Amen."

CHAP. XIV.

REFLECTIONS UPON CHAPTER XIV. I. How amiable is the temper which the apostle so forcibly recommends to the disciples of Christ. They have their peculiar views and prejudices; and let them mutually bear with one another. Let not their little differences alienate their affection, or prevent their religious fellowship and communion. If we think a brother wrong in some scruple or practice, let us treat him with tenderness, as he may be acting from respect to the will of God; and if so, we should not reject him whom God accepts. Instead of proudly and rashly judging one another, let us remember, that we must all stand before the judgment-seat of Christ; and conscious of our own crimes and sins, let us show that compassion and mercy to others, which we expect the Lord Jesus to exercise towards us in that day. We should all unite in a concern, not to live or die to ourselves, but to Christ. His dying love, and his governing care, demand this; and how glad should we be that he is Lord both of life and death.

25—27. ' from Ch. xvi.

2. We are admonished, not to give any offence, nor by any thing we say or do, to give an occasion to a weak christian brother, of stumbling and falling. To this end let us keep in mind that each of us must give an account of himself to God. Let us learn to exercise mutual moderation and candour, that our good may not be evil-spoken of; the weak believer should not judge and condemn the strong, nor the strong despise the weak. All should be concerned to act on the principles of faith and a good conscience, and endeavour to promote each others edification and peace; recollecting "that the kingdom of God" does not consist in external things, or in the observance of outward rites; but in righteousness, peace, and joy in the Holy Spirit. And when we thus serve Christ, our service will be acceptable to God, and approved by all good men; nor shall we be self-condemned by doing that which we disallow, and blame others for doing. The apostle's conduct, who endeavoured to keep a conscience void of offence towards God and men, should be constantly followed.

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all stand before the tribunal of Christ, whose sentence will be final. See Is. xlv. 23.——*Confess to God.* The Hebrew is, "Swear to God," but the Septuagint and the apostle have explained the prophet, if we understand by swearing, answering to God upon oath, with respect to our conduct.

13. *But judge ye this, &c.* Instead of mutually judging and condemning, exercise your judgment in what relates to your duty, and you will be convinced, that it is the duty of every one, *not to put, &c.*

14. *And am persuaded, &c.* Through that knowledge the Lord Jesus had given him, that "nothing" proper and suitable for food "is unclean of itself," but may be used for that purpose without sin; yet if a Jew esteem any kind of food unclean, as being so named under the law, to him it is unclean, and to use it, having such an opinion, would be to sin.

15. *Be grieved, &c.* Distressed by doubts and anxieties, occasioned by your eating what he deems unlawful; and by following your example is induced to offend God. Do you in such a case act on the principle of christian love.——*Destroy not the peace, &c.* I have supplied what the connexion evidently requires.

16. *Let not then your, &c.* Let not your just views of christian freedom in respect to different kinds of food, lead you so to act as to occasion any to speak evil thereof. For the kingdom of God, &c. the essence of religion, is not meat, &c.

20. *Destroy not the, &c.* The great design of the gospel is to promote love and harmony, and to unite the Jew and Gentile in the same faith and hope; destroy not this work which God is carrying on, by doing any thing which may separate brethren, and strengthen prejudice and opposition. The next verse explains this.

22. *Hast thou faith?* A right persuasion as to these things. Retain it as to thyself in the sight of God; but do not exercise it before men so as to give offence ——*Happy is he, &c.* Who does not act contrary to his own convictions and conscience.

23. *Not from faith, &c.* Because he does it, not from a full persuasion that it is right; and whatsoever is done without such a persuasion is sin.

25—27. *Now unto him, &c.* In the common Greek copies these verses conclude the epistle; but the evidence in favour of their being originally here

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CHAPTER XV.

A. D. 60. *The strong should bear with the weak, and all of them receive one another as brethren; the reason of Paul's writing this epistle, &c.*

1 Now we that are strong ought to bear the
infirmities of the weak, and not to please our-
2 selves. Let every one of us please his neigh-
3 bour for his good, to edification. For even
Christ pleased not himself; but, as it is written,
"The reproaches of those who reproached thee
4 fell on me." For whatsoever things were for-
merly written were written for our instruction,
that we, through the patience and comfort
taught by the scriptures, might have hope.
5 Now the God of patience and comfort grant
you to be of the same mind among yourselves,
6 according to the will of Christ Jesus: That
with one consent and with one mouth ye may
glorify God, even the Father of our Lord
7 Jesus Christ. Wherefore kindly receive each
other, as Christ hath received you to the glory
of God.

8 Now I say that Jesus Christ became a minis-
ter of the circumcision for the truth of God, to
confirm the promises made unto the fathers:
9 And that the Gentiles might glorify God for
his mercy; as it is written, "For this cause I
will praise thee among the Gentiles, and sing
10 unto thy name." And again he saith, "Re-
joice, ye Gentiles, together with his people."
11 And again, "Praise the Lord, all ye Gentiles;
12 and celebrate him, all ye peoples." And again,
Isaiah saith, "There shall be a root of Jesse,
and he that shall rise to reign over the Gen-
tiles, in him shall the Gentiles hope." Now 13
the God of hope fill you with all joy and peace,
in believing; that ye may abound in hope,
through the power of the Holy Spirit.

And I myself also am persuaded concerning 14
you, my brethren, that ye also are full of
goodness, filled with all knowledge, able to ad-
monish one another also. Nevertheless, breth- 15
ren, I have written more boldly to you in part,
as putting you in mind, because of the grace
which God hath bestowed on me, That I 16
should be the minister of Jesus Christ to the
Gentiles, ministering the gospel of God, that
the offering up of the Gentiles might be accep-
table, being sanctified by the Holy Spirit.
I have therefore whereof I may glory through 17
Jesus Christ in things relating to God. For 18
I will not dare to speak of any of those things
which Christ hath not wrought by me, ***but of
what he hath wrought*** to make the Gentiles
obedient in word and deed, Through mighty 19
signs and wonders, by the power of the Spirit
of God; so that from Jerusalem, and round
about unto Illyricum, I have fully preached
the gospel of Christ. Yea, I have earnestly 20
endeavoured to preach the gospel, not where
Christ was named, lest I should build upon
another man's foundation: But as it is written, 21
"Those to whom he had not been spoken of,
shall see: and those that had not heard shall
understand." On which account also I have 22
been often hindered from coming to you. But 23

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is so strong that the best writers have here inserted them. See Griesbach. It is certain that all the other epistles end with the benediction.——*Kept secret since, &c.* The calling of the Gentiles was not wholly kept secret, but it was only occasionally mentioned, and the nature of it was altogether unrevealed until it was made known by the gospel.

CHAP. XV. 3. *The reproaches, &c.* See Ps. lxix. 9. The reproaches cast on God's law and government, by the sins of men, fell on Christ, as he had to suffer for them, and to maintain the honour of the divine law and government.

4—7. *Were formerly written, &c.* We should attend to the scriptures, as containing matter for our direction and comfort, and to inspire us with hope under all our difficulties.——*Now the God, &c.* The devotional spirit of the apostle is manifest by such occasional petitions as these.——*As Christ hath received, &c.* No motive could be more forcible with the pious than this, to live in peace and cherish brotherly affection.

8—13. *Of the circumcision, &c.* He was himself a Jew as man, and exercised his ministry among the Jews. Matt. xv. 24. On this account Gentile believers should respect them; and as Jesus came to fulfil the promises made to the fathers in favour of the Gentiles, the Jews should not envy or persecute them, but join them in praise to God for his mercy. See Ps. xviii. 49. Deuter. xxxii. 43. Ps. cxvii. 1. and Is. xi. 10.——*The God of hope, &c.* Here we have an instance of the apostle's manner, in beginning a new sentence, by resuming the word with which he had concluded the preceding. Comp. verses 4, 5.

14. *And I myself also, &c.* As Locke observes, the apostle skilfully apologizes for writing unto them.——*Full of goodness.* Good and kind dispositions towards each other, as well as possessing, in a high degree, christian knowledge, able to admonish, &c.

15, 16. *In part.* Newcome thinks this qualifies the expression "the more boldly;" while Macknight renders, *partly*, and supposes that "while the apostle insinuates that his design was partly to call things to their remembrance, it was also to instruct them in others which they did not know.

17—21. *I may glory, &c.* In having been made the instrument of so much good in preaching the gospel to the Gentiles; and which has been attended with mighty signs and wonders, &c.——*From Jerusalem, &c.* How unwearied had the apostle been in travels and labours of love, appears from

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now having no longer place *for preaching* in these parts, and having a great desire for these
21 many years to come unto you; Whensoever I go into Spain, I hope to see you as I pass on, and to be conducted by you on my way thitherward, when I have been in some measure
25 satisfied with your company. But now I am going to Jerusalem to minister unto the saints.
26 For it hath pleased those of Macedonia and Achaia to make a certain contribution for the
27 poor saints who are at Jerusalem. It hath pleased them indeed; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, the Gentiles ought also to minister to them in worldly
28 things. When therefore I have performed this, and have consigned to them this fruit,
29 I will come by you into Spain. And I know that, when I come unto you, I shall come with the fulness of the blessing of the gospel of Christ.

Now I beseech you, brethren, by the Lord 30
Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from 31
those in Judea who believe not, and that my ministry at Jerusalem may be accepted by the saints; That I may come unto you 32
with joy, by the will of God, and may be refreshed together with you. Now the God 33
of peace be with you all. Amen.

CHAPTER XVI.

A. D. 60. *Paul commends Phebe, and greets a number of the brethren; cautions them against such as fomented divisions, &c.*

Now I commend unto you Phebe our sister, 1
who is a deaconess of the church which is at Cenchrea: That ye receive her in the Lord, 2

REFLECTIONS UPON CHAPTER XV. 1. How benevolent and kind is the spirit of the gospel, teaching us not to please ourselves, but our neighbour to his edification. This holy, generous concern for the comfort and establishment of others, is enforced by the example of our blessed Lord and Saviour. He denied himself and sustained reproaches for his Father's honour, and the good of his church. He condescended to act the part of a servant and minister, to confirm the promises made to the fathers, that the Gentiles might glorify and praise God, for making them equal heirs of all privileges and blessings with the Jews. What a rich and invaluable treasure have we in the holy scriptures, which were written for our instruction, patience, comfort and hope. Let us unite in the prayer of the apostle, "That the God of hope may fill us with all joy and peace in believing; that we may abound in hope, through the power of the Holy Spirit."

2. In the account the apostle gives of his journeys and labours, and of his purposes and designs, we see the ardour of his mind, his love to souls, and his willingness to be spent in the service of the Lord. He was not content to abide long in one place, or nation; but when he considered the lost, perishing condition of men in distant countries, he was ready to brave all dangers, and to preach to them also the unsearchable riches of Christ. In his spirit and conduct he was and did what Jesus said of him: "He is a chosen instrument to me, to bear my name before the Gentiles and kings, and the children of Israel." What a pattern is this holy man, to all that engage in the ministry! What self-denial, patience, love, and zeal should they constantly exercise! And what a blessing to the church are such ministers. May God raise up and send out such labourers into his vineyard.

3. What gratitude do we owe to God for visiting us and blessing us with the gospel. By it we are brought under the reign of Christ; and he is exhibited to us as the object of our faith and trust. By it all saving blessings are communicated through the power of the Spirit. How honourable is the ministry of it; and with what zeal did Paul and others, after they had felt its power, spread it abroad. And how great was their success! Satan fell like lightning from heaven. On every hand the kingdom of sin and darkness was invaded, and some of its strong-holds forced. Still may the ministration of the gospel thus triumph; and may all the plans of ministers, for the salvation of sinners be rendered successful. To this end they request the prayers of their christian brethren; and they pour out the desires of their own hearts, that their labours may be acceptable, and that love, peace, and unity may abound.

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this account of the countries where he had preached the word of life. See Is. lii. 15.

22—34. *I have been often, &c.* Paul's ardent mind led him to form, and urged him to undertake, the most hazardous enterprises to spread the gospel. He had visited Syria, all the lesser Asia, Greece, and Macedonia; and now longed to visit Italy and Spain.

25—29. *I am going to, &c.* This shows when Paul wrote this epistle. See 2 Cor. ix. 2, 12, and Acts xix. 21.——*For if the Gentiles, &c.* See 1 Cor. ix. 11.——*With the fulness, &c.* With such knowledge, graces, and gifts, and God will own my labours so as to bestow the richest blessings of the gospel upon you.

30—33. *And by the love, &c.* Some understand the love of the Spirit to signify the love which he had to the saints, and which was at that time expressed by his miraculous gifts; while others think that it denotes that christian love which is the fruit of the Spirit.——*In your prayers, &c.* Paul was desirous of the prayers of the brethren, fully convinced how much God regarded them, and what favours he conferred in answer to them.

CHAP. XVI. 1. *A deaconess, &c.* The habits of the people of Asia and Greece rendered it necessary for well-instructed females to be allowed, and even appointed to visit, teach, and comfort those of their own sex. These deaconesses were generally widows. See 1 Tim. v. 3—9. Phil. iv 2. Pliny describes them as existing in his time.——*Cenchrea.* This was the eastern

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as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a helper of many, and of myself also. Salute Priscilla and Aquilla my fellow-labourers in Christ Jesus: Who have laid down their own necks for my life: unto whom not only I give thanks but all the churches of the Gentiles also. *Salute* likewise the church in their house. Salute my well-beloved Epenetus, who is the first-fruits of "Asia" to Christ. Salute Mary, who hath laboured much for you. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Salute Amplias my beloved in the Lord. Salute Urbanus, my fellow-labourer in Christ, and Stachys my beloved. Salute Apelles who is approved in Christ. Salute those that are of the household of Aristobulus. Salute Herodian my kinsman. Salute those that are of the household of Narcissus, that are in the Lord. Salute Tryphena and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath laboured much in the Lord. Salute Rufus, who is chosen in the Lord; and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. "All" the churches of Christ salute you.

Now I beseech you, brethren, mark those who cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For those that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the innocent. For your obedience hath come abroad unto all. I rejoice therefore on your account: but yet I would have you wise concerning that which is good, and simple concerning evil. And the God of peace will quickly bruise Satan under your feet. The grace of our Lord Jesus Christ be with you. Timothy my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius the scribe of this epistle, salute you in the Lord. Gaius my host, and the host of the whole church, saluteth you. Erastus the chamberlain of the city, and Quartus a brother, salute you. The grace of our Lord Jesus Christ be with you all. Amen.

Written to the Romans from Corinth, and sent by Phebe servant of the church at Cenchrea.

CHAP. XVI. 5. ° *Achaia.* Mss. 16. ° Mss. version.

Verses 25—27. transposed to latter end Ch. xiv.

REFLECTIONS UPON CHAPTER XVI. 1. We hence learn that the christian religion is of the greatest advantage to friendship and good manners. It teaches us to pay civil respect to all ranks and degrees of men; and to adress them in the manner deemed most proper and becoming. It obliges us to be grateful for benefits, and to make the best returns of which we are capable. It inspires us with the

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sea-port of the city of Corinth, eight or nine miles distant from it.

2. *In the Lord.* Receive her as a believer in the Lord; and assist her, &c. What business might bring her to Rome we are not told; but the Christians there would doubtless regard her as a sister, and do her every service in their power.

3—5. *Salute Priscilla, &c.* See Acts xviii. 2, 26. They appear to have been zealous and well-instructed disciples, who for the sake of the gospel had suffered much.——*The church in their house.* As the first Christians had no buildings erected for public worship, they assembled in private houses; and such an assembly is called a church. Aquilla had opened his house in Rome for this purpose, which showed no little courage, as persecution then raged. ——*Asia.* All the best mss. support this reading, in preference to the common one, *Achaia*; and from 1 Cor. xvi. 15, we learn that the family of Stephanus, and not Epinetus, were the first-fruits of Achaia.

6. *Much for you.* For this reading, see Griesbach. Who this Mary was we know not; nor how she had laboured for the brethren at Rome, unless as a zealous christian or deaconess.

7. *My kinsmen.* The apostle, Ch. ix. 3, styles all the Jews his kinsmen. It is therefore uncertain whether these persons were relations in blood, or only of the same nation.——*Who were in Christ, &c.* These persons had somewhere been imprisoned with Paul, and were much regarded by the Apostle for their fortitude, and as being early called to the faith.

8—16. *Salute Amplias, &c.* The names of the Roman brethren here mentioned, are not noticed elsewhere, and we know nothing more of them than that they were believers.——*With a holy kiss.* The Jews considered the kiss as an expression of friendship. See 2 Sam. xx. 9. Luke vii. 43. Christians adopted it from the Jews, and Justin Martyr informs us, "that prayers being ended, they saluted one another with a kiss, and that then the bread and cup were brought to him who presided." They expressed their affection for each other before they celebrated the Lord's supper; but this salute was only given to those of their own sex, men saluted men, and women one another.—— *The churches, &c.* There was one at Corinth, and another at Cenchrea, and perhaps many other christian assemblies in Achaia, who all joined in this salutation.

17, 18. *Mark those who, &c.* Jewish zealots, who pretended by their ceremonious rites, to add perfection to the christian system; and hence sought

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kindest wishes for the temporal and spiritual prosperity of our friends; and it disposes one christian society to receive the members of another, when properly recommended, and to aid and assist them as far as in their power. How honourable the characters of those whom Paul salutes. Some were disciples before him; others were fellow-labourers in the gospel, and all were united in the common head, Christ.

2. We learn that men of corrupt minds will creep into the churches of Christ, and trouble them. They assume a christian profession, and for a season may be highly esteemed; but anon their temper betrays them. They become quarrelsome, and cause divisions and offences, contrary to the doctrine of Christ. Let all sincere believers mark such, and have no fellowship with them. Let them act as the believing Romans did; whose obedience to the apostle was honourably spread abroad, and to whom the apostle gives the assurance, that their great enemy, Satan, should soon be vanquished. The first promise should be fulfilled, and the head of the serpent bruised; and God would do this as the God of peace, reconciled by the sacrifice of Christ.

3. We learn also to show particular regard to those who are engaged in the work of the ministry. Paul mentions Timothy, who was his son in the faith, as his work-fellow, engaged as he was in the spread of the blessed gospel; and he served him as a son, and was ready to accompany him in his journeys, and to share with him in the persecutions and sufferings which befel him in his master's cause. Lucius and Jason were also devoted to Christ, and with Sosipater, Paul's kinsman, were probably known to many at Rome; and for this reason they send their christian salutations. Some of the disciples were given to hospitality; and such deserve distinguished honour. Paul mentions Gaius, who kindly entertained him, and not only him, but was ready to receive and entertain the members of the whole church. The salutation of such a man must be received with pleasure. Thus were the disciples originally united in the bonds of love; and by an interchange of friendly offices, were constantly exercising it. This showed that the grace of our Lord Jesus Christ was in an eminent degree with them; and may the same grace be with all the churches, and all the members thereof. Amen.

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to make proselytes to their own views, and to serve their own carnal interests.

20. *Bruise Satan, &c.* See Gen. iii. 15. Bad men, the instruments of Satan, especially the persecuting Jews.

22. *Tertius the scribe.* Whether he wrote what Paul dictated, or copied in a more legible hand, what Paul had wrote, is uncertain.

23. *Gaius, &c.* He is supposed to be the person mentioned 1 Cor. i. 14, whom Paul had baptized, and who being rich and generous, entertained the apostle while he abode at Corinth, and showed great hospitality to all the members of the church there.——*Erastus* was also a man of rank and wealth, belonging to the Corinthian church.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

INTRODUCTION.

CORINTH was situated on the Isthmus which joins Peloponnesus to Greece, and from its situation became famous for its trade and commerce, wealth and luxury. Here the apostle Paul laboured near two full years; and a numerous church was gathered and formed, consisting both of Jews and Gentiles. On his departure they were divided into parties and factions; and some teachers among them disputed Paul's apostolic mission. His design in writing this epistle was to defend his own authority, to correct the abuses and corruptions which had crept into the church, and to answer some queries which had been sent to him. He has treated on all these points with freedom; and concludes, as usual, with salutations. He is supposed to have written this from Ephesus, about three years after he had left them, having been informed of their state and of the improper conduct of many among them.

CHAPTER I.

A. D. 57. *After saluting them the apostle reproves their dissentions; he vindicates the gospel, and the plain manner of preaching it, as tending to advance the divine glory.*

1 PAUL, called to be an apostle of Jesus Christ, by the will of God, and Sosthenes our brother,
2 To the church of God which is at Corinth, to those that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both
3 their and our *Lord:* Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
4 I thank my God always on your account, for the grace of God which is bestowed on you
5 by Jesus Christ; For ye have been enriched by him, in every thing, and in all utterance, and in
6 all knowledge; According as the testimony con-
7 cerning Christ was confirmed among you: So that ye are inferior in no gift; looking for the manifestation of our Lord Jesus Christ: Who 8
will also establish you blameless unto the end, even in the day of our Lord Jesus Christ. God 9
is faithful, by whom ye have been called into fellowship with his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name 10
of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me 11
concerning you, my brethren, by those that are of the household of Chloe, that there are contentions among you. Now I mean this, 12
that every one of you saith, I am of Paul; and I, of Apollos; and I, of Peter; and I, of Christ. Is Christ divided? was Paul crucified 13
for you? or were ye baptized into the name of

CHAP. I. 1. *Called to be an apostle.* Called in the most singular manner to this high and honourable office. See Acts ix.——*Sosthenes.* If this person be the same as mentioned, Acts xviii. 17, he must have been afterwards converted, and became a preacher, and was now the fellow-labourer of Paul.

2. *Sanctified, &c.* Set apart in the divine purpose. As this is mentioned as prior to their being "called to be saints," I conceive that the sense given must be admitted. See Jude, verse 1.——*Call upon the name, &c.* See note, Acts ix. 21.

4—9. *I thank my God, &c.* What the apostle says does not respect every individual, but such among them as had received miraculous gifts; such as "utterance" of tongue, they had not spoken, "knowledge" of the christian doctrine, &c.——*Blameless, &c.* Afford such aid as to enable you to continue stedfast, abounding in the work of the Lord, so that in the day when Christ cometh, ye may be accepted of him; and this you may expect, as God, who hath called you into fellowship with his Son, is faithful.

10. *Speak the same thing.* Maintain the same doctrine and sentiments, so as to avoid divisions or schisms; that there may be no diminution of christian esteem and affection.

12. *Now I mean this, &c.* That you regard different teachers as different leaders, and you range yourselves as followers of some one of them. "One saith I am of Paul;" I am his disciple and follower.——*I, of Christ.* From this we may infer that there were some Jews at Corinth, who had heard our Lord preach, and who claimed, on this account, particular honour.

13—16. *Is Christ divided?* As to his person or doctrine. "Was Paul

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14 Paul? I thank God that I baptized none of
15 you, but Crispus and Gaius; So that none
can say that I baptized into mine own name.
16 But I baptized also the household of Ste-
phanas: besides, I know not that I baptized
any other.
17 For Christ sent me not so much to baptize,
as to preach the gospel: not with wisdom of
speech, lest the cross of Christ should be made
18 of no effect. For the *preaching* of the cross
is to those that are lost, foolishness; but unto
19 us that are saved, it is the power of God. For
it is written, "I will destroy the wisdom of the
wise, and will bring to nothing the understand-
20 ing of the prudent." Where is the wise? where
is the scribe? where is the disputer of this
world? hath not God made foolish the wisdom
21 of this world? For after that, in the wisdom of
God, the world by wisdom knew not God,
it pleased God by this foolishness which we
22 preach, to save those who believe. For the
Jews require signs, and the Greeks seek after
23 wisdom: But we preach Christ crucified; to
the Jews a stumbling-block, and to the [r] Gen-
tiles' foolishness; But to those that are called, 24
both Jews and Greeks, Christ the power of
God, and the wisdom of God. For this fool- 25
ishness of God is wiser than *the wisdom of*
men; and this weakness of God is stronger
than *the strength of* men.
For observe, brethren, those of you that 26
are called, that not many are wise men accord-
ing to the flesh, not many mighty, not many
noble: But God hath chosen the foolish things 27
of the world to put to shame the wise; and
God hath chosen the weak things of the world
to put to shame the things which are mighty;
And base things of the world, and things which 28
are despised, hath God chosen, yea, and things
which are not, to bring to nought things that
are: That no flesh should glory in the pre- 29
sence [s] of God." By him then are ye in Christ 30
Jesus, whom God hath made unto us wisdom,
and righteousness, and sanctification, and re-
demption: That, according as it is written, 31
"He that glorieth, let him glory in the Lord."

CHAP. I. 23. [r] Griesb.

29. [s] Griesb.

REFLECTIONS UPON CHAPTER I. 1. Let us remember that we also 'are sanctified in Christ,' and saints by our christian calling. Though not enriched with the gifts of the Holy Spirit, with which this church was favoured, yet we have been enabled to credit the testimony given to the Saviour, and are among the number of those who call on his name. Let us rejoice that so many have been called and enjoy fellowship in Christ Jesus; and ever pray that the same grace and peace may be with them from God our father, and from our Lord and Saviour; that we all may be confirmed in the faith; in the privileges and enjoyments of the gospel, until the manifestation of Christ, when

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crucified for you?" He uses his own name with great delicacy, though the same might be said of Peter, or of Apollos. Neither Paul nor any other teacher had been crucified for them, nor had they been baptized into any of their names.

17. *Not so much to, &c.* See Pearce for this sense of the negative.——*Wisdom of speech.* Learned and eloquent speech, adorned with all the beauties of language, lest the cross of Christ should be useless as a revealed doctrine.

18. *Are lost—are saved.* The apostle describes sinners as lost from the state in which they are, and believers as saved, for the same reason. Those in unbelief and sin consider the preaching of the cross as foolishness, both in respect to the matter and manner; but the real convert has found, and judges it, to be the powerful doctrine of God to his salvation.

19, 20. *It is written, &c.* Is. xxix. 14. This shows that God had a design to confound the boasted wisdom of the proud. Where now is the wise? what has he accomplished by his wisdom? What has the disputer done?——*Made foolish.* Shown it to be so, by teaching men its insufficiency to convey the knowledge of God, or to reform sinners.

21. *After that, in the, &c.* In the wisdom of God displayed in his works and government, it appeared that the wisest men of the world knew not in reality God, it pleased God, &c.——*By this foolishness, &c.* By the doctrine of a crucified Saviour, to save all who believe, by bringing them to know God, and worship and serve him.

22—25. *The Jews require signs.* Miracles and wonders to usher in a temporal Messiah; and the Greeks wisdom, some scheme of philosophy; but what we preach is Christ crucified, which, though offensive to both, yet to such as are called from among them, it is the most powerful and wise doctrine. What is meant by "the foolishness of God" being wiser than men, is explained in the following verses.

26. *Those of you that, &c.* With many critics, I prefer the sense to the idiom, as the idiomatical rendering may be misunderstood.——*Not many are, &c.* Not many implies, that there were some, who had been taught the philosophy of the schools—some men of power, by their wealth or their offices—and some of noble descent, who had been called, and bowed to the authority and doctrine of Jesus.

27—29. *Foolish things, &c.* Persons so accounted by the wise; weak instruments to put to shame persons of power; and base or ignoble and despised; even the Gentiles, who were regarded by the Jews as nothing, Deut. xxxii. 21, and 1 Pet. ii. 10, to bring to nought, &c. to occupy the place and enjoy the privileges of which the Jews deprived themselves by their unbelief, that no flesh should glory, &c.

30. *By him then are, &c.* It is owing to God then, and not to your ability, nor the ability of preachers, that ye are believers in Christ, who hath taught us wisdom of a nature far more excellent than any scheme of philosophy; so that by him we have righteousness for our justification, the Spirit for our sanctification, and are expecting redemption from all the evils and enemies we have had to encounter. Hence glory in the Lord Jesus only.

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CHAPTER II.

A. D. 57. *Paul declares that though his preaching was not in the style of human wisdom, yet it was far above the wisdom of this world to discover or impart the matter of it.*

1 And accordingly I, brethren, when I came to you, came not with excellency of *speech* or of wisdom, declaring unto you the testimony of
2 God. For I determined not to make known any thing among you, but Jesus Christ, and
3 him crucified. And I was with you in weak-
4 ness, and in much fear, and trembling. And my *speech* and my preaching were not with persuasive words of wisdom, but in demonstra-
5 tion of the Spirit and of power: That your faith might not be *founded* in the wisdom of men, but in the power of God.

However, we speak wisdom among those that 6
are perfect; yet not the wisdom of this world, nor of the rulers of this world, who *will* come to nought: But we speak the wisdom of God 7
contained in a mystery, that which was hidden, which God ordained before the world for our glory: Which none of the rulers of this 8
world knew: (for if they had known it, they would not have crucified the Lord of glory.) But as it is written, "Things which eye hath 9
not seen, nor ear heard, neither have entered into the heart of man, God hath prepared for them that love him." But God hath re- 10
vealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what is it that knoweth the things 11

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he will come in his glory. How cheerfully and confidently may we rely on the divine promises, since God is faithful and cannot deny himself.

2. We learn what, as followers of Christ, we should aspire to be. We should, as far as our different degrees of mental capacity and improvement will admit, aspire after union in mind, affection and judgment; and especially avoid a spirit of contention and of party. It is not differences in opinion only, but hatred, animosity, and the want of christian affection which constitutes the sin of schism. Let us bless God for the talents of different ministers of his word, yet let us guard against making any one the head of a party, and of opposing and despising others. God may, and not unfrequently does, bless weaker instruments, to teach us that his cause owes its success to his own power and influence, and not to the superior wisdom and eloquence of men. Let us keep in mind, that they preach the same faith, exhibit the same Saviour, and direct all their labours to the honour of him, who was crucified for sinners. Let us esteem such highly for their work's sake; but call and own Christ only as our head and Lord; and let ministers feel and act as servants of Christ, having a single eye to his glory.

3. We learn also how contemptible is the boasted wisdom of this world, when compared with the wisdom which is from above. What are all the refinements of the most learned Rabbies, or of the most acute philosophers, but very foolishness, in comparison with the wisdom of God as displayed in the cross of Christ, for reconciling his mercy and justice in the salvation of sinners. How weak and inefficacious are all their contrivances for instructing and reforming men, and leading them to peace and happiness; if contrasted with the energy that has attended, and which does yet attend, the plain and faithful preaching of a crucified Saviour. But in the dispensation of grace, how freely and sovereignly God acts! He hath called men of the lowest rank and of the worst character, both to preach, and to receive the gospel, that all occasion of boasting might be taken away, that no flesh should glory in his presence. How can such glory and acknowledge, that "Of him, are they in Christ Jesus, who is made to them wisdom, righteousness, sanctification and redemption."

CHAP. II. 1. *The testimony of God.* The gospel to which God had borne his testimony by signs, &c.

2. *Not to make known, &c.* Locke in effect gives this sense. "Not to own, or show any knowledge, &c." So also Whitby. The connexion requires it.

3. *In weakness.* He probably refers to his bodily infirmities, and to his humble situation, as having to labour for his own support. 2 Cor. x. 10.——*Fear and trembling.* Lest his success should be impeded by his own infirmities.

4, 5. *In demonstration, &c.* Though not adorned with the beauties of human eloquence; yet it was attended with the fullest evidence of its divine origin, by the gifts of the Holy Spirit, and the miracles with which it has been confirmed; that your faith, &c. That δυναμις, *power*, signifies miraculous power, see Acts x. 38.

6. *That are perfect.* In the judgment of well-instructed christians we speak wisdom; yet not the wisdom of this world, &c. The wisdom the apostle spoke was the doctrine concerning the person and offices of Christ, justification by faith; the calling of the Gentiles, and the rejection of the Jews, the resurrection of the dead, and the happiness and misery of a future state. This was not a wisdom of this world, not known by the great body of men, nor even by the rulers and persons of the best informed minds, as is manifest by their opposition; yet will these rulers, both of the Jewish and Gentile world, be brought to nothing.

7, 8. *Contained in a mystery, &c.* The doctrines of the gospel lay hid, in a great measure, in the types and figures of the law of Moses, and in the Old Testament prophecies, until the coming of our Lord, by whose ministry and death, and the subsequent labours of the apostles, they were made manifest.——*Have crucified the Lord, &c.* None of the rulers of this world, whether Pilate and other heathens, or the Jewish high priests and rabbies, knew this wisdom: for if they had, they would not have crucified him who is, and deserves to be called, the Lord of glory.

9, 10. *As it is written, &c.* See Is. lxiv. 4.——*But God hath, &c.* What things were in some degree hid, God had now revealed by his Spirit; and this blessed Spirit was able fully to reveal them, for he searcheth and knoweth all things, yea, &c. See Rev. ii. 23.

11. *For what is it that, &c.* With Pearce I omit ανθρωπων with the Alex-

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of a man, but the spirit of a man which is in him? In like manner also, none knoweth the
12 things of God, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is from God; that we may know the things which have been freely given
13 to us by God. Which things we speak also, not in the words which man's wisdom teacheth, but which the ° Spirit teacheth; comparing
14 spiritual things with spiritual. But the sensual man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually
15 searched out. But he that is spiritual searcheth out all things, yet he himself is searched out by no man. For who hath known the
16 mind of the Lord, that he may instruct *the spiritual man?* But we have the mind of Christ.

CHAPTER III.

A. D. 57. *Paul reproves them as carnal, shows that ministers are nothing without Christ, who is the only foundation; men should regard themselves as the temples of God, and keep themselves pure, &c.*

MOREOVER, brethren, I could not speak to 1
you as to spiritual, but as to carnal, as to babes in Christ. I fed you with milk, and not with 2
meat: for ye were not then able to bear it; nor indeed are ye now able. For ye are still 3
carnal: for whereas there is among you envy-

CHAP. II.

REFLECTIONS UPON CHAPTER II. 1. We learn what is the great subject of the gospel, and what every minister should labour both to know and to make known; this is Jesus Christ and him crucified. His glorious person, offices, grace and work communicate to the gospel all its value, and render it glad tidings of great joy to sinners. Nor does it need adorning with "excellency of speech," or the wisdom of philosophy, to secure its success and its triumphs. It affects by its simplicity and the truth of its statements; and from a sense of our sin, we feel its adaptation to our state and condition. While it exhibits the love of the Father in giving up his beloved Son; and the love of the Son in giving up himself to humiliation, shame, reproach and crucifixion, our doubts are removed, and we are constrained to admit that in him there is forgiveness, and that through him we may be saved.

2. We are taught what we should ardently desire, even more of that hidden wisdom, which all true converts in some degree possess. This exhibits to us views, and excites hopes, beyond what eye hath seen, or ear heard, or whatever entered into the heart of man to conceive. Nor is it necessary that we should distinctly conceive of it. It is sufficient to know in general, that it is what God hath prepared for them that love him. May the Holy Spirit who searcheth all things, impart to us a deeper knowledge of ourselves and of the things freely given to us of God; rendering us spiritual, that we may not mistake and err with the sensual and wicked. We may learn these things from the holy scriptures, where we have the mind of Christ delivered to us by his apostles. Let us receive with humility the truths they deliver; and while some censure and despise, may we esteem it our honour as well as our happiness, cordially to embrace and follow their instructions.

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13. ° *Holy.* Mss. versions.

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andrian ms. and some fathers, as it adds nothing to the sense, and embarasses the construction.——*In like manner, &c.* The Spirit of God is as much one with God as the conscious principle or spirit of a man is one with him.

12. *Now we have, &c.* Such a spirit as the men of the world possess, priding themselves in their own powers of reason, learning, and eloquence; but the Spirit, &c. is an instructor, by whom we know the things, &c.

13. *In the words which, &c.* In language which the schools teach; but which the Spirit teacheth.——*Comparing spiritual, &c.* Comparing one revelation with another, using our reason as Peter did, Acts xi. 28.; and Paul himself, Acts xvi. 9, 10. See also 2 Cor. x. 12. Two other renderings of this clause have been given. Doddridge, "Explaining spiritual things in spiritual *words*;" and Dr. Pearce, "Explaining spiritual things to spiritual *men*." The text will bear any of these renderings; and I am not able to decide which is the true one. The first gives the most usual sense of συγκρινοντες; the second supposes that the term λογοις, *words*, is implied, which agrees with the preceding clauses; and the third ανθρωπους, *men*, is understood, which connects with the following verse.

14. *The sensual man.* So this term is rendered, James iii. 15. Jude, verse 19. I understand a person to be meant who maintains the sufficiency of his own reason to find out what is his duty, and follows the inclinations of nature, and the gratification of his senses, confining his thoughts and cares to this life only; one that hath the spirit of the world, verse 12; the carnal man, Ch. iii. 1, 3.——*Neither can he know, &c.* Not for want of understanding; but from his strong indisposition towards them.——*Searched out.* For this sense of ανακρινω, see Schleus. The term is so rendered, Acts xvii. 11, where it means a diligent and careful examination of the Old Testament scriptures. He cannot know them, because they are to be searched out by the light which revelation, and not reason, affords.

15. *Spiritual.* One awakened to a spiritual concern, and born of the Spirit, will *search out* all things, which he hears from us inspired apostles and preachers, reasoning upon the revelations which unfold the scheme of salvation; "yet he himself is searched out by no man," by no sensual man; as such cannot judge of his principles, or the mode of his reasoning, in reference to spiritual things.

16. *That he may instruct, &c.* Who of the wisest philosophers and rabbies can do this? With Macknight and others, I refer the pronoun to the spiritual man.——*But we have, &c.* He speaks of himself and other inspired teachers, as knowing the mind of Christ, respecting the way of salvation, and all things relating to it.

CHAP. III. 1. *I could not speak, &c.* When among you I could not, with a just regard to your state, speak in a higher manner, owing to your inability to understand.——*As to carnal, &c.* What he immediately adds, *as to babes*, shows that *carnal* signifies only that they were comparatively so.

2—4. *I fed you with milk, &c.* Taught you the first principles of the gospel, and not the more abstruse and interesting doctrines: for ye were not then, &c.—— *Walk as carnal men.* Showing great ignorance of the gospel, in

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ing, and strife, and divisions, are ye not carnal,
4 and walk *as carnal* men? For while one saith, "I am of Paul;" and another, "I am of Apollos;" are ye not carnal?
5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the
6 Lord gave to each *of us?* I planted, Apollos
7 watered; but God gave the increase. So that neither is he that planteth any thing, nor he that watereth; but God that giveth the in-
8 crease. Now he that planteth, and he that watereth, are one: and each will receive his
9 own reward, according to his own labour. For we are fellow-labourers of God: ye are God's
10 field: ye are God's building. According to the grace of God which hath been given unto me, as a wise master-builder, I have laid the foundation, and another buildeth upon it. But let every man take heed how he buildeth upon
11 it. For no other foundation can any man lay
12 than what is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, grass, stubble;
13 Every man's work will be made manifest: for the *great* day will declare it, because it will be revealed with fire; and the fire will try every man's work of what kind it is. If any 14
man's work remain which he hath built upon *this foundation*, he shall receive a reward. If 15
any man's work shall be burned, he will suffer loss: but he himself shall be saved; yet so as through the fire.

Know ye not that ye are the temple of God, 16
and that the Spirit of God dwelleth in you? If any one corrupt this temple of God, him will 17
God corrupt; for the temple of God is holy, which temple ye are. Let no one deceive him- 18
self. If any man among you seem to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is 19
foolishness with God. For it is written, "He taketh the wise in their own craftiness." And 20
again, "The Lord knoweth the thoughts of the wise, that they are vain." Therefore let 21
none glory in men. For all things are your's; Whether Paul, or Apollos, or Peter, or the 22
world, or life, or death, or things present, or things to come; all things are your's; And 23
ye are Christ's; and Christ is God's.

REFLECTIONS UPON CHAPTER III. 1. We learn how much sin and depravity still exist in those who have believed, and in many instances how far they are from having attained or being already perfect. How carnal is it to form parties and cherish divisions among the disciples of the same master; and to set one minister in opposition to another, when they are all united in the same spirit and design

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regarding it as if it owed its authority and importance to those who preach it, and not to God; and striving and falling into parties concerning different ministers of the word, &c.

5—8. *Who then is Paul, &c.* He mentions himself first, that he might confound the adherents of others. We are but ministers by whom, &c.——*Any thing.* In and of himself. The planter and waterer is nothing compared with him who gives the increase.——*Are one.* One in design, interest, and affection; and each will receive his own reward, &c.

9. *Fellow-labourers, &c.* This gives, in my opinion, the real sense of the word, as expressing the union of christian ministers in the work of God; and no one minister ought to value himself above another, nor should hearers.——*God's field.* So the Septuagint use the word Prov. xxiv. 30.; xxxi. 16. The church is God's field, and ministers his labourers to cultivate it.——*God's building.* His temple: verses 16, 17.

10. *As a wise master-builder.* Wise, because he made Christ the only foundation of this building. He laid this foundation in the doctrines which he had delivered to them.

11, 12. *For no other, &c.* No other firm and solid foundation of a sinner's hope and happiness can any man lay than this; and let every builder take heed what he builds upon it; let him aim to raise a temple adorned with "gold and silver, and precious stones," and not a mean hut, made of "wood" and covered with "hay and stubble." By these terms the apostle meant that every teacher should teach the pure doctrines of truth, unmixed with Jewish or heathen conceits and customs.

13—15. *For the great day, &c.* I refer this to the day of judgment, which will be, as it were, with fire, God trying every work and doctrine; and such as are approved will be rewarded, but such as are found to be only as hay, &c. will perish.——*He himself shall be, &c.* Because he made Christ the foundation; but with difficulty, as one who escapes "through the fire." See Ps. lxvi. 12. Is. xliii. 2. Jude verse 23. Macknight applies "gold, silver, &c." to persons, and not doctrines, as some of the fathers did; but I prefer the usual sense.

16, 17. *The temple of God.* As a church of Christ they had this honour.——*Corrupt, &c.* By false doctrines, bad example, or contentious behaviour.——*Him will God corrupt.* Unless such an one repent, God will give him up to his errors and sins, and finally punish him.

18. *Seem to be wise, &c.* Make pretence of being wise, as having received the doctrines taught by philosophers or rabbies, and knowing how to explain them in an eloquent manner.——*Become a fool, &c.* Embrace the gospel, which men of the world deem foolishness, and he will then be in the true sense a wise man.

19. *Wisdom of this world, &c.* All its attainments in moral science, and as to the way of salvation, are foolishness with God. John v. 13. Ps. xciv. 11.

20. *Glory in men.* Neither in Paul, Peter, Apollos, or any other, since all things, &c.

22. *Whether Paul, &c.* We are all furnished with gifts for your edification; and whatever the world affords is for you, Rom. viii. 28.; and "life," as exercising your virtues, and prolonging your usefulness; or "death," as dis-

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CHAPTER IV.

A. D. 57. *In what light ministers should be regarded; how they were exposed to trials and persecutions; yet they should be followed as our examples, &c.*

1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.
2 Now it is required in stewards, that a man be
3 found faithful. But with me it is a very small thing that I should be judged by you, or by human judgment: yea I do not even judge
4 myself. For I am not conscious to myself of any *evil*; yet am I not hereby justified: but
5 he that judgeth me is the Lord. Therefore judge nothing before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts of men: and then shall every man have praise from God.

6 Now these things, brethren, I have transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up in behalf of one against another.
7 For who maketh thee to differ from another? and what hast thou which thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?
8 Are ye now full? are ye now rich? have ye reigned as kings without us? I even wish that ye did reign, that we also might reign with you. For I think that God hath brought us
9 apostles last *on the stage*, as devoted to death: for we are made a spectacle to the world, both to angels and to men. We are fools for the
10 sake of Christ, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable;

They are fellow-workers, appointed, and if faithful, approved of God; and by their instrumentality he is pleased to display the riches of his grace. However enlarged and enlightened the understanding; however powerful the reasoning; however affectionate the appeals made to the judgments and consciences of sinners; and with whatever beauty of language or eloquence in delivery, it is God only that can reach the heart and give increase to the seed sown.

2. We should learn to improve our opportunities for instruction, and especially in the cultivation of a christian spirit. How ought believers to be united to each other, since they are parts of the same building, of the same holy temple! And with what care should they guard against corrupt doctrines and sinful practices, invariably adhering to Christ as the only foundation of a sinner's hope and happiness. Men have attempted to lay other foundations; the merit of repentance, charity, and what they call good works; but alas, any or all of these will be found but sand in the great day of trial. Christ, and Christ alone, as the great mediator and Redeemer, is the sure foundation; and sure because God has laid it. None ever did, none ever will build on this and be ashamed. Here may our souls rest with unshaken confidence.

3. Let both ministers and believers learn their duty and privileges. The former should not only preach Christ as the foundation, but build all other religious doctrines and duties answerable to it. What if they employ their time and labours in that which will be of no account; in discussing unimportant points, and wrangling about words? These things will be but as wood, grass, and stubble, and will all perish. Let believers receive no doctrine but what is according to godliness; and never over value the wisdom of this world, which God esteems mere foolishness. Let them regard all the talents of ministers as given for their comfort and edification. With what holy pleasure may they look on things present, or on things to come; and count not only life, but even death itself among their treasures! All things are for their advantage, improvement and happiness; and as they are under the direction of unerring wisdom and love, they will assuredly attain this end.

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playing your faith and patience, and leading to glory; "things present, &c." the trials and occurrences of this present time, or which may come hereafter: "And ye are Christ's" servants, as Christ was the Father's servant in the great work of salvation.

CHAP. IV. 1, 2. *So account of us, &c.* Let none glory in us; but think of us in a proper manner, as "ministers of Christ."——*Mysteries of God.* Formerly so; but now revealed to us, and by us made known. Now stewards, &c. should be faithful to the trust reposed in them.

3. *Judged by you, &c.* Or by any others. Yea, I do not judge myself, so as to condemn myself.

4. *For I am not conscious, &c.* Of having, in my ministry, done any thing to excite your prejudices against me, or to justify those charges which some teachers have brought against me; yet am I, &c. The apostle appeals to the decision of Christ at the last day.

5. *Of the hearts.* This is similar to Revel. ii. 23.; and as it is applied to our Lord, must imply such knowledge as belongs only to God.

6. *Transferred to myself, &c.* That ye should not make us the heads of parties, and set us in opposition to one another; and much less should you rank yourselves under others as leaders.

7. *Maketh thee to differ, &c.?* This is addressed to any proud factious leader, who boasted of his knowledge and gifts.

8. *Are ye now full, &c.?* With Pearce, I render interrogatively, that St. Paul may not affirm and deny the same thing. This rendering implies, that some of them thought themselves full and rich, and that they had an authority like kings.——*That ye did reign, &c.* In a proper manner in the church, for then our authority would be regarded, and we should reign with you; and I may well form such a wish, considering our sufferings

9. *For I think that God, &c.* The apostle alludes to those last exposed to fight with wild beasts or with one another, and who were devoted to certain destruction.——*A spectacle.* While we are suffering persecutions, we are exposed to the notice of good and evil angels, as well as of men. See Heb. x. 33.

10. *We are fools, &c.* So accounted for the plainness of our preaching; but "ye are wise," because ye follow those who study eloquence and philoso-

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11 but we are despised. To this present hour we
both hunger, and thirst, and are naked, and
12 are beaten, and have no certain abode; And
labour, working with our own hands; being
reviled, we bless; being persecuted we bear it:
13 Being evil-spoken of, we exhort: we are made
as the vilest of the world, as the offscouring of
14 all things, until now. I write not these things
to shame you; but I admonish you as my belo-
15 ved children. For if ye have ten thousand
instructors in Christ, yet have ye not many
fathers: for I have begotten you in Christ Jesus
16 through the gospel. Wherefore I beseech
17 you, be ye imitators of me. For this cause
have I sent unto you Timothy, who is my be-
loved, and faithful son in the Lord, who will
remind you of my ways which are in Christ, as
I teach every where in every church.
18 Now some are puffed up, as though I would
19 not come to you. But I will come to you
shortly, if the Lord be willing, and will know,
not the speech of those who are puffed up, but
the power. For the kingdom of God is not in 20
speech, but in power.

CHAPTER V.

A. D. 57. The scandalous conduct of one member of the church; directions respecting him.

What will ye? that I come to you with a 21
rod, or in love, and in the spirit of meekness?

It is generally reported that there is impurity 1
among you, and such impurity as is not com-
mitted among the Gentiles, that one should
have his father's wife. And are ye puffed up? 2
And have ye not rather mourned? So that he
who hath done this deed might be taken away
from among you. For I truly, as absent 3
in body, but present in spirit, have already
judged, as though I were present, him that
hath so done this deed; That in the name of 4

Reflections upon Chapter iv. 1. We learn what ministers should be. They are not lords of God's household and heritage, but ministers of Christ, and stewards of divine mysteries, which they ought both faithfully to keep and dispense to others. From their Master let them take all their instructions, and to him and his glory refer all their ministrations. And while they do this, what various judgments will be passed upon them! Some will blame, censure, and condemn; and others approve, encourage, and commend. Let them learn to be above the judgment of men, and to keep the judgment of their Lord in view, who is the witness of their sincerity, and whose judgment will be according to truth! How pleasing is the thought to every faithful servant of Christ, under the mistakes, and even censures of brethren, that he knows the hearts! He knows that they love and honour him, and will reward them accordingly.

2. We see the power of grace in supporting Paul and others under all their trials and sufferings. What trials had they from professed brethren! Having been endowed with gifts, some were puffed up, and considered themselves rich, and wished to reign as kings in the church! Such forget that they have nothing but what they receive; and that as grace makes the difference, they should give to grace all the praise. How gentle, yet how wise the reproofs the apostle gives to such persons! By stating his own sufferings, he aimed to shame and humble these proud boasters. Let us be thankful for the sufferings of this great apostle, as they assure us of the truth of his doctrine, and of his testimony to the Saviour; and may we ever remember that the kingdom of God, consists not in speech, in talking on the great subjects of religion; but in power, in the power of truth on the heart, melting and humbling it, and producing and cherishing peace, kindness and love.

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phy. We are deemed "weak" by our infirmities; but ye are strong in reputation; you are honourable, &c.

11. *Hunger, &c.* We are poor, and meanly and imperfectly clad, and, as it were, wanderers, not having any certain abode.

12. *Working with our, &c.* This shows that Paul speaks of himself in the preceding verses. Comp. 1 Thess. ii. 9, and 2 Thess. iii. 8.

13. *As the vilest of the world.* The original word denotes such criminals as were sacrificed to appease the heathen gods, and remove some calamity.

14. *I admonish you.* That from my sufferings and spirit you may observe the proofs of my being called to the apostolic office.

15. *Instructors in Christ.* Or guides, such as attend upon youth.——*I have begotten you, &c.* He first preached the gospel among them, and was the happy instrument of their calling and christian privileges.

18—20. *Now, some are, &c.* He refers to their factious leaders and teachers, who pretended that Paul would not, or durst not, visit Corinth again; but I will come, &c.——*Not the speech,* however eloquent, but "the power" of inflicting punishment on offenders, as well as working miracles. For the kingdom of God, the gospel dispensation, does not consist in, or is promoted by eloquence, so much as by the power of working miracles, and occasionally inflicting vengeance.

CHAP. V. 1. *Have his father's wife.* The son might have married his father's divorced wife, who was only his mother-in-law, not his own mother. From 2 Cor. vii. 12, the father appears to have been living. This was most heinous and shameful.

2. *Are ye puffed up?* With an opinion of your purity and perfection as a church?——*Might be taken away, &c.* If they had mourned for this deed, they would have cut off from their communion such an unworthy member.

3—5. *For I truly, as absent, &c.* Paul, by virtue of his authority as an apostle, proceeds to pass sentence on this offender.——*And my spirit.* The church being assembled, and the apostle being present "in spirit or mind," armed as he was with miraculous power, they were to pass the sentence "in the name of our Lord Jesus Christ."——*Such an one to Satan, &c.* Some bodily disease was to be inflicted, which should gradually consume the offender, unless God should, on his repentance, remove it. Comp. Luke xiii. 16.; 2 Cor. xii. 7. and 1 Tim. i. 20. This mode of punishment was confined to the age of miracles. Ch. xi. 30.

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our Lord Jesus Christ, (when ye are gathered together, and my spirit, with the power of our
5 Lord Jesus Christ,) Ye deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
7 Cleanse out therefore the old leaven, that ye may be a new lump, *and* as ye ought to be, unleavened: for our passover, Christ hath been
8 slain for us. Let us therefore keep the feast, not with old leaven, neither with the leaven of wickedness and maliciousness; but with the unleavened bread of sincerity and truth.

9 I write to you in this epistle not to keep
10 company with the impure: Yet not wholly with the impure, or the covetous, or oppressors, or idolaters of this world; for then indeed ye
11 must go out of the world. But now I write to you not to keep company with *him*, if any man that is called a brother be impure, or covetous, or an idolater, or a reviler, or a drunkard, or an oppressor; not even to eat with such an one.
12 For what have I to do to judge those also that are without? Should not ye judge those that
13 are within? But those that are without God will judge. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

A. D. 57. *Paul blames them for going to law; mentions who shall not inherit God's kingdom, and the obligations of believers to holiness and purity.*

1 Doth any of you, having a matter against another, dare to go to law before the unrighteous,
2 and not before the saints? Know ye not that the saints shall judge the world? and if the world is to be judged by you, are ye unworthy
3 to judge the smallest causes? Know ye not that we shall judge angels? how much more
4 things which belong to this life? If then ye have judgments of causes belonging to this life,

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REFLECTIONS UPON CHAPTER V. 1. How distressing to the pious and consistent follower of Christ, that any one professing his name should act in a manner so unbecoming, and so as to bring reproach on the gospel cause! Doubtless many in the church at Corinth felt the gross impropriety of his conduct to whom the apostle refers; but how blameable was the apathy of the leaders in suffering such an one to continue in their communion. As a christian society they had the power of admonishing and of excluding, in case of continued obduracy, any offender from the church; and they could not surely be ignorant of the direction of Christ in such a case. Let it not surprise us that offences should come; and in some instances such crimes should be committed as are not commonly heard of among heathens. In such instances we have fresh proof of the deceitfulness of sin, and the prevalence of depravity; and the admonition comes with force, "Let him that thinketh that he standeth, take heed lest he fall."

2. We learn from the apostle's directions, that it is the duty of Christians to exclude from their holy communion every flagrant offender; but the manner of doing it should display the spirit and charity of the gospel. Even in going to the utmost extremity, and casting out an offending brother, they should aim to convince him of his sin, and to bring him to repentance; and should not exercise any severity beyond what the case justly requires, but even pity, pray for, and endeavour to save him from the hand of the enemy. And should he discover a hardened and an impenitent frame of mind, shun all intercourse, and intimacy with him. "But now I write to you not to keep company with him, if any man that is called a brother be impure, or covetous, or an idolater, or a reviler, or a drunkard, or an oppressor; not even to eat with such an one." While proper discipline should be maintained in the church, we have no right or power over those without. These God will judge in his own time.

6—8. *Your glorying is, &c.* In your eloquent and boasting leaders, "is not good," when they can suffer such an offence, without any regret, or even censure.——*A little leaven, &c.* The apostle refers to Exod. xii. 15.; xiii. 7.——*Old leaven, &c.* The wickedness and sins in which you once lived; that ye may be a new unleavened mass, keeping the christian feast. Since Christ our passover, &c. The beauty of this application of the Jewish passover, and the circumstances of it, every reader must perceive.

9. *I write to you in, &c.* For the propriety of this rendering, see Whitby, and Middleton in loc. Comp. Rom. xv. 15. Philem. xix. 21, &c. I suppose the apostle refers to what he had just written respecting the incestuous person; but lest he should be misunderstood he adds,

10. *Yet not wholly with, &c.* The world, or the unconverted, were too commonly guilty of such impure and wicked deeds; and a man must go out of it before he could altogether avoid the company of such persons.

11. *Called a brother, &c.* This was an usual name among professed believers; and if any such should act so unworthy his christian calling, others ought not to countenance him, but after proper admonition, to regard him as a heathen or publican. Matt. xviii. 17.

12. *What have I to do, &c.* It does not belong to me to judge those who are without the pale of the church; but is it not your duty to judge those within it?

13. *But those that are without, &c.* We leave to the just and equitable judgment of God, &c.

CHAP. VI. 1. *Before the unrighteous.* Heathen magistrates or arbitrators, who were often unrighteous in their decisions; but in a religious sense were so as to their characters.——*Before the saints.* The Romans allowed the Jews to decide and judge any differences which arose among themselves; and it is probable that the first Christians being considered as a Jewish sect, had the same privilege. See Campbell's ninth Lect. on Eccles. Hist.

2—4. *Saints shall judge, &c.* Will attend Christ, when he appears as

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set those to judge who are least esteemed in the
5 church. I speak to your shame. Is it so, that
there is not even one wise man among you,
6 who can decide between his brethren? But
brother goeth to law with brother, and that
7 before unbelievers? Now therefore it is cer-
tainly a defect among you, that ye go to law
one with another. Why do ye not rather take
wrong? why do ye not rather *suffer yourselves*
8 to be defrauded? Whereas, ye wrong, and
defraud; and that your brethren.
9 Know ye not that the unrighteous shall not
inherit the kingdom of God? Be not deceived:
neither fornicators, nor idolaters, nor adulterers,
nor pathicks, nor abusers of themselves with
10 mankind, Nor thieves, nor covetous, nor
drunkards, nor revilers, nor oppressors, shall
11 inherit the kingdom of God. And such were
some of you: but ye have been washed, but
ye have been sanctified, but ye have been ac-
counted righteous through the name of the Lord
Jesus, and through the Spirit of our God.
12 All things are lawful to me, but all things
are not expedient: all things are lawful for me,
but I will not be brought under the power of
any thing. Meats are for the belly, and the 13
belly for meats: yet God will destroy both it
and them. But the body is not for fornication,
but for the Lord; and the Lord for the body.
And God hath both raised up the Lord, and will 14
raise up us also by his power. Know ye not 15
that your bodies are members of Christ? shall
I then take the members of Christ, and make
them members of a harlot? By no means.
Know ye not that he who is joined to a harlot 16
is one body? (for two, saith he, shall be one
flesh.) But he that is joined unto the Lord 17
is one spirit. Flee fornication. Most sins which 18
a man committeth are without the body; but
he that committeth fornication sinneth against
his own body. Know ye not that your body is 19
the temple of the Holy Spirit which is in you,
which ye have from God. Nor are ye your
own? For ye were bought with a price: there- 20
fore glorify God with your body, [and with
your spirit, which are God's.]

REFLECTIONS UPON CHAPTER VI. 1. How reproachful is an immoderate attachment to our worldly interests, to our christian profession! When one christian brother is induced by this to go to law with another, a spirit of strife, animosity, if not hatred, will be produced. Let us then remember our dignity and honour; and if we are to sit in the judgment with Christ, and thus judge wicked men and fallen angels, let us adjust our own differences, by referring them to the decision of some impartial christian brother; and even suffer wrong rather than give the least occasion to unbelievers to reproach us. How unworthy are they of the name of christian brethren who are guilty of deceiving, cheating, and injuring others! Surely such are deceived as to the profession which they make. They may have the form, but they are wholly destitute of the power of godliness; and unless changed and renewed, shall not inherit the kingdom of God.

2. How astonishing is the difference which grace makes in the temper, character, and conduct of men! Some of the most vile and infamous, thieves, covetous, fornicators, adulterers, drunkards, and various other classes of sinners are, by grace, changed and sanctified. Such had been its sovereign influence among the Corinthians. And who can refrain from adoring the riches, freeness, and efficacy of the grace of God. With what holy pleasure should we contemplate these glorious effects of grace. They are washed, sanctified, justified through

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judge. See Matt. xix. 28, and 1 Thess. iii. 13.——*Judge angels.* The fallen ones, in the same manner, as the world.——*Least esteemed, &c.* Make these judges of any differences rather than heathens.

5—8. *I speak to your, &c.* That you should act in the manner you do; and thus expose the cause of Christ to contempt by your quarrels and treatment of one another.

9—11. *Know ye not, &c.* The following list of offenders shows the prevailing vices of the heathens, from which the Corinthians had been, in some measure, saved by the gospel.——*Pathicks.* Such as suffered themselves to be abused by men.——*Washed* from such gross pollutions, in allusion to Jewish ablutions as well as to their baptism.——*Sanctified* by their separation from the world, and being devoted to God; and *justified* as believers in Christ.——*Through the name.* That is, through the Lord Jesus, they were justified; and through the work of the Spirit they were sanctified.

12. *All things are lawful, &c.* Christians are not restrained by the ceremonial law. Many things are lawful to them, which were not to the Jews. But some of these things are "not expedient," because they may offend a weak brother; and a consistent Christian should not so indulge his natural appetites as to be enslaved by any thing.

13. *Meats are, &c.* It is not necessary to abstain from certain kinds of food, forbidden by the law, or offered to idols, see Ch. viii.; but it is necessary to use moderation, and act in a charitable manner.——*But the body, &c.* It was not made for impurity, but for glorifying the Lord, who will raise it incorruptible.

15. *Members of Christ, &c.* As being members of his church, which is his body. Shall I take then one of these and join it to a harlot? By no means.

17. *Is one spirit.* Hath one mind and spirit with him, as partaking of the grace and influence of the Holy Spirit.

18—20. *Most sins, &c.* Leave their defilement on the mind; but the fornicator humbles and debases his own body; and as the body is the "temple of the Spirit," impurity is an act of sacrilege.——*Nor are ye your, &c.* This is another argument for purity. They were his property who had bought them, by the blood of his own Son. The last words are omitted by Mill, Wet-

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CHAPTER VII.

A. D. 57. *Marriage a remedy to fornication; the bond of it should not be lightly dissolved; men should be content in their situation; advice to young persons, widows and widowers, &c.*

1 Now concerning those things about which ye
wrote to me: It is good for a man not to take
2 a wife. Nevertheless, to avoid fornications, let
every man have his own wife, and let every
3 woman have her own husband. Let the hus-
band render what is due to the wife; and in
4 like manner the wife also to the husband. The
wife hath not power over her own body, but
the husband; and in like manner the husband
also hath not power over his own body, but the
5 wife. Deprive not one another of what is
due, unless by consent for a short time, that ye
may have leisure for °prayer; and come to-
gether again, that Satan tempt you not through
6 your incontinence. But this I speak by way of
permission, and not by way of commandment.
7 For I would that all men were even as I myself
am. But every man hath his proper gift of
God, one after this manner, and another after
that.
8 Now I say to widowers and to widows: It is
9 good for them if they remain even as I. But if
they have not continence, let them marry: for
it is better to marry than to burn. 10 And to the
married I command, yet not I only, but the
Lord, that the wife depart not from her hus-
band: 11 (But if she depart, let her remain
unmarried, or be reconciled to her husband:)
and that the husband put not away his wife.
12 But to the rest I speak, not the Lord: If
any brother have an unbelieving wife, and she
be pleased to dwell with him, let him not put
her away. 13 And if a woman have an unbelieving
husband, and he choose to dwell with her, let
her not put him away. 14 For the unbelieving
husband is sanctified by the wife, and the un-
believing wife is sanctified by the husband:
otherwise your children would be unclean; but
now are they holy. 15 But if the unbelieving
person depart, let such depart. A brother or
a sister is not enslaved in such cases. God
however hath called us to peace. 16 For how
knowest thou, O wife, whether thou shalt save
thy husband? or how knowest thou, O husband,
whether thou shalt save thy wife?
17 However as God hath distributed to every
one, as the Lord hath called every one, so let
him walk. And thus I appoint in all the

CHAP. VII.

the name of the Lord Jesus, and the Spirit of our God. May we be the subjects of this grace, and eternal monuments of its saving efficacy.

3. We are taught by the example of Paul to maintain our christian freedom; but yet to walk charitably, and not by our food offend a weak brother. A christian should not live in the indulgences of appetite, and much less in fornication and impurity. To avoid such improper conduct let us remember, that our bodies are the members of Christ, and the temples of the Holy Spirit. May they be really so; and may we be united to him by a living faith, so as to be one spirit with him. Nor should we forget that we are not our own, but bought with the price of a Saviour's blood. O what a price has been paid for our deliverance! Not gold or silver, not corruptible things; but the precious blood of Christ. How reasonable, then, how necessary that we should glorify God, with our bodies and souls which are his!

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5. ° *fasting and.* Mss. vers. fathers.

stein and Griesbach, and are wanting in all the best mss. some versions, and fathers.

CHAP. VII. 1. *Not to take a wife.* In present times and circumstances, when individuals are exposed to so many trials and sufferings. I have given the sense of the text.

2. *To avoid fornications, &c.* We have here the moral end of marriage, and a strong argument against polygamy. See verse 9.

3. *Render what is due.* Treat her in all respects as a wife; and let her in return treat him as her husband. For the wife hath not power over, &c.

5. *Unless by consent, &c.* In such times of persecution married persons might agree to exercise self-denial and mortification for the purpose of devotion; but they are to guard against their spiritual enemy, who might avail himself of this, to tempt them.

6. *This I speak, &c.* I speak this concerning marriage, and some duties arising from it, by way of permission, but not as enjoining them. For I would that all, &c. See the reason of this wish, verses 26, 28.

8. *To widowers.* To those who now have no wives. See Pearce. In this sense there is an agreement with the next term, "widows."

10, 11. *But the Lord.* Who condemned divorce, except in case of adultery. Mark x. 11, 12.——*But if she depart, &c.* Having either quarrelled with him, or he, for some trifling cause, having given her a bill of divorce, let her remain unmarried, &c. See Matt. xix. 9.

12. *I speak, not the Lord.* I speak as an inspired apostle; not the Lord Jesus, who has left us no precept on this subject. Our Lord, during his ministry, delivered many precepts to his disciples; and what he did not deliver in person, he promised to reveal to them by his Spirit, after his departure. Hence there is a just foundation for distinguishing the commands which our Lord gave in his ministry, from those which were revealed to the apostles by the Spirit. Comp. 2 Pet. iii. 2. Jude verse 17.

13. *Let her not put him, &c.* See Mark x. 12, and Doddridge.

14. *By the wife.* The believing wife, as the structure of the passage evidently suggests; and so "by the husband," must be meant the believing

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18 churches. Hath any man been called, being circumcised? let him not become uncircumcised. Hath any man been called in uncircumci-
19 sion? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God *is*
20 *necessary*. Let every man remain in the same
21 calling wherein he was called. Wast thou called being a servant? care not for it: but if
22 thou canst be made free, use it rather. For he that is called in the Lord, being a servant, is the freeman of the Lord: in like manner also he that is called, being a freeman, is the ser-
23 vant of Christ. Ye were bought with a price;
24 become not ye servants to men. Brethren, let every man remain with God, in that *state* wherein he was called.

25 Now concerning single persons I have no commandment of the Lord; but I give my judgment, as having obtained mercy of the Lord to be
26 faithful. I judge therefore that this is good because of the present distress; I say, that it
27 is good for a man to continue as he is. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
28 But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble in the flesh: but I spare you. However this I say, brethren, 29
the time is short. It remaineth, that they that have wives be as though they had none; And 30
they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as though 31
they used it not: for the fashion of this world passeth away. But I would have you without 32
anxious care. He that is unmarried careth for the things of the Lord, how he may please the Lord: But he that is married careth for the 33
things of the world, how he may please his wife. There is a difference also between a wife 34
and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak 35
for your own advantage; not that I may cast a snare upon you, but for that which is becoming, and that ye may attend upon the Lord without distraction.

But if any man think that he behaveth him- 36
self unbecomingly towards his virgin-daughter, if she pass the flower of her age, and it ought

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husband. *Sanctified*, so far by this relation to a believer, that their children were admitted to the rite of christian baptism, and other privileges as they grew up; and were thus regarded as relatively holy, being dedicated to the true God.

16. *For how knowest, &c.* It must often occur in those times that a wife or husband must have been instrumental in promoting the knowledge of their ignorant partners, and in the end, the means of their conversion.

18. *Become uncircumcised.* Let him make use of no method to appear so. See 1 Macc. i. 15.——*Not be circumcised.* The Judaizing teachers urged this; but the apostle condemned it. Gal. v. 2, 3.; vi. 12—15. In short, this was going back to the beggarly elements of the world.

20. *Remain in the same, &c.* And not think that christianity affects his civil state; but let him improve his condition in life, if he can do it by lawful means.

22. *The freeman of the Lord.* Made free from the slavery of idols and of sin, and ought to think honourably of himself.——*Called, being a free, &c.* Is bound to Christ as a servant, and should think and act humbly.

23, 24. *Ye were brought, &c.* Those who were freemen should regard themselves as the property of Christ, and not sell themselves to heathens, as this would be attended with many difficulties respecting their christian duties. ——*Let every man, &c.* This precept is mentioned twice before, verses 17, 20, and now again, which shows that the apostle conceived it necessary to the peace of society, and to the honour and interest of the church.

25. *Single persons.* The original term denotes persons of either sex, who are unmarried; and for this reason I adopt the rendering given.——*No commandment of, &c.* None delivered by him when on earth; but I give my judgment as having obtained mercy—called to the apostolic office, and inspired to preach and make known the will of God; and through grace I am enabled to be faithful. He refers to his inspiration in the words, I give my judgment, &c.

26—28. *To continue as he is.* This is confined to a season of persecution.——*But I spare you.* Not speaking more fully concerning the persecutions, which you will soon have to endure. I only hint that the time of life itself is short, and as to many who will have to suffer, very short.

29—31. *It remaineth, &c.* Owing to our circumstances we should not be too much attached to one another, nor indulge immoderate grief for any bereavement; or be elated with joy on account of our prosperity or possessions, and other worldly comforts, "for the fashion of this world," the persons and things of it are ever changing and passing away.

32—35. *Without anxious care.* In married life there are many cares from which single persons are free; and if single persons be serious, they have more leisure for devotion, and for labours of love and kindness.——*Attend upon the Lord, &c.* All I have said is for this end, that you conduct yourselves in a proper manner, and be enabled to serve the Lord with an undivided mind.

36—38. *Towards his virgin-daughter.* Daughters were under the absolute power of parents, and it was at their option to give them in marriage or not. But if a father thought he acted with too much rigour, when his daughter had become marriageable, and even past the age when others married, in not giving her in marriage; "and it ought so to be" from the inclination of his daughter or other circumstances; let him do as it pleaseth him by giving her in marriage, nor would he sin by so doing.——*But he that, &c.* Having firmly resolved to keep her unmarried, and "having no necessity" from her

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so to be, let him do what he pleaseth, he sin-
37 neth not, let such marry. But he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so determined in his heart, that he will keep his
38 virgin-*daughter unmarried*, doeth well. So then he that giveth her in marriage, doeth well; but he that giveth her not in marriage, doeth better.
39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will;
40 only in the Lord. But she is happier if she remain as she is, in my judgment; and I also have the Spirit of God.

CHAPTER VIII.

A. D. 57. *On things offered to idols; we ought not to offend a weak brother, but if we have knowledge we should join to it brotherly affection.*

Now concerning idol-sacrifices, we know (for 1
we all have knowledge: Knowledge puffeth up, but love edifieth. And if any man think 2
that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love 3
God, such an one is made to know by him. Concerning therefore the eating of idol-sacri- 4
fices, we know) that an idol is nothing in the world, and that there is no other God but one. For though there be that are called gods, 5
whether in heaven or on earth (as there are

Reflections upon Chapter vii. 1. The decisions of the apostles, on subjects of great delicacy, are given with gravity, seriousness and purity. And when necessity so requires, let us be thankful that we are allowed to marry in the Lord. Let none imagine the state itself to be impure; and let it always be preserved undefiled. Every occasion of irregular desire should be avoided, and all the duties of the marriage relation cheerfully and constantly fulfilled. And especially let married as well as unmarried professors remember, that proper times and seasons should be sacred to devotion. They should daily give themselves to prayer, and maintain holy communion with God. It is only in this way that the life, power, and comfort of religion can be preserved.

2. We are taught by the exhortations and reasonings of the apostle, that kindred and relatives should endeavour to promote each others edification; and that persons in servitude, should conduct themselves with seriousness and fidelity. Those united by marriage may be instrumental in turning one another to Christ, and thus saving each other from death and misery. And how solicitous should the believing husband or wife be that their children may be hallowed to God, and educated in the principles of truth and grace? Surely they cannot see objects so dear to them, abiding in destructive error and sinful practices, without admonishing them, and endeavouring to reclaim them. In this life we are placed in different circumstances. One is free, another is bound; one enjoys rank and is a master, while another is a servant. In every situation let us walk with God, not desiring so much to change our callings and circumstances, as to improve them, remembering that this life, and all which belongs to it, will soon terminate, and these differences will then cease for ever. Believers are now brethren, and as such will enjoy the same inheritance.

3. We are admonished to reflect on the advantages and snares of our respective conditions in life, that we may improve the one and escape the other. Let those who are *single*, employ their leisure in the service of God; in the study of his word, prayer, and christian conversation, that they may be enriched with knowledge, faith, hope and charity, and may have the means of support, amidst the duties and difficulties, cares and sorrows of future life. And let the married, while they aim to please each other, still cast their cares upon God, and faithfully serve him. And in disposing of their children in marriage, let them pay respect to their inclinations, and not force them to abide in a state which is not agreeable to them. Nothing can be wiser or better than the advice of the apostle; and may we like him "obtain mercy of the Lord to be faithful."

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expressed desire, nor being compelled by any law, hath power over his own will, &c. From this we may conclude, that in the present state of the church, he that giveth her in marriage, doth well; but he that giveth, &c.

39—40. *The wife is bound, &c.* See Rom. vii. 2.——*Only in the Lord.* She must marry a believer, one who is in Christ by faith and profession. See Rom. xvi. 11.——*Also have the Spirit, &c.* I consider ἐχω as pleonastic, and in a version may be properly omitted. The learned reader may consult Matt. iii. 9. Mark x. 42. 1 Cor. x. 12.; xi. 16.; xiv. 37.; and for authorities among the Greek writers, see the quotations in Schleusner. It cannot be imagined that Paul, if he had not been inspired, would have referred to it at all; and if he were, he would state it in a proper manner. For to say, "I think that I have," or I seem to have the "Spirit of God," to an English reader, conveys doubt, whether he had or not.

CHAP. VIII. 1—4. *We know, &c.* Idol-sacrifices were partly eaten in the idol's temple, and partly sold in the shambles.——*For we all have knowledge.* The Corinthians prided themselves in their knowledge; and hence the apostle adds the remarks included in the parenthesis.——*Think that he, &c.* Here the idiom noticed verse 40, Ch. vii., does not obtain. Such a person does not know the end and design of the knowledge he possesses.——*Is made to know, &c.* Or "taught by him." See Pearce's note. Newcome, "is known by him," which is the more usual sense, but does not suit the connexion so well. See Gal. iv. 9.——*We know, &c.* This resumption of the same words points out the parenthesis, and is in the apostle's manner.——*That an idol is nothing, &c.* Represents what has no existence, much less dignity.

5. *In heaven.* As those called the greater gods, such as Jupiter, &c. ——*On earth.* Various deified powers, supposed to be messengers and mediators between the celestial gods and mankind, such as nymphs, the penates, &c.

6. *But to us there, &c.* Christians, who own and worship one only and true God, "of whom are all things, and we for him," for his service and glory; and we are brought to this knowledge and the privileges of it by the Lord Jesus, as the visible agent of all things.

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6 gods many and lords many,) But to us there
is but one God, the Father, of whom are all
things, and we for him; and one Lord Jesus
Christ, by whom are all things, and we by him.
7 But all have not this knowledge: for some with
a consciousness of the idol, unto this hour eat
as of an idol-sacrifice; and their conscience,
8 being weak, is defiled. But food recommend-
eth us not to God: for neither, if we eat, are we
better *than others:* nor, if we eat not, are we
9 worse. But take heed lest by any means this
your liberty become a stumbling-block to those
10 that are weak. For if any man see thee who
hast knowledge, placed at meat in an idol's
temple, will not the conscience of him who is
weak be enboldened to eat of those idol-sa-
11 crifices? And through thy knowledge shall
the weak brother's *peace* perish, for whom
12 Christ died? But when ye sin thus against
the brethren, and wound their weak conscience,
13 ye sin against Christ. Wherefore, if food cause
my brother to offend, I will never more eat
flesh, lest I cause my brother to offend.

CHAPTER IX.

A. D. 57. *Paul mentions his own conduct and practice as a proof of his desire not to offend any; but if possible to win them to Christ.*

Am I not a free-man? am I not an apostle? 1
have I not seen Jesus Christ our Lord? are
not ye my work in the Lord? If I be not an 2
apostle unto others, yet doubtless I am to you:
for ye are the seal of mine apostleship in the
Lord. My defence to those that examine me 3
is this, Have we not a right to eat and to 4
drink? Have we not a right to lead about a 5
christian wife, as well as other apostles, and
as the brethren of the Lord, and Peter? Or 6
have I and Barnabas only no right, to forbear
working? Whoever serveth in war at his 7
own charges? who planteth a vineyard, and
eateth not of its fruit? or who feedeth a flock,
and eateth not of the milk of the flock? Say 8
I these things after the manner of men? or
doth not the law also say the same? For it is 9
written in the law of Moses, "Thou shalt not
muzzle the mouth of the ox that treadeth out

Reflections upon Chapter viii. 1. Let us learn to estimate the true value of knowledge, and to see how worthless and dangerous it is, when, instead of discovering to us our own ignorance and weakness, it serves only to puff up the mind. True christian knowledge is under the government of love to God, and our brethren for his sake; and is far more exellent than the finest speculations. He that is wise in his own conceit, and thinks he needs no more instruction, assuredly knows nothing as he ought. Love to God is the test of knowledge; it is the proof that such an one is made to know by him, the things that belong to his peace and comfort, and which will tend to the edification of others. May this knowledge be increased, and its humbling, sanctifying tendency and influence, be felt on all our hearts.

2. While we are taught the vanity of idols, let us adore the divine mercy, that we are instructed in the unity of God, and in that charity which leads to the exercise of self-denial, rather than offend one of the weakest of our christian brethren. We profess to believe in the Father, Son, and Spirit, who, though personally distinct, are yet but One God, of whom are all things, and to whom are all things; and let us remember that the great end of our christian calling is, that we should be for him, for his service and glory. Those weak converts, who had not just conceptions of this subject, were indeed objects of pity. They could not divest their minds of the opinion, that idols were something more than mere names; and therefore when they partook of meat offered to them, did it with a consciousness of the idol. Towards these what noble condescension did the apostle exercise and recommend! May we imbibe his spirit, and instead of causing a brother to offend, may we ever instruct, encourage, and confirm him in the faith.

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7. *With a consciousness of, &c.* With a persuasion that the idol is a real superior being; and in this view, partaking of it they sin against their own conscience, because they act contrary to what they perceive.

10. *In an idol's temple.* Where the feasts or sacrifices were made, on which many of the poor were accustomed to eat.——*Will not the, &c.* Will not weak and uninformed brethren be induced to eat after your example.

11. *Weak brother's peace, &c.* See Rom. xiv. 15, and note; and consider the next verse, where they are said to "wound their weak consciences."

13. *I will never more, &c.* How noble this resolution! Paul would do nothing to ensnare, but would exercise any self-denial to promote the peace and comfort of the weakest brothers.

CHAP. IX. 1, 2. *Am I not a free-man?* These questions not only bear on the subject which occupied the apostle's mind; but were cutting to those who had called his authority in question.——*Have I not seen, &c.* And can therefore bear witness of his resurrection. Acts i. 22.——*Ye are the seal, &c.* Your conversion from idolatry and vice proves my apostleship as a seal authenticates a writing.

3—6. *To those that examine me, &c.* Why I do not receive a stipend from you, as if I were not an apostle on this account.——*To eat and to drink,* At the charge of our converts; or "to lead about a christian wife" as well as other apostles? Have not I and Barnabas the same right to forbear working for our maintenance, if we chose to use it?

7—14. *Who ever serveth in war, &c.* These questions amount to this, that the labourer is worthy of his hire.——*After the manner, &c.* According to their customs. Does not the law teach the same? See Deuter. xxv. 4.——*Worldly things.* The discourse limits σαρκα to this sense.——*Live of the*

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the corn." Doth God take care for oxen?
10 Or doth he say this altogether for our sakes? For our sakes, no doubt, this was written: for he that ploweth ought to plow in hope: and he that thresheth should do it in hope of par-
11 taking. If we have sown to you spiritual things, is it a great thing if we shall reap your
12 worldly things? If others be partakers of this right over you, ought not we rather? Nevertheless we have not used this right; but endure all things, that we may not give any
13 hindrance to the gospel of Christ. Know ye not that they who minister about holy things, live of the things of the temple? and they who attend at the altar are partakers with the
14 altar? So likewise hath the Lord appointed that the preachers of the gospel should live by the gospel.
15 But I have used none of these things. Nor do I write these things, that it should be thus done to me: for it were better for me to die, than that any man should make my glorying
16 void. For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo to me, if I preach not the gospel!
17 For if I do this thing willingly, I have a reward; but if against my will, the dispensation
18 of the gospel is committed to me. What then is my reward? That, when I preach the gospel, I may make the gospel of Christ without charge, so as not to use my right in the gospel.

For though I be free from all men, yet 19
have I made myself a servant to all, that I
might gain the more. And to the Jews I be- 20
came as a Jew, that I might gain the Jews;
even to those that are under the law, as under
the law, that I might gain those that are
under the law; To those that are without 21
the law, as without the law, (being not without law to God, but under law to Christ,)
that I might gain those that are without the
law. To the weak I became as weak, that I 22
might gain the weak: I become all things to
all men, that I may by all means save some.
And this I do for the sake of the gospel, that 23
I may be a joint-partaker of its *reward.*

Know ye not that those who run in a race, 24
run all, but one only receiveth the prize? So
run that ye may obtain. And every man who 25
contendeth *in the games,* is temperate in all
things. Now they do it to obtain a corruptible,
but we an incorruptible crown. I therefore so 26
run, as not uncertainly; I so fight, as not 27
striking the air: but I bruise my body, and
bring it into subjection; lest by any means, when
I have preached to others, I myself should be
disapproved.

REFLECTIONS UPON CHAPTER IX. 1. We learn that the ministers of the gospel have a just and equitable claim on the people to whom they minister; and that they ought cheerfully to afford them a decent maintenance. Nor are they to be debarred the privilege of

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things, &c. He alludes to the Jewish and heathen priests, who had a portion of the offerings made for their own support.

15. *I have used none, &c.* I have not claimed the rights and privileges of my office.——*My glorying void.* Paul gloried in preaching the gospel without offence to man, which proved both his sincerity and his anxious wish to prevent any objections being made on that point.

16. *Have nothing to glory of.* In preaching it as others do, and living by it; "for necessity is laid, &c." by the Lord Jesus, who called me so miraculously to this work; and wo to me, if I should be unfaithful and negligent.

17. *This thing willingly, &c.* With zeal and perseverance I shall receive a proportionate reward; but if reluctantly, still the dispensation of the gospel is committed to me, and I must be accountable for the trust.

18. *Without charge, so as not, &c* See Pearce's note. That this is the sense appears from verse 12. If Paul had received support he would not have "abused his right," but have simply exercised it as others did.

19. *A servant to all.* In the gospel, being desirous to gain men to the knowledge of it, and to the enjoyment of its blessings.

20. *To the Jews, &c.* When living with them, observing the customs as to meats and other indifferent things; and going so far as to circumcise Timothy, &c. Paul did not teach that it was sinful in the Jews observing the law, when they believed, but he taught that it was unnecessary, and might be dangerous, as leading them to trust in it instead of Christ.

21. *To those without law, &c.* To the Gentiles, who were without the law of Moses, without any revelation.——*Being not without, &c.* I follow, with Pearce, some of the best mss. in reading θεῷ and χριστῷ. The apostle, while he did not observe the ceremonial law, regarded the moral law of God, while he lived under the law of Christ, or the gospel.

22. *I become all things, &c.* As far as they are lawful. The precept, Ch. viii. 9, is forcibly illustrated by what Paul says, verses 19—22.

23. *That I may be a joint, &c.* With other Christians, may attain the prize of my high calling of God, future happiness.

24. *Know ye not, &c.* The Isthmean games, so famous in Greece, were celebrated near Corinth; and to these the apostle beautifully alludes.

26. *As not uncertainly.* With respect to the event; but with a full assurance of obtaining the prize set before me. —— *As not striking the air.* Wasting my strength and my labour, by missing my aim as the boxer sometimes did.

27. *I bruise my body, &c.* As the boxer did that of his antagonist, and

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CHAPTER X.

A. D. 57. *The privileges, sins and punishments of the Jews are recorded for our admonition; idolatry must be avoided; how the Lord's supper should be observed, &c.*

1 For brethren, I would not have you ignorant, that all our fathers were under the cloud, and
2 all passed through the sea; And were all baptized into Moses in the cloud and in the
3 sea; And all ate the same spiritual food;
4 And all drank the same spiritual drink. (For they drank of *the water which* followed them out of the spiritual rock; and that rock was
5 Christ.) Yet with most of them God was not well-pleased: for they were destroyed in the desert.
6 Now these things are become examples to us, that we should not desire evil things, as
7 they also desired. Nor be ye idolaters, as were some of them; as it is written, "This people sat down to eat and drink, and rose up to play." Nor let us commit fornication, as some 8
of them committed, and fell in one day twenty-
[y] four" thousand. Nor let us tempt Christ, as 9
some of them also tempted, and perished by serpents. Nor murmur ye, as some of them 10
also murmured, and perished by the destroyer. Now all these things happened to them for 11
examples: and they are written for our admonition, upon whom the ends of the ages are come. Wherefore let him who seemeth to 12
stand, take heed lest he fall. No temptation 13
hath befallen you but such as is common to man; but God is faithful, who will not suffer you to be tempted above your ability; but with the temptation will make a way also to escape, that ye may be able to bear it.

CHAP. X.

marrying a christian in the faith; but have the same right to do so as other men, They are not only soldiers in the cause of Christ, but leaders, and all their time and talents are employed in carrying on the holy warfare; and are they to do it at their own charges? If they do they relinquish their own right, as Paul did, in order to prevent the suspicions of some, and the censures of others. Do they like labourers sow and plant; surely they have a right to partake of the fruits? So God appointed that they who ministered at the altar should be partakers with the altar. And so has our Lord ordained, that they who preach the gospel should live by the gospel.

2. We are admonished by the noble example of Paul, to become all things to all men, as far as we can with a good conscience, that we may win them to Christ; and to avoid offending in any manner a weak brother. Self-denial in reference to things lawful in themselves, when indulgence might offend or injure another, is our duty; and the exercise of it will afford the highest gratification to a feeling and affectionate heart. We are all bound to seek each others good, and to promote mutual edification. And how solicitous should we be so to run the christian race, that we may obtain the prize! What faithfulness, diligence and care should be exercised, lest we should run in vain, or labour in vain! Let the crown of life animate us. Men run and fight for what is fading, and corruptible, but we as believers, for an incorruptible crown. O that we may be approved of the Judge in the great day, as having been faithful unto death

8. [y] Others, *five*. Griesb.

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bring it into subjection to my own reason and to the law of Christ.——*Disapproved.* On trial; and thus I should lose the expected reward. The apostle's assurance, verse 26, did not lead him into a false security, as he well knew that the means and end are inseparably connected.

CHAP. X. 1. *Have you ignorant, &c.* Having noticed his own conduct in the close of the preceding chapter, and the reason of it, "lest he should be disapproved;" he shows from what happened to the Israelites that there is need of such watchfulness, as all are not saved who enjoy the advantage of revelation and its ordinances.

2. *Baptized into Moses, &c.* Into the laws and institutions enjoined by him. See Rom. vi. 3. Gal. iii. 27. They are said to be baptized "in the cloud and in the sea," because as baptism was and is the initiatory ordinance of the gospel, so by their being in the cloud and sea, they declared their belief in the Lord and in his servant Moses. See Exod. xiv. 31.

3, 4. *Spiritual food.* The manna is so called, because it had a spiritual meaning. See John vi. 45, &c.——*For they drank, &c.* The text requires the explanatory terms added. The same figurative mode of speaking occurs Ch. ix. 13, 14. Heb. xiii. 10. The rock smitten was an emblem of Christ; as the water was of the effusion of the Spirit. John iv. 14.; vii. 37. The rock is called "spiritual," because it had a spiritual reference to him who is the rock of ages, and the sure foundation of the church.

5. *With most of them, &c.* Because though they enjoyed these privileges, yet were they rebellious and unbelieving; and except Joshua and Caleb, fell in the desert.

6—8. *Are become, &c.* By being recorded, admonitory examples to us, &c.——*Evil things.* They loathed the manna, and desired flesh and other things, which they partook of in the worship of idols, &c. Ps. lxxviii. 30, &c. Exod. xxxii. 6—19, and note.——*Fornication, &c.* This was a common sin in the worship of idols. See Numb. xxv. 1—9.——*Twenty-four thousand.* As some copies so read still, I prefer it to the common one, as a mistake might be easily made by the custom of writing numbers in an abbreviated form.

9—11. *Tempt Christ.* There is good authority for reading "Lord" instead of Christ, which Newcome adopts, and which Pearce approved, as giving rise to the other readings, some understanding by Lord, Christ; and others God, which some few mss. retain. Griesbach has put Lord into the inner margin, as of nearly equal authority. See Numb. xxi. 6.——*Murmur ye, &c.* Numb. xiv. 24.——*By the destroyer.* The angel of punishment; or any agent, as the plague, &c. by which they were destroyed.

12. *Who seemeth to stand.* To himself to stand firm, from these examples learn caution and watchfulness, lest ye should fall and perish.

13. *Common to man.* And what a man may not only bear but surmount.

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14 Wherefore, my dearly beloved, flee from
15 idolatry. I speak as to wise men; judge ye
16 what I say. The cup of blessing which we bless, is it not a common partaking of the blood of Christ? The loaf which we break, is it not a common partaking of the body of Christ?
17 For as there is but one loaf, so we, *though* many, are but one body: for we are all par-
18 takers of that one loaf. Behold Israel according to the flesh: are not they who eat of the sacri-
19 fices, common partakers of the altar? What say I then? that an idol is any thing, or that
20 an idol-sacrifice is any thing? *Nay; but I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should be common
21 partakers with demon-*worshippers*. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot be partakers of the Lord's
22 table, and of the table of demons. Do we provoke the Lord to jealousy? are we stronger than he?
23 All things are lawful, ° but all things are not expedient: all things are lawful, but all things edify not. Let no man seek his own *good only*, 24
but every man that of another also. Eat what- 25
soever is sold in the shambles, asking no question because of conscience: For the earth is 26
the Lord's, and all that is therein. And if any 27
of those who believe not ask you *to a feast*, and you be disposed to go; eat what is set before you, asking no question because of conscience.
But if any man say to you, "This hath been 28
offered to idols;" eat not, because of him, who told thee, and because of conscience. I say, 29
not thine own conscience, but that of another:
(for why should my liberty be condemned by another man's conscience? If I partake with 30
thanksgiving, why should I be evil spoken of on account of that for which I gave thanks?)
Whether therefore ye eat or drink, or whatsoever 31
ye do, do all to the glory of God. Give no 32
occasion of offending, either to the Jews, or to the Gentiles, or to the church of God: As I 33
also please all men in all things: not seeking mine own profit, but the *profit* of many, that they may be saved. Be ye imitators of me, 1
even as I also am of Christ.

23. ° *for me.* Mss. fathers, Griesb.

CHAP. X.

REFLECTIONS UPON CHAPTER X. 1. We are taught that external privileges are no proof of a man's interest in the divine favour, of his pardon and acceptance. The Israelites enjoyed many and great privileges of this kind; they were called his people, had his ark and sacred ordinances, yet with most of them he was not well-pleased. They provoked him by their idolatry, uncleanness, murmuring, and unbelief. Hence their difficulties, sufferings, and plagues; so that they fell in the desert, and entered not into the good and promised

Their trials had yet been very moderate; and the apostle encourages them by what follows.

14. *Flee from idolatry.* Be not induced to partake of victims sacrificed to idols, lest ye should be tempted to join either in worshipping them, or in other vices and impurities connected with them.

15—17. *Judge ye what I say.* Paul considered that they had understanding, and he calls upon them to use it.——*Which we bless.* By setting it apart as sacred, and giving God thanks for it, and imploring his blessing.——*A common partaking, &c.* Is not the design of the cup "a common partaking" of that which represents "the blood of Christ?" And so of the loaf.——*Are but one body.* One society, maintaining the same faith, and serving the same Lord, and our union is manifest from our partaking of one loaf.

18. *Partakers of the altar?* Part was consumed to the honour of God; and of part they partook in common, as joined in the same worship.

20. *Nay, but I say, &c.* The apostle's questions strongly imply the contempt he had both for idols and their worship; and the structure of the language renders this addition necessary.——*To demons.* The spirits of men, which superstition had deified, in the same manner as Popery has its saints. See 1 Tim. iv. 1, and Mede and Pearce. Some of these were kings and legislators; others were purely imaginary beings, having no real existence.——*Demon-worshippers.* As the apostle had said that an idol was nothing, and an idol sacrifice nothing; and before, Ch. viii. that some christians had this knowledge, and in partaking of what had been sacrificed did not sin, I think it evident that he did not design to forbid the eating or drinking of what was offered to idols, but to forbid all fellowship with idolaters on such occasions. Hence I have added *worshippers*, to give the sense.

21. *Ye cannot drink, &c.* Ye cannot thus maintain fellowship with idolaters in their religious feasts, consistently with your own christian principles, and without encouraging them. From verse 16, and here, we learn that christians partook of the cup in common when celebrating the Lord's supper.

22. *Do we provoke, &c.* By joining in idol worship, which is so irrational and expressly forbidden in the second commandment.

23—26. *All things are, &c.* To which christian liberty extends. See Ch. vi. 12.; but all such things do not edify weak brethren, and their good should be consulted.——*Sold in the shambles.* Part of the flesh of animals which had been sacrificed was sometimes given to the poor who sold it again. Make no inquiry about this, for the earth is the Lord's, &c. Ps. xxiv. 1, and all the riches of it should be moderately and thankfully enjoyed.

28. *Any man.* Any Christian or Jew; then respect his scruples, and wound not thy own conscience by acting uncharitably; but rather be thankful that God has given abundance of other food for thy support.

29—31. *For why should my, &c.* I suppose this and the next verse a parenthesis, and that the apostle illustrates what he had said, "not thine own

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CHAPTER XI.

A. D. 57. *Paul gives directions about women praying and prophesying; reproves their disorders and contentions; and reminds them of the nature of the Lord's supper, &c.*

2 Now I praise you, brethren, because ye remember me in all things, and keep the tradi-
3 tions, as I delivered them to you. But I would have you to know, that the head of every man is Christ; and that the head of the woman is the man; and that the head of Christ is God.
4 Every man praying or prophesying having his
5 head covered, dishonoureth his head. But every woman praying or prophesying having her head uncovered, dishonoureth her head: for that is one and the same thing as if her
6 head were shaven. For if a woman be not covered, let her head even be shorn: but if it be shameful that a woman should have her head shaven or shorn, let her *head* be covered.
7 For a man indeed ought not to cover his head, since he is the image and glory of God: but the woman is the glory of the man. For the
8 man is not of the woman; but the woman of
9 the man. Nor indeed was the man created for
10 the woman; but the woman for the man. For this cause the woman ought to have a veil on
11 her head, because of the angels. Nevertheless, neither is the woman without the man, nor the man without the woman, through the Lord.
12 For as the woman is of the man, so is the man also by the woman; but all things are of God.
13 Judge among your ownselves: is it becoming

land. How should their sins and sufferings admonish us, not to provoke the Lord, lest wrath come upon us? Let us be watchful, and rely on the grace and faithfulness of God, and he will afford us such aid that we may bear our trials, or he will mitigate them, or make a way for our escape and deliverance.

2. We learn how great and holy Jehovah is. Who is like unto him in the heavens or in the earth? All the idols of the heathen are indeed a mere nothing and vanity. Whatever honours their deluded votaries might render, or whatever opinions they might form and indulge, they were either an imagination, or else demons, wicked and impure spirits. To pay religious homage to nominal deities, or to demons, is to offer the greatest insult to the true and living God, and to Jesus Christ whom he hath sent. Let not any then who bear the christian name associate or have fellowship with them; but rather let them, by attending on that ordinance which Christ has appointed, maintain communion with him and with one another, as they are one body, and as they are all partakers of that living bread which came down from heaven.

3. We also learn that ritual observances are, under the gospel, utterly abolished. What weakness to imagine that meats or drinks are in themselves polluted, and that it is unlawful to use them! For as the earth is the Lord's, and all that is therein; so he has given its produce and the animals which are suitable, for our food and support. But while we enjoy what God has so liberally bestowed, let us guard against all excess; and rather than offend the weak and scrupulous, let us exercise self-denial. Whether therefore we eat or drink, or whatsoever we do in religion, or in the affairs of life, let us do all to the glory of God. Let us so live as to give no offence to Jew or Gentile, or to any member of the church of Christ; but endeavour to advance the interest of religion, and promote the spiritual benefit of each other, by mutual exhortation, and the constant exercise of esteem, kindness, and love.

conscience," but that, &c. who informed thee, and so showed that he thought eating of it unlawful. If he had not done so why should my liberty be condemned by his weak conscience? And if I with thanksgiving, &c. The apostle maintains the right of every christian to use his liberty when it would give no offence to others; and on the whole concludes with the most excellent directions in the following verses.

CHAP XI. 2. *In all things.* They remembered most of his instructions and regulations.——*The traditions.* Or the precepts which the apostle had given them relating to the manner of worshipping God. See 2 Thess. ii. 15.

3. *In Christ.* You as Christians are members of his body, the church, subject to his authority, as the woman is to the man; and as he is to the Father. Ch. iii. 23.

4. *Prophesying.* See Ch. xiv. 3.——*Dishonoureth his head.* By appearing as if he were in subjection, instead of being the head of the woman.

5. *Every woman praying, &c.* That the Spirit was poured upon some women, see Joel ii. 28. Acts xxvii. 17.; xxi. 9, &c. In such cases they were allowed to pray and prophesy in the church; but unless thus excited by the impulse of the Spirit, they were not allowed. See Ch. xiv. 34, &c. 1 Tim. iii. 12. ——*Her head uncovered.* Among the Jews, Greeks, and Romans, women wore veils when they appeared in public; and these veils covered both the head and the face.

6. *Should have her head shorn, &c.* Women of licentious habits were punished among the Jews with this mark of infamy; and every modest female should therefore avoid exposing herself. In having the hair dishevelled, they would imitate the heathen priestesses, and thus bring the gospel into contempt.

7. *The image and glory of God.* As to the dominion granted him, and the proper exercise of it in his entire devotedness to the glory of his creator. See Ps. viii. 5, 6. In other respects the woman is as much the image and glory of God as the man.——*The glory of the man.* As being taken from, made for, and put in subjection to him, as it follows in the two next verses.

10. *For this cause.* To show her subjection.——*Because of the angels.* Whitby supposes evil angels to be meant; and that the veil was to remind her how she had been first seduced by the prince of them, and be a token of shame and subjection. 1 Tim. ii. 11—13. Others consider holy angels to be intended, who are supposed to be invisibly present in christian assemblies. See Eccles. v. 1, 6. 1 Tim. v. 21. Dr. H. Owen and Newcom consider the words as a marginal gloss, which were early admitted into the text. The sense is complete without them.

11—16. *Nor the man without, &c.* Let not the man be lifted up with pride against the woman; as neither can exist without the other, according to that constitution of nature which the Lord hath appointed.——*Even nature, &c.* Is not long hair among men regarded as a mark of delicacy and pride?

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14 that a woman pray to God uncovered? Doth
not even nature itself teach you, that, if a man
15 have long hair, it is a dishonour to him; But
that, if a woman have long hair, it is a glory
to her? because her hair is given her for a co-
16 vering. But if any one be contentious, we
have no such custom, nor the churches of
God.

17 But I praise you not when I declare this;
that ye come not together for the better, but
18 for the worse. For first, when ye come together
in the church, I hear that there are divisions
19 among you: and I partly believe it. For there
must be heresies also among you, that they
who are approved may be made manifest among
20 you. When therefore ye come together into
one place, it is not to eat the Lord's supper.
21 For when ye eat every one taketh before others
his own supper: and one is hungry, and another
22 is full. What? have ye not houses to eat and to
drink in? or despise ye the church of God, and
shame those that have not? What shall I say
to you? shall I praise you for this? I praise
you not.

23 For I have received from the Lord that
which I delivered also unto you, That the
Lord Jesus, the same night, on which he was
delivered up, took a loaf: And when he had 24
given thanks, he broke it, and said, "Take,
eat: this is my body, which is broken for
you: this do in remembrance of me." In 25
like manner he took the cup also, when he
had supped, saying, "This cup is the new
covenant in my blood: this do ye, as often
as ye shall drink it, in remembrance of me."
For as often as ye eat this bread, and drink 26
this cup, ye do show the Lord's death till
he come. Wherefore whosoever shall eat this 27
bread, and drink this cup of the Lord, un-
worthily, will be guilty of *prophaning* the
body and blood of the Lord. But let a man 28
examine himself, and so let him eat of that
bread, and drink of that cup. For he that 29
eateth and drinketh unworthily, eateth and
drinketh *so as to bring* punishment on him-
self, not distinguishing the Lord's body. For 30
this cause many are weak and sickly among
you, and a considerable number are dead.
But if we would judge ourselves, we should 31
not be judged. But when we are judged by 32
the Lord, we are chastened, that we should
not be condemned with the world.

Wherefore, my brethren, when ye come to- 33
gether to eat *the Lord's supper*, wait one

While on the other hand it is considered as the glory of a woman, being given, &c.——*If any be contentious.* Here δοκῶ is clearly used as a mere expletive. See note, Ch. vii. 40. No such custom as women praying or prophesying with their heads uncovered, obtained in any of the churches.

17. *I praise you not.* He had praised them, verse 2; but here, with great delicacy, he censures them for their divisions and improper behaviour.

18, 19. *Come together in the church.* Or congregation. Here and verse 22, church must signify the people, and not the place, as is clear from verse 20. They had then no fixed places of religious worship; but assembled in those houses which were most convenient.——*Divisions.* Separate parties, eating and drinking by themselves, contrary to the nature of the Lord's supper.——*Must be heresies, &c.* These are represented as different from, and worse than divisions; and from other passages, we may regard *heresies* as false opinions in religion, obstinately maintained, against the clearest proofs of revelation, and with the purpose of drawing away men, and of making gain. See Gal. v. 20. Considering the condition of human nature, the apostle expected such things to occur, that the good and sound part of the church might be manifest.

20. *It is not to eat, &c.* But instead of that you make it only a common meal. It was the custom of the disciples to assemble on the first day of the week, and the Syriac renders the words translated "Lord's supper," a "meal which is proper for the Lord's day," or "a sabbath's meal;" as Michaelis has observed. See his Ammerk in loc.

22. *The church of God, &c.* Offend many of your brethren, and shame the poor who have it not in their power to bring provisions as you do?

23—25. *I received from the Lord, &c.* By special revelation; and so he did the whole gospel which he preached. See Gal. i. 11, 12.——*Had given thanks.* See notes, Matt. xxvi. 26—28.

26. *The Lord's death, &c.* The Lord's supper is a commemoration of his death, and to eat and drink are apt signs and representations, by which it is set forth, as the end of the institution; and not eating and drinking, as at ordinary feasts or meals.

27. *Unworthily, &c.* As some of you do, by regarding it as a common meal, and taking occasion from it to form parties.——*Will be guilty, &c.* Will be liable to the punishment due for so grossly dishonouring the symbols of the Lord's body and blood.

28. *Examine himself.* If he come to this ordinance to keep up the remembrance of the death of Christ, and from a grateful sense of his love, as well as with a firm purpose to obey and serve him, then let him eat that bread, &c.

29. *Punishment on, &c.* The next verse shows plainly that this is the sense of κρίμα here, as it is in other places. See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1, and Pet. iv. 17.——*Not distinguishing, &c.* Not making any difference between the bread, the symbol of the Lord's body, and ordinary bread.

30. *For this cause, &c.* On account of the abuse of the Lord's supper, many in the church at Corinth were then under temporal punishment, weak and sick, while numbers had been cut off by death. These temporal punishments were confined to the age of miracles, and were inflicted in mercy as well as in justice; and were designed to guard the purity of christian ordinances, and to support the authority of the apostles. See Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8.; xiii. 2. 1 Tim. i. 20. Rev. ii. 22.

31. *But if we would judge, &c.* So as to distinguish the Lord's supper

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34 for another. And if any man hunger, let him eat at home; that ye may not come together unto punishment. But the rest will I set in order when I come.

CHAPTER XII.

A. D. 57. *Spiritual gifts are bestowed in various degrees; yet like the various members of the human body are all necessary, and tend to the perfection of the body of Christ.*

1 Now concerning spiritual things, brethren,
2 I would not have you ignorant. Ye know that ye were Gentiles, carried away to those
3 dumb idols even as ye were led. Wherefore I declare, that no man speaking by the Spirit of God, saith Jesus is accursed; and that no man can say, "Jesus is the Lord," but by the Holy Spirit. Now there are differences of 4 gifts, but the same Spirit. And there are 5 differences of ministries, but the same Lord. And there are differences of operations, but 6 it is the same God who worketh all things among all. And to each is given the mani- 7 festation of the Spirit for the advantage *of all*. For to one is given by the Spirit the 8 word of wisdom; to another the word of knowledge according to the same Spirit; To ano- 9

REFLECTIONS UPON CHAPTER XI. 1. We learn the imperfection of professed believers in the reasoinng, cautions and reproofs of the apostle. Alas! where can we find an example without defect, but that of Christ? The best, even inspired men, are to be imitated no further than as they follow him; nor are any commands binding without his authority. It is matter of commendation to remember what is good in his servants, and to observe and keep what they deliver to us in his name. And how contrary is it to the design of inspiration, to subvert that order of things which God has established. He made man to be the head of the woman, by his dominion, as Christ is the head of every man, and as the Father is the head of Christ. Let not the sexes then attempt to change the rank of superiority and inferiority, which God has appointed; but let these be preserved and manifested by such different dresses as nature and the allowed customs of society support and commend. But if the woman is in some degree placed in subjection to her husband, let him remember she is his help-mate, and treat her with all gentleness and affection.

2. There have been, and there will be, divisions in the church; and heresies in doctrine have often sprung up. These arise from the ignorance and mistakes of sincere men; or from the arts of designing and hypocritical professors. How injurious is it to religion, when its friends quarrel, and form parties; when those who should love as brethren, and be united in the closest bonds of fellowship, are alienated from each other, and even sometimes reproach and persecute each other. God suffers these things to arise, for the trial of the good, and to expose the hypocritical professor. Happy the church which abides sound in the faith, and the members of which are of one heart and of one mind.

3. Let us admire and be thankful for the institution of the Lord's supper! As it is the memorial of redeeming love, it should be constantly and devoutly observed. How careful should we be to observe it in a manner becoming its spiritual nature and design, as the memorial of his body, which was broken, and of his blood, which was shed for us. How should we be concerned to partake of it in the exercise of suitable christian graces, lest we should eat and drink unworthily. In order to this, we should strictly examine ourselves as to our knowledge of the design of this Ordinance, as to our faith in Christ, and to the evidence of it, by our spirit, temper, and conduct, and if we are satisfied on these points, and are assured that we have no other end in view, than to honour the Saviour, and secure our own peace and edification, then let us approach his table. Nor should we be deterred by the judgments which fell on some of the Corinthians for their awful profanation of the symbols of the Saviour's body and blood. Let us judge ourselves by a close and serious examination of our state, and we shall not be judged. May God make us sincere, that we may not be condemned with the world.

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from an ordinary meal, we should not be judged in this manner.

32. *But when we, &c.* He designs to correct us, but not to destroy us; for he does this that we may not be finally condemned with the ungodly and unbelievers.

33, 34. *Wait one for, &c.* And appear as one family, united in love. And if any man hunger, &c.

CHAP. XII. 1. *Spiritual things.* See Ch. xiv. 1. Pearce and Lock suppose persons are understood who enjoyed the spiritual gifts.

2. *Dumb idols.* Unable to teach you any thing, or to confer any gifts. These you assuredly worshipped, being led by custom and the example of others.

3. *Jesus is accursed.* As the unbelieving Jews did, because he was crucified by the malice and intreaty of their rulers and priests. Gal. iii. 13. ——*Jesus is the Lord, &c.* By so doing acknowledging his resurrection, exaltation, dominion and glory, and as his duty cheerfully, constantly, and sincerely professing his name. Such a man must be enlightened and possessed of the Holy Spirit in his gifts and graces.

4—6. *Of gifts.* Of free-gifts, but they are all from the same Holy Spirit and distributed according to his pleasure.——*Of ministries,* or offices in the church, but they are appointed by the same Lord and Saviour.——*Of operations,* or works of power, but it is the same God, &c. On reading these verses before consulting any writer or commentator, I was much struck with the beauty of the whole; and could not but conclude, that they contain an evident proof of the Trinity, and that the last clause is meant to be applied to each person before mentioned. It is the same Spirit "who worketh all things in all." It is the same Lord "who worketh all things, &c." It is the same God; "who worketh, &c." In this view we must say, either that the terms Spirit, Lord, God, mean the same person; and will prove the divinity of the Spirit; or that they refer to each, and prove each is a partaker of the same essence. This opinion is ancient. See verse 11.

7. *The manifestation.* Is given the Spirit in this manifest and evident way for the advantage of all the church.

8—11. *Word of wisdom.* A full knowledge of the gospel in all its parts, which is called the "wisdom of God," Ch. ii. 7, 10.; and how it was connected

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ther faith by the same Spirit; to another the
10 gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another the discerning of spirits; to another *different* kinds of languages; to
11 another the interpretation of languages. But all these things worketh that one and the same Spirit, distributing to every man severally as he pleaseth.

12 For as the body is one, and hath many members, and all the members of that one body, though many, are one body; so is *the*
13 *body of* Christ also. For by one Spirit we have been all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one
14 Spirit. For the body is not one member, but
15 many. If the foot shall say, "Because I am not the hand, I am not of the body;" is it
16 therefore not of the body? And if the ear shall say, "Because I am not the eye, I am not of the body;" is it therefore not of the
17 body? If the whole body were an eye, where *would be* the hearing? If the whole were hearing, where *would be* the smelling?
18 But now God hath disposed every one of the members in the body, as it hath pleased him.
19 And if they were all one member, where would
20 be the body? But now there are many mem-
21 bers, yet only one body. The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you."
22 Nay, those members of the body, which seem to be more feeble, are much more necessary:
23 And those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely members obtain more abundant comeliness.
24 For our comely members have no need: but God hath tempered the body together, having given to the member which
25 wanted it, more abundant honour; That there should be no division in the body; but that the members should have the same care for one
26 another. And thus if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it.
27 Now ye are the body of Christ, and members
28 in part. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, different kinds of languages. Are
29

with former dispensations. Some think this was peculiar to the apostles. Eph. iii. 10, and 2 Pet. iii. 15.——*Word of knowledge.* To explain the types and prophecies of the Old Testament, and how they were fulfilled in Jesus. See Ch. xiii. 2, 8.——*Faith.* Such an assurance or full conviction of the truth of the gospel as enabled him to preach it with boldness, courage, and perseverance.——*Gifts of healing.* These were promised, Mark xvi. 28, and many possessed and exercised them under the direction of the Spirit.——*Working of miracles.* Of various other and stupendous ones, for the confirmation of the gospel, restoring cripples, raising the dead, &c. or of punishing obstinate men by inflicting diseases or even death. Macknight renders, "the in-workings of powers," and refers it to the power which he supposes the apostles had of communicating these gifts. I prefer the usual version and sense.——*Prophecy.* See Ch. xiv. 3, 24, 29, 30.——*Discerning of spirits.* So as to know whether those who prophesied, were inspired or not. Heb. iv. 12.——*Different languages—interpretation.* The former was given to spread the gospel, or to edify any foreign convert who might be present in some religious assembly; and the latter to edify the great body of the people, who would not otherwise have understood what had been said.——*But all these, &c.* Here what is said of God, verse 6, is said of the Spirit.

12. *So is Christ also.* As to the church, which is frequently called the body of Christ. Pearce ingeniously supposes that Paul wrote απο τὸ τυ Χριστυ. So also is that of Christ.

13. *Into one body.* Into one body, so as to form one society. Hence they should endeavour to preserve christian union and fellowship.——*To drink into, &c.* Locke supposes that Paul alludes to the sacramental cup, which was the symbol of the blood of Christ, by which sin was expiated, and the Spirit in consequence given. As εἰς is omitted in many mss. and some fathers, Pearce renders, "have been all filled with one Spirit."

14—22. *The body is not, &c.* As the natural body hath many members, and each member in its own place useful and beautiful; but if separated, or occupying a different place, would be neither useful or beautiful; so also is the body of Christ the church, consisting of many members, occupying different stations, possessed of different talents, and performing different functions, and every one useful and beautiful in its own place. One member should not desire the place and office of another; the more honourable should not despise the inferior, nor the inferior members envy the more honourable. They are all necessary to the perfection of the body, and have need of each other.

22—26. *Are much more necessary.* To abate the pride of superiority in station or gifts, the apostle makes these pertinent remarks, that inferior or less honourable members do receive more abundant honour, because they need it; and that such should be the union of all, that there may be a common sympathy and joy.

27. *Members in part.* That is, some of them. For those at Corinth, were but a few in comparison of those who then believed.

28—30. *First apostles.* Those who had received their commission immediately from Christ, and had seen him after his resurrection.——*Prophets—teachers.* The former may denote such as possessed "the word of knowledge" as well as the gift of prophecy, verses 8, 10.; the latter, those who had faith, so as to teach by preaching with uncommon boldness and success.——*Miracles.* Persons who were enabled to do them.——*Helps.* Persons who assisted the apostles in administering baptism, praying with the sick, &c——*Governments.* Persons who presided in christian assemblies, and regulated them. Rom. xii. 8.——*Kinds of languages.* These are placed last, because the Corinthians were elated with this gift. Ch. xiii. 1.; xiv. 1.

31. *Now ye earnestly, &c.* The apostle knew that they were very de-

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all apostles? are all prophets? are all teachers?
30 are all workers of miracles? Have all the gifts
of healing? do all speak in different languages?
do all interpret?

CHAPTER XIII.

A. D. 57. *Gifts, however excellent, are nothing without love; the nature of it; its preference to faith and hope.*

31 Now ye earnestly desire the best gifts; but
yet I show unto you a more excellent way:
1 For though I speak in the languages of men
and of angels, and have not love, I am become
like sounding brass, or like a noisy cymbal.
2 And though I have the gift of prophecy, and
understand all mysteries, and all knowledge;
and though I have all faith, so as to remove
mountains, and have not love, I am nothing.
3 And though I bestow all my goods to feed *the*
poor, and though I give my body to be burned,
and have not love, it profiteth me nothing.
4 Love is long-suffering and kind; love envieth
not; love vaunteth not itself, is not puffed up,
5 Doth not behave itself unbecomingly, seeketh
not its own, is not easily provoked, deviseth not
6 evil, Rejoiceth not in iniquity, but rejoiceth in the
7 truth; Covereth all things, believeth all things,
8 hopeth all things, endureth all things. Love
never faileth: but whether there be prophecies,
they shall be done away; whether there be
languages, they shall cease; whether there be
9 knowledge, it shall be done away. For we
10 know in part, and we prophesy in part: But
when that which is perfect cometh, then that
which is in part shall be done away. When I
11

REFLECTIONS UPON CHAPTER XII. 1. While we are reminded of our past state of ignorance and sin, we should be thankful for the gospel, and for the glorious manner in which it was originally confirmed. Our ancestors, like the Corinthians, were carried away after dumb idols; and but for the blessed gospel we should have been worshipping them too. We have been favoured with its instructions, and taught to believe and confess that Jesus is the Lord. And he deserves to be so honoured, as he fulfilled his own promise, and when he ascended on high he gave the gift of the Holy Spirit to men. How abundantly were the first heralds of truth and mercy furnished for their sacred and important labours. While we admire that diversity of gifts and operations here recorded, let us receive the testimony of men so endowed, and set to our seal that God is true. And though these miraculous gifts are no longer vouchsafed to believers, because not necessary, the Holy Spirit still gives to all the members of Christ, such talents and graces, as by their exercise may edify his body the church.

2. From the wisdom and goodness of God in the formation of the human body, the apostle argues the union, mutual usefulness, and sympathy of all the members of Christ. As in the natural body one member cannot say to another, "I have no need of thee," and as all the members contribute to the beauty and perfection of the body, so it is in the church of Christ. Whatever be the station which an individual occupies, in that let him glorify God. One believer is as much a member of Christ as another, however inferior he may be in gifts, in offices, or in circumstances; and as all do but constitute one body, how should love and sympathy prevail! They should joy and grieve in each others prosperity and affliction. They should all be esteemed and honoured as being dear to the Saviour, and in their different places useful to one another. There should be no envy on the one hand, or contempt and disdain on the other; but they should be thankful for each others gifts and usefulness. O that christians of every name may learn to regard themselves as members of the same body, and be more cordially united to each other; and experience how good and pleasant it is for brethren to dwell together in peace, love, and unity!

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sirous of excelling in these wonderful gifts of the Spirit; and to show them that there was something more essential to their own happiness both here and hereafter, he points out what it is.

CHAP. XIII. 1. *And of angels.* Were it possible for men to speak or convey their sentiments as they do.——*Have not love.* The term is generally thus rendered in other places, and was so here in the versions which preceded the common one.

2. *All mysteries.* Such as the calling of the Gentiles, and the change of their bodies who shall be alive at the last day. Ch. xv. 51. Eph. iii. 3; or any other thing as yet not made known to the church of Christ.——*Faith to remove, &c.* See Mark xi. 23, and comp. Matt. vii. 22, 23.

3. *Bestow all my, &c.* Here bestowing goods is opposed to christian love, but it is in fact the same thing as the word *charity* now signifies.

4—7. *Love is long-suffering, &c.* The apostle personifies christian love; and by its properties, shows that he meant by it such a love as is the fruit of the Spirit, and arising from the love of God.——*Long-suffering* under provocations—*kind* in its attentions to all—*envieth not* the attainments or possessions of others—*vaunteth not, is not puffed up,* on accou of any spiritual gifts—*behave, &c.* towards any one—*seeketh, &c.* but regardeth the advantage of others—*not easily, &c.* so as to speak and act in an injurious manner—*deviseth no, &c.* against others—*rejoiceth not, &c.* in the practice of it, or in the persons who do it, but in those who walk in the truth—*covereth, &c.* hiding rather than exposing the infirmities of others—*believeth, &c.* as far as evidence will permit—*hopeth, &c.* as to the sincerity and virtues of others—*endureth* all reproaches and wrongs with patient submission. What a noble principle is christian love, and how excellent its effects!

8. *Never faileth.* In the mind where it is; nor will it ever fail in the church. This will exist when prophecies, languages, and knowledge of extraordinary kinds have failed.

9, 10. *We know in part, &c.* We inspired apostles and teachers do but know and prophesy in part in this imperfect state; but when we attain perfection in heaven, that which is in part will be done away.

11. *When I was a child, &c.* The apostle illustrates what he had said, by comparing this state as to our knowledge to that of childhood; and the future to that of manhood, when childish notions and pursuits are put away as altogether unsuitable.

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was a child, I spoke as a child, I understood as a child, I reasoned as a child; but when I
12 became a man, I put away childish things. For now we see as through a *dim* glass, darkly; but then face to face: now I know in part: but then I shall fully know even as I also am fully
13 known. And now remaineth faith, hope, love, these three; but the greatest of these is love.

CHAPTER XIV.

A. D. 57. *Prophesy commended as more useful than other gifts; edification should be considered as the great end of all; the abuse of gifts reproved.*

1 Follow after love, and earnestly desire spiritual gifts; but rather that ye may pro-
2 phesy. For he that speaketh in a different language, speaketh not to men, but to God: for no one understandeth him; however in
3 spirit he speaketh mysteries. But he that prophesieth speaketh to men to edification,
4 and exhortation, and comfort. He that speaketh in a different language edifieth himself; but he that prophesieth edifieth the church.
5 I wish that ye all spoke in different languages, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh in different languages, unless he interpret, that the church may receive edification.

Now, brethren, if I come unto you speak- 6
ing in different languages, what shall I profit you, unless I shall speak *intelligibly* to you either by a revelation, or by knowledge, or by prophesying, or by doctrine? In like manner 7
if things without life, which give a sound, whether pipe or harp, give no distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give 8
an uncertain sound, who will prepare himself for battle? So likewise ye, unless ye utter 9
by the tongue words which can be understood, how shall it be known what is spoken? for ye will speak to the air. There are I know 10
not how many kinds of languages in the world, and none of them is without significa-
tion. If therefore I know not the meaning 11
of the language, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me. So likewise, since 12
ye are zealous of spiritual gifts, seek that ye may abound in them to the edification of the church. Wherefore let him that speaketh 13

Reflections upon Chapter xiii. 1. How ambitious should we be of abounding in the exercise of so amiable a grace, as brotherly christian love, which results from faith in Christ, and from love to him. What are all the miraculous gifts of languages, prophecy, knowledge, the power of working wonders, of uprooting and removing mountains? And what are all the most generous acts to the poor, and even the suffering of martyrdom itself in the cause of religion, if we are destitute of that love in the heart, which can alone prove the nature of our faith, and which is the grand criterion of our real piety? It is this which will animate, and spiritualize, and direct all our powers and graces in the service and to the glory of God. Without this every other attainment, will be of no saving advantage to us, but will leave us disappointed and miserable for ever.

2. We learn the character and fruits of this genuine christian love. It appears in its benevolent temper and behaviour, meekness, patience, humility, and forbearance; in its candour and willingness to believe and hope the best; in its sympathy, disinterestedness, and generosity; and in its tender and affectionate care for the welfare of others. This grace is like the vine loaded with its own generous produce. And what adds to its excellence is its continuance and duration. The most splendid gifts may be lost, and will most certainly cease with life; even faith and hope will in some respects fail; but genuine christian love will never fail. After having blossomed and borne some fruit in this unfriendly soil, it will be transplanted to one more genial, where it will flourish for ever. How ardently should we desire that state, where our vision of spiritual things shall be no longer obscure and indistinct; where we shall attain to the manhood of our faculties and enjoyments, and where we shall be made perfect in love.

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12. *A dim glass.* The ancients used horn, talc, and sometimes transparent stones for their windows, through which objects would be seen darkly; and so only do the wisest christians see spiritual things in this life; but in the future they will see face to face, &c.

13. *Remaineth, &c.* See verses 8, 10. These now remain in us and in the church; but love has the pre-eminence, as it will abide for ever in heaven.

CHAP. XIV. 2. *In spirit he, &c.* He may in his own mind, and as he understands the language, speak some of the mysteries of the kingdom.

3. *He that prophesieth, &c.* With Macknight, I consider *prophesying* as a general name for any inspired truth delivered in a known language; or for prayers and psalms inspired on any particular occasion, in which the church joined, and by which it was edified.

5. *Unless he interpret.* This might be, and sometimes was, done by the same person. See verse 13.

6. *By a revelation, &c.* Of some new and interesting truth as an apostle; or by "the word of knowledge," in explaining the types, (see Ch. xii. 10.); or "by prophesying," delivering any inspired truth; or "by doctrine," inculcating any doctrine of faith.

7—11. *If the trumpet, &c.* The sounds of instruments must be understood that they may become useful; and so must languages. They differ

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in an unknown language pray that he may
14 interpret. For if I pray in an unknown language, my spirit prayeth, but not being under-
15 stood is without fruit. What then is *to be done?* I will pray with the spirit, and I will pray so as to be understood also: I will sing with the spirit, and I will sing so as to be
16 understood also. Otherwise when thou shalt bless *God* with the spirit, how shall he that occupieth the place of the unlearned say Amen, at thy thanksgiving, since he under-
17 standeth not what thou sayest? For thou verily givest thanks well; but the other is
18 not edified. I thank my God, I speak in
19 more languages than ye all: Yet I had rather speak five words in the church *so as* to be understood, that I may teach others also, than ten thousand in an unknown language.

20 Brethren, be not children in understanding: yet in malice be ye even babes, but in un-
21 derstanding men. It is written in the law, "With men of other languages and other lips will I speak to this people; yet not even then will they hearken to me saith the Lord."
22 Wherefore different languages are for a sign, not to those that believe, but to those that believe not: but prophesying serveth not for those that believe not, but for those that do
23 believe. If therefore the whole church come together into one place, and all speak in *unknown* languages, and those that are unlearned, or unbelievers come in, will they not say that ye are mad? But if all prophesy, 24
and an unbeliever, or one unlearned come in, he is convicted by all, he is judged by all. The secrets of his heart are made manifest; 25
and so falling down on his face he will worship God, and declare that God is indeed among you.

How is it then, brethren? when ye come 26
together, hath each of you a psalm, hath he a doctrine, hath he an *unknown* language, hath he a revelation, hath he an interpretation? Let all things be done to edification. If any man 27
speak in an unknown language, let it be by two, or at the most by three, and that in succession; and let one interpret. But if there 28
be no interpreter, let such keep silence in the church; and let him speak to himself, and to God. Let two or three prophets speak, and 29
let the others judge. If any thing be revealed 30
to another that sitteth by, let the first be silent. For ye may all prophesy one by one; that all 31
may learn, and all may be comforted. Now 32
the spirits of the prophets are subject to the prophets; (For God is not the author of dis- 33
order, but of peace;) as in all the churches of the saints.

Let your women be silent in the churches: 34
for they are not permitted to speak; but are commanded to be under obedience, as the law

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greatly in sound, and yet to those who understand they convey a proper meaning; but to those ignorant of them they appear barbarous.

14—19. *Not being understood, &c.* The sense of νους is not in these verses the understanding as a faculty, but the meaning, the import of what was said in prayer, as perceived or understood by others. See Pearce's excellent note. Though he who prayed in a language unknown to others, understood in his own mind, yet he edified not others, but his prayers were without fruit as to them. To give the sense clearly, I have been obliged to depart more widely from a literal version than I could wish. The 16th and 19th verses prove that the rendering adopted is the true one.

20—22. *Be not children, &c.* As such are who speak in unknown languages.——*And other lips, &c.* See Is. xxviii. 11, 12.——*Languages are.* Here the apostle states the design of the gift of languages, and of prophesying. The former were for a sign to unbelievers, to convince them of the truth of christianity; and the latter for the edification of the church or body of believers.

23. *The whole church, &c.* Nothing can be more evident than that the "whole church" means here "the whole brotherhood, or assembly of believers."——*Unlearned* among the members of the church; or "unbelievers," unconverted heathens, willthey not say that ye are mad?

24, 25. *If all prophesy, &c.* Are uttering in a known language, inspired truths, then such persons are convicted by all, &c.——*The secrets of, &c.* His secret thoughts, purposes, and sins are exposed to his own view; and falling down, &c.

26. *Hath each of you, &c.* I follow Pearce and others in this pointing; and in my opinion this is more forcible, and shows in a clearer manner the disorders of the Corinthian church.

27—29. *By two or at the, &c.* Two or three who had the gift of languages, might successively speak, at one christian meeting, if there was an interpreter; and so might the prophets.

30, 31. *Revealed to, &c.* It seems from this that it was not unusual for the Spirit to reveal something to individuals, while sat in the assembly; and in this case the person who was speaking was to be silent, while what was revealed was communicated.

32. *The spirits of the, &c.* The minds of the prophets, even when inspired, are subject to their own judgment and reason; and not like the heathen prophets, carried away with most violent transports.

34. *Be silent in the, &c.* Except in the cases mentioned, Ch ii. Macknight contends that the apostle, in the 11th Chap. only adverts to the indecent

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35 also saith. And if they desire to learn any thing, let them ask their husbands at home: for it is unbecoming for women to speak in the church.

36 What? did the word of God come out from
37 you? or hath it reached to you only? If any man seem to be a prophet, or spiritual, let him acknowledge that the things that I write to you
38 are the commandments of the Lord. But if any one be ignorant, let him be ignorant.
39 Wherefore, brethren, earnestly desire to prophesy, yet forbid not to speak in different
40 languages. But let all things be done decently and in order.

CHAPTER XV.

A. D. 57. *By Christ's resurrection he proves that of the saints; answers objections, and shows the manner of it; those alive at the last day will be changed.*

1 Now I declare to you, brethren, the gospel which I preached unto you, which ye have received also, and in which ye stand; By 2 which ye are saved also, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered to you among 3 the chief things, what I received also, how that Christ died for our sins according to the scriptures; And that he was buried, and that he 4 rose again the third day according to the scriptures: And that he was seen by Peter, then 5 by the twelve. After that, he was seen by 6 above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep. After that, he was seen by 7 James; then by all the apostles. And, last of 8 all, he was seen by me also, as by one born out of due time. For I am the least of the apos- 9 tles, and not worthy to be called an apostle, because I persecuted the church of God. But 10 by the grace of God I am what I am: and his

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Reflections upon Chapter xiv. 1. We may learn how different the present state of the church is from what it was at first, and what the nature of things required it to be, in respect to immediate revelations, and speaking various languages by the Holy Spirit. Though these gifts are no longer bestowed, let us earnestly desire those which are far more valuable, the ordinary graces, which like 'prophecy and love,' are of the greatest advantage to our own souls, and secure the edification of others. Every gift should be improved for general usefulness. How unprofitable must it be to preach or pray in such a style, that the ignorant cannot understand; and much more to keep the word of God locked up in an unknown language? It is a subject of gratitude to the giver of all good, that his blessed word has been translated into our own language, and that of so many others; and that this work is now so rapidly advancing, that the time does not seem far distant, when men of every nation may read the wonderful works of God, each in his own mother's tongue. Send out thy light and truth, O God; let thy word have free course and be glorified.

2. We are taught both the duty of christian ministers and people. The former should state divine truth with plainness and in simplicity, so that while it may be understood, it may reach and impress the heart, awaken the slumbering conscience to perform its office, and bring sins, whether open or secret, to remembrance; and may even constrain men to give their assent to what is said, and to acknowledge that God is truly among his people. Let those who teach, do it with diligence; and those who are taught hear with meekness, receiving the truth in the love of it. What commanding influence must religion have, when all its ordinances are celebrated with due decorum and seriousness, according to the unerring word of God, who is not the author of confusion, but of peace and order, in the churches. How happy had it been for the christian world had the advice of the apostle, or rather the authority of God, been invariably acknowledged and followed. Let all professed followers of Christ adhere both as to doctrine and practice, and as far as possible as to the minutest circumstances of worship, to the rules of the holy scriptures.

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practice of females in the Corinthian church, without considering the right to do so; and that here he forbids them to do it under any circumstances.

36. *What? did the, &c.* Are you the first, the mother church? Or hath the word of God reached to you only as a church, that ye should act differently from the rest?

38. *Be ignorant, let him, &c.* Be ignorant of my commission as an apostle. Some of the teachers at Corinth pretended to doubt it; and to them Paul speaks in this authoritative manner.——*Let him be ignorant.* Let him reap the consequence of pretending to be ignorant on this point. For a similar mode of speaking, see Rev. xxii. 11.

CHAP. XV. 1, 2. *Now I declare, &c.* We have a summary of the gospel, from verses 3—8. This he had preached to them, and this they had professedly received.——*Unless ye have believed, &c.* Unless you have believed, only from the influence of passion, and not cordially and sincerely done so. See this sense of εἰκῆ, Matt. v. 22, &c. That any should cordially and really believe in vain, is contrary to the promise of our Lord, "That whosoever believeth shall be saved." John iii. 16, &c.

3, 4. *Among the chief things, &c.* This rendering (ἐν πρώτοις) seems more suitable than the common one, as referring to the importance, and not to the order of the things delivered.——*According to the scriptures.* See Is. liii. 9—12. Ps. xxii.; xvi. 10, as well as what he had said during his own ministry.

5. *By Peter.* See Luke xxiv. 34.——*Then by the twelve.* So they are called, though Judas was not among them. Mark xvi. 14. John xx. 19.

6. *Five hundred, &c.* This appearance was on some mountain in Galilee. Matt. xxviii. 16, 17. Most of these were still living to attest the truth of his resurrection.

7. *By James.* None of the Evangelists record this appearance; so that Paul had it probably by revelation.——*Then by all, &c.* John xx. 26.

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grace which was bestowed upon me was not in
vain; but I laboured more abundantly than
they all: yet not I, but the grace of God which
11 was with me. Therefore whether it were I or
they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from
the dead, how say some among you that there
13 is no resurrection of the dead? But if there
be no resurrection of the dead, then Christ is
14 not risen. And if Christ be not risen, then our
preaching is vain, and your faith also is vain.
15 Yea, and we are found false witnesses concern-
ing God; because we have testified of God
that he raised up Christ: whom he raised not
16 up, if the dead rise not. For if the dead rise
17 not, then Christ is not risen: And if Christ be
not risen, your faith is vain; ye are yet in your
18 sins. Then they also that are fallen asleep in
19 Christ, have perished. If in this life only we
have hope in Christ, we are of all men the
most miserable.
20 But now is Christ risen from the dead, and
become the first-fruits of those that sleep.
21 For since by man came death, by man also
22 *cometh* the resurrection of the dead. For as
by Adam all die, even so by Christ shall all
be made alive. But every man in his own 23
order: Christ the first-fruits; afterwards they
that are Christ's at his appearance. (Then 24
cometh the end, when he shall deliver up
the kingdom to God, even the Father; when
he shall have done away all rule and all
authority and power: For he must reign, 25
until he have put all enemies under his feet.
The last enemy who will be done away, is 26
death. For "he hath put all things under 27
his feet." But when it is said, "all things
are put under him," it is manifest that he is
excepted, who did put all things under him.
Now when all things are put under him, 28
then will the Son also himself *manifestly ap-*
pear to have been subject to him that put
all things under him, that God may be all
in all.) Otherwise, what shall they do who 29
are baptized in the place of the dead, if the
dead rise not at all? why are they then bap-
tized in their place? And why stand we 30
in danger every hour? I protest by my glory- 31
ing on your account, which I have in Christ
Jesus our Lord, *that* I die daily. If *to* 32

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8. *By me also, &c.* Acts ix. 5.——*One born out, &c.* An abortive child, as it were, and not worthy to be called an apostle.

10. *But I laboured, &c.* See Rom. xv. 19—21. All his gifts, and all his success he ascribed to the free and sovereign grace of God. By this labour in preaching, many had been brought to believe.

12—19. *No resurrection, &c.* That it is an impossibility. If it be so, then Christ is not risen—and our preaching of it vain and false, and we are false witnesses concerning God—"your faith" in this doctrine is vain, and even in the atonement, so that ye are in your sins—and those in Christ have utterly perished, so that there is no hope, either as to soul or body—and to what a miserable state are we reduced, having only persecution here, and nothing to expect hereafter.

20. *But now is Christ risen, &c.* The apostle boldly asserts the resurrection of his Lord as first-fruits, the earnest and pledge of that of all believers.

21—23. *By man.* By the sin of Adam. Rom. v. 12—19.——*By man also, &c.* By the second Adam, who was truly man, and yet "God blessed for ever."——*By Christ shall all, &c.* The whole of mankind are subject to death by Adam's sin, and the whole will be raised by Christ; but it is only of *all believers* that the apostle is speaking here, as they are said "to be Christ's at his appearing."

24. *Cometh the end, &c.* The end of the world, as it is then either to be utterly destroyed, or so changed as to be a new earth. 2 Pet. iii. 11—13.——*Deliver up, &c.* The kingdom which he has had among men, or those who have been subjected to him, he will deliver up saved from all their enemies, having done away all opposing rule, &c.

25, 26. *Put all enemies, &c.* See Ps. cx. 1, which the apostle appears to have had in his mind.——*The last enemy, &c.* of his people which will be so done away for ever, is death.

27. *For he hath, &c.* Ps. viii. 6. For He, the Father, hath put all things, &c. He promised this to him, and then it will be manifest that the promise has been fulfilled.

28. *The Son himself, &c.* As our Lord declared himself the servant of the Father, both as man and mediator, and in all he did and suffered, was subject to his will and authority, I know not how he can be more subject, when he has put down all rule, &c. but in the version given, it will be manifest in that day that he has been subject and has fulfilled all righteousness and accomplished the purpose of the Father's love and mercy. If this be not the sense of the apostle, I do not know his meaning.——*God may be, &c.* That the deity, including each divine person, may be considered the author, finisher, and end of this salvation.

29—30. *Otherwise, &c.* This verse is connected with the 23d, and the intermediate verses, which describe some of the effects of the coming of Christ and the resurrection of the dead, are parenthetical.——*In the place of, &c.* As many were put to death for their profession, and yet others were continually coming forward, and by submitting to baptism, taking their place in the church and the world. What shall such do if the dead rise not at all! Why are, &c. For this sense of ὑπερ see Parkhurst and Schleusner. Others think that as the resurrection of the dead was one of the distinguishing truths of the gospel, and which the apostles stated in their ministry, "being baptized for the dead," is an elliptical phrase for "being baptized for the resurrection of the dead." This being one of the truths, those who were baptized professed to believe. See Macknight.——*And why stand, &c.* Why do we apostles expose our lives, if there be no resurrection? See verses 12—19.

31. *On your account, &c.* So Estius, Wall, and others explain ὑμετερον.——*Which I have, &c.* As a believer in him, and an apostle, and minister of the gospel, that I die, or am exposed to die daily; and am ready to die for the name of Jesus.

32. *With wild-beasts, &c.* With men as fierce as wild-beasts. There is

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speak after the manner of men, I have fought with wild-beasts at Ephesus, what advantage will it be to me, if the dead rise not? let us
33 eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good
34 manners. Awake truly, and sin not; for some have not the knowledge of God: I speak this
35 to your shame. But some one will say, "How are the dead raised up? and with what body
36 do they come?" Foolish man! that which thou sowest is not made alive, unless it die:
37 And as to that which thou sowest, thou sowest not the body that shall be, but bare grain;
38 perhaps of wheat, or of some other grain. But God giveth it a body, as it hath pleased him,
39 and to every seed its own body. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, another of
40 fishes, and another of birds. There are also heavenly bodies and earthly bodies: but the glory of the heavenly is one, and the glory
41 of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: (for one star dif-
42 fereth from another star in glory.) So is the resurrection of the dead also. It is sown in
43 corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is
44 sown in weakness; it is raised in power: It is sown an animal body; it is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, "The 45
first man Adam was made a living person; but the last Adam is a life-giving spirit. However 46
that was not first which is spiritual, but that which is animal; and afterwards that which is spiritual. The first man was from the earth, 47
earthy: the second man is the Lord from heaven. As was the earthy, such are they 48
also that are earthy: and as is the heavenly, such will they also be that are heavenly. And 49
as we have borne the image of the earthy, we shall bear the image of the heavenly also.

Now this I say, brethren, that flesh and blood 50
cannot inherit the kingdom of God; nor doth corruption inherit incorruption. Behold, I show 51
you a mystery: We shall not all sleep, but we shall all be changed; In a moment, in the 52
twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption, 53
and this mortal must put on immortality. So 54
when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." "O death, where is thy sting? 55
O grave, where is thy victory?" Now the 56
sting of death is sin; and the strength of sin is

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no reason to think that the apostle had fought with wild-beasts literally, as he does not mention this in the catalogue of his own sufferings and dangers. 2 Cor. xi. 22—28. Ignatius said, απο Συριας μιχρι Ρωμης θηριομαχω. "From Syria to Rome I fought with beasts," yet it is certain he did not do so literally, but he so calls cruel men.——*Let us eat, &c.* This has been the favourite maxim of the profane and sensual in all ages.

33. *Be not deceived.* By such a maxim of such characters; but avoid them and their discourse, knowing "that evil communications, &c." Paul is thought to have quoted the poet Menander; but Macknight considers the words proverbial.

34. *Awake truly.* From your dreams and errors, respecting the resurrection and a future state.——*Knowledge of God.* Such a knowledge of his power and other excellencies as they should have had, &c.

35—38. *With what body, &c.* When their bodies are dissolved into dust, how are or can they be raised? And if they be, what kind of body will it be?——*Unless it die.* John xii. 24. Some part of it wasting away, but the germ abiding and springing up.——*Pleased him.* When he created each seed, and formed the laws of nature, he gave to each its appropriate form and body.

39—41. *All flesh is not, &c.* There is a variety in the qualities of the flesh of men, beasts and birds, &c. and so there is in bodies, some being *earthy* and others *heavenly.* Bodies also differ as to their intrinsic nature and glory; so that one is more glorious than another.

42—44. *A spiritual body.* Having so far the nature of a spirit, as not to be subject to dissolution, nor to need support, rest, &c. This is opposed to the "animal body," which is now subject to corruption, dishonour, and weakness; but the raised body will be incorruptible, glorious, and possessing immortal vigour.

45—49. *A living person.* I prefer this version, as being, I think, that sense which the Hebrew most properly suggests. See Gen. ii. 7. It might be rendered, "a living animal;" and the antithesis with him who is a life-giving spirit, would be more strongly marked.——*That was not first.* Adam was formed long before Christ appeared; and their origin was different, one being made from the dust of the earth; the other is the Lord from heaven. Our relation to the former makes us earthy, and subjects us to mortality; and our relation to the latter inspires the hope of being like him in body and mind for ever.

50. *Flesh and blood, &c.* Such a body as ours now is cannot inherit or possess the future spiritual and glorious kingdom of God, where there is nothing to satisfy its appetites and passions; and as it is subject to corruption, it would be wholly unfit for a state of incorruption and immortality.

51. *I show you a mystery.* What has not yet been revealed, that those who are alive at the coming of Christ will not die and see corruption; but will be changed by the almighty power of Christ, when he raises the dead.

53—55. *Must put on, &c.* In order to inherit the kingdom of heaven, See Hosea, xiii. 14, and note.

56—58. *The sting of death, &c.* What renders it bitter is sin; and what gives sin its consuming power is the law, but thanks to God, &c. both over

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57 the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.
58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

A. D. 57. Exhortation to be charitable; Timothy commended; and after friendly admonitions, Paul concludes with various salutations.

1 Now concerning the collection for the saints, as I have appointed to the churches of Galatia,
2 even so do ye. Upon the first day of the week let every one of you lay up something by him, treasuring up according as he prospereth, that there may be no collections when I come.
3 And when I come, whomsoever ye shall approve, them will I send with letters to carry *the fruit* of your liberality towards Jerusalem.
4 And if it be worthy of my going also, they shall go with me.
5 Now I will come unto you, when I shall pass through Macedonia: (for I intend to pass through Macedonia.)
6 And perhaps I shall remain, yea, and winter with you, that ye may conduct me on my way whithersoever I go.
7 For I do not desire to see you now on the way only; but I hope to remain a while with you, if the Lord permit.
8 But I shall remain at

REFLECTIONS UPON CHAPTER XV. 1. We learn what the apostle esteemed one of the chief truths of the gospel, and how forcibly the resurrection of our Lord is attested. The love and grace of the Father in giving his Son, and the love and grace of Jesus in coming into the world, appear from the glorious designs he had in view. He came not merely to reveal more fully the purposes of God, and to preach the way of righteousness, but to die for our sins according to the scriptures. His atoning death had been exhibited in the typical sacrifices offered under the law, and the prophets had expressly predicted it. This is the foundation of the hope and comfort of sinners; of pardon, peace, and reconciliation. May our souls be rescued from the bondage of guilt by this infinitely meritorious sacrifice; and our persons and services be accepted in him. As he died for our sins, so he rose again for our justification. And what stronger evidence of this fact can be given, than what the apostle states? His most intimate friends saw him, ate and conversed with him at different times for the space of forty days; and then witnessed his ascension to heaven. Paul could state that five hundred brethren had seen him, a great part of whom were then living witnesses of the truth. Now is Christ risen and become the first-fruits of them that sleep in him. Joyful truth, as it gives us the fullest assurance that his sacrifice was accepted, and redemption effected by his blood.

2. We may learn what awful consequences result from the denial of this doctrine. In this case the apostles and other christian brethren in Judea, were either all deceived or deceivers. They could not be the first without rendering it impossible to know or be sure of any thing; for to be deceived in a case like this, implies that their own eyes, ears and hands, and the powers of their minds imposed on them, and not for once, or for a short period, but repeatedly, and for above a month together. As to the second, their upright, holy conduct, their stedfast adherence to this truth amidst persecutions, sufferings, and labours, is a sufficient refutation. Such men give invincible proof that they believed what they taught; and the glorious hope of a resurrection and of eternal life was the support of their own souls. Whatever men of corrupt minds may suggest, there is a future state of happiness and glory; and when Christ shall have put down all opposing rule and authority, and accomplished the number of his elect, he will assuredly destroy the last enemy death, and rescue the sleeping dust of his redeemed.

3. We are taught how great and glorious will be the raised bodies of the saints. Their weaknesses and infirmities will be all left in the grave; and that almighty power which called all things into being will again be exerted, to give beauty, splendour, and immortality to them. They are corruptible, weak, animal and mortal bodies, bearing the image of fallen Adam; but they will then be made incorruptible, glorious, powerful, active, pure and immortal bodies, bearing the image of the glorious body of Christ. This great and amazing change of their present qualities, is absolutely necessary to fit them for the heavenly state and kingdom: for flesh and blood, as they now are, cannot inherit that kingdom. Hence those believers, who shall be alive at the appearing of Christ will be changed in a moment; and in respect to them as well as those dead, what is mortal must put on immortality. Let us then, in the believing and realizing view of this great truth, like the apostle, joyfully triumph over death and the grave, as conquered enemies, disarmed of their sting and of their power, through the merit and victory of our dear Lord. And how should the prospect of life and immortality, animate us to the utmost stedfastness and perseverance in the ways of the Lord; and with what holy resolution should we go on in his strength, and abound in his work, knowing that we shall not labour in vain.

sin and death, by the merits of our Lord and Saviour.——*Wherefore, &c.* Being assured of these things, let no dangers move you from your stedfastness; but ever be glorifying the Lord Jesus, who will amply reward all his faithful servants.

CHAP. XVI. 1. *The saints.* These believing Jews, who resided at Jerusalem. See Rom. xv. 26.——*The churches, &c.* In the various towns and cities of Galatia. Acts xvi. 6.; xviii. 23.

2. *On the first day, &c.* The Lord's day, as it was also called, because of his resurrection, and of the worship rendered on that day.——*Lay up something, &c.* First let him lay by some little for this express purpose, and then let it be given to the deacons, that there may be no need of making collections when I come.

5—9. *For I intend to pass, &c.* Paul had before intimated his intention of visiting them; and tells them when they might expect him.

10. *If Timothy come.* He had sent Timothy, (Ch. iv. 17) to visit them; and now requests that they would treat him as his character justly demanded;

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9 Ephesus until Pentecost. For a great and effectual door is opened to me; yet there are many adversaries.
10 Now if Timothy come, see that he may be with you without fear: for he worketh the
11 work of the Lord, as I also do. Let no man therefore despise him: but conduct him on his way in peace, that he may come unto me: for
12 I expect him with the brethren. And concerning our brother Apollos, I earnestly desired him to come to you with the brethren; but he was by no means willing to come now, but he will come, when he shall have convenient time.
13 Watch; stand fast in the faith, acquit your-
14 selves like men, be strong. Let all things be done among you with love.
15 Have regard to the family of Stephanas, because they are the first-fruits of Achaia, and have addicted themselves to the service of
16 the saints. Now I intreat you, brethren, to submit yourselves to such *as Timothy*, and to every fellow-worker and labourer with me. I 17 rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was wanting on your part they have supplied. For they 18 have refreshed my spirit and *will* yours: wherefore acknowledge those that are such.

The churches of Asia salute you. Aquilla and 19 Priscilla salute you much in the Lord, with the church that is in their house. All the brethren 20 salute you. Salute ye one another with a holy kiss. The salutation of me Paul *written* with 21 mine own hand. If any man love not the Lord 22 Jesus Christ, let him be Anathema Maran-atha. [ACCURSED. OUR LORD COMETH.] The grace 23 of our Lord Jesus Christ be with you. My 24 love be with you all in Christ Jesus. Amen.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.

REFLECTIONS UPON CHAPTER XVI. 1. We are taught that it is the duty of christians to exercise charity, thus bearing one another's burdens, and so fulfilling the law of Christ. From various causes some good men are poor; and whole churches may be so, through some particular dispensation of providence. In this case, the more prosperous should cheerfully assist them. Good ministers will do all they can to encourage and promote this exercise of benevolence, and see that the liberality of churches under their care be duly and properly applied. In this work of love all should unite; and the mites and pence of the industrious should be laid up in store for such purposes. Nor can such contributions be considered as a violation of the sanctity of the Lord's day; but rather as an act of service, pleasing and acceptable to God. We here see that it was the practice of believers to assemble on the first day of the week, or the Lord's day. Let us constantly imitate them, not forsaking the assembling of ourselves together as the manner of some is; and we may hope for the enjoyment of his presence, and his blessing in his ordinances.

2. We learn that brotherly love and esteem should be constantly exercised among fellow-labourers in the gospel. They should be free from all jealousy and envy, and be ready to honour and promote each others usefulness. The aged should encourage their younger brethren; and all employ their talents in advancing the work of the Lord. And christian churches should ever be ready to receive and acknowledge those as brethren, who are properly recommended. Both need exhortations to watchfulness and holy courage in the cause of the Redeemer; and in the exercise of faith and love. And if any discover enmity to Christ, let us leave them to his own righteous sentence; but may it ever be our prayer, and may we find by happy experience, that the grace of our Lord Jesus Christ, may be, and is, with all them that love him in sincerity and truth.

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for though young he ought not to be despised, but honoured as a faithful servant of Christ.

12. *Apollos, I earnestly, &c.* He had left Corinth, and must now have been with Paul. Probably the divisions of that church had induced him to leave them, and go to Paul. He was not willing at that time to visit them again.

13, 14. *Watch, &c.* Against your enemies; maintain the faith delivered to you, and let every affair, respecting you as a church, be managed with prudence and order.

15. *Have regard, &c.* To avoid the parenthesis, I have, with many other critics, transposed the first clause to the end of the verse, or rather to the beginning of the 16th. Indeed the construction strongly requires this change. The whole family of Stephanas were devoted to God, and showed it by their kind attentions to christians in general.

16. *To submit yourselves, &c.* To their advice and instructions; and in like manner to every one who helpeth or laboureth in any way with me in the gospel.

17. *Coming of Stephanas, &c.* He is supposed to be the son of him before-mentioned.——*They have supplied.* By giving me a full account of your state and affairs.

18. *And will yours.* By giving you such information as will greatly encourage you. Treat them with christian kindness.

19. *Aquilla, &c.* These persons lived at Corinth, while Paul preached there; but on his departure they accompanied him to Ephesus, where they abode for some time. See Acts xviii. 18.——*The church in their house.* See Rom. xvi. 5.

21. *Written with mine, &c.* Paul usually dictated, and another wrote his letters for him. He wrote this salutation as a proof that the whole was his.

22. *Let him be anathema.* Doddridge supposed that after the Jews had lost the power of life and death, it was usual with them to pronounce anathema on such as ought to have suffered according to the law, and that they expected the Lord would come and inflict it in some way in his providence. Paul adopts their language towards such as professed, but were without love to our Lord Jesus Christ. For the version given of these Syro-Chaldiac words, see Schleusner.

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

INTRODUCTION.

PAUL having received, by Titus, an account of the state of the Corinthian church, and what effects his first epistle had produced, wrote his second about a year after the other. As they had observed his directions in many things, he commends them; and vindicates his own apostolic character more fully and boldly. He relates his own sufferings and persecutions; and as he was compelled by opposition, his own extacy, and other things. The whole is interspersed with many illustrations of the gospel; important advice and practical admonitions are every where interwoven.

CHAPTER I.

A. D. 58. *Encouragements under troubles; Paul assigns the reason of his not coming to them so soon as they might expect, &c.*

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God which is at Corinth, and to all
2 the saints who are in all Achaia: Grace be to you and peace from God our Father, and *from* the Lord Jesus Christ.
3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and
4 the God of all comfort; Who comforteth us in all our affliction, that we may be able to comfort those who are in any affliction by the comfort, with which we ourselves are comforted
5 of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ.
6 And whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings, which we also suffer. And our hope concern- 7
ing you is stedfast, knowing, that as ye are partakers of the sufferings, so are ye of the comfort also. For brethren, we would not 8
have you ignorant of our affliction which befel us in Asia; that we were exceedingly pressed, above our strength, so that we despaired even of life: But we had the sentence of death 9
in ourselves, that we should not trust in ourselves, but in God who raiseth the dead: Who 10
delivered us from so great a death, and doth deliver us: in whom we trust that he will still also deliver us; You also helping together 11
by prayer for us: that because of the benefit bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

For our glorying is this: the testimony of our 12
conscience, that in simplicity and sincerity towards God, (not with carnal wisdom, but by the grace of God,) we have behaved ourselves in the world, and more abundantly towards

CHAP. I. 1. *Timothy our brother.* Timothy was Paul's son in the gospel, and his brother in the faith.——*In all Achaia.* This shows that there were believers in other parts of Achaia, as well as in the capital.

3—6. *Blessed be God, &c.* Afflictions every where came upon Paul and his fellow-labourers; but they had also comfort in Christ for their support, and to teach them with what, and in what manner, they should comfort others. ——*Or whether we be comforted, &c.* For this arrangement of the text, see Griesbach.——*Which worketh, &c.* Which comfort worketh, shows its energy, in the patient enduring of the same, &c.

8—11. *For brethren, &c.* What Paul refers to, unless to the commotions at Ephesus, Acts xix. I cannot conjecture. Although he did not go into the theatre, his life might be in danger in other respects; and he, as well as other christians, might on that occasion suffer much, and even expect their own martyrdom.——*Of the benefit, &c.* The deliverance granted him in answer to the prayers of many, might excite many to give thanks for it.

12. *Sincerity towards God.* If any man could make such an assertion surely Paul might, and his fellow-sufferers too.——*Behaved ourselves, &c.* Keeping a good conscience in the sight of all; but showing great affection and disinterestedness to the Corinthians.

13. *Ye know, &c.* So the Syriac renders; and it is well known that

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13 you. For we write no other things unto you, than what ye know and acknowledge; and I trust ye will acknowledge even to the end;
14 As also ye have acknowledged us in part, that we are your glorying, even as ye also will be our's in the day of the Lord Jesus.
15 And in this confidence I was desirous of coming to you formerly, that ye might have
16 a second benefit; And to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on my way
17 towards Judea. When I therefore thus purposed, did I use any lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea,
18 and nay, nay? But as God is faithful, our preaching towards you was not yea and nay.
19 For Jesus Christ, the Son of God, who was preached among you by us, (even by me and Silvanus and Timothy,) was not yea and nay,
20 but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he who establish- 21
eth us together with you in Christ, and hath anointed us, is God: Who hath also sealed 22
us, and given the earnest of the Spirit in our hearts.

CHAPTER II.

A. D. 58. *Paul's solemn appeal to God, and the reasons of his not coming to them; advice as to the excommunicated person; the success of his preaching.*

Moreover I call God as a witness against 23
my soul, *if I speak falsely*, that to spare you I have not as yet come unto Corinth. (Not 24
that we have dominion over your faith, but are fellow-helpers of your joy: for by faith ye stand.) But I determined this with myself, that 1
I would not come again to you in grief. For 2
if I grieve you, who maketh me glad, but he that is grieved by me? And I wrote to 3
you for this very reason, that when I come, I may not have grief from those on whose account I ought to rejoice; having confidence

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Reflections upon Chapter I. 1. We learn how important it is, to the success of the gospel, that the characters of Christ's servants should be blameless. And what support, and even pleasure, do they find, amidst the base calumnies and reproaches cast upon them, from the testimony of their consciences, that in simplicity and sincerity, not with fleshly carnal wisdom, have they conducted themselves in the world; and can make the most solemn appeal to God in respect to their integrity and uprightness. Whatever the sufferings of such may be, God in the exercise of his abundant mercy, will afford them comfort; not only on their own account, but that they be able to comfort others in similar suffering circumstances. To what extremities may they sometimes be brought? And how seasonable the deliverance wrought for them! in answer to prayer, which should and will excite the praises and thanksgiving of many.

2. We learn also how affectionately desirous are faithful ministers of the happiness of their people! While it is their fervent prayer, that grace and peace may be multiplied to them, from God the Father, and from the Lord Jesus Christ; they anxiously desire to be instrumental both in their conversion and edification, that they may have joy in them here, and rejoice with them in the day of Christ. For this all possessed of the spirit of their sacred office, labour with the greatest diligence, prudence, perseverance and tenderness. And how delightful it is to them to exhibit the rich provision of the gospel, for the comfort of all believers. The promises of the new covenant are confirmed and sure in Christ; and believers are established and confirmed in him, being partakers of the sanctifying and sealing influences of the Holy Spirit, as the earnest of future bliss; and having received the earnest they shall receive the full possession.

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compound verbs are often used in the sense of simple. See Kypke. This sense here makes the whole plain.

14. *Us in part, &c.* So as to follow the directions given to you, by correcting the abuses which had crept in among you; so that we are your glorying, &c.

15. *To you formerly.* See 1 Cor. xvi. 5.——*A second benefit.* By my preaching and labours.

17. *Any lightness?* Did it arise from mere levity of mind? From inconstancy, as some affirm, so that with me there is now yea, yea, and then nay, nay?

18—20. *Our preaching was, &c.* We never varied in our doctrine, but constantly preached the same thing, Christ and him crucified, in whom all the promises are firmly ratified and sure.

21, 22. *He who establisheth, &c.* He who establisheth both us and you in Christ, as to our faith, love, and stedfastness, is God.——*Anointed us.* Set us apart as apostles, and *sealed us* as his own property, by the gifts of the Spirit; and by his comforting influences and graces in our hearts, he has *given us an earnest* of our future happiness and glory. See 1 John ii. 27. Eph. i. 13.; iv. 30.; and i. 14. I end the chapter here, as what follows is so connected with the next, that it forms evidently a part of it.

23. *Moreover I call, &c.* This is a strong asseveration, and shows that some at Corinth had imputed Paul's change of mind to some base and unworthy motives.

24. *Not that we have, &c.* Not that we pretend to lord it over you, or your faith; but to assist you and promote your joy: still remember that by faith ye stand. Rom. xi. 20.

CHAP. II. 1—3. *In grief.* On account of your conduct and divisions. ——*And I wrote for, &c.* Lest by finding my children in so unhappy a state, I should have grief instead of being excited to joy. ——*Having confidence, &c.*

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in you all, that my joy is the joy of you all.
4 For out of much affliction and distress of heart I wrote to you with many tears; not *chiefly* that ye might be grieved, but that ye might know the love which I have most
5 abundantly for you. But if any one have caused grief, he hath not grieved me, but in part; that I may not charge you all.
6 Sufficient to such a man is that rebuke, which
7 was given by many. So that, on the contrary, ye ought rather to forgive him, and comfort him, lest such an one should be swal-
8 lowed up by excessive grief. Wherefore I beseech you to confirm your love towards him.
9 For to this end also I wrote, that I might know the proof of you, whether ye be obedi-
10 ent in all things. But to whom ye forgive any thing, I forgive also: for what I have forgiven, if I have forgiven any thing, for your sakes forgave I it in the person of Christ;
11 Lest Satan should gain an advantage over us: for we are not ignorant of his devices.
12 Now, when I came to Troas to preach the gospel of Christ, and a door was opened unto
13 me by the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went thence into
14 Macedonia. Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the odour of the knowledge of him by us in every place. (For we are
15 a sweet smell of Christ unto God, among those that are saved, and among those that
16 are lost. To these we are the odour of death unto death; but to the others the odour of life unto life. And who is sufficient for these
17 things?) For we are not as many, who adulterate the word of God; but as of sincerity, but as of God, as in the sight of God we speak in *the name of* Christ.

REFLECTIONS UPON CHAPTER II. 1. The directions of the apostle teach us how tender and forgiving should pastor and flock be towards an offending brother. When obliged to exercise christian discipline, and to censure or even to expel from their communion and fellowship, such as walk disorderly, it should be done with meekness, with evident feelings of compassion, and with prayer that God may give such repentance, that they may be recovered from the snare of the devil. And when such offenders manifest that they are sensible of their offences, and humbled for them, how readily and joyfully should the church encourage and comfort them, lest they should be swallowed up by too much grief. To be inexorable and unforgiving, would, in this case, be the sin of the church, and Satan would get an advantage over them. What need have believers of spiritual wisdom, to discern and avoid the devices of the subtle enemy; and in nothing more than in exercising discipline. The great design of it is, to preserve purity both in doctrine and morals, so that the holy nature of the gospel may be displayed and established.

2. Whatever grief the offences of professors may occasion to ministers and to the brethren, they experience peculiar pleasure in the growing success of the gospel. They can give God most hearty thanks for causing them always to triumph in Christ, and for enabling them to spread the odour of the knowledge of him in every place, where they reside or have an opportunity to preach. How awful on the one hand is the effect of the gospel, when not cordially believed: it is the odour of death unto death; but how delightful on the other, as it becomes to all believers the odour of life unto life. Thus to the unbelieving and impenitent, the gospel as well as the law, however good in itself, is made death to them. Who can think on this without trembling. Conscious of weakness and inability to win souls to Christ, may all who preach the word rely on the all-sufficient grace of God, to crown their labours with success; and may they have the testimony of their own consciences, that, whatever may be their success, they preach the unadulterated doctrine of Christ, and speak in Christ, as in the sight of God, to whom they must give an account.

Especially now from what I have heard, that ye would promote my joy by obeying me.

4. *Not chiefly that ye, &c.* It was not to occasion grief or sorrow, but to avoid it, and as a proof of my tender regard for your welfare.

5. *If any one have, &c.* If the incestuous person have caused grief, he has not grieved me but in part, and in common with many of you; that I may not charge you all.

6—8. *That rebuke, &c.* Public censure of the church.——*Lest such an one, &c.* Seeing his proper and penitential behaviour, ye ought to be satisfied, and endeavour to comfort him, by the expression of your christian love.

9—11. *The proof of you.* That by the directions given, and your conduct in respect to them, I might have a proof of your disposition, &c.——*To whom ye forgive, &c.* This refers to verse 7. As to what I have forgiven in other offenders formerly, if I can be said to have forgiven any thing, the occasions being so few, and so inferior to the present, for your sakes I did it, in the name and by the authority of Christ. 1 Cor. v. 4.——*Lest Satan,* by his children and instruments, wicked men, should gain advantage, &c.——*Of his devices.* Had we used rigour towards any, he would, by his instruments, have represented the gospel, as a system of cruelty, and not of grace and mercy, and thus prevented its success.

12, 13. *To Troas, &c.* See Acts xx. 5, 6.——*A door was, &c.* An occasion or opportunity was afforded by the overruling providence of God. ——*Had no rest, &c.* Titus had been sent to Corinth, and Paul expected him to have returned and met him at Troas, but not finding him here, he was much distressed in his mind in reference to the affairs of that church. Hence he went into Macedonia, supposing that he might meet Titus there, which he actually did. See Ch. vii. 5—7.

14. *Thanks be to God, &c.* Paul, affected by what Titus related, and

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CHAPTER III.

A. D. 58. *A commendation of Paul's ministry; comparison between the ministry of the law and the gospel; the latter proved to be far the more excellent.*

1 Do we begin to commend ourselves again? or need we, as some, epistles of commendation
2 to you, or of commendation from you? Ye are our epistle, written on our hearts, known
3 and read by all men: Since ye are manifestly declared to be the epistle of Christ, ministered by us, not written with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart.
4 Now such confidence have we through
5 Christ towards God. Not that we are sufficient of ourselves to reckon upon any thing as from ourselves: but our sufficiency is from God;
6 Who hath even made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit
7 giveth life. But if the ministry of death, engraven in letters on stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance: which glory was to be done away; Shall not the ministry of the 8
spirit be rather glorious? For if the ministry 9
of condemnation was glorious, much more doth the ministry of righteousness abound in glory.
For even that which was made glorious had 10
no glory in this respect, by reason of the glory that excelleth. For if that which was to be 11
done away was glorious, much more *must* that which remaineth be glorious.

Having therefore such hope, we use great 12
freedom of speech: And are not as Moses, 13
who put a veil over his face, that the children of Israel could not stedfastly behold the end of that which was to be done away. (But 14
their minds were blinded: for until this day the same veil remaineth in the reading of the old covenant, it not being discovered, that it is done away in Christ. Yea even unto this 15
day, when Moses is read, the veil is upon their

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at the success of the gospel in other places, gives thanks to God as the glorious cause.——*The odour of the, &c.* Having mentioned "triumphing in Christ," the apostle beautifully alludes to the custom observed in triumphs, of strewing the streets with flowers, and burning incense.

15, 16. *A sweet smell of Christ, &c.* By our preaching and labours in the gospel, making known Christ, we are as acceptable to God as a sweet smell is to the senses.——*Among those, &c.* God accepted their labours, not only in reference to such as were saved, but in respect to such as were lost, by rejecting the gospel, and persisting in their sins.——*To these we, &c.* The last, an odour of the most affecting kind, producing the most awful ruin; but to the others a vivifying odour, and ending in everlasting life.——*Who is sufficient, &c.* For preaching Christ to all? No one, in and of himself. Ch. iii. 5.

17. *Adulterate.* Debase for their own advantage and gain, as vintners adulterate their wines.——*As of sincerity, &c.* Paul and his fellow-labourers used no arts to gain this world's goods by their ministry. They preached the truth in the love of it, and in purity.

CHAP. III. 1. *Commend ourselves again.* This shows that he had been charged with commending himself. See 1 Cor. iv. 1—4.; v. 3.; ix. 1.; xiv. 18.——*Or need we, as some, &c.* This proves that those persons who had caused divisions at Corinth, had obtained influence by recommendatory epistles; and had received such from the Corinthian church.

2, 3. *Our epistle.* Our epistle of commendation as apostles and ministers of Christ, "written on our hearts" in the love we have for you as our spiritual children; and this is seen and read by all who knew us and you.——*The epistle of Christ, ministered, &c.* We have been the instruments which he has employed in making you his epistle, "not written with ink, but with the Spirit of the living God," which Spirit, by the gospel, has impressed upon your hearts, and formed there in legible characters, his own holy image, as well as inscribed the blessed truths of the gospel. Such seems to me the sense of this difficult and highly figurative passage. Their conversion, by his ministry, was a striking proof both of his apostolic mission, and of the power, grace, and love of Christ. See 1 Cor. vi. 9—11.

4—6. *Such confidence, &c.* Such confidence we have towards God through Christ that he will still bless and succeed our labours; "not that we are sufficient, &c."——*To reckon upon, &c.* Others render, "to reason out," and some, "to place any thing to account as from, &c." For the version given, see Doddridge's note.——*Of the new covenant.* See Heb. viii. 7.——*Not of the letter.* The Mosaic law, which, by its innumerable rites, multiplied offences, and subjected to the curse and to death.——*But of the spirit.* Of the new covenant, which is spiritual in its nature, and attended with the Holy Spirit, which giveth life.

7—11. *Ministry of death, &c.* This is the same as the *letter* in verse 6. If the ministry of the law was glorious, and Moses, who discharged that ministry, received such a glory on his countenance from conversing with God, so that the children, &c. which glory of his countenance was to be done away, as well as that of the law of which it was an emblem; how shall not the ministry of the Spirit, &c.——*Ministry of condemnation, &c.* Spirit in the former verse, and ministry of righteousness in this, evidently refer to the gospel covenant, as opposed to the law; and this so far exceeds the glory of the law, as like that of the sun, in respect to the stars, to throw into shade and darkness that dispensation. The gospel excels it in another particular, it is to remain and not be done away. Macknight follows Hallet, and renders the last verse, "If that which is abolished *is abolished* by glory, much more that which remaineth, *remaineth* in glory." I prefer the common version, as I think, with Doddridge, that δια δοξης refers to the glory on the face of Moses, as the emblem of the dispensation of which he was the minister; and that δια signifies the same as εν, as the Syriac translator has rendered.

12. *Such hope.* Or persuasion of the glory of the gospel as a spiritual dispensation, as giving life, and as what will endure, we use great freedom of speech in unfolding its nature and privileges, and in pressing its obligations on men.

13. *That the children, &c.* As if thereby he had intended to intimate that they could not see what was the end of that dispensation, which we know to have been Christ, and which consisted in types and figures of him, and which was to be done away by his appearance, ministry, and death.

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16 heart. Nevertheless when *the people* shall turn to the Lord, the veil shall be taken
17 away. Now the Lord is the spirit of *this dispensation*: and where the Spirit of the Lord
18 *is* there *is* freedom.) But we all, with uncovered face, beholding as in a glass the glory of the Lord, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAPTER IV.

A. D. 58. *Paul asserts his own sincerity and diligence in preaching; the troubles and distresses which he had to endure, and the benefit of them.*

1 WHEREFORE having this ministry, according as we have received mercy we faint not; But 2 have renounced the hidden things of shame, not walking in craftiness, nor corrupting the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. But if our 3 gospel be covered, it is covered among those that are lost: Among those that believe not, 4 whose minds the god of this world hath blinded, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. For we preach not ourselves, but 5 Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who com- 6

REFLECTIONS UPON CHAPTER III. 1. The conversion of sinners and their growing holiness, are the most honourable testimonials to the labour and acceptance of ministers. Such need not letters of commendation; their fervent piety, holy zeal, and usefulness are sufficient vouchers for their sacred calling. Yet however God may bless their labours, they abide humble, being assured that all their sufficiency for their work is not from themselves, but from God. All the saving effects of the gospel are wrought by the Spirit. He impresses the word with life, power and energy on the heart, and turns the heart of stone to flesh, so that a man becomes the living epistle of Christ, bearing his holy image, and exhibiting in the most legible characters to all around, the power and the holy influence of the gospel.

2. What a glorious dispensation is that of the gospel! and how far does it excel any preceeding one! Even the law given by Moses cannot bear a comparison with it. That was full of darkness and bondage; this is full of light and holy freedom; that was the ministry of death and condemnation; this is the ministry of life and righteousness, through Jesus Christ; that was only typical; this exhibits the substance; that was a carnal dispensation, consisting in various outward ceremonies; this is a spiritual one, and the Lord Jesus whom it reveals in all his glory, was indeed the spirit of the law of Moses; that was appointed but for a season, and was to be, and, by the coming and work of the Saviour, has actually been done away; this is to remain until the final consummation of all things. How much should we prize and value the gospel, and stand fast in the liberty, with which Christ has made us free.

3. How terrible must be the state of those, who living under this dispensation of light, grace, and love, still abide in their native and contracted state of blindness and hardness of heart! Such hate the light, and will not come to the light, lest their deeds should be made manifest; they love the bondage of sin, and reject the holy freedom of the gospel. It is however consoling to reflect, that, by the operation of the Spirit, the veil which is upon the heart, can be removed, and obstinate sinners are changed and brought to ehjoy the comfort, freedom, and privileges of the glorious gospel of the grace of God. And while with adoring wonder, gratitude and love, they behold the Saviour, in his word, and by the eye of faith, they are transformed into his lovely image, from glory to glory, as by his Spirit.

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14. *The same veil, &c.* As covered the face of Moses and his dispensation, now remains upon it, when his writings are read, "it not being discovered" by the Jews as yet through their ignorance and unbelief, "that it is done away in Christ, he being the substance of its shadows.

15. *Yea, to this day, &c.* The veil of iguorance and unbelief is as much upon their hearts as one was formerly upon the face of Moses, when his law is read.

16. *The people shall, &c.* Some supply *heart.* To the Lord Jesus as their promised Messiah, then will their ignorance be removed; the veil which covered the spiritual designs of their law taken away, so that they shall see and confess them to be fulfilled in Christ.

17. *Now the Lord, &c.* Having mentioned "the people turning to the Lord," I observe that the Lord Jesus is that Spirit, or the author of that spiritual dispensation above described, (verses 6—9); and "where the Spirit of the Lord is, there is freedom;" from bondage to ceremonies, to sin, and to death.

18. *But we all, c.* This verse is connected with the close of the 13th. While the Isrealites could not see the end of that dispensation, which was to be done away, we believers on Christ see in the gospel, with uncovered face, as in a glass, the glory of the Lord, and are transformed into the same image from glory to glory, &c. from one degree to another, increasing in knowledge, holiness, and joy. —— *As by the Spirit, &c.* Doddridge, "as from the Lord the Spirit." See verse 17. Newcome, "as by the Lord, who is that Spirit." Macknight, "as from the Lord of the Spirit" With Dr. Middleton, I prefer the common version, which is that of the Vulg. old Italic and the Latin fathers; and the "Spirit of the Lord" is mentioned in the 17th verse.

CHAP. IV. 1. *This ministry, &c.* See Ch. iii. 6—9. God had compassion on him, and when a persecutor, called and made him an apostle, and had hitherto encouraged and supported him.

2. *Things of shame.* The things which follow, "walking in craftiness and corrupting the word of God by their errors, to suit the taste or flatter the vices of men; but we by a faithful display of the truth, commend ourselves to every man's conscience, &c. and require not letters of commendation as some persons do.

3, 4. *Be covered, &c.* Like the law, Ch. iii. 13, 14, it is covered among those that are lost in ignorance and vice. —— *Among those that believe not, &c.* For the construction, see Beza, whom Grotius follows. Doddridge, "among whom are all they, whose unbelieving minds, the god, &c." —— The devil, called "the prince of this world." John xii. 31, whose subjects wicked men are, and whose example they follow. —— *Hath blinded* by alluring them with

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manded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of his glory in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of
8 God, and not of us. We are every way afflicted, but not distressed; we are perplexed, but
9 not in despair; Persecuted, but not forsaken;
10 cast down, but not destroyed; Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made
11 manifest in our body. For we who are alive are always delivered unto death for the sake of Jesus, that the life also of Jesus may be
12 made manifest in our mortal flesh. So that
13 death worketh in us, but life in you. Yet having the same spirit of faith, as it is written, "I believed, and therefore have I spoken;" we also believe, and therefore speak; Know- 14
ing that he who raised up the Lord Jesus, will raise up us also by Jesus, and will present us with you. For all these things are for your 15
sakes, that the grace which hath abounded, may, through the thanksgiving of many, abound to the glory of God. For which 16
cause we faint not; but even though our outward man perish, yet the inward man is renewed day by day. For our present light 17
affliction, worketh out for us a far more exceeding *and* everlasting weight of glory; While we look not at the things which are 18
seen, but at the things which are not seen: for the things which are seen are for a short season; but the things which are not seen are everlasting.

REFLECTIONS UPON CHAPTER IV. 1. What an honour is it to be put into the holy ministry, qualified for it and made faithful and successful in it. The apostle esteemed it a mercy, a distinguished favour conferred on him, that he was sent to preach among the Gentiles the unsearchable riches of Christ. It is the duty of all engaged in this work, to renounce the hidden things of shame, craft or guile, and by the clear manifestation of the truth, to commend themselves to the consciences of all who hear them. And should some abide in a lost state and condition, and the glories of the gospel be covered to them, the reason is they believe it not, but willingly give up themselves to their idols; yet many such as these, by the faithful ministry of the word, have been enlightened, sanctified and saved. While ministers preach not themselves, do not preach to display their own wisdom, knowledge, or eloquence; but preach Christ Jesus the Lord, as the only Saviour, exhibiting the glories of his person, grace, love, and infinite ability, they may humbly hope that God will shine into the hearts of their hearers, and give testimony to the word of his grace.

2. We learn why God makes use of men to make known the riches of his grace, and that whatever their sufferings are they enjoy support and comfort, in the assured hope of future happiness and glory. The precious treasure of the gospel is committed to men, in themselves weak and frail earthen vessels, that the success of it may evidently

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worldly advantages, pleasures, &c. and his design is to prevent the success of the gospel.——*Glorious gospel of Christ.* See, for its glory, Ch. iii. 7—11.——*Who is the image of God.* In his perfections and glories, see Phil. ii. 6—11. Some give a very different turn to these verses. "But if our gospel be veiled, it is veiled among the things abolished, by which the God of this world, &c." They refer ἐν τοῖς ἀπολλυμένοις to Jewish ceremonies, which contained the substance of the gospel, but which the carnal minds of Jews could not perceive. I prefer the usual sense, as I think the text will not so naturally bear this version; and it is unsupported by any of the old translators.

5. *For we preach*, &c. We do not seek our own advantage, or reputation, or are solicitous to obtain power over you, but we preach Christ Jesus as the supreme Lord of his church, and ourselves as your servants for his sake.

6. *God who commanded*, &c. We are qualified to preach the glorious gospel of Christ, for God hath shined into our hearts, to give the light of the knowledge, &c. Several good mss. and some versions have αὐτοῦ, *his*, which I prefer.——*His glory in the face*, &c. Not as it appears in the face of Moses, but in the face of Christ, who is the brightness of the Father's glory, and the express image of his person. Heb. i. 3.

7. *This treasure.* Of divine knowledge, comprehending the counsels of divine grace and love.——*In earthen vessels.* So he calls himself and other preachers, because of their weakness and frailty——*Of the power*, &c. We had no power arising from our rank, wealth, or influence in the world; and could not have succeeded in the conversion of so many, if the power of God had not supported us, and efficaciously accompanied our labours.

8—11. *Afflicted, but not distressed*, so as to be overcome and vanquished.——*Not in despair* of God's favour and support; and though "persecuted, we are not forsaken" of him, but when cast down in our minds, he still preserves us, and does not permit us to be destroyed. Indeed I may say, that our condition is like the "dying of our Lord Jesus;" the same cruelties are exercised towards us; but God's design is, "that the life of Jesus Christ, &c." the life of Jesus, since his resurrection, being above the power of persecutors and death; and so we are preserved, as if to show to men his restored life in our bodies.

12. *So that death*, &c. We are always, as it were, dying for Christ; but you being called to the enjoyment of spiritual life, live to him.

13—15. *Having the same*, &c. As David had, we preach the gospel, because we firmly believe it, notwithstanding the danger which we incur.——*Knowing that*, &c. Having an assured hope of a blessed resurrection, and that God will finally present us, with you, as our spiritual children in his own presence.——*For all these things*, &c. Are ordered for your advantage, "that the grace which hath abounded" in your conversion from a state of idolatry and sin, may, by your thanksgiving, abound, &c.

16. *For which cause*, &c. Since we know that we shall be raised to the enjoyment of eternal life. For if the body, the outward man, daily suffer, and will at length perish; yet the mind, the inward man, is renewed and invigorated by the hope of future life and immortality.

17, 18. *For our present*, &c. We do not faint, because our present light affliction is under the sanctifying influence of grace, working out for, &c. In speaking of his present sufferings, in comparison with what he hoped to

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CHAPTER V.

A. D. 58. *In hope of glory, and of the general judgment, Paul laboured to keep a conscience void of offence; to live as a new creature and preach reconciliation.*

1 For we know that, if our earthly house, this body, were destroyed, we have a building of God, a house not made with hands, everlasting 2 in the heavens. For in this *body* we groan, earnestly desiring to put on our habitation 3 which is from heaven: (Since, having put on 4 this, we shall not be found naked.) For we that are in this body groan, being burdened: not that we desire to put off *this*, but to put on *the other*, so that mortality may be swallowed 5 up of life. Now he that hath wrought us to this very thing, is God, who hath also given 6 unto us the earnest of the Spirit. Wherefore we are always of good courage, as we know that, while we are present in the body, we are absent from the Lord; (For we walk by faith, 7 not by sight:) We are of good courage, I say, 8 and willing rather to be absent from the body, and to be present with the Lord. Wherefore 9 we earnestly strive, that, whether present or absent, we may be accepted of him. For we 10 must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, 11 we persuade men; and we are made manifest to God; and I hope that we are made manifest in your consciences also. For we commend not 12 ourselves again unto you, but give you occasion

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appear to be owing, not to them, but to the powerful operations of the grace of God. In the prosecution of their labours, both ministers and private christians must expect trials and difficulties. While without are fightings, they will experience perplexities, and fears within. Yet amidst persecutions and sufferings the most violent, they shall not be left or utterly cast down so as to despair; but will find the presence and grace of God sufficient for them. And how animating is it to look forward, and realize the joy and glory set before them! And to be assured that the afflictions they are enduring are even now working for their good; and that they will continue but for a short season, and be followed with a weight of glory exceeding all comprehension, and everlasting in its duration. Let then the outward man perish; let time and sufferings wear it down, and wear it out; but O that the inner man may acquire new strength and holy vigour, while the heart is fixed, not on things now seen and possessed, but on those we hope to see and possess for ever.

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enjoy, he styled them light.——*A far more exceeding*, &c. Nothing can equal this sublime passage. Paul uses a form of speaking, which intimates that no language, no metaphor, can equal the subject of his thoughts.——*We look not.* Or aim not at, &c. Not fixing our hopes and minds on present things, but on those of heaven.

CHAP. V. 1. *We know that*, &c. We have the fullest persuasion arising from the divine promises, and the finished work of the Saviour, &c.——*This body.* Greek, *this tent.* The Hebrews so called the body, and so did some of the philosophers of Greece. See Mich. Anmerk. I have followed this critic, and the Syriac translator, in giving the sense.——*A building of God*, &c. I refer this to the heavenly state and blessedness, called the city of God, Heb. xi. 10, the new Jerusalem; what our Saviour calls his father's house, in which there are many mansions, John xiv. 2.——*Not made with hands*, &c. Not the work of men, but formed by the skill and goodness of God, and whichwill endure for ever.——*In the heavens.* This limits what is said before, to the future state of glory and happiness. See Ch. iv. 17, 18.

2. *Earnestly desiring to put on*, &c. I consider the verb in the middle voice, as it is, 1 Cor. xv. 50. and regard the preposition, ἐπι, as only *intensive*. Indeed, sometimes the prepositions add no force to the simple verb.——*Our habitation which*, &c. I refer this to the resurrection-body. This may be said to be *from heaven*, or heavenly, in opposition to our present frail body, which is originally of the earth, and so called earthy; and because it is destined to dwell in heaven for ever, not being subject to any changes, or to dissolution any more. Hence the apostle calls it a spiritual body, 1 Cor. 15. At the second coming of our Lord, the soul will put on this changed, this immortal body, formed like the body of Christ, and will be for ever invested with it, as the glorious vehicle of its operations and services.

3. *Not be found naked.* I explain this verse from the following, where "to put off this," or to be unclothed, as the common version, signifies, to die, or to be in the state of the dead; so to be "naked" is to be in the state of the dead. See Piscator.

4. *Groan being burdened.* So he had said before; but he now mentions the cause of it, being burdened with sins, infirmities, afflictions, &c.——*Not that we desire*, &c. Not that we are unwilling to bear our present sufferings, if God may be glorified, nor do we long so much to put off this mortal body; but to put on our immortal one, so that death may, &c. Some refer this to the desire of having the body changed without dying, as those will, of whom the apostle speaks, 1 Cor. xv. 51, &c.; but this supposes that the apostle imagined the final coming of Christ at hand, which numerous passages prove he could not do.

5. *To this very thing.* To this holy desire of future blessedness, and of a glorious resurrection.——*Is God who*, &c. No other could raise and maintain such exalted and glorious expectations; and we have received the earnest of that state, in the works and gifts of the Spirit.

6—8. *As we know*, &c. For this sense of και, see Matt. v. 15.; xiii. 22. Rom. xi. 35, &c. We are courageous amidst our difficulties, and even ready to suffer death for the sake of Jesus, as we know that while here we can but walk by faith in the promise of future blessedness in the presence of Christ; but when we leave this state we shall be for ever with him.

9. *We earnestly strive*, &c. We are ambitious of being accepted of him both in this state and in another. Those verses prove that the apostle expected to enjoy happiness immediately after death. See Phil. i. 23.

10. *Done in his body.* During his continuance in it. This is a solemn thought, and should awaken all to prepare to meet their God.

11. *Knowing therefore*, &c. How terrible this judgment will be to unfaithful ministers, and to all who persist in their sins, "we persuade men" to embrace the gospel, that they may be saved; and so we manifest our integrity before God; and we hope in your consciences also.

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to glory on our account, that ye may have somewhat to answer those who glory in appear-
13 ance and not in heart. For whether we be beside ourselves, it is for God: or whether we be of
14 a sound mind, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were they
15 all dead: And that he died for all, that they who live should not longer live unto themselves, but unto him who died, and rose again for
16 them. Wherefore henceforth know we no man according to the flesh: yea, though we have known Christ according to the flesh, yet now
17 we know him no more. Therefore if any man be in Christ, he is a new creature: the old things have passed away; behold, all things have become new. Now all things are of God, 18
who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of this reconciliation; *Namely*, that God through 19
Christ reconciled the world unto himself, not accounting their trespasses unto them; and hath committed to us the doctrine of this reconciliation. We are therefore ambassadors 20
in Christ's stead, as though God besought *men* by us: we intreat, in Christ's stead, "Be ye reconciled to God." For he hath made him 21
a sin-offering for us, who knew no sin; that we might be accounted righteous before God through him.

REFLECTIONS UPON CHAPTER V. We are admonished to reflect on our bodies as frail and perishing. They are but like a tent, formed of perishing materials, and designed soon to be removed. From disease, sickness, and various others causes, how often does the heart feel anguish, and the soul groan and complain, while united to flesh and to blood. Blessed be God for the assurance of a better habitation for the soul, at the great rising day; a spiritual and heavenly body, not subject to any of the burdens of sin, pain, sorrow and death; and in the mean time, giving us the hope of a happy intermediate state with Christ, so that when the soul leaves and is absent from the body, it is immediately present with the Lord. Yet as a part of our selves is our body dear to us, and we should not so much desire to put it off, as to put it on when refined and immortalized, that we may honour God in it for ever. Let us then walk by faith in these delightful truths.

2. We learn that it should be our constant care so to act that we may be accepted of God. How should the thought of the last judgment affect us, when we must all appear before the tribunal of Christ, and render an account of all that we have done? That day must be a day of terror to all impenitent and unbelieving sinners. They have boldly transgressed the divine laws, and despised the goodness and mercy of God, and can only expect judgment without mercy. And how should the assurance that this day of the Lord cometh, inspire ministers with holy earnestness and zeal in the work of the Lord? Knowing the terror of the Lord, they should endeavour to persuade men to avoid it, by now listening to reason, prudence and wisdom, and embracing the salvation of Christ. How should the love of Christ constrain us to repentance, and to a life of holy obedience to him. We were dead in sin, and exposed to eternal condemnation, and he died to redeem us to God, and raise and exalt us to heaven. Let him be then the object of our confidence, love and delight.

3. We also learn that the best proof of our being in Christ, and of reconciliation to God and acceptance with him, is our being made new

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12. *Do not commend*, &c. From this it is probable some imputed his defence of himself to pride and vain-glory; and had he been silent, would have accused him of guilt ——*Not in heart.* Paul suggests that his opponents were condemned by their own consciences.

13. *Beside ourselves.* As some affirm, because we expose ourselves to dangers, and even death, we can assure them, we do it for the glory of God; or "be of a sound mind," acting with prudence, and shunning persecution, we do it to promote your welfare. We cannot be indifferent to those noble objects.

14. *For the love of Christ*, &c. In becoming incarnate, and dying on the cross.——*Were all dead.* Were not only obnoxious to death, and condemned to it for their offences, but were dead in their trespasses and sins.

15. *That they who live*, &c. This verse, in connexion with the preceding, justifies the sentiment, that as to the merit of the Saviour's death, it is infinitely great and sufficient for all Adam's race; but it is only actually efficacious to those to whom it is applied, and who, by faith in his blood, obtain the forgiveness of sins and eternal life.——*Not live to themselves.* Not live as if they owed nothing to the Saviour, but should devote their persons, influence, talents and life to his glory.

16. *According to the flesh.* We have no respect in our ministry to Jew or Gentile, rich or poor.——*Known Christ according*, &c. Expecting him to be a temporal king, and hoping for wordly advantages; and even after his ascension, many of us thinking it right to observe and follow the law, yet now being better instructed, we know, &c.

17. *A new creature.* Or, "there is a new creation" in the heart and principles of that man. "Old things," his ignorance, prejudices, and pursuits, have passed away; and all things, as to his views, feelings and desires, are become new. There is a complete renovation of mind, as well as change of conduct.

18. *Now all things*, &c. The Arabic version, "all these things," and Beza, Grotius, and others so render. All things relating to this great change are of God, who laid the foundation of it in giving his Son to be a propitiation for our sin, and thus reconciled us to himself.

19. *Through Christ reconciled*, &c. For the construction of the Greek, see Mark xiii. 25. comp. with Matt. xxiv. 25. Acts xvi. 12. Eph. v. 5. Colos. iii. 1. In the last we have the same position of the verb substantive and participle. Through Christ, as an atoning sacrifice.

20. *Ambassadors in*, &c. Christ was God's chief ambassador, and the apostles as commissioned and sent by him, were his substitutes and representatives.——*Besought men.* I supply *men*, as the apostle states in what manner he fulfilled his commission, not to the Corinthians only, but to all, as is evident from the next clauses.

21. *A sin-offering*, &c. The term has often this sense in the Septuagint, and the best expositors so regard it here.——*Righteous before God*, &c. I re-

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CHAPTER VI.

A. D. 58. *Paul asserts his own faithfulness in the ministry; he exhorteth to flee the society and pollutions of idolaters.*

1 We then, as fellow-labourers of *God*, beseech you also not to receive the grace of
2 God in vain: (For *God* saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of
3 salvation:) Giving no offence in any thing,
4 that *our* ministry be not blamed: But in all things approving ourselves as ministers of God, by much patience, by afflictions, by necessities,
5 by distresses, By stripes, by imprisonments, by tumults, by labours, by watchings, by fastings;
6 By purity, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love un-
7 feigned, By the word of truth, by the power of God, by the right and left hand armour of
8 righteousness; By honour and dishonour, by evil report and good report: as deceivers, and
9 yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened and not killed; As grieved, yet always re- 10
joicing; as, poor, yet making many rich; as having nothing, and yet possessing all things.
Our mouth is opened to you, O Corinthians, 11
our heart is enlarged. Ye are not straitened 12
in us, but ye are straitened in your own bowels.
Now as a recompence for this, (I speak as unto 13
my children,) be ye also enlarged. Be ye not 14
unequally yoked together with unbelievers:
for what fellowship hath righteousness with
iniquity? and what communion hath light with
darkness? And what concord hath Christ with 15
Belial? or what part hath he that believeth
with an unbeliever? And what agreement 16
hath the temple of God with idols? for ye are
the temple of the living God; as God hath
said, "I will dwell among them, and walk
among them; and I will be their God, and
they shall be my people." "Wherefore come 17
out from among them, and be ye separate,
saith the Lord, and touch not any unclean
thing; and I will receive you, And will be a 18

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creatures. The old things of our sinful, carnal state must be done away, and all things in reference to our tempers, feelings and pursuits become new. Self-confidence and self-righteousness must cease; and under the influence of just views of our guilt and unworthiness, we must be led to seek forgiveness and reconciliation. From God the first proposal of these blessings proceeds: and the disposition to listen to it and accept of it is his work. How rich the grace that bestows such a favour on rebels, and sends ambassadors even to intreat them to embrace it. Let us then be thankful that this embassy of love and mercy is sent to us; and through the sin-offering of Christ, and his consummate righteousness, may we be accounted righteous, and inherit the blessing of everlasting life.

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gard δικαιοσυνη as used metonymically for the persons who receive, by faith in Christ, the justifying righteousness of God, and have rendered accordingly. This sense is generally attributed to the phrase here.

CHAP. VI. 1. *Fellow-labourers, &c.* See note, 1 Cor. iii. 9.——*Grace of God, &c.* In sending the gospel among you; but see that you improve the privilege. Macknight renders the first clause, "Now, fellow-labourers, we beseech you also, &c." He supposes that what Paul says, verses 1—10, is addressed to the teachers at Corinth; contrary, I think, not only to the general opinion of expositors, but to the scope and design of the apostle. Indeed what he relates, applied to none but himself and fellow-apostles.

2. *God saith.* See Is. xlix. 8, where Messiah is introduced interceding for the Gentiles; and this answer is returned.——*Now is the day, &c.* Now is the prayer of Messiah granted; now is salvation proclaimed among the Gentiles.

4—10. *Approving ourselves, &c.* For this sense of the verb, see Wetstein, on Rom. iii. 5.; and this verse justifies the insertion of the pronoun in the former—"By patience" under reproaches—"by afflictions" in our persons; by enduring necessities and wants; by distresses of mind; by stripes inflicted on us; by imprisonments for the sake of the gospel; by dangers in tumults; by labours, watchings, and fastings, to promote the spiritual interest of the church; by purity in conduct; by knowledge of the mysteries of the kingdom; by long-suffering and kindness towards offending brethren; by the gifts of the Holy Spirit; by love the most sincere to Christ and his cause; by preaching the word of truth; by the power of God exerted in a miraculous manner.——*The right and left hand, &c.* Soldiers used the spear and sword with the right hand, and the shield with the left. The apostles had no other armour than a righteous cause, supported by a holy and righteous conduct. As deceivers, in the opinion of some, and yet true ministers of Christ; as dying, and behold, we live, being preserved in a wonderful manner; as poor, yet making many rich by our instructions, and by the blessings which they receive through the gospel; as having nothing in this world, yet in reality possessing and enjoying all things here as working for our good, and having the assurance of sharing with Christ his heavenly inheritance.

11. *Is enlarged.* With love and affection. The apostle speaks in a most pathetic manner, and indicates his concern for their best interests.

12, 13. *Straitened in us, &c.* In our affection to you, but in yours towards us.——*Now, as a recompence,* for our affection to you, "be ye also enlarged" in love to me.

14. *Unequally yoked.* Macknight, "discordantly yoked." Most suppose that the apostle alludes to Deuter. xxii. 10. Some apply this wholly to marriage, while others confine it to a participation in the religious rites of heathen worshippers. It forbids believers to unite in religious fellowship with unbelievers; but has no direct reference to marriage.

15. *What concord, &c.* Does Christ give the same precepts, or enjoin the same rites as Belial, the false god, who profiteth not his worshippers? He calls any false god Belial, "a thing of nought, which cannot profit any."

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Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

CHAPTER VII.

A. D. 58. *Paul exhorts them to purity of life, and declares what comfort he had derived from the good account which Titus had given of them.*

1 HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness
2 in the fear of God. Receive us; we have wronged no man, we have corrupted no man,
3 we have defrauded no man. I speak not this to condemn you, for I have said before, that ye are in our hearts to die together and to
4 live together. Great is my freedom of speech towards you, great is my glorying of you: I am filled with comfort, I exceedingly abound in joy in all our affliction.
5 For, when we had come into Macedonia, our flesh had no rest, but we were afflicted on every side; without were fightings, within were fears. Nevertheless God, that comforteth 6
those that are cast down, comforted us by the coming of Titus; And not by his coming 7
only, but by the comfort with which he was comforted by you, when he told us your earnest desire, your lamentation, your zeal for me; so that I rather rejoiced. For though I griev- 8
ed you by my epistle, I am not now concerned, though indeed I was concerned: for I perceive that my epistle hath grieved you for a short time only. Now I rejoice, not that ye were 9
grieved, but that ye were grieved to repentance: for ye were grieved in regard to God, that ye might receive damage by us in nothing.
For grief in regard to God worketh repentance 10
to salvation not to be repented of; but the grief of the world worketh death. For be- 11

REFLECTIONS UPON CHAPTER VI. 1. We learn what examples, in every christian excellence as well as in sufferings, Paul and other ministers of the gospel were. United as fellow-labourers in God's vineyard, they intreated those that heard them not to receive that display of grace, made in the gospel, in vain. This is what was promised to Messiah, as the reward of his sufferings; and in this season only can acceptance and salvation be found. O let none neglect it; especially considering it is recommended by the blameless and holy conduct of those who preach it. They endeavour to win souls, and approve themselves faithful, by their purity and knowledge, patience, kindness and unfeigned love, in all their sufferings, trials and labours. By the assistance of the Holy Spirit, and by the word of truth and complete armour of righteousness, they are called to resist temptations on every side, whether arising from honour or dishonour, from evil or good report; and how must it rejoice their hearts to reflect, that their situation and labours in the sight of God, are so different to what many imagine. While accounted deceivers, poor, contemptible, dying men, worthy to be execrated, yet they were teaching the truth, honourable, rich, possessing all things, and making many rich and happy.

2. We are also taught how careful believers should be to walk worthy of their holy vocation, and to have no fellowship with the unfruitful works of darkness. Indeed they should cautiously guard against every deviation from the purity of their faith, worship and obedience; and never be yoked with unbelievers in any of the peculiar privileges of the gospel. In this case the distinction between saint and sinner, believer and unbeliever, is merged in a mere outward ceremonial, and the church and the world become visibly one. Surely between the good and the evil, the sinner and the saint, there can be no real fellowship, any more than there can be an union between righteousness and unrighteousness, light and darkness, Christ and Belial. O let the followers of Jesus then come out, and be separate from sinners, as to participation in religious privileges, and God will receive and own them as sons and daughters, and will exercise towards them the care and love of a father.

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16. *Ye are the temple of, &c.* As a christian society; and to you what God promised to Israel, is now freely vouchsafed. See Levit. xxvi. 11, 12, and Jerem. xxxi. 33.

17, 18. *Among them.* Among idolaters. See Is. lii. 11, in the Septuagint.——*And will be a father, &c.* These precise words are not in any place in the Old Testament; but they are contained as to the sense in many places, where God calls his people his sons or children. 2 Sam. vii. 14 Jerem. xxxi. 9.

CHAP. VII. 1. *These promises.* Mentioned Ch. vi 16—18.—*Defilement of flesh, &c.* All impure actions and desires, such as are but too common at Corinth.

2. *Receive us.* With enlarged affection, as we have not acted as your corrupt teachers have, having injured no one, corrupted no one by false doctrine, &c.

3. *Have said before.* As to the sense, Ch. vi. 11, 12.

4. *Freedom of speech.* Respecting my own conduct, and my enlarged affection to you.

5—7. *Without were fightings.* Oppositions and contentions from unbelievers; within fears, on account of weak believers, lest they should be discouraged.——*Earnest desire.* To correct every thing agreeably to my first epistle; your lamentation for your past conduct, and your zeal and affection for me.

8. *Though indeed I was concerned.* Paul, though he wrote by the inspiration of the Spirit, yet was concerned in respect to the effects which his epistle might have on the Corinthians; and from this we learn that the consequences of it were not revealed to him. I have adopted the sense of Mintert and others, as I think *repent* is wholly improper.

9. *Grieved in regard to God.* For having incurred his displeasure, and acted in a manner so contrary to your duty and obligations.——*Receive damage.* The event proves that as we intended only your benefit, so your very grief turns to your advantage, and does not occasion damage. "For grief in regard to God worketh, &c."

11. *What diligence, &c.* To reform what had been amiss; "what clear-

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hold this very thing, that ye grieved in regard to God, what diligence it wrought in you, *what* clearing of yourselves! what indignation! what fear! what vehement desire! what zeal! what revenge! In all things ye have proved
12 yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not so much for his cause that had done the wrong, nor for his cause that had suffered the wrong, as that our care for you might be made mani-
13 fest to you, in the sight of God. We were therefore comforted in your comfort: yea, and we the more abundantly rejoiced for the joy of Titus, because his spirit was refreshed by
14 you all. For if I had gloried to him in any thing concerning you, I am not ashamed; but as we spoke all things to you in truth, so our glorying, which I made before Titus, is found
15 a truth. And his tender affection is more abundant towards you; while he remembereth the obedience of you all, how ye received him with fear and trembling. I rejoice therefore 16
that in every thing I have confidence in you.

CHAPTER VIII.

A. D. 58. *He exhorts them to a liberal contribution to the saints of Jerusalem, by the example of others, the love of Christ, and their own spiritual profit, &c.*

Now we make known to you, brethren, the 1
grace of God bestowed on the churches of Macedonia; How that, in a great trial of 2
affliction, the abundance of their joy, and their deep poverty hath abounded in their rich liberality. For to their power I bear witness, yea, 3
and beyond their power, they were willing of themselves; Beseeching us with much 4
intreaty, *concerning* their gift, and the joint ministration of it to the saints. And this they 5
did, not as we expected; but they first gave themselves to the Lord, and then to us by the will of God: So that we desired Titus, that, 6
as he had begun *to do this*, so he would also

Reflections upon Chapter vii. 1. We see with what holy freedom and boldness truly faithful ministers may address those among whom they labour. They can appeal to them as witnesses of their uprightness, integrity, and disinterestedness; and can enforce their exhortations to purity and holiness, by their own example. The promises are, however, the strongest motives and encouragements; and they impose on all believers the highest obligations. Are we received into God's family? Do we enjoy the rank and privileges of hissons and daughters? Let us then cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God. What pleasure does every minister experience, when he hears and sees that the people of his charge are thus pursuing the great end of their christian vocation; and if his admonitions, and faithful, but strong expostulations, have been instrumental in producing such an effect, his joy will be increased.

2. We learn the nature of genuine repentance from the fruits with which it is accompanied. What can show more clearly a genuine sense of the evil of sin, than such a grief as the Corinthians felt and exercised? They saw they had dishonoured God, and were distressed chiefly on this account; and the apostle comforts them, by showing that their grief was not that arising from worldly considerations, and issuing in death, but from a higher source, and was the fruit of repentance unto salvation. What indignation against themselves for their offences; what fear lest they should offend again in the same manner; what zeal to purify the church, and what vehement desire to obey the will of God did they manifest! Such conduct gives pleasure to those who hear of it; and especially do ministers rejoice, when men are brought to repentance, and to the acknowledgment of the truth, that they may be saved. They glorify God for the comfort which, by such instances of success, he imparts.

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ing of yourselves" to Titus for your conduct; "what indignation" at yourselves for any improper conduct; "what fear" lest some judgment should fall on you; "what vehement desire" of doing what I enjoined; "what zeal" for my honour; "what revenge" or punishment have you taken on the incestuous person.——*Have proved yourselves.* Clear at present of fomenting divisions, and encouraging the licentious.

12. *Our care for you, &c.* Some good mss. and other authorities read, "your care for us;" and Newcome, Wakefield, and other critics adopt it. Griesbach places it in the margin as nearly equal to the text.

13—16. *For the joy of Titus.* Who found you so ready to submit to our directions, and thus established the opinion which I had given of you. You so engaged his affection, by your ready obedience, as to justify the confidence I had, and have still, in you.

CHAP. VIII. 1. *The grace of God, &c.* Some render, "very liberal gifts bestowed by the churches, &c." Extraordinary generosity, &c. The word χαρις signifies a *gift*, verses 6, 7, 19; and as θεος is sometimes used as an epithet after the Hebrew idiom, the renderings given are plausible; but with Doddridge, Macknight, &c. I prefer the common version, as it is the most usual sense of the words, and in fact only ascribes to its proper cause, divine influence, their liberal spirit.

2. *Of their joy.* In their christian privileges. Wakefield conjectures that we should read χρεως "of their necessity." This is ingenious, but as it is unsupported, I dare not admit it.

3, 4. *Beseeching us, &c.* To receive it and convey it, together withsome of their members, to the poor suffering disciples at Jerusalem.

5. *They first gave themselves, &c.* Hearing of this collection, they gave up themselves and what they had to the honour and glory of the Lord Jesus, without any exhortation from us; and then to us to do what we knew to be the will of God.

6—8. *Titus.* He had, it appears, mentioned this to the Corinthians,

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finish among you this work of liberality also.
7 Now, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye
8 abound in this *work of* liberality also. I speak not by way of command; but to try the sincerity of your love also, by the diligence of
9 others. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through
10 his poverty might be rich. And I give my judgment in this matter: for this is expedient for you, who have already not only begun to
11 do, but also to be forward, a year ago. Now therefore fully perform the doing of it; that as there was a readiness to will, so there may be a full performance also out of that which
12 ye have. For if there be first a readiness of mind, it is accepted according to what a man hath, and not according to what he hath not.
13 For I mean not that others may be eased, and
14 ye burdened: But that, by an equality, your abundance may be at this time a supply for their want, that their abundance also may be *at another* a supply for your want: that there
15 may be an equality, As it is written, "He that had gathered much, had nothing over; and he that had gathered little had no want."

16 But thanks be to God, who hath put the same earnest care for you into the heart of
17 Titus. For he accepted indeed *my* exhortation; but, being more earnest, he went unto
18 you of his own accord. And we sent with him a brother, whose praise in the gospel is
19 throughout all the churches; And not that only, but who was also chosen by the churches our fellow-traveller with this liberal gift, which is administered by us to the glory of the Lord himself, and *to the* declaration of ᵛ our" ready
20 mind: We avoiding this, that no man should blame us, in this abundance which is administered by us:
21 Providing things which are good, not only in the sight of the Lord, but
22 also in the sight of men. And we have sent with them our brother, (whom we have often found diligent in many things, but now much more diligent,) because of the great confidence which we have in you.
23 If any inquire concerning Titus, he is my partner and fellow-labourer towards you: or concerning our brethren, they are the messengers of the churches, and the
24 glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our glorying on your account.

CHAP. VIII.

REFLECTIONS UPON CHAPTER VIII. 1. We learn what an excellent grace is christian benevolence, when exercised in relieving the poor, especially those of the household of faith. It is the effect of divine grace operating on the heart; and is, and ought to be esteemed, a favour conferred on us. It is the test and proof of our love to Jesus: for if we love not our brother whom we see, and with whose christian excellencies, as well as necessities, we are acquainted, how can we love him whom we have not seen? What a powerful motive to this benevolence does the apostle suggest? Can we think of the free, matchless grace of our Lord, who voluntarily left his throne in heaven, and divested himself of his visible glories, and appeared in fashion as a man, poor in this world, that by his instructions, example, perfect righteousness, and atoning death, he might make us rich—can we think on these things, and be unwilling to part with the least portion of our worldly property, to release his people, and advance and promote his glory? Such christian benevolence will have a sure reward, in the conscious pleasure enjoyed, and in the hope that should we ourselves be reduced, so as to be in want, God will excite the benevolence of others to afford us aid and relief.

2. We are taught that christian benevolence should be exercised

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19. ᵛ Mss. Some your.

who were a wealthy people; and Paul now desires them to show their sympathy and christian love. As they abounded in the gifts of the Spirit, they should abound in this work also.

9. *The grace of our Lord, &c.* No motive surely could influence so much as this.——*Rich*, in the glories of the divine nature; yet became incarnate, was born of poor parents, lived in a poor state, and died on the cross. Phil. ii. 5–8.——*Might be rich.* In the enjoyment of spiritual blessings; in faith, hope, and consolation.

10—15. *I give my judgment.* Paul would not command, but advise, and thus exemplify his own assertion, that he was not a Lord over their faith.——*A year ago.* They had manifested an extraordinary zeal in this affair, when Titus pressed it upon them, and Paul desires them fully to perform what they intended, according to their ability. Were the apostle's advice followed, the rich contributing to supply the wants of the poor, and these in their turn helping one another, then would there be such an equality as reason and piety alike approve. See Exod. xvi. 18.

16. *The same earnest, &c.* As I myself have for you and your welfare.

18. *A brother, &c.* This brother is most generally supposed to be Luke the Evangelist. He accompanied Paul, Acts xvi. 10, 11, and must have been a man of excellent gifts, who was so generally esteemed.

19—21. *Chosen by the churches.* As their representative, and to prevent all suspicion of any misapplication of the money collected. Every eye was upon the apostles, and the greatest caution was necessary to prevent reproaches.

22—24. *Our brother.* That Luke might go with Titus to Corinth, and

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CHAPTER IX.

A. D. 57. *Paul states the reason for sending Titus and others; exhorts them to liberality, which may and will yield them much advantage.*

1 For concerning this ministration to the saints,
2 it is superfluous for me to write to you: For
I know your readiness, for which I glory of
you to those of Macedonia, that Achaia was
ready a year ago; and your zeal hath excited
3 very many. Yet have I sent the brethren, lest
our glorying of you should be in vain in this
respect; that, as I said, ye may be ready:
4 Lest if those of Macedonia come with me, and
find you unprepared, we should be put to
shame, (not to say ye,) for this confidence.°
5 I have therefore thought it necessary to exhort
the brethren, that they would go before to you,
and make up beforehand your bounty, before
announced, that the same might be ready, as
matter of bounty, and not as something ex-
torted.
6 However, this I say, He who soweth sparingly
shall reap also sparingly; and he who soweth
bountifully shall reap also bountifully. Let 7
every man give according as he purposeth in
his heart; not with grief, nor by constraint:
for God loveth a cheerful giver. And God is 8
able to make every blessing abound towards
you; that, having always all sufficiency in all
things, ye may abound in every good work:
(As it is written, "He hath dispersed abroad; 9
he hath given to the poor: his righteousness
remaineth for ever.") Now may he that sup- 10
plieth seed to the sower, and bread for food,
both supply and multiply your seed sown, and
increase the fruits of your righteousness; Be- 11
ing enriched in every thing to all bountiful-
ness, which produceth thanksgiving by us to
God. For the ministration of this service not 12
only supplieth the want of the saints, but
aboundeth also in many thanksgivings to God;
While by the experience of this ministration 13
they glorify God for your professed subjection
to the gospel of Christ, and for your liberal
contribution to them, and unto all men; And 14
by their prayer for you, ardently loving you on

CHAP. IX.

willingly, and the fruits of it managed with wisdom and prudence. How pleasant is it to see a readiness to this as well as to every other good work! Some devise liberal things; and by their example provoke to love and generosity. And how amiable is the charity of those, who are themselves in comparatively straitened circumstances; and even when, from their own afflictions, they know not what they may need, yet are ready to contribute according to their ability! A little given in this spirit is an acceptable sacrifice; for a man is accepted in doing what he can, and is not blamed for not doing what is beyond his ability. All charity should be managed with such prudence and faithfulness,

4. ° *boasting.* Mss.

as to prevent all suspicion of selfishness, partiality, and fraud. And what better plan could be adopted to secure this end, than to send some faithful, approved messengers to see that the charity was applied to its proper objects. Such was the plan of the apostolic churches. They maintained a friendly intercourse, and aided one another, by sending pious members as occasion required, to visit them and to inquire into their state and condition. Such messengers of the churches were the glory of Christ. O may the same love, kindness, and holy communion revive in all the professed disciples of Jesus, that it may again be said, "See how these disciples love."

again meet Paul at Troas, Acts xx. 4, 6. See Whitby on Ch. ii. 12.——*Messengers of the churches.* This shows the regular and prudent intercourse of the christians at that period. They managed their affairs by messengers, who were received and treated as brethren.——*The glory of Christ.* They have his glory in view, and to promote which is the end of their visit and labours among you.

CHAP. IX. 1. *It is superfluous, &c.* I need say nothing of the reasonableness of this as you admit it.

2—5. *I glory of you, &c.* As having manifested such a charitable disposition, and being ready to contribute so long ago.——*For this confidence.* The Septuagint often uses the term in this sense. See Biel. We learn that Paul wrote this epistle from Macedonia.——*As something extorted.* By importunity, against your will. See verse 7.

6—9. *He who soweth, &c.* This is a beautiful representation of kindness and charity. It is like sowing, and as we sow we may expect to reap.

——*A cheerful giver.* One that does it with hearty good will——*Every blessing.* Every temporal blessing of which you at any time may be in need. See Ps. cxii. 9.——*His righteousness.* His works of righteousness, both in his piety to God and liberality to man.

10—13. *And bread for food.* I point with the Syriac; and other critics have adopted it.——*Thanksgiving by us, &c.* Such kindness excites us to renewed praises to God for what he has done to you, as well as those who are the objects of your charity.

14. *Superabounding grace, &c.* In visiting you Gentiles, and enriching you both with spiritual gifts and graces.

15. *His unspeakable gift.* Contemplating what had been done for them, and for himself, Paul abruptly breaks out in this language, thanking God for his first, his greatest gift, and which included all others, the gift of his Son. Some would render, "his unspeakable bountifulness." See Campbell on John iv. 10. This sense of the word is unusual.

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account of the superabounding grace of God
15 towards you. Thanks be unto God for his unspeakable gift.

CHAPTER X.

A. D. 58. *Paul vindicates his own spiritual authority against certain opponents; he taxes them with boasting of what belonged to other men.*

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in outward appearance am humble among you,
2 but being absent am bold towards you: Now I beseech you, that I may not be bold when I am present with that confidence, with which I think to be bold against some, who think of
3 us as if we walked according to the flesh. For though we walk in the flesh, we do not war
4 according to the flesh: For the weapons of our warfare are not fleshly, but mighty through
5 God to the overthrow of strong-holds; Casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And being ready 6 to avenge all disobedience, when your obedience is fulfilled.

Do ye look on things according to the out- 7 ward appearance? If any man trust in himself that he is Christ's, let him of himself think this also, that, as he is Christ's, even so are we Christ's. For though I should glory 8 in a somewhat extraordinary manner of our authority, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed: *But I forbear,* 9 that I may not seem as if I would terrify you by my epistles. For his epistles, say they, 10 are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, as we are 11 in word by epistles when we are absent, such we will be indeed also when present. For 12 we dare not rank ourselves, or compare ourselves with some that commend themselves: but they measuring themselves by themselves,

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REFLECTIONS UPON CHAPTER IX. 1. How commendable is it to be ready and ever inclined to acts of charity, so as not to need exhortation on the subject. And with what pleasure does the apostle mention this to the honour of his christian friends at Corinth, who were not only ready to this work and labour of love, but had excited many others to engage in it. And what an encouragement is it to abound in this grace, that what a man sows that he shall assuredly reap: if he sow sparingly, he shall reap accordingly; and if bountifully and liberally, he shall receive the fruits of this righteousness in the same proportion. Compulsion, or even doing any thing with reluctance and grudgingly, is like the dead fly which spoils the ointment of the apothecary. Let us ever remember, that God loves a cheerful giver; one whose feeling, affectionate heart opens his hand, and induces him to communicate of his store to others, not only as a duty, but as a privilege, being convinced, "that it is more blessed to give than to receive."

2. We are reminded that when liberality is thus exercised, it occasions unfeigned gratitude to God. While the wants of the saints are supplied, their thanksgivings to God are excited; and their prayers ascend to God on behalf of the instruments of his bounty and kindness to them. Thus in an eminent manner does the blessing of those who were ready to perish, come upon those who afford them seasonable relief. And what glory is brought to God and his gospel, by such cheerful liberality! Who can avoid exclaiming with the apostle, "Blessed be God for this gift of his grace; but especially for the gift of his own beloved Son, in and through whom, this and every other gift and blessing pertaining to life and godliness, is freely bestowed upon us."

CHAP. X. 1. *In outward appearance.* See verse 7. In his person there was nothing majestic or commanding; and his adversaries laid this as a charge against him.

2. *Against some.* Those who fomented divisions, and were endeavouring to raise themselves as heads of parties.——*Walked, &c.* Had only our reputation and worldly interest in view.

3—6. *Walk in the flesh.* Live like other men, and are in appearance as weak; yet "we do not war, &c." against idolatry and vice with carnal weapons or aims.——*Weapons.* Their various gifts of knowledge, speaking different languages, and working miracles, &c.——*Mighty through God.* Some consider the words as a Hebraism, and render "exceedingly powerful." See Greek. Acts vii. 20. But as the text will naturally bear the common version, and as it is consonant to the general doctrine of scripture, I adhere to it. ——*Strong-holds.* All the ignorance and vice which may be regarded as the fastnesses of Satan.——*Reasonings.* The proud and impious reasonings of philosophers and statesmen, who opposed the gospel; but their efforts were vain.

7—9. *I should glory in a, &c.* The apostle had indeed extraordinary authority in the church; but he used it with moderation, for the advantage of men's souls.

10, 11. *His epistles, &c.* Thus spoke the factious leaders, reproaching the bodily infirmities of the apostle, and especially his manner of speaking, which was not with the grace of Attic eloquence.——*Such we will be, &c.* By inflicting punishment on the impenitent and obstinate.

12. *Commend themselves.* For having done great things.——*Measuring, &c.* Judging of themselves and their deeds from their own false opinions.

13—16. *Even of the measure.* God had, as it were, measured out, and distributed to the first heralds of the gospel, not only their several offices in

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and comparing themselves with themselves,
13 are not wise. But we will not glory of things
beyond our measure, but concerning the mea-
sure of the line, *even* of the measure which
God hath allotted to us, that we should reach
14 even unto you. For we stretch not ourselves
too far, as if we reached not to you: for we
are come as far as to you also in preaching
15 the gospel of Christ: Not glorying of things
beyond our measure, that is, in other men's
labours; but having hope, when your faith
is increased, that we shall be enlarged by you,
16 as concerning our line abundantly, So as to
preach the gospel in the regions beyond you,
and not to glory in another man's line of
17 things made ready for us. But he that glo-
18 rieth, let him glory in the Lord. For not he
who commendeth himself is approved, but
whom the Lord commendeth.

CHAPTER XI.

A. D. 58. *Paul from necessity commendeth himself; and showeth from his labours, sufferings, and success, that he was not inferior to others.*

1 I WISH that ye would bear with me a little
in my foolish boasting: and indeed bear with
me. For I am jealous of you with a godly 2
jealousy: for I have espoused you to one hus-
band, that I may present you as a chaste virgin
to Christ. But I fear, lest, as the serpent 3
beguiled Eve through his subtilty, so your
minds should be corrupted from the simplicity
that is in Christ. For if he that cometh *among* 4
you preach another Jesus, whom we have not
preached; or if ye receive another spirit, which
ye have not received, or another gospel, which
ye have not accepted, *even then* ye might well
bear with *me*. For I suppose I am in nothing 5
inferior to the chiefest apostles. But though 6
I be rude in speech, yet not in knowledge;
but in every thing we have been made manifest
towards you among all men. Have I committed 7
an offence in humbling myself, that ye might
be exalted; because I have preached to you
the gospel of God without cost? I spoiled 8
other churches, by receiving wages, to minister
to you. And when I was present with you, 9
and wanted, I was chargeable to no man: for
that which was wanting to me the brethren

REFLECTIONS UPON CHAPTER X. 1. We learn that when it is necessary to reprove and rebuke, we should remember the meekness and gentleness of Christ. If some oppose us and even insinuate that our motives are not pure, nor our conduct becoming the gospel, let us vindicate ourselves with modesty, and show by a christian behaviour how unfounded their suspicions and insinuations are. Let both ministers and people prove that they neither walk nor war according to the flesh. The weapons we use in carrying on this holy warfare are not fleshly, but spiritual. The word of God, which is the sword of the Spirit, the shield of faith, and for an helmet, the hope of salvation, are our weapons; and they are mighty through God, to subvert and overthrow the strong-holds of carnal security, vain reasonings, and the pride of men; and to bring the thoughts and hearts of sinners to the obedience of Christ. How many stout-hearted and rebellious sinners have been thus vanquished by the powerful weapons of gospel truth and grace. O may fresh conquests be daily made.

2. We are taught how arrogant it is for any minister or christian to boast in himself, as if he in some peculiar manner belonged to Christ, and in consequence, either despise, or at least not properly esteem others. In this case it is right to remind such an one, that if he be Christ's, so are we; and that we give proof of it by our labours, and love, and patience in the gospel. And let those who preside and rule in the church remember, that the authority they enjoy is for edification, and not destruction; and let them employ it for this noble end, as did the apostle. And like him let it be their ambition to excel in usefulness, and to be concerned to spread the gospel, and to preach it, where the name of Christ has not been known. And let all guard against vain-boasting; but let him that glorieth glory in the Lord.

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the church, but the scenes of action where they should labour. The province allotted to Paul was large, not only reaching to Corinth, but he hoped, to a far greater extent.

17, 18. *In the Lord.* As having crowned his labours with success. "For not he who commendeth, &c." Even among men, self-praise is no commendation. It is indeed a honour to receive commendation from God, either here, by being made useful, or hereafter, by being admitted to his presence and glory.

CHAP. XI. 1. *In my foolish boasting.* That this gives the sense the whole context proves.

2. *One husband.* The Lord Jesus. They had been espoused or betrothed to him by the ministry of Paul, and he was anxious that they might be preserved as a chaste virgin, and at last presented to him without spot.

3. *I fear, &c.* Paul's affection to them made him fear on their account, lest, through temptation, they should be corrupted from that simplicity of manners and doctrine which became them as believers in Christ.

4. *He that cometh, &c.* The leader of the faction among you ——*another Jesus, &c.* Were he to announce to you another Jesus as the foundation of your faith; but does he not, in fact, build on him whom I have preached? On this account bear with me.

5. *To the chiefest, &c.* He doubtless refers to James, Peter, and John. See Gal. ii. 9. Hence the Papists are convicted of folly in setting up Peter.

6. *Rude in speech.* 1 Cor. ii. 1, 4. This was the language or charge of

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who came from Macedonia supplied: and in every thing I have kept myself from being burdensome to you, and I will keep myself.
10 As the truth of Christ is in me, this glorying shall not be stopped with respect to me, in
11 the regions of Achaia. Why? because I do not love you? God knoweth *that I love you.*
12 But what I do, that I will do, that I may cut off occasion from those who desire occasion; that wherein they glory, they may be found
13 even as we. For such are false apostles, deceitful workmen, transforming themselves into
14 apostles of Christ. And no wonder; for Satan also transformeth himself into an angel of
15 light. Therefore it is no great thing if his ministers also transform themselves as the ministers of righteousness; whose end shall
16 be according to their works. I say again, Let no man think me foolish; if otherwise, yet as foolish receive me, that I may glory
17 a little. That which I speak, I speak not according to the Lord, but as it were foolishly, on this subject of glorying.
18 Since many glory according to the flesh,
19 I also will glory. For ye bear with the foolish
20 gladly, since ye yourselves are wise. For ye bear with it, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on
21 the face. I speak as concerning the reproach, namely, that we are weak. Yet whereinsoever any is bold, (I speak foolishly,) I also am bold.
22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of
23 Abraham? so am I. Are they ministers of Christ? (I speak as one foolish) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths
24 often. Five times I received of the Jews
25 forty stripes except one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I floated in the
26 deep. I have been in journies often, in dangers from rivers, in dangers from robbers, in dangers from mine own countrymen, in dangers from the Gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers among false brethren; In
27 labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without,
28 the troubles which come on me daily, in the
29 care of all the churches. Who is weak, and I am not weak? who stumbleth, and I
30 burn not? If I must needs glory, I will glory in the things which concern my weakness.

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his opponent.——*Made manifest, &c.* That I am an apostle, by my preaching and labours among you in the most open and public manner.

7—10. *Without cost?* Is this a proof of my want of apostolic authority?—Nay, "I spoiled other churches, &c." Though Paul wrought with his hands at Corinth, yet it seems the churches in other places sent him some supplies; and his acceptance of it, he calls spoiling them. He refers to the churches of Macedonia.——*This glorying, &c.* I assert it most solemnly that my conduct was regulated in this respect for your advantage, and I glory in it.

11. *God knoweth, &c.* I have thought it better to supply what is implied, so that the sense may not be mistaken.

12. *Desire occasion.* Of imputing worldly views to me, that if my opponents will glory, they may have such matter of glorying in this respect as I have.

13. *Deceitful workmen, &c.* However disinterested they appear to be, they are, in reality, only pursuing their own gain. It is probable that he alludes to some Jewish zealots, who, pretending to be apostles of Christ, tried to injure him, as well as pervert the success of the gospel.

14, 15 *Satan also, &c.* Some think that he might do this when he tempted Eve and our Lord.——*His ministers, &c.* All false teachers and wicked men are intended, but awful will be their reward.

16, 17. *Think me foolish, &c.* For what I have said; yet "as one foolish" receive me, &c.——*Not according to, &c.* Granting that I am not inspired as some pretend, because of my vindication of my own conduct, yet I will glory in the statement of my sufferings.

18—21. *With the foolish, &c.* With those who glory in their carnal privileges and other things of a secular nature, because you judge yourselves to be wise.——*If a man, &c.* Paul must allude to the tyranny and insolence of the false teachers, which they had as yet borne.——*Namely that, &c.* See Ch. v. 19.——*Weak.* We have appeared so by our multiplied sufferings; yet we are equal to any in our external privileges and advantages.

22. *Hebrews?* So am I speaking their language, and not an Hellenist; of the seed of Abraham, as I can prove by direct genealogies.

23. *As one foolish.* In what I am going to say of myself.——*I am more, &c.* Than a minister in my office, and in my labours and sufferings.——*In deaths often.* In such situations as threatened death.

24, 25. *Forty stripes, &c.* See Deuter. xxv. 3, and note.

25. *Beaten with rods.* This was the Roman manner of punishment. Acts xvi. 21, 22.——*Stoned.* Acts xiv. 19.——*Shipwreck.* When he did so, or where, we have no information. On one of these occasions he floated a night and a day in the deep.

26, 27. *From rivers.* In crossing wide, rapid, or swoln rivers. In dangers from my own countrymen and from heathens, in every place, whether in the city or desert, or on the sea; and often in the greatest by false brethren. On such occasions I endured all manner of hardships.

28, 29. *In the care of, &c.* Especially those which he had planted.——*Is weak.* In knowledge and full of scruples; and do I not condescend to him? Who stumbleth, and I do not burn to raise him up?

30. *My weakness.* My own helpless and exposed situation, which gave occasion both to men and to God to display kindness unto me. He refers to verses 32, 33.

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31 The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that
32 I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desiring to apprehend
33 me: And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

A. D. 58. Paul commendeth his apostleship not by the revelations communicated, but by his infirmities, blaming them for compelling him to this boasting.

1 Doubtless it is not expedient for me to glory. Yet I will come to visions and reve-
2 lations of the Lord. I know a man in Christ, who about fourteen years ago, (whether in the body, I know not; or whether out of the body, I know not: God knoweth;) that such an one was caught up to the third heaven. And
3 I know such a man, (whether in the body, or out of the body, I know not: God knoweth;) How that he was caught up into para-
4 dise, and heard unspeakable words, which it is not possible for a man to utter. Of such
5 an one will I glory: but of myself I will not glory, except in my weaknesses. For if I were
6 desirous of glorying, I should not be foolish; for I should speak the truth: but I forbear, lest any man should think of me above what he seeth me to be, or what he heareth from me. And lest I should be exalted above
7 measure through the abundance of these revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me;

Reflections upon Chapter xi. 1. Let us admire the condescension of our Lord Jesus Christ, who, amidst all the glories of heaven, is so graciously uniting souls to himself; espousing them in the bonds of a love stronger than death, and in its duration everlasting. And what an honour is it to be employed in the work of espousing men to him; and especially to be made successful in it, as the blessed apostle was. No wonder that he felt a tender solicitude, that those whom he had espoused to Christ, might maintain such purity in doctrine and conduct, as became their relation to him. What need of a holy jealousy of ourselves, considering the subtlety of our great adversary, and of deceitful men, his servants and instruments in the work of deceit, lest we should be beguiled. No one should consider himself secure from temptation; but should watch and pray that he may be preserved in, and delivered out of it.

2. What a noble example of zeal, disinterestedness and prudence, have we in the conduct of Paul. He had preached the gospel at Corinth without receiving any thing for his labour; and he did this to prevent all suspicion of any worldly design. Thus he cut off occasion from those who sought occasion to reproach him, or to question his apostolic mission. He had, however, as every faithful minister will have, opponents, false apostles of Christ, men assuming an office to which they were not called, and for which they were unqualified. Their pride, self-confidence, love of power and of the world, showed that they were truly the ministers of Satan; and with them gain was godliness. Could such bear a comparison with holy Paul? His knowledge, self-denial, sincerity, love, and spirituality, bore proof to his high claims, and justified his assertion, "that he was in nothing inferior to the chiefest apostles."

3. In Paul's sufferings for the sake of Christ, and the spread of the gospel, we have the most convincing evidence of his faith and sincerity; and of his mission as an apostle. We learn from other places in his epistles, something of his labours and sufferings; but had he not been urged by the claims and arrogance of his enemies, to plead them with the Corinthians, we should never have known their number or severity. By land and by sea, in every city and country, among all sorts of men, he was exposed to dangers, and in many instances suffered the punishments and disgrace due only to the most infamous characters; but what most tried the apostle was what he had to endure from false brethren. Amidst all these things his ardent mind was occupied in planning new schemes of usefulness, and in watching and caring for the interest of all the churches! How unlike him were those who had intruded themselves into the Corinthian church, and who were bringing them into bondage, oppressing, and insulting them! And how unlike him have been, and are, many, who hold a high rank in the visible church! May we like him be conformed to Christ, in suffering with him, that we may be glorified together.

32, 33. *Under Aretas, &c.* Acts ix. 23—25.

CHAP. XII. 1. *It is not expedient.* It brings upon me the suspicion of vain-glory ——*Yet I will come, &c.* As you have in a measure forced me.

2. *I know a man in Christ.* A believer in him.—"Whether in the body," by being actually caught up to heaven; or "out of the body," in a vision or trance. Acts xii. 9.——*Third heaven.* The highest heaven where God manifests his glory. See note, Gen. i. 6.

4. *Paradise.* St. Paul speaks of the same vision here, and verse 2; and consequently paradise is the same as the third heaven.——*Not possible, &c.* Though he was enabled to understand what he saw and heard, yet he could not, by human language, convey to others any conceptions of it.

5, 6. *Of such an one, &c.* This is a delicate mode of speaking of himself, and shows his great humility. He might justly glory in the honour done him; but he was afraid lest any one should think too much of him instead of the Saviour.

7. *A thorn in the flesh.* Some bodily infirmity; and no conjecture seems so natural as that of Dr. Whitby, that the views he had of the heavenly glory, produced some paralytic symptoms, perhaps a stammering in his speech, and some particular *distortions* in his countenance. As this might lessen both his acceptance and his usefulness, it is no wonder he should be so importunate to have it removed; and yet being the consequence of "so great a favour," he might justly glory in it.——*A messenger of Satan.* Natural evil or affliction

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lest *I say*, I should be exalted above measure.
8 Concerning this thing I besought the Lord
9 thrice, that it might depart from me. And he said to me, "My grace is sufficient for thee: for my power is made perfect in weakness." Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may
10 rest upon me. I take pleasure therefore in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:
11 for when I am weak, then am I strong. I am become foolish in glorying; ye have compelled me: for I ought to have been commended by you: for in nothing am I inferior to the chiefest
12 apostles, though I be nothing. The signs indeed of an apostle were wrought among you, in all patience, in signs, and wonders, and
13 mighty deeds. For what is it wherein you were inferior to other churches, unless it be that I myself was not burdensome to you? forgive
14 me this wrong. Behold, a third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be 15
spent for the sake of your souls; though the more abundantly I love you, the less I am loved.

But be it so; "I did not burden you: never- 16
theless, being crafty, I caught you with guile." Did I make a gain of you by any of those whom 17
I sent to you? I desired Titus *to go*, and with 18
him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? Think ye 19
that we again defend ourselves to you? we speak before God in Christ: but we do all things, dearly beloved, for your edification.
For I fear, lest, when I come, I may not find 20
you such as I would, and lest I shall be found by you such as ye would not: lest there be contentions, envyings, wrath, strifes, evil-speakings, whisperings, swellings, tumults: And 21
lest, when I come again, my God may humble me among you, and that I shall have to bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

REFLECTIONS UPON CHAPTER XII. 1. If good men are to be ready to give a reason of the hope that is in them, with meekness and fear; it could not be improper for the apostle modestly to make known his own experience, and the visions and revelations communicated to him. And as he found vicissitudes and changes ever occurring; so have all believers. They are sometimes like him raised to the third heavens, and enjoy the highest delights and joys; and then they fall under the buffetings of Satan, and suffer severe trials and afflictions. This reminds them that they are not yet made perfect, and that there is a needs be for what they suffer, to prevent spiritual pride, and self-glorying. They must feel their weakness, to lead them to take hold, by faith and prayer, of Christ as their strength; and when they do this, they will find, that his grace is sufficient for them; sufficient to support and comfort them, and to preserve them safe amidst all their weaknesses and trials.

2. We next learn, that a minister may justly appeal to the success of his labours, and to his spirit and behaviour, as proofs that he has not run unsent. Paul could confirm his apostolic mission from the miracles wrought, and the spiritual gifts conferred on the members of the church at Corinth. And how generous, how amiable his temper! May every teacher truly be enabled to adopt the same language; "I seek not your's, but you; and I will very gladly spend and be spent for the sake of your souls," such a disinterested, generous ardour, could not but be attended with some good effects; and wherever it is exercised, it must vanquish prejudice, and conciliate esteem and love. Indeed this conduct is melting to the obdurate, and diffuses a savour of the love and kindness of the christian spirit around. How delightful is it when one servant of Christ can appeal to the conduct of another, as walking in the same steps, and that all they do is for the edification of the church. May this be the spirit and conduct of all that name the name of Christ.

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is attributed to Satan. Luke xiii. 26. But some think that the messenger of Satan refers to the false teachers or apostles who took advantage of Paul's infirmities, to oppose and injure him.

8—10. *The Lord thrice.* This shows how much he desired that it might be removed.—*My grace, &c.* This answer to his prayer was made most probably in a vision, or else by revelation through the Spirit.—*My power, &c.* In converting men is displayed by the weakness of the instruments I employ.—*Most gladly, &c.* Rather than be discouraged, I will rejoice in my infirmities, that the power of Christ, in supporting me, may be honoured.

11—15. *Ye have compelled me.* By what has been said against me. Yet "the signs of an apostle were wrought among you" by my patience, and by various and wonderful miracles and gifts of the Spirit.—*I seek not your's, &c.* He considered himself as a father, and hence bound to do all for their advantage. How generous was his conduct towards them!

16—19. *I caught you with guile.* This was the language of some opponent. He appeals to them, whether or not this charge was true. He had neither by himself nor by any of those sent, made a gain of them.

20, 21. *For I fear, lest, &c.* Paul was concerned, lest on his arrival he should find some very far from being what he desired, in their temper and practice; and lest he should have sorrow over such on account of their sins.

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CHAPTER XIII.

A. D. 58. *Paul threateneth obstinate sinners; adviseth them to examine themselves, and concludes with an exhortation and prayer.*

1 This third time I am coming to you. By the mouth of two or three witnesses shall every
2 word be established. I told you before, and I tell you beforehand the second time, as if present, though absent, that I now write to those who heretofore have sinned, and to all others, that, if I come again, I will not
3 spare them: Since ye seek a proof of Christ speaking by me, who towards you is not weak,
4 but is mighty among you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the
5 power of God towards you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, unless
6 ye be disapproved? But I trust that ye will
7 know that we are not disapproved. Now I pray God that ye do no evil: *I pray* not that we should appear approved, but that ye should do that which is good, though we be as if
8 disapproved. For we cannot do any thing against the truth; but for the truth. For
9 we are glad, when we are weak, and ye are strong: and for this we pray also, even your perfection. Wherefore I write these things,
10 being absent; lest being present I should use sharpness, according to the power which the Lord hath given me; *yet this is* for edification, and not for destruction. Finally, brethren,
11 farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Salute one
12 another with a holy kiss. All the saints salute
13 you. The grace of the Lord Jesus Christ, and
14 the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Luke.

REFLECTIONS UPON CHAPTER XIII. 1. We should seriously examine ourselves whether we be united to Christ by faith, and our state, temper, and behaviour be approved of God or not. And if any who profess to be believers, walk disorderly, and thereby show that they are disapproved of him; there is a necessity of treating them according to the directions of Christ, and endeavouring by reproof and censure to bring them to repentance. But if their sins and offences have been of a more private nature, let one or two kindly admonish them, and if this method should succeed, there will be no need to go to extremity. How much rather would the servant of Christ have just ground to commend, than to blame; and to heal rather than to exasperate a wound, and thus be the instrument of recovering an erring brother to a holy, consistent conduct, and not of cutting him off from the church.

2. We learn that conscientious men cannot do any thing against the reason and nature of things, any more than against the gospel itself, which is eminently the truth according to godliness. And they aim in all they do, to promote the edification of men; and how gladly would they prevent, if possible, the destruction of any. They sincerely desire, that every follower of Christ, may go on to perfection, abounding in the comforts of the Holy Spirit, and being established in the same opinion and just sentiment with other believers, and may live in peace and love. Then surely we may expect that the God of love and peace will be with and bless us. In the spirit of the gospel let us salute all disciples, praying that the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, may be with them all. Amen.

CHAP. XIII. 1. *By the mouth, &c.* See Deuter. xix. 15. Paul would examine into their conduct; and if any immoral conduct was proved by the testimony of two or three witnesses, he would punish the obstinate.

2. *I told you before, &c.* See 1 Cor. iv. 18, 19.——*I will not spare, &c.* I am fully resolved to treat them as our Lord has directed.

3. *Who towards you, &c.* As he has enabled me to work so many miracles, and to confer so many gifts.

4. *Through weakness.* Of that human nature which he assumed; yet he liveth again, being raised by the power of God; so we also are weak in him, and like him exposed to many evils; but we shall prove that we live by him, through the power of God exercised towards you.

5. *Jesus Christ is in you.* By his spirit and truth, and by his holy temper and image.——*Disapproved.* See 1 Cor. ix. 27. Every man is disapproved who is not in Christ, and who has not Christ formed in him. It is only in him that we are accepted.

6. *Are not disapproved.* Of God, however we may be so by some men.

7. *Now, I pray God, &c.* That he would keep you from doing evil.——*I pray not, &c.* So Vatable and others supply. I do not pray that we may appear approved by the exercise of our apostolic authority, in punishing offenders, but I am rather desirous in this respect, to appear as if disapproved.

8. *We cannot do, &c.* We cannot do any thing in approving or disapproving of men, or in exercising our authority against the interest of the truth of the gospel, but for it. We are influenced by no selfish ends and views.

9. *We are weak.* When we are accounted so, and when you are strong in faith and other christian virtues; and we even most fervently pray for your perfection.

10. *Yet this is for, &c.* I have supplied what appears to be necessary; and from this we learn that the power of the apostles was to be used for the advantage of the people, and that censures or punishments were not to be inflicted but for the good both of the offenders and of the whole body.

11. *Of one mind.* United in your views and affections, and live in peace and concord; and then may you expect the God of peace to be with you.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

INTRODUCTION.

NUMEROUS christian societies had been formed in various parts by the labours and ministry of Paul; and several such in Galatia: Acts xvi. 1.; xviii. 23. The members of these societies or churches were chiefly Gentiles, who had been called to forsake their idols and to believe in the Lord Jesus. Some Jewish zealots had come among them, and maintained, that they could not be saved unless they were circumcised according to the law of Moses. To establish this sentiment, they asserted that the authority of Paul was not equal to that of Peter, and other apostles of the circumcision. Paul vindicates his own authority, and maintains that he who submitted to circumcision, became obliged to perform the whole law, and did in effect renounce the gospel; the grand peculiarity of which is justification by faith, without the works of the law. This he establishes by sound argument.

CHAPTER I.

A D. 58. *Paul wonders that they should so soon desert him and the gospel; solemnly condemns any other gospel, and shows how he was called to the apostleship.*

1 PAUL, an apostle, (not from men, nor by man, but by Jesus Christ, and God the Father,
2 who raised him from the dead;) And all the brethren that are with me, to the churches
3 of Galatia: Grace be to you, and peace from God the Father, and from our Lord Jesus
4 Christ: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and
5 Father: To whom be glory for ever and ever. Amen.
6 I wonder that ye are so soon removed from him that called you through the grace of
7 Christ to another gospel: Which is not another; but there are some that trouble you, and desire to pervert the gospel of Christ.
8 But though we, or an angel from heaven, preach any gospel to you besides that which we have preached to you, let him be accursed.
9 As we have said already, so I now say again, If any one preach any gospel to you besides that which ye have received, let him be accursed.
10 For do I now endeavour to gain the favour of men, or God? or do I seek to please men? for if I still pleased men, I should not be the servant of Christ.
11 But I declare to you, brethren, that the gospel which was preached by me is not according to man.
12 For I neither received it from man, nor was I taught it, but by the revelation of Jesus Christ.
13 For ye have heard of my former behaviour in the Jewish religion,

CHAP. I. 1—5. *From men.* Originally; not from the suggestion or instruction of men, nor by the instrumentality of any man; but by Christ himself, and as he is one with the Father, by his will and act also.——*Gave himself for, &c.* Gave up himself a sacrifice for our sins.——*This present evil, &c.* Some render, "this present evil age." Doubtless the apostle refers to the persons and manners of that period, and calls them evil, as they were in a high degree, Gentiles being given up to idols and the most degrading vices, and the Jews being no better.

6. *Him that called you, &c.* With Dr. Chandler, Doddridge, and others, I refer this to the apostle; and as the proper translation of ἐν χάριτι is "*by* or *through* the grace of Christ," as it is rendered, 2 Cor. i. 12, and 2 Thess. ii. 16; the apostle only speaks of himself as the instrument which Christ had employed in this work of mercy.

7. *Which is not another.* Having called the opinion of the Judaizing teachers, "another gospel," probably using their boasting language, he corrects such a statement, by leaving his reader to supply what he intended; namely, what they maintain and preach is not another gospel, but a perversion of the gospel of Christ.

8—10. *Angel from heaven.* This is supposing a strong case by way of illustration; and the repetition of it shows how much the apostle felt the importance of the subject.——*Endeavour to gain, &c.* For this sense of πείθω, see Acts xii. 20.; xiv. 19, and the authorities in Schleusner. Do I endeavour to gain the favour of men by any unworthy compliances? If I did I should not be the faithful servant of Christ.

11, 12. *According to man.* It is not of man's invention, nor was I taught

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that I exceedingly persecuted the church of
14 God, and laid it waste: And I made a proficiency in the Jewish religion above many of the same age in my own nation, being more exceedingly zealous of the traditions of my
15 forefathers. But when it pleased God, who separated me from my mother's womb, and
16 called me by his grace, To reveal his Son to me, that I might preach him among the Gentiles; I did not immediately confer with
17 flesh and blood: Nor did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned unto
18 Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him
19 fifteen days. But I saw no other of the apostles,
20 except James the Lord's brother. (Now the things which I write to you, behold, before God, I lie not.) Afterwards I came into the 21
regions of Syria and Cilicia; And I was un- 22
known by face unto the churches of Judea which were in Christ: But they had only 23
heard, "That he, who formerly persecuted us, now preached the faith which he once destroyed." And they glorified God on ac- 24
count of me.

CHAPTER II.

A. D. 58. *Paul mentions his second journey to Jerusalem, and the reason of it; blames Peter, and states the doctrine of justification by faith, &c.*

Then, after fourteen years, I went up again 1
to Jerusalem with Barnabas, and took with me Titus also. And I went up by revelation, 2
and communicated to them that gospel which

Reflections upon Chapter i. 1. With what entire satisfaction should we receive the gospel, which Paul preached. It was not his own invention; nor did he derive his knowledge of it, or his commission to preach it, from men, however wise, great, or good; but directly, and in a wonderful manner, he received it both from the Lord Jesus, and God the Father, who raised him from the dead. How important is the death of our Lord, when the design and blessed fruits of it are considered. He gave up himself for our sins, according to the will of our God and Father; he gave up himself, a victim to incensed justice, that by his vicarious sufferings, we might be pardoned and delivered from this present evil world. This is the grand leading truth of the gospel; of that gospel which is worthy of all acceptation, and which Paul so faithfully and so forcibly preached, and which he so vigorously defended against all opposers. With what solemnity does he speak against such as attempted to subvert it! Let us then cordially believe it, and guard against those errors which are subversive of it.

2. What a wonderful and lasting change does divine grace make in the heart and life of its subjects! It reveals Christ to those who were strangers to him; and induces them to confess their past ignorance and destructive errors, with frankness and holy sorrow. It turns the greatest bigots, and those most wedded to prejudices and false opinions, into humble believers; and even subdues the most inveterate enemies, and brings them to cry to Jesus, "Lord, what wouldst thou have us to do." It has often converted enmity into love, and constrained the cruel persecutor, to become the zealous preacher of the faith. Pride and selfishness, by grace, have yielded to the most profound humility, and the most generous and diffusive benevolence. Through grace, that Jesus who was despised and rejected, becomes so dear and precious, that all carnal interests are sacrificed at the call of duty for his sake. In Paul's own account of himself we have a proof of these truths; and in every such instance of efficacious grace, the churches of Christ rejoice, and glorify God. They ascribe to him the glory of producing such effects; and they are all encouraged to hope for still greater triumphs.

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it by any man, but received it by immediate revelation from Christ, as the following facts will testify.

14. *Traditions, &c.* Not only being more zealous for the law of Moses, but for all the traditions which had been mixed with it, as of the same divine authority.

15. *Separated me, &c.* Who had in his secret and holy purpose appointed me to the office of an apostle from my very birth. See Jerem. i. 5.

16. *To reveal his Son, &c.* To discover him to me in the way to Damascus, as risen from the dead, and as being most glorious, and to convince me that he is the Messiah and Saviour, that I might preach him to the Gentiles; I did not, after that, consult any man, respecting the gospel, or my duty as to preaching it.

17. *Into Arabia.* We have no account of this journey in Acts ix. It is probable that Paul having tarried a few days at Damascus with the brethren, and preached Christ, then withdrew into Arabia to exercise his ministry, and after some time returned to Damascus, where what is related, Acts ix. 23, 24, occurred.

18. *After three years.* From the time of his conversion. If this visit is that related, Acts ix. 26—30, Paul must have laboured some time in Arabia as well as at Damascus. He abode with Peter fifteen days; but all the other apostles, except James, were then employed in their different missions.

20—24. *I lie not.* I write only what is true. On his departure from Jerusalem he first went into Syria, and then into his own native country, Cilicia. During all this period he was personally unknown to the churches in Judea; but they having heard of his wonderful conversion and labours, glorified God on his account.

CHAP. II. 1. *Fourteen years after.* Most probably, not after his first journey, but after his conversion. He went to consult the apostles and church about the freedom of the Gentiles from Jewish rites. Acts xv. 2, &c.

2. *By revelation.* Either communicated to himself or to some other teacher or prophet.——*But privately.* To the apostles and elders, because many of the Jewish believers could not bear the doctrines, that Gentiles had a right to admission into the christian church, and that all converts were exempted from their rites.——*Should run, &c.* Lest if the apostles should oppose my sentiments as to this particular, I should have laboured in vain, and the progress of the gospel should be impeded.

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I preach among the Gentiles; but privately to those who were of reputation, lest I should
3 run, or had run, in vain. But not even Titus, who was with me, being a Gentile, was com-
4 pelled to be circumcised: And that because of false brethren artfully introduced, who had come in privily to spy out our freedom which we have in Christ Jesus, that they might
5 bring us into bondage: To whom we did *not* give place by subjection, no, not for an hour; that the truth of the gospel might con-
6 tinue with you. But concerning those who seemed to be something, (whatsoever they were, it maketh no matter to me: God accepteth no man's person: for) they who seemed to be something, in conference added nothing
7 to me: But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the cir-
8 cumcision was to Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same wrought powerfully
9 in me towards the Gentiles:) And when James, Peter, and John, who seemed to be pillars, perceived the grace that was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that we should go to the Gentiles, and they to the circumcision.
10 Only they would that we should remember the poor; which very thing I was earnest also to do.

But when Peter had come to Antioch, I 11
withstood him to his face, because he was to be blamed. For before some persons came 12
from James, he ate with the Gentiles: but when they had come, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled 13
with him; so that Barnabas likewise was carried away by their dissimulation. But when 14
I saw that they walked not uprightly, according to the truth of the gospel, I said to Peter, in the presence of them all, "If thou, being a Jew, live according to the manner of the Gentiles, and not according to that of the Jews, why compellest thou the Gentiles to live like the Jews? We, who are Jews by 15
nature, and not sinners of the Gentiles, Know- 16
ing that a man is not accounted righteous by the works of the law, but by faith in Jesus Christ; even we have believed in Jesus Christ, that we might be accounted righteous by faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be accounted righteous. But if, while we seek to be 17
accounted righteous by Christ, we ourselves are still found sinners, is therefore Christ the minister of sin? By no means. For if I build again 18

3—5. *Titus, who, &c.* Paul took Titus, a believing Gentile, as his companion, to show what was his opinion about consorting with Gentile converts; nor was he compelled to be circumcised. Paul would not suffer it, to gratify some false brethren, who had crept in among them, for the purpose of discovering their opinions and exposing them. From Acts xv. 1, 2, 24, we learn that these false brethren were Pharisees. The reason why the apostle resisted was, to maintain the freedom of Christians, as such, from all Mosaic rites and observances.

6—10. *To be something.* Men of eminence, as were the apostles and elders at Jerusalem. These in conference added nothing to his knowledge, or authority; but on learning his success in preaching to the Gentiles, they concluded that Christ had entrusted him with the gospel for the benefit and salvation of the Gentiles, as he had Peter with it for the conversion of the Jews.——*Pillars.* The leading men among the apostles.——*The poor.* The poor Christians who were at Jerusalem, and in Judea. See Rom. xv. 26, and 2 Cor. ix 1, &c.

11—13. *Blamed.* For not acting according to his own convictions, and the revelation which had been made to him. See Acts x. and xi.——*From James.* This apostle abode at Jerusalem, and the persons who came from him were Jewish believers, who were zealous for the law. Peter being afraid of exciting their prejudices, withdrew from that friendly intercourse with the Gentile converts, which he had before maintained, and all the other Jews followed his example.

14. *Not uprightly.* This shows that the apostles were not perfect characters; but when not under the powerful influence of the Spirit, were liable to fall, and become guilty of an unsuitable behaviour.——*According to the manner of the Gentiles* Eating with them, and of food which, to a Jew, is unclean. Why do you this at one time, and then at another, refusing to eat with them, and by so doing wish to lead the Gentiles to believe that Jewish rites are yet to be observed; these very rites which you yourselves occasionally disregard? How inconsistent is this conduct! For we, who are Jews by nature, born so, &c.

16. *Even we have believed, &c.* And if it be necessary for us to believe in Christ for justification, it is manifest that we neither are, nor can be, justified by the observance of the law; and why then should we attempt to impose it on the Gentiles, since by the works of the law shall no flesh, &c. Rom. iii. 20.; iv. 15, &c.

17. *Are still found sinners.* And need the aid of the law to justify us, to secure our pardon and acceptance, then indeed is not Christ the minister of sin, leaving those who believe in him under it, and subject to all its consequences? By no means. This question implies the apostle's indignation at such a thought.

18. *If I build again, &c.* Paul speaks in his own person, but includes Peter and the other preachers of the gospel. If we re-establish the law and its rites as necessary to salvation, which, by our decree at Jerusalem and our preaching, we have declared not to be binding, we prove ourselves transgres-

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the things which I destroyed, I make my-
19 self a transgressor. For I through the law,
have died to the law, that I might live unto
20 God. I am crucified with Christ: nevertheless
I live; yet not I, but Christ liveth in me: and
the life which I now live in the flesh I live by
the faith of the Son of God, who loved me,
21 and gave himself for me. I do not make void
the grace of God: for if righteousness *for acceptance* come by the law, then Christ died in vain.

CHAPTER III.

A. D. 58. *Paul interrogates them respecting their attachment to the law; shows that men are justified by faith, and blessed with believing Abraham.*

1 O UNWISE Galatians, who hath imposed on you,
*before whose eyes Jesus Christ hath been evi-
dently set forth [among you] as crucified? This 2
only I desire to learn from you, Received ye the
Spirit by the works of the law, or by the
hearing of faith? Are ye so unwise? having 3
begun with the Spirit, are ye now made perfect by the flesh? Have ye suffered so many 4
things in vain? if it be indeed in vain. He 5
therefore that ministered to you the Spirit,
and wrought miracles among you, did he it by
the works of the law, or by the hearing of
faith? Even as Abraham believed God, and 6
it was accounted to him in order to righteousness. Know therefore that those who are of 7
faith, are the children of Abraham. And the 8
scripture, foreseeing that God would account
the Gentiles righteous through faith, proclaimed before glad tidings to Abraham, saying,

CHAP. III.

REFLECTIONS UPON CHAPTER II. 1. With what prudence did the apostle make known the blessed gospel in all its extent and freeness! Peculiarly instructed in the abolition of Jewish ceremonies, and properly regarding them as of no saving efficacy, he would no further submit to them than it might be necessary to conciliate the prejudiced, and to avoid giving offence. He knew that many who had believed, thought the law binding, and that they wished to impose the observance of it on Gentile converts; but this he resisted in the case of Titus. With what evidence did he support the divine authority of his office, as equal to that of Peter or of any other apostle. And when he found Peter and others not walking consistently, he boldly reproved them, and unanswerably proved that even they admitted, that the observance of the law could not be the ground of their pardon and acceptance to life, as they had believed in Christ that they might enjoy these inestimable blessings. Nor did they, nor could they, make any feasible reply to this statement.

2. We should learn from the conduct of Paul, to contend earnestly for justification by faith in Christ, in opposition to that by works of any kind. If we have a just sense of our sins, we are convinced that by the deeds of the law, which we have so often transgressed, we cannot be justified or accounted and treated as righteous. On the other hand, we cannot but conclude, that the law in case of the least failure, instead of acquitting, condemns us; and we deserve, and, unless grace prevent, must suffer the righteous penalty of it. Thus through the law, we become dead to all hope and expectation of being saved by it; and thankfully look to the atoning blood and perfect obedience of Christ, as the divinely appointed ground of hope, and as being perfectly adequate to secure the final happiness of all who trust in him. In this manner we live by faith in Christ, as having loved us and given himself for us! And in this method of saving us how gloriously is divine grace displayed! Without any works of ours, but solely out of regard to what Christ has done and suffered, we are forgiven and accepted to eternal life. Let us never then endure any sentiment which would make void this interesting and all-important doctrine of grace; nor for a moment admit that Christ died in vain, or shed his blood for nought.

1. * *that ye should not obey the truth.* Griesb. Mss. versions, Fathers.

sors by deceiving others. But I solemnly, for myself, declare, that through a full knowledge of the law, I have died to the law as affording me any ground of justification; and in consequence have believed in Christ, that I may live unto God.

20. *Crucified with, &c.* See note, Rom. vii. 4.——*Nevertheless I live.* Having been raised with him, by the work of his Spirit; yea, Christ lives in me, as I lead my present life by faith in him, as having loved me, and given up himself for me.

21. *Come by the law, &c.* If this blessing could be obtained by our moral obedience, or by any ceremonial observances, the death of Christ would have been in vain, and the grace of God in the gospel made void and destroyed.

CHAP. III. 1. *Imposed on you.* As if by power of magic, as the word ignifies. Griesbach rejects the words in the inner margin, as they are wanting in many of the best mss. as well as several versions and fathers; and the words *among you* are very doubtful. The sense is complete without them.

——*Before whose eyes.* Paul had exhibited the person of the Saviour in so lively a manner to them, and especially his crucifixion, that they might be considered as having seen him giving up himself for them.

2—5. *The Spirit* In his gifts and graces, as the spirit of adoption, and the earnest of glory. Did you receive this by the works of the law or by, &c. ——*Having begun, &c.* With receiving the Spirit by the gospel, do you now seek to be perfect by the flesh, by carnal ordinances, such as the law enjoins? Middleton considers πνευματι and σαρκι as used adverbially, for "spiritually and carnally."——*If it be yet in vain.* They had suffered much on account of the gospel; and if they could not be saved by it, they had suffered in vain. ——*He that ministered, &c.* Paul doubtless speaks of himself, as having conferred the Spirit in his gifts, and wrought miracles among them; and this was not done by the law, but by faith; by the faith of him who communicated, and of you who received these blessings.

7. *Who are of faith.* Or "who have faith," are the children of Abraham; his spiritual seed. See Rom. iv. 10—18.

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9 "In thee shall all nations be blessed." So
then those that are of faith are blessed with
10 faithful Abraham. For as many as are of the
works of the law are under a curse: for it is
written, "Cursed is every one that continueth
not in all things which are written in the book
11 of the law, to do them." But that no man
is accounted righteous by the law in the sight
of God, is evident: for, "The righteous by
12 faith, shall live." Now the law is not of faith:
but, "He that doeth them, shall live by them."
13 Christ hath redeemed us from the curse of the
law, having been made a curse for us: (for it
is written, "Cursed is every one that hangeth
14 on a tree:") That the blessing of Abraham
might come on the Gentiles through Jesus
Christ; that we might receive the promise of
15 the Spirit by faith. Brethren, (I speak ac-
cording to the manner of men;) Though it
be but a man's covenant, yet *if it be* confirmed,
16 no man disannulleth it, or addeth to it. Now
to Abraham and his seed the promises were
made. (He saith not, "And to seeds," as of
many; but as of one, "And to thy seed," which
17 is Christ.) And this I say, that the covenant,
which was before confirmed by God in respect
to Christ, the law, which was four hundred
and thirty years after, cannot disannul, so as to
make the promise of no effect. For if the 18
inheritance be by the law, it is no more by
promise: but God gave it to Abraham by pro-
mise. To what purpose then was the law? It 19
was added because of transgressions, till the
seed should come to whom the promise was
made; and *the law was given*, through the
ministry of angels, by the hand of a mediator.
[Now a mediator is not a mediator of one, but 20
God is one.] Is the law then against the pro- 21
mises of God? By no means: for if a law had
been given which could have bestowed life,
verily righteousness would have been by the
law. But the scripture hath shut up all under 22
sin, that the promise by faith in Jesus Christ
might be given to those who believe. But 23
before faith came, we were kept under the law,
shut up to the faith which should afterwards
be revealed. So that the law was our guide 24
to Christ, that we might be accounted righte-
ous by faith. But now faith is come, we are 25
no longer under a guide. For ye are all the 26
children of God by faith in Christ Jesus. For 27
as many of you as have been baptized into
Christ, have put on Christ. There is neither 28
Jew nor Gentile, there is neither bond nor

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8. *The scripture.* Here foresight is attributed to the scripture, because it contained the promise mentioned. Gen. xxii. 18.

10. *Of the works of the law.* These are opposed to those who "are of faith," or who had faith in the divine promise, and expected mercy as promised. They must be denoted, who relying on their moral obedience, or ceremonial, had no faith in God's promise, and hence are in fact under a curse.

11. *Is evident.* By the testimony of the prophet. "For the just or righteous by faith, &c." Hebr. ii. 4. Rom. iii. 17.

12. *The law is not of faith.* It does not require faith, but works, nor will it acquit a believer, but only such as perfectly keep it.

13, 14. *Redeemed us, &c.* By submitting to bear it in his own body on the tree, with the kind design that the "blessing of Abraham, &c." This blessing is specified, that Gentiles, by believing, might receive the promised Spirit through Christ Jesus; and thus be adopted as part of God's family.

15—19. *A man's covenant.* When duly ratified, is not altered in any respect; so we may expect the covenant made with Abraham to be literally fulfilled. For to him and his the promises were made. Not to all that sprang from him; but to his seed by Isaac; and the promises centre in one great person, the Lord Jesus. Now the law given so long after cannot be supposed to disannul this prior covenant, which had so direct a reference to Christ.

18. *The inheritance.* Of the earthly Canaan to his natural seed, and to his spiritual, that of life and happiness in heaven. See Rom. iv. 4, 14, &c. This was given to Abraham by promise; and his seed have ever enjoyed it as a gift, and not as a matter of debt due to them for obedience to the law.

19. *To what purpose, &c.* The apostle anticipates this objection.—— *The seed should come, &c.* To whom the promise had a special reference. ——*The ministry of angels.* Acts vii. 53. Hebr. ii. 2. They attended God on Sinai, as his servants.——*By the hand of a mediator.* Of Moses, who was the mediator between God and Israel, on the giving of the law.

20. *Now a mediator, &c.* A mediator supposes more parties than one; and of these parties the unchangeable God is one. As this verse thus explained, seems to have scarcely any bearing on the subject, I agree with Michaelis and others, in considering it a marginal gloss. I have included it in brackets.

21. *Is the law then, &c.* Is it inconsistent with the promises made to Abraham? By no means. I consider the law so excellent in itself, that if any law had ever been, or could be given, which would insure life, it would have been that which God gave at Sinai.

22. *All under sin.* See Rom. iii. 10, &c All the world, both Jews and Gentiles.——*That the promise.* Of pardon and salvation through Christ, might be given to those who believe in him.

23. *Faith came.* The gospel, the doctrine of faith.——*Kept under, &c.* In the custody of the law, and from its rigour, hoping for the appearance of Messiah.

24—26. *Our guide.* A pedagogue, or one who conducts children to their exercises, &c. The law was thus our guide to Christ, by its moral precepts, types, and prophecies; and especially by showing the impossibility of attaining a justifying righteousness by it.——*But now faith, &c.* The gospel has visited us, we no longer need the law as a guide. For by faith in Christ Jesus, &c.

27. *Baptized, &c.* Having submitted to this rite, you engaged to put on Christ. For the sense of "putting on Christ," see note, Rom. xiii 14.

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free, there is neither male nor female: for ye
29 are all one in Christ Jesus. And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise.

CHAPTER IV.

A. D. 59. *Christ having come we are no longer under the law; he illustrates the nature of the two dispensations, the law and the gospel.*

1 Now I say that the heir, as long as he is a child, differeth in nothing from a servant,
2 though he be master of all; But is under tutors and guardians until the time appointed
3 by the father. Even so we, when we were children, were in servitude under the elements
4 of the world: But when the fulness of the time was come, God sent forth his Son,
5 made of a woman, made under the law, To redeem those that were under the law, that we might receive the adoption of sons.
6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba," that is, Father.
7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
8 At that time however, when ye knew not God, ye served those who by nature are not gods.
9 But now, after ye have known God, or rather have been known by God, how turn ye again to the weak, and beggarly elements, to which
10 ye desire again to be in servitude? Ye observe days, and months, and times, and years.
11 I fear concerning you, lest I have bestowed on you labour in vain.
12 Brethren, I beseech you, be as I am; for I am as ye were; ye have not wronged me
13 in any thing. Ye know that in weakness of the flesh I preached the gospel to you at first.
14 And my trial which was in my flesh ye did

REFLECTIONS UPON CHAPTER III. 1. It should be matter of unfeigned thankfulness, that Christ has been so evidently set forth among us as crucified. He is thus exhibited in the Holy Scriptures and in the ministry of the blessed gospel. Let us make this object familiar to our view and to our hearts: and may we ever feel its powerful and sacred influence to engage us to "obey the truth." Let us guard against the insinuating poison of error, lest after having begun in the Spirit, we should seek to be made perfect by the flesh; and thus by forsaking the true principles of the gospel, foolishly seek to the law for relief. How weak must it be to expect that law to justify us which we have so long and so often transgressed. Rather let us, like Abraham, believe in God, and trust in Jesus, that we may obtain that righteousness which it is impossible to attain by any works of the law. To entitle us to the character of God's children, and to be interested in the blessing of Abraham, we must have like faith with him. Then shall we be freed from the curse of the law, by the blood of Christ; and being pardoned and accounted righteous, we shall be accepted unto eternal life.

2. We learn how much more excellent the gospel is than the law, and that its blessings and privileges extend to all believers. Let us then give up all expectations of life by any law, since even that of Moses could not give it, and look for glory, honour, and immortality, by the gospel, which exhibits Christ to us as the seed promised to Abraham, in whom all the promises centre. To him let us look as the mediator of a better covenant than that made with Israel at Sinai. And as the law was given not to disannul the covenant of promise, but to be subservient to it, and to be a guide to bring us to Christ, let us embrace him as our great deliverer, in whom alone we can have righteousness and strength. Let us then study the law, and use it lawfully, not as the foundation of hope; but as designed to convince us of our sin, and thus show us our need of the Saviour. And if by faith we put on Christ, then we are no longer under a guide or school-master; but share in the blessings, freedom, and joy of Christ, in whom all distinction of Jew and Gentile, male or female, is done away, and a happy society formed, and united, and animated by one faith, and by one spirit.

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28. *Jew nor Gentile, &c.* The gospel invites and admits all nations, all ranks and conditions of men, and makes no difference as to sexes.——*All one* body, and as far as religion is concerned, all personal distinctions are done away.

29. *Be Christ's, then, &c.* By faith in him, then are ye the seed of Abraham, in the noblest sense, and heirs according to the promise.

CHAP. IV. 1—5. *The heir, &c.* While a person is under age, he is in subjection, according to the general custom of mankind; and it is only when he has arrived at a full age, that he becomes invested with all his rights. So the church of God, under the law, when its members were but children, was in a state of servitude and subjection to a ritual law, a system of ceremonial observances, the elements of the world. See Gal. ii. 8, 20 Hebr. ix. 1.——*Fullness of time.* The time appointed of the Father.——*Made under the law.* To every part of which he was obedient, and even submitted to its curse.——*To redeem us, &c.* From its curse and from its burdensome rites and ceremonies, that we who believe in him might receive the adoption of sons, enjoying the rights of sons come to age.

7. *But a son, &c.* Having received the Spirit, thou art no longer under the law as a master, but art a son, and even an heir of God through Christ.

8. *At that time.* In the time of your servitude and sin.——*By nature, &c.* But only in the imaginations of men, who foolishly attribute divine attributes to them.

9—11. *How turn ye again, &c.* After having been in servitude to false gods, would you wish to be in servitude to Jewish rites? I perceive your inclination, as ye observe the seventh day, new moons, the passover, and other stated feasts, and even the sabbatical year.

12. *Am as ye were.* I am as concerned for your welfare, and as affectionately disposed towards you, as ye formerly were towards me.——*Not*

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not despise, or scorn; but ye received me as an
15 angel of God, or even as Christ Jesus. What
then was your happiness? for I bear witness,
that, if it had been possible, ye would have
plucked out your own eyes, and have given
16 them to me. Am I therefore become your
17 enemy, when I tell you the truth? Some are
zealously affected to you, but not well; yea,
they would exclude us, that ye may be zea-
18 lously affected to them. But it is good to
be always zealously affected in a good thing,
and not only when I am present with you.
19 My children, of whom I travail in birth again,
20 until Christ be formed in you, I desire to
be present with you now, and to change my
voice; for I doubt concerning you.

21 Tell me, ye that desire to be under the
22 law, do ye not hear the law? For it is written,
that Abraham had two sons, one by a bond-
23 woman, and another by a free-woman. But
he who was of the bond-woman was born
according to the flesh; but he of the free-
24 woman was by promise: Which things are
by me now allegorized. For these are the
two covenants; the one from mount Sinai,
which beareth children to servitude, which
is Hagar. (For this Hagar is mount Sinai 25
in Arabia, and answereth to Jerusalem which
now is; for she is in servitude with her chil-
dren.) But the Jerusalem which is from above 26
is the free-woman, who is our mother. For 27
it is written, "Rejoice, thou barren that bearest
not; break forth and shout, thou that travailest
not: for the desolate hath many more children
than she who hath a husband." Now we, 28
brethren, according to the manner of Isaac,
are the children of promise. But as then 29
he that was born according to the flesh per-
secuted him that was born according to the
Spirit, even so it is now. Nevertheless what 30
saith the scripture? "Cast out the bond-
woman and her son: for the son of the bond-
woman shall not be heir with the son of the free-
woman." So then, brethren, we are not children 31
of the bond-woman, but of the free-woman.

Stand firmly therefore in the freedom with 1
which Christ hath made us free, and be not
put under the yoke of servitude.

REFLECTIONS UPON CHAPTER IV. 1. We learn that the church of God, under all the dispensations preceding the gospel, was but in a low state, and in some degree of servitude. Its light was dim, and it was loaded with burdensome rites and ceremonies. Various ceremonial pollutions and washings kept the mind in doubt, and produced a spirit of bondage. In the renewed offerings and sacrifices there was a constant recalling of sin to remembrance, which showed that these offerings and sacrifices did not in effect take away sin. The

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wronged me, &c. But yourselves, by submitting to the impositions of your erroneous teachers.

13. *In weakness, &c.* This he calls his "trial" in the next verse, and "his thorn in the flesh," 2 Cor. xii. 7, where see the note.

15. *Your happiness?* Having received him as an angel sent from heaven to visit them; or even as Christ Jesus himself, he reminds them of the happiness they then enjoyed, and of their strong and manifest affection to him.

15—19. *The truth.* State and defend your freedom from the law of Moses.——*But not well.* Their zeal is not so much for your spiritual advantage, as to exclude us from your esteem, that you may espouse their opinions, and become zealous for them.——*In a good thing.* Such as the pure doctrine of the gospel, or towards any good man.——*My children.* For the punctuation, see Bowyer's Conj. and Griesbach. This language shows the unabated regard of the apostle, and what he had suffered in labouring among them at first, as well as what he now felt on their account.

20. *I desire, &c.* I could wish to be present with you, and change my voice, not using the language of a kind mother, but that of authority and command. I doubt whether you have courage to maintain your christian freedom, and to reject the yoke imposed on you.

21. *Hear the law?* Do ye not attend to what it enjoins, and with what rigour it demands your compliance! Permit me to illustrate the nature of the law and gospel by an apt comparison.

22, 23. *Two sons.* Ishmael and Isaac. Gen. xvi. 15.; xxi. 3.——*According to the flesh.* Without any divine promise, or any peculiar interposition of God; but the other was born according to an express promise, and in some sense out of the course of nature.

24. *Allegorized.* Are applied to show the nature of the two covenants, for these two women and their sons, are or represent these covenants ——*Which is Hagar.* Hagar being a bond-maid, bore a son, who was in the same state.

25. *This Hagar, &c.* Represents the covenant made at Mount Sinai, and corresponds with the state of the present Jerusalem, which is under servitude to the law.

26. *Jerusalem from above.* The christian church is represented by Sarah, the free-woman, who is our mother, we being children of Abraham by faith, and she bearing children to freedom from the law, and to the inheritance of God's promises in the Jewish converts descended from her.

27. *Rejoice, &c.* See Is. liv. 1. The christian church, comprehending the Gentiles, will have a more numerous offspring than the Jewish church ever had.

28, 29. *Now we, &c.* Made children of God by faith in Christ, agreeably to his promise to Abraham, that in his seed should all the families of the earth be blessed.——*Persecuted.* See Gen. xxi. 9. Derided, insulted him; so now the Jews deride and persecute us.——*To the Spirit.* See v. 23.

30. *Cast out the, &c.* This intimates in a delicate but forcible manner, that the unbelieving Jews would be rejected. The mode of applying the scripture histories which Paul has adopted from verses 21—31, was usual with the Jewish teachers; and it must have awakened in their minds many reflections.

31. *Of the bond-woman.* Since we are children of promise, verse 28,

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CHAPTER V.

A. D. 59. *He exhorts them not to submit to circumcision, but to cultivate brotherly love; he enumerates the works of the flesh, and the fruits of the Spirit, &c.*

2 Behold, I Paul say unto you, that if ye be circumcised, Christ will profit you nothing.
3 Yea, I testify again to every man who is circumcised, that he is a debtor to do the whole
4 law. Christ is become of no effect to you, whosoever of you seek to be accounted righteous by the law; ye are fallen from *the doctrine of* grace. For we through the Spirit look for
5 the hope of righteousness by faith. For in
6 Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which
7 worketh by love. Ye did run well; who hath hindered you that ye should not obey the
8 truth? This persuasion came not from him that called you. A little leaven leaveneth the 9
whole lump. Yet I have confidence in you 10
through the Lord, that ye will not think otherwise *than I do:* but he who troubleth you shall bear his judgment, whosoever he be. And as to 11
myself, brethren, if I still preach circumcision, why do I still suffer persecution? in that case the offence of the cross would be done away.

I could wish that they were even cut off 12
who trouble you. For, brethren, ye have 13
been called to freedom; only use not freedom for an occasion to the flesh, but by love serve one another. For the whole law is fulfilled 14
by one precept, even by this; "Thou shalt love thy neighbour as thyself." But if ye 15
bite and devour one another, take heed that ye be not consumed by one another.

Now I say, Walk by the Spirit, and fulfil 16

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whole body of the saints were but in a state of *minority*, though heirs of the promises, and of a future blessed inheritance. In like manner, every believer in this world is but a *minor*, and in many respects inferior to those who have no part in the inheritance. Let such indulge the pleasing hope, that a time will come, when, as an heir who is deemed of age, he shall be admitted to full and durable possession. And assuredly this will amply repay all the trials and mortifications of that state in which it hath pleased our heavenly Father to place us.

2. We are taught the foundation of the believer's hope, which is the infinite love of our heavenly Father, in sending forth his Son at the appointed time, made of a woman, made under the law, subject both to its precepts and penalties, to redeem us from its curse, and confer on us the blessing of adoption, with all its privileges. May we receive more abundant measures of the spirit of adoption; and with the feelings of reverence, confidence, and love, be enabled to cry, "Abba, Father." May the spirit of his Son, dwell in our hearts, and assure us of our interest in him, and of our right to consider heaven as our home, and our rest for ever.

3. Let us be thankful for our superior privileges, and endeavour to improve them for the purpose of growing in holiness and spirituality. We live under God's last and best dispensation of grace and mercy; and in this respect may consider ourselves as children of the free-woman. Let us maintain a spirit becoming our state, and not yield up our freedom for that yoke of bondage and slavery some would again impose on us; nor let us at any time show the temper of the son of the bond-woman, by deriding and persecuting others. It is much better, if the will of God so be, to suffer than to sin by occasioning others to suffer. It is a cause of gratitude that the christian church, like Sarah, who was for a season barren, has produced many children. O that she may increase with men like a flock.

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and are persecuted as Isaac was, it follows that we are children of the free-woman.

CHAP. V. 1. *Stand firmly, &c.* Do not suffer yourselves to be again enslaved, but firmly and constantly maintain your christian freedom.

2—4. *Christ will profit, &c.* If you submit to circumcision, and rest on this for pardon and acceptance, Christ will profit you nothing. In this case you reject him, and the doctrine of grace, while you become obliged to perform the whole law.

5. *Look for the hope, &c.* Through the influence of the Spirit, enlightening our minds, we look for the hope of righteousness, justification, and future life, only by faith, and by such a faith in Christ as works by love, knowing that neither circumcision nor uncircumcision availeth any thing, without such a faith as this.

7. *Who hath hindered, &c.* What Judaizers, what perverters of the gospel, have come and impeded your christian exertions?

8. *This persuasion.* This opinion that the observance of Jewish rites is necessary to your acceptance and justification, came not from any instructions which I gave you, when, by my ministry, you were called to the fellowship of the gospel, Ch. i. 6.

9. *A little leaven, &c.* Few seducers may corrupt a whole church. 1 Cor. v. 6.

10. *Yet I have confidence, &c.* I hope, through the assistance and grace of Christ, that you will renounce your errors, and cordially embrace the truth as I do.——*His judgment, &c.* Censure, excommunication, or bodily diseases. 2 Cor. x. 6, 8.; xiii. 10, and 1 Cor. v. 4, 5.

11. *Suffer persecution.* From the Jews. In that case they would have no reason to be offended at me, as I should cease to preach salvation through a crucified Redeemer.

12. *Cut off, &c.* By the infliction of diseases, so that the body might perish, but the soul be saved. 1 Cor. v. 5.

13. *Use not freedom, &c.* So as to occasion disputes, quarrels, or even to prejudice weak Jewish brethren.——*By love serve, &c.* Though called to freedom, yet enter into the servitude of love, however cautiously you should avoid the servitude of the law.

14. *The whole law.* As far as it refers to our fellow-creatures; but if contrary to this, ye bite and devour one another, reflect on the consequence.

16. *Walk by the Spirit.* By the gospel, revealed by the Spirit, and agreeably to those spiritual principles which you have received.——*And ful-*

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17 not the desire of the flesh. For the flesh desireth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye do not the things
18 which ye would. But if ye be led by the
19 Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, la-
20 sciviousness, Idolatry, sorcery, hatred, variance, rivalries, wrath, disputes, divisions,
21 heresies, Envyings, murders, drunkenness, revellings, and such like: concerning which I tell you before, as I have also told you in time past, that they who do such things shall
22 not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness,
23 Meekness, temperance: against such things there is no law. Now they that are Christ's 24
have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk 25
by the Spirit. Let us not be vain-glorious, 26
provoking one another, envying one another.

CHAPTER VI.

A. D. 59. *He chargeth them to deal kindly with an offending brother; to be liberal to their teachers, and to continue doing well; he glories in the cross of Christ.*

Brethren, if a man be even discovered 1
in a fault, ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye 2
one another's burdens; and thus fulfil the law of Christ. For if a man think himself to be 3
something, when he is nothing, he deceiveth himself. But let every man prove his own 4
work; and then will he have glorying in

Reflections upon Chapter v. 1. We are admonished how dangerous it is, to abandon, in whole or in part, the great and fundamental doctrine of justification by grace, through faith in Christ. They who renounce and give up this, do in fact renounce and give up Christ, and must be ranked among unbelievers, whatever profession they may make. If we seek righteousness and life by the law, and foolishly imagine that we can attain them, we render the mediation, the obedience, sufferings and death of Christ, altogether useless and unnecessary. But how vain must be such an attempt! As transgressors we are already exposed to the righteous sentence of the law; and no future obedience can rationally be considered as an atonement for past offences. We must then adhere to a crucified Saviour, and confide in him for righteousness and strength, and account all those who would persuade us to confide in any thing else, as the enemies of the cross, and troublers of the church, by their pernicious errors. And let such reflect, that they deserve, and unless they repent, they will soon be cut off from the visible church of Christ, and receive their due reward.

2. We learn also that the christian life in this state is a warfare. As they are in the flesh, so they feel its irregular desires; and how often are these their burden and grief? preventing them doing the things that they would. Yet as they are not under the law, but under grace, sin shall not have dominion over them; it may oppose and distress, but it shall not rule and reign. The saints do not live after the flesh, nor perform the works of the flesh, as they are here described. Those who practise such deeds, clearly prove that they are yet in the gall of bitterness and spiritual death; and unless changed and renewed, must perish for ever. Whatever may be the inward conflicts of believers, or their occasional failings, they all enjoy the Spirit, and in some degree exemplify the fruit of it. They sincerely love God, his only Son Jesus, and their neighbour; they have a holy joy in Christ, and through him peace of conscience, as well as live in peace. They bear with patience the trials of life, and cultivate the meekness, goodness, and gentleness of Christ. These fruits of the Spirit are the best evidence of their interest in him; and they show that the flesh, with its sinful passions and desires, is crucified. May these fruits abound in our souls; and then shall we experience much present, as well as future happiness.

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fil not, &c. Some mss. Vulgate, and Latin fathers, read in the imperative; but the future is often so used. See the Septuagint, Exod. xx. 1, &c.——*Of the flesh.* Of our depravity, called the old man, &c.

17. *Desireth against, &c.* Our depravity desireth what our spiritual principles, the new man, condemn; and this new man, the work of the Holy Spirit, and called Spirit, desireth what is opposite to the flesh, so that at seasons, from the influence of the flesh, ye do what ye wish not to do. See John iii. 6. Rom. vii. 19.

18. *Led by the Spirit.* In your general conduct, act conformably to your renovated and spiritual principle, for your encouragement I assure you that ye are not under the law, so as to be condemned for defects which you lament. See Rom. viii. 13, 14.

19—21. *Works of the flesh.* As many of the things, called "works of the flesh" consist in errors and evil dispositions of the mind, it is manifest that by *flesh* is meant man's natural corruption and depravity.——*Sorcery.* The arts of incantation, by which the priests imposed on the people. Revel. xviii 23.——*Heresies.* Opinions embraced through pride, and obtruded on others, in opposition to a man's own conviction, for the sake of worldly interest. Titus iii. 10, and 2 Pet. ii. 1.——*Shall not inherit, &c.* They can have no part in the kingdom of peace and righteousness here, or of glory hereafter.

22, 23. *Fruit of the Spirit.* Which arise from the influence of the Holy Spirit, and which exist in the renewed mind, some in one degree, and some in another; and only some of them in each person.——*Against such, &c.* No law ever prohibited such dispositions and actions.

24—26. *Have crucified.* Such as are in reality Christ's, have already in a measure crucified, and are engaged by their own interest and profession, to be crucifying the flesh daily.——*If we live by, &c.* Having been raised from a death in sin, let us walk in a spiritual and becoming manner, and not be vain-glorious, provoking, &c.

CHAP. VI. 1—5. *That are spiritual.* Having and walking by the Spirit, restore such an one to a sense of duty, and a right conduct. Bear with each other's infirmities, considering what Christ has enjoined, and what

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5 himself alone, and not in another. For every man shall bear his own burden.
6 Let him that is taught the word, communicate to him that teacheth in all good things.
7 Be not deceived; God is not to be deluded: for whatsoever a man soweth, that shall he
8 reap also. For he that soweth to his flesh, from the flesh shall reap destruction; but he that soweth to the Spirit from the Spirit shall
9 reap everlasting life. And let us not be weary in well doing: for in due season we shall reap,
10 if we faint not. As therefore we have opportunity, let us do good unto all men; but especially to those who are of the household of faith.
11 Ye see how large a letter I have written
12 unto you with mine own hand. As many as desire to make a fair show in the flesh, such would compel you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither do they them- 13
selves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be 14
it that I should glory, unless in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. For 15
in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according 16
to this rule, peace be upon them, and mercy; and upon the Israel of God. From hence- 17
forth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Breth- 18
ren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Unto the Galatians written from Rome.

REFLECTIONS UPON CHAPTER VI. 1. We are taught that Christians of superior attainments should labour to recover such as have fallen into error or sin, with meekness, humility, and love. And what stronger motive can be urged, to induce them to do this, than to remind them of their frailty and infirmities, through which they are liable to similar faults. Though we are delivered from the yoke of the ceremonial law; yet we are under the moral as a rule of life, and as it is enforced and illustrated by the conduct and example of Christ. In admonishing, sympathising, and aiding one another, we are showing that love which the law requires. And how dreadfully are those deceived, who think themselves to be something, merely on account of the profession which they make, or of some particular opinion which they maintain, without in the least exercising a christian temper, and manifesting brotherly love! How anxious should we be not to deceive ourselves; but with the greatest impartiality examine ourselves, and see whether we be in the faith, that we may have the comfort and joy of it.

2. We are admonished to reflect on the great and solemn day of judgment. What discoveries will be made on that day! It will then appear, that there is as certain a connexion between our conduct here and our state hereafter, as there is between the kind of grain sown and the harvest which it produceth. The multitude are sowing to the flesh, and altogether unmindful of their souls eternal welfare; and what can such reap but misery and destruction? Those are sowing to the flesh, who are seeking and preferring the favour and applause of men, rather than bear any reproach for the sake of a crucified Redeemer. But surely they are sowing to the Spirit, who are showing true christian love, and doing good to all; they who can and do glory in the cross of Christ, as the only ground of acceptance and salvation! Such indeed derive from him those views of the world, which mortify it to them, and teach them to seek for glory, honour, and immortality, at his glorious appearing and kingdom. They are indeed new creatures, and whether circumcised or uncircumcised, they are accepted, and shall be owned as the ransomed of the Lord in the great day. Let us esteem all such as christian brethren; and devoutly pray that the grace of Christ may be with their spirit. Amen.

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reason each has to be humble.——*Prove his own, &c.* By trying what he thinks, and what he does by the word of God, and then will he have glorying, not in having brought others to unite the law with the gospel, but in the proofs of his own state and safety. And every man should seek these, as he will have to bear his own burden at the last day.

6. *To him that teacheth, &c.* Considering that every labourer is worthy of his hire; and a wise, faithful teacher eminently so.

7—10. *God is not to be, &c.* By any fraud or hypocricy.——*Soweth to the flesh.* By aiming solely to attain carnal worldly gratifications, and neglecting the care and concerns of their salvation, shall reap *destruction.* See 1 Cor. iii. 17, and 2 Pet. ii. 12.——*To the Spirit.* Who pursue their spiritual interests, directed and assisted by the influence of the Spirit, shall reap, from this work of the Spirit, everlasting life. On this account let us not be weary, &c. and while doing good to all, let us particularly regard our christian brethren, those who are indeed God's family.

11. *With my own hand.* He usually employed a scribe; but on this occasion he wrote with his own hand.

12. *Show in the flesh.* As only aim to obtain honour and a number of followers, they would compel you to be circumcised, that they may avoid the offence of the cross.

13. *Glory in your flesh.* In having brought you to submit to circumcision, and being zealous for that law, which in fact they do not keep.

14. *Should glory, &c.* In any object of this kind; but in the cross of Christ I will glory, as on it he displayed the most amazing love and grace, and by the influence of which on my mind, I am crucified to all the unlawful pleasures and pursuits of the world.

15. *A new creature.* Being created unto good works. 1 Cor. vii. 19, Eph. ii. 10.; being wholly changed as to temper, views, and practices. 2 Cor. v. 17.

16. *To this rule.* As maintain the truth stated in the foregoing verse, and conduct themselves accordingly, peace be upon them, &c.

17. *Trouble me.* By charging me with adulterating the gospel. Ch. v. 11.——*The marks of, &c.* See note, Is. xliv. 5. Paul considers the marks of the stripes, and scourgings, and stoning, showed that he too belonged to Christ.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

INTRODUCTION.

THIS epistle was written when Paul was a prisoner at Rome; and the design of it was to establish the church at Ephesus in the doctrines which the apostle had before preached to them. It is very evident that some errors had been mixed with the truth; and that the apostle wished to guard and secure them from their pernicious influence. He displays the excellence and power of the gospel, as exhibiting the counsels of divine love, and as producing all the fruits of righteousness. The language is forcible, and indicates how much the apostle felt the subject.

CHAPTER I.

A. D. 63. Paul treats of election by grace as the only proper foundation of a sinners salvation; earnestly prays that they might be able to understand it.

1 PAUL, an apostle of Jesus Christ by the will of God, to the saints, and to the faithful
2 in Christ Jesus, who are at Ephesus: Grace and peace be to you, from God our Father, and from *our* Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly things in Christ:
4 According as he hath chosen us in him before the foundation of the world, that we might
5 be holy and without blame before him: In love having predestinated us to the adoption of sons to himself by Jesus Christ, according to the good pleasure of his will, To the 6
praise of his glorious grace, by which he hath made us accepted in his beloved: In whom 7
we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Which he hath made to abound 8
towards us in all wisdom and prudence; Hav- 9
ing made known to us the mystery of his will, according to his good pleasure which he purposed in himself, In respect to the dis- 10
pensation of the fulness of times, that he would gather together all things in Christ, both which are in heaven, and which are on earth; In 11
him, in whom we have obtained an inheritance also, having been predestinated according to

CHAP. I. 1. *At Ephesus.* The external authority for this reading is full and decisive; yet there is much internal evidence, that this is the epistle directed to the church at Laodicea, mentioned, Coloss. iv. 16. See Paley's Horæ Paulinæ. Paul's epistles were certainly communicated by one church to another; and as Ephesus was a city of great note, ἐν Ἐφέσῳ, might be introduced by some transcriber. Some think it was directed not only to the Ephesians, but to other christian brethren, to the faithful in Christ Jesus at Laodicea, &c.

3. *In heavenly things.* In things relating to heaven, and securing to us the enjoyment of the heavenly inheritance. John iii. 12.

4. *Chosen us in him.* As Paul directs his epistle to saints, and to the faithful, or believers, it is only of them that he now speaks, as chosen in Christ. Some confine this choice to the whole body of the Gentiles being called to become the disciples of Christ; but the apostle was addressing a church in which were many believing Jews, nor do the things said of those chosen agree to the Gentiles in general.——*Might be holy, &c.* Not only separated from the world, but become really holy, as one end of his gracious choice. Hence it is evident that they were not chosen for their foreseen holiness, purity, and good works; as they were chosen as sinful, and with the gracious design of making them holy, pure, upright, and finally happy.

5. *In love, having, &c.* For this punctuation, see Griesb.——*To the adoption, &c.* If this adoption be to admit such into his own family, and treat them as his sons, his predestinating them to it was an instance of the freest love, solely arising from the good pleasure of his will.

6. *Glorious grace.* This is the end he had in view in the salvation of man. If man be sinful, and deserving of God's just displeasure, it is clear that he can claim nothing from God on the ground of merit; but must be indebted to his free grace for every spiritual blessing.

7. *Redemption by his blood.* From the curse and the guilt of sin, so that we receive the forgiveness of sins freely and fully, and thus manifesting the riches of his grace.

8. *Which he hath made, &c.* See 2 Cor. ix. 8.——*In all wisdom, &c.* In communicating "wisdom" in the knowledge of the gospel, and "prudence" in our conduct towards men.

9, 10. *Mystery of his will.* His purpose to call the Gentiles.——*In respect to the, &c.* As to the dispensation of the gospel, introduced now, the times being fulfilled which he had appointed. Gal. iv. 4.——*All things.* All persons; all intelligent beings. See John vi. 17, 19, where τὰ πάντα is used.

11. *We have obtained, &c.* We believing Jews do enjoy and inherit the promises made to Abraham, especially the adoption of sons, (verse 5,) to which

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the purpose of him who worketh all things
12 after the counsel of his own will: That we
should be to the praise of his glory, having
13 first hoped in Christ: In whom ye also *having believed*, (after ye heard the word of truth, the glad tidings of your salvation:) in whom, *I say*, ye also having believed, were sealed
14 with the promised Holy Spirit, (Which is the earnest of our inheritance) unto the *full* redemption of his purchased people, to the praise of his glory.
15 Wherefore I also, having heard of your faith in the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you; making
17 mention of you in my prayers, That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and
18 revelation, in the knowledge of him; The eyes of your [r]mind being enlightened; that ye may know what is the hope of his having called you, and what the glorious riches of his inheritance for the saints, And what is 19
the exceeding greatness of his power toward us who believe, According to the working 20
of his mighty power, which he wrought in Christ, when he raised him from the dead, and seated him at his own right hand in the heavenly places, Far above all principality, 21
and power, and might, and dominion, and every name that is named, not only in this world, but in that also which is to come: And hath put all things under his feet, and 22
appointed him to be the head over all things to the church, Which is his body, the com- 23
pletion of him who filleth all *the members* with all *things*.

CHAP. I.

REFLECTIONS UPON CHAPTER I. 1 We are taught to admire the freeness and riches of divine grace. And if we are the happy partakers of some of the blessings which are here adverted to, and a well-grounded hope that we shall in due time enjoy the rest, how is it possible that we should be unaffected, and unthankful. Though these things were so familiar to the mind of the apostle, he could not mention them, without breaking forth in the language of gratitude and praise, "Blessed be the God and Father of our Lord Jesus Christ, &c." What blessings are equal or comparable to these? Let us then like the holy apostle, bless God as the author and source of all we possess; and trace them backward to that gracious purpose, which he formed, when he chose us in Christ before the foundation of the world, when he predestinated us through him, to the adoption of children. And let us ever remember, that he did this freely of his own grace, according to the good pleasure of his will, and not according to any foreseen good

18. [r] Gr. Others, *Understanding.*

dispositions in us, or good works which we might perform. The only reason which we can assign for his choice of any sinners is, "Even so Father, because it seemed good in thy sight."

2. We are admonished also to admire the noble end God had in view in forming this holy and divine purpose. While he has abounded towards us in the freest love, he equally displays his wisdom, prudence, and holiness. He had in view the renovation and holiness of the objects of his choice; and in his own time and way he calls them by his grace, and makes them new creatures in Christ Jesus. He chose them, "that they might be holy and without blame before him;" and hence he gives them to his beloved Son, who redeems them by his own precious blood, and in him they are accepted. Through faith in him they enjoy the forgiveness of sins; of sins however numerous and aggravated, and shall not perish, but have everlasting life. In this view then, we infer that it is only the person called to repentance, renewed

we have been predestinated.——*Purpose of, &c.* God's purpose is ever wise, as well as holy and just, being the counsel of his own will. However inscrutable to us may be the reasons of his counsel, we may be assured that they are such as in the view of his infinite understanding, wisdom, and perfect rectitude, as will support and justify his plans and proceedings.

13. *Were sealed with, &c.* See 2 Cor. i. 22, and notes. The Holy Spirit does not seal any now by miraculous gifts; but when, by his influence, we are instructed and sanctified, so as to love and serve God, we may be said to be *sealed* as his sons, for whom a glorious inheritance is provided.

14. *Redemption of his, &c.* As it is certain that περιποιησις may be and is applied to people (1 Pet. ii. 8,) and as it is generally so understood here, I have supplied to make the sense more obvious. Acts xx. 28, and 1 Tim. iii. 13. The meaning I consider to be, that they are sealed with the promised Spirit, unto the final deliverance from all evils, and unto the enjoyment of glory and happiness in heaven.

15. *Having heard, &c.* Since my preaching among you, how much your faith has increased, and your love to all the saints, &c. What a pleasure did he experience in hearing this good report.

17. *And revelation, &c.* So as to understand revealed truth delivered to you; especially what relates to the glorious Redeemer, and especially may understand the perfections and character of the true God, as opposed to the vain gods and goddesses, to which some of them had been devoted.

18. *Of his having called, &c.* I give the sense, with Wakefield and Newcome, rather than the idiom. What is the hope arising from his having called you by the gospel to be his people.——*Of his inheritance, &c.* See Deuter. xxxii. 9. Which he will finally distribute among them.

19—23. *Of his power.* In the miracles and operations, by which we were called to believe, and by which our faith is now established; which power resembles that exerted, when Christ was raised from the dead.——*For above all, &c.* Whatever rank celestial beings enjoy, they have no name or honour like Jesus, whom the Father, on account of his suffering death, has thus highly exalted.——*Which is the completion, &c.* That the term πληρωμα has this sense, see Dr. Chandler and Parkhurst. Christ is mentioned as the head of the church; but he could not be a head without there was a body; and the body may be said to fill up, or make complete, this mystical person.——*Filleth all.* All his members, with all their gifts and graces.

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CHAPTER II.

A. D. 63. *What we are by nature and practice, and what we become by grace; we are created to good works, citizens with the saints and of the family of God.*

1 And you hath God made alive, who were
2 dead in trespasses and sins; In which ye formerly walked, according to the course of this world, according to the powerful prince of the air, of the spirit that now worketh in
3 the sons of disobedience: Among whom even we all in time past lived, in the desires of our flesh, fulfilling the will of the flesh and of our minds; and were by nature the children
4 of wrath, even as others: But God, who is rich in mercy, for his great love wherewith
5 he loved us, Even when we were dead in sins, hath made us alive together with Christ, (by
6 grace ye are saved;) And raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to
7 come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved
8 through faith; and this not of yourselves: it is the gift of God: Not by works, so that
9 no man can glory. For we are his workman-
10 ship, created by Christ Jesus to good works, for which God hath prepared *us*, that we might walk in them.

Wherefore remember, that in time past
11 ye were Gentiles in the flesh, (called the Uncircumcision by that which is called the Circumcision in the flesh made by hands;) That at that time ye were without Christ,
12 being aliens from the community of Israel, and strangers from the covenants of promise,

in his mind, made in some degree holy, and seeking the full perfection of holiness, that can be sure of his election of God.

3. Blessed as these Ephesian believers were in Christ, we learn that they had not yet attained the end of their christian calling, nor were already perfect. They were indeed united to Christ, through faith and trust in him, in whom things in heaven and earth are gathered together; but still their knowledge, faith, hope, joy, and holiness, were imperfect. Their faith in Christ, was a real active principle; and their love to the saints abounded in some good degree; so that they were celebrated for these christian graces among the churches; and the hearing of this excited the apostle both to give thanks to God for what he had wrought in them, and to mingle his petitions with theirs for an increase of every spiritual blessing. How desirable it is, to receive the spirit of wisdom and revelation, in the knowledge of Christ, that the eyes of our minds may be enlightened, to see the surpassing excellence of the object of our hope, the glorious riches of our everlasting inheritance. And what a pledge have we of our interest in that inheritance, in the faith wrought in us by the same power which raised Christ from the dead, and exalted him to the throne of the universe; this same power shall keep every believer, and raise and exalt him to glory and happiness as a member of Christ; for every member shall share in the glory and happiness of him as the head.

CHAP. II. 1. *God made alive.* Hallet, Dr. Chandler, and others would connect this verse with the close of the first chapter. "Filleth all with all. Even you who were dead, &c." The words which begin this verse are so evidently resumed in the fifth, that I agree with most critics in thinking both governed by the same verb.——*Dead in trespasses, &c.* Wholly given up to them, and strangers to the principle and operation of spiritual life.

2. *Course of this world.* The common practices and vices of men.——*Powerful prince, &c.* Mede has observed, that it was an opinion of the Jews that the air was inhabited by *evil spirits*; and the apostle alluding to this opinion observes, that their conduct was such as the *prince* of these evil spirits might be supposed to approve, as the Spirit that now worketh, &c. powerfully operating on their depravity, and tempting them to all kinds of vice.——*Sons of disobedience.* A Hebraism for disobedient.

3. *Among whom even, &c.* We Christians, whether sprung from Jews or Gentiles; even we lived in the manner they now do, gratifying the desires of the flesh, &c. The Jews, though they enjoyed divine revelation, were as carnal and sensual as the Gentiles.——*Were by nature.* By our fallen state, and evil dispositions and habits, we "were children of wrath," deserving of wrath, and exposed to it, even as all such sinners now are.

4–7. *Rich in mercy, &c.* Naturally and eternally so; and expressing it towards us by his amazing love, in making us spiritually alive with Christ, and raising us and causing us to sit with him on high, that in all ages he may manifest his rich and free grace. In these verses our Lord is considered as the head of his body, the church; and every believer as a member, may regard his resurrection, ascension, and glory, as a pledge and security, that he himself shall, in like manner, be raised, exalted, and glorified.

8. *This not of yourselves.* The salvation which you now in a sense enjoy, and which will be finally completed is, in its origin, means and end, all of grace; and your personal interest in it is by faith; and *this faith* itself is not the effect of your own reason and attention, but the gift of God, through his influence on the heart, in connexion with the gospel. That τουτο may refer to πιστις, faith, see Ch. vi. 18. Phil. i. 28. Gal. iii. 17; iv. 12. Some would refer it to *salvation*, σωτηρια, which contains the same anomaly. Griesbach points, (This not from yourselves; it is the gift of God, not from work.) I see no reason to change the punctuation.

9, 10. *Not by works, &c.* Were it so, a man might glory; but as it is by grace, all occasion of glorying is removed. The change wrought in us is not from ourselves. For we are his workmanship, &c.——*For which God hath, &c.* Fitted and disposed us, as well as appointed us, by effecting so remarkable a change in our views, tempers, and hearts, through the mediation of Christ, and the preaching of the gospel.

11, 12. *Remember, &c.* Remember the condition you were in as heathens and sinners, not only uncircumcised, but without any knowledge of Christ, and even destitute of all the privileges belonging to the Israelites—"the covenants of promise," the patriarchal and Mosaic, which promised the Messiah—"having no hope," either of a resurrection, or of a future life—and without the knowledge of the only living and true God.

13—18. *Were afar off, &c.* From God and his service.——*Are made nigh,*

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having no hope, and without God in the
13 world. But now in Christ Jesus ye, who formerly were afar off, are made nigh by the
14 blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
15 (Having abolished in his flesh the *cause of* enmity, the law of commandments *consisting* in ordinances, to form in himself the two into
16 one new man, *thus* making peace; And to reconcile both to God in one body by the
17 cross, having slain the enmity thereby:) And hath come and proclaimed the glad tidings of peace to you who were afar off, and to those
18 that were nigh. For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers 19
and sojourners, but fellow-citizens with the saints, and of the household of God; Hav- 20
ing been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; By which the 21
whole building, being fitly framed together, groweth to a holy temple through the Lord:
By which ye also are builded together, for a 22
habitation of God through the Spirit.

CHAPTER III.

A. D. 63. *The mystery of calling the Gentiles revealed to Paul; on him was conferred the office of preaching the gospel to them; his prayer, &c.*

For this cause I Paul, the prisoner of Jesus 1
Christ on account of you Gentiles, (Since ye 2

Reflections upon Chapter ii. 1. We have need of being often reminded of our state and condition as fallen, depraved sinners. In what misery and crimes is human nature plunged! Not Gentiles only, but men born where the light of truth shines with the brightest rays, give sufficient evidence that they are dead in sins and trespasses, wholly given up to the practice of them, and without desire or relish for what is good, holy, and spiritual. They walk according to the course of this world, of the men of it, and pursue the same vanities and follies. These are the sons of disobedience, and subjects of the powerful prince of the air; and the works of their ruler they will do, in fulfilling the desires of the flesh and the mind. They are not restrained from any vice or sinful indulgence, from regard to God or duty; but, as far as possible, they gratify every appetite, living in the most debasing sensuality. This shows our awful depravity, and justifies the inference, "that by nature all are children of wrath." What matter have we for deep humiliation and debasement before God. How are we become the degenerate plants of a strange vine!

2. We learn what a glorious change divine grace makes in the heart and life. By this divine life is imparted to the soul; and its existence is ascertained by the feelings of the heart, and the operations of the mind and conscience. Those who are made alive, behold themselves as ready to perish and as deserving the wrath to come; and both their judgment and conscience approve the just, but tremendous sentence of the law which they have violated. Alarmed and confounded, the gospel exhibits the only ground of hope to them; and they are enabled to believe that God is rich in mercy, and that his love is great, infinitely great, as manifest in the gift of his Son, and in his sufferings and death for the salvation of the chief of sinners. Cleaving to this adorable Saviour, they find pardon and peace, and rise to the hope of a happy resurrection and of everlasting life. Thus as the workmanship of God, are they formed unto good works; and possessed of new principles and of a new spirit, they walk, not any longer according to the course of this world, but according to the will of God, acknowledging that it is by grace that they are saved.

3. We are taught that the blessed design of the gospel-dispensation is to abolish the distinction between Jew and Gentile, and unite both in one holy and happy community. The partition-wall is broken down by the cross; the carnal ordinances are done away, and peace is secured. Those who had been afar off are brought nigh; and they who had no hope, and were without God in the world, are, by the gospel, and by faith in Christ, fellow-citizens with the saints and of the household of God. We Gentiles are built by faith upon the foundation of apostles and prophets; and let us maintain a proper regard to their writings, which are so well calculated to promote our edification. But above all let us fix our regards upon Christ, the chief corner-stone; as it is on him we must rest all our hopes. And it is only in him, that individuals and the whole church groweth up to a holy temple. Let us ever consider ourselves as designed for this use, for a habitation of God through the Spirit; and be deeply and constantly concerned to cultivate and maintain that purity which becomes this relation.

&c. The blood of Christ having expiated your sins, and the gospel having called you to be the people of God, as well as believing Jews.—*He is our peace.* The cause of peace and union, by having abolished the Mosaic rites, which he mentions in allusion to the wall in the temple, which no Gentile was allowed to pass.—*To form in himself, &c.* In their union to him, the two, the Jew and the Gentile, into one new man, as his members, united in the closest bonds of love and concord, and to effect this union to each other and to God, he suffered on the cross, by which he slew the enmity which had subsisted between them.—*Hath come, &c.* By his ministers, &c. both to you, Gentiles, and to the Jews; and all believers, of whatever nation they may be, have access through him, to God as their father, and are assisted in their approaches by the Spirit.

19—22. *No more strangers, &c.* No more what you were in your sins and idolatry, verse 13, but are now fellow-citizens with other saints, and of the household or family of God.—*Having been built, &c.* Apostles and prophets of the christian church, (Ch. iii. 5.; iv. 11,) are called the foundation, because on their miracles and predictions, and explanations of the Jewish prophets, believers are built.—*Chief corner-stone.* See note, Ps. cxviii. 22.—*By which, &c.* By which corner-stone, the whole building, the edifice of the church, formed of various materials, but fitly framed, groweth into a holy

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have heard of the dispensation of the grace
3 of God which is given me towards you: How
he made known to me by revelation, the
mystery; as I have written before in few
4 words; By which, when ye read, ye may
understand my knowledge in this mystery of
5 Christ, Which in other generations was not
made known unto the sons of men, as it hath
now been revealed to his holy apostles and
6 prophets, by the Spirit; namely, That the
Gentiles should be fellow-heirs, and of the
same body, and joint-partakers of his promise
7 in Christ, by the gospel: Of which I was
made a minister, according to the gracious
gift of God bestowed on me by the effectual
8 working of his power: On me, who am less
than the least of all saints, hath this grace
been bestowed, that I should preach among
the Gentiles the unsearchable riches of Christ;
9 And should make manifest to all what is the
[r]dispensation" of the mystery, which, from the
beginning of the world, was hidden in God,
10 who created all things by Jesus Christ: That
the manifold wisdom of God might now be
made known through the church, to the
principalities and powers in the heavenly
places; According to the eternal purpose 11
which he purposed in Christ Jesus our Lord:
Through whom we have freedom of speech 12
and access with confidence by faith in him.
Wherefore I intreat that ye faint not at my 13
afflictions for you, which are your glory:) *I* 14
say, for this cause I bow my knees to the
Father of our Lord Jesus Christ, Of whom 15
the whole family in heaven and earth is named,
That he would grant you, according to his 16
glorious riches, to be strengthened with might
by his Spirit in the inner man; That Christ 17
may dwell in your hearts by faith; so that,
being rooted and grounded in love, Ye, with 18
all the saints, may be able to comprehend
what is the breadth, and length, and depth,
and height; And to know the love of Christ, 19
which *indeed* surpasseth knowledge, so that
ye may be filled unto all the fulness of God.
Now unto him that is able to do very abun- 20

CHAP. III.

9. [r] Mss. Others, *fellowship.*

temple through the Lord, through his powerful and effectual operation; and ye believers at Ephesus are built on the same foundation, for an habitation of God, &c. dwelling by his Spirit in you.

CHAP. III. 1. *For this cause.* For maintaining and preaching that believing Gentiles are no more foreigners, but admitted to all the spiritual privileges of the gospel, I am a prisoner of or belonging to Christ, on account of you Gentiles, Acts xxi. 28.; and for this cause, I bow my knees, verse 14.

3. *By revelation.* This was peculiarly revealed to Paul, because he was the chief instrument appointed to accomplish God's design.——*Written before, &c.* He refers to what he had said, Ch. i. 4—10.; ii. 13—21.

5. *Which was not, &c.* It was a predicted event, yet still imperfectly known, until the gospel was actually preached among the Gentiles.

6. *Of his promise in Christ.* Of the promise made to Abraham, which was to be fulfilled in Christ, he being the seed in whom all nations were to be blessed; and he having come, the Gentiles are fellow-heirs with the Jews, of all the blessings of his kingdom, and members of his body the church.

7. *Made a minister, &c.* By the immediate call and authority of Christ.——*Gracious gift of God.* The apostolic office, bestowed on me as an instance of free grace, and manifest by the effectual working of his power by me, enabling me to preach and work miracles, &c.

8. *Less than the least, &c.* He uses this expressive and humble language, for the reason he has stated, 1 Cor. xv. 9, and 1 Tim. i. 10.——*Unsearchable riches, &c.* His unsearchable perfections and merits, whereby he is able to save the chief of sinners, and to bestow on them the greatest spiritual blessings, which are the only true and durable riches to an immortal mind.

9—12. *Dispensation of, &c.* What is the nature of the gospel, which reveals and makes manifest the mystery of calling the Gentiles, which, in a great measure, had been hidden in the purpose of God; that the manifold wisdom of God might now be made known *through* the church—that wisdom which exerts and displays itself in such a variety of ways, and is especially manifest in the person, sufferings, and death of Christ, and in the whole scheme of saving sinners of all nations by him, and forming them into one holy and harmonious body through faith in him. This wisdom is now manifested to every order of angels, and superior powers, in such a manner as it never had been done, according to God's eternal purpose.

13. *Afflictions for you.* This seems to discover a personal regard and knowledge of those to whom he was writing.——*Your glory.* Because endured on your account.

14. *I say for this cause.* I consider all from verse 2nd to here, parenthetical. See Middleton.——*Of our Lord Jesus Christ.* Griesbach thinks it probable that these words should be omitted; but the authorities in their favour are considerable, and they often occur elsewhere.

15 *Of whom the, &c.* Of whom as their father also, the whole family of intelligent things, both in heaven and earth is named.

16. *Glorious riches, &c.* The glorious abundance of all spiritual gifts and blessings which he can impart.——*Strengthened with, &c.* Enlightening you that you may know your privileges, and giving you courage to maintain them. Rom. vii. 22, and 2 Cor. iv. 16.

17. *By faith.* By faith in him as your head and Saviour, let him be ever present to your thoughts, and may he govern and direct all your actions.——*Rooted, &c.* Firmly fixed and established in the love of Christ, and of each other.

18, 19. *May be able, &c.* As the apostle had compared the Ephesians to a temple, or to a part of one, in which Christ dwelt by faith, some think that "the breadth, and length, and depth, and height," refer to the dimensions of this temple, as comprising men of all ages, nations, and people. Though this be admitted, I cannot but conclude, that the subject in his thoughts was the love of Christ, that love, whose dimensions are so vast as to surpass all human knowledge; that love, which in the *depth* of its origin, in the *breadth* of its comprehension, the *length* of its duration and happy effects, and the

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dantly above all that we ask or think, according
21 to the power which worketh in us, Unto him be glory in the church by Christ Jesus throughout all generations, and for ever and ever. Amen.

CHAPTER IV.

A. D. 63. *An exhortation to unity; different gifts bestowed for the edification of the church; old man to be put off, and the new to be put on, &c.*

1 I THEREFORE, a prisoner on account of the Lord, beseech you that ye walk worthy of the calling with which ye have been called;
2 With all humbleness of mind, and meekness, with long-suffering, bearing with one another
3 in love; Earnestly endeavouring to keep the unity of the Spirit in the bond of peace.
4 There is one body, and one Spirit, even as ye have been called in one hope of your calling;
5 One Lord, one faith, one baptism, One God
6 and Father of all, who is above all, and through all, and in [us] all. But on every
7 one of us grace hath been bestowed according to the measure of the gift of Christ. Where-
8 fore it is said, "When he ascended on high,

REFLECTIONS UPON CHAPTER III. 1. What reason have we to bless God for calling by his grace, and revealing to Paul, the counsels of his own holy will, respecting us Gentiles. God had suffered the Gentiles for ages to walk after their own perverse inclinations; and had left them to the guidance of their own natural reason and conscience, in what respected morals, worship and religion; and they had given sufficient proof that man by his own unaided powers, is so far from finding out God, that he gradually loses all just conceptions of him, and worships and serves the creature rather than the creator. By the gospel he has mercifully visited us, and granted repentance unto life; and Paul was chosen and qualified to be the chief instrument of his kindness and grace towards us in Christ Jesus. His understanding in this mystery, his clear discovery of it in his ministry and writings, his zeal in propagating and maintaining it, ought to excite our warmest gratitude to God. He even gloried in afflictions and sufferings in this cause; and in what humble language does he speak of himself as an apostle! Not content with a common word he makes one, to express the lowly feelings of his own heart. "On me who am less than the least of all saints is this grace bestowed, that I should, &c." May every saint imbibe the same spirit; and especially every minister, and most assuredly would the gospel then prosper, and its effects be apparent in the sobriety, purity, and spirituality of those who hear it.

2. We learn that such is the wisdom, and grace displayed in the gospel, the blessings of which are freely exhibited to all nations and to all men, as to excite the attention, and employ the contemplation of the holy angels. They bow down and desire to look into this wonderful scheme of divine grace, mercy and love; and through the church redeemed and sanctified, they behold new and uncommon displays of the divine attributes. Whatever wisdom they discover and admire in the other works of God's hand, they see in this "the manifold wisdom of God," the depth of which no created mind can comprehend. Here mercy and truth meet in delightful harmony; righteousness and peace embrace each other. All the awful terrors of justice are displayed in the sufferings and atoning death of the Lamb; and the riches of mercy are dispensed to all who believe on him. Polluted sinners are cleansed, the guilty are pardoned, the miserable are made holy and happy, and children of wrath converted into sons of God and heirs of glory. What a mighty change does grace effect.

3. We are taught by the example of the apostle, that fervour in devotion is connected with unfeigned humility of heart. No christian can neglect the duty of prayer; but from a sense of his wants, as well as from his delight in intercourse and communion with God, he will often bow his knees to the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. And it is especially the duty of ministers to do this, and most devoutly to seek the welfare and happiness of the people committed to their charge. Here they have a pattern, and are taught what to pray for; "that according to the riches of his grace, the people may be strengthened with might by the Spirit in the inner man; that they may have the most intimate communion with Christ, he dwelling in their hearts by faith; and that christian love may be a fixed and holy principle in the soul." Nor should our present knowledge or grace satisfy us. We should still study to comprehend more of redeeming love; to trace its depth, breadth, length, and height as far as possible; and even rejoice to think that it surpasseth human knowledge. What encouragement have we to pray from the power and grace of God. Nothing is too hard for God to accomplish, to whom be glory in the church by Christ Jesus throughout all generations, and for ever and ever.

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glorious *height* to which it raises its objects, will be a theme of everlasting praise. Some would render "the surpassing love of the knowledge of Christ;" but as such a phrase never occurs elsewhere, and as it is not very intelligible, I think the common version just, as ὑπερβαλλαν often governs a genitive. See Wolfius.——*To all the fulness, &c.* That εις signifies to or unto, see Matt. xv. 28.; xxii. 4. John xi. 31, 32.; xiii. 1. That ye may be filled unto all the fulness of God, or to that perfection of knowledge and love which God designed you to attain. See Ch. iv. 13, comp. with Ch. i. 23.

CHAP. IV. 1—3. *On account of the Lord.* Of my preaching him to you Gentiles, Ch. iii. 1.——*Of the calling.* Of you by the gospel, to repentance and faith, and to the hope of eternal life.——*Unity of the Spirit.* Having the same Spirit, closely united in peace and love.

4—6. *One body, &c.* The church, and it is animated and enriched with the gifts of "one Spirit, even as ye have been called to experience the same hope as to its nature and object;" one Lord Jesus; "one faith," as to the truths believed, and as to the profession of it, by submitting to "one baptism." "One God the father of all" men, as Creator, and "who is above all" as the supreme ruler; and "through all" by his influence; "and in us all," as believers, by his spirit and truth.

7. *Grace hath been, &c.* According to the proportion in which Christ chooses to bestow his free and undeserved gifts.

8—10. *He ascended on high, &c.* See note, Ps. lxviii. 18.——*Descended first, &c.* Into the grave, having suffered to conquer his enemies.——*All heavens.* All those visible to men, even into the third or invisible heavens, and

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he led a multitude of captives, and gave gifts
9 unto men." (Now that he ascended, what is
it but that he also descended first into the
10 lower parts of the earth? He that descended
is the same that ascended also far above all
11 heavens, that he might fill all things.) And
he gave some to be apostles; and some,
prophets; and some, evangelists; and some,
12 pastors and teachers; For the perfecting of
the saints, for the work of the ministry, for
13 the edification of the body of Christ: Till we
all come to the same faith in, and to the same
knowledge of, the Son of God, to a perfect
man, unto the measure of the full stature of
14 Christ: That we may be no more children,
tossed like waves, and carried about by every
wind of doctrine, by the sleight of men, and
15 their subtilty in every method of deceit; But
speaking the truth in love, may grow up to
him in all things, who is the head, even
16 Christ: From whom the whole body fitly
compacted together and connected by every
assisting joint, according to the due operation
of every part, maketh its increase to the edification of itself in love.
17 This I say therefore, and charge you in
the Lord, that ye no more walk as other
Gentiles walk, in the vanity of their mind,
Having the understanding darkened, being 18
alienated from the life of God, through the
ignorance that is in them, because of the blindness of their heart: Who being past feeling 19
have given themselves over unto lasciviousness,
to the working of all uncleanness with greediness. But ye have not so learned Christ; 20
Since ye have heard him, and have been taught 21
by him, as the truth is in Jesus, To put off, 22
according to your former behaviour, the old
man, who was corrupt according to deceitful
desires; And to be renewed in the spirit of 23
your mind; And to put on the new man, 24
who, after God, is created in righteousness
and true holiness.

Wherefore put away lying, and speak every 25
man truth with his neighbour; for we are
members one of another. If ye be angry, yet 26
sin not: let not the sun go down upon your
wrath: And give no advantage to the accuser. 27
Let him that stole steal no more: but let him 28
rather labour, providing with his hands what
is good, that he may have something to give
to him that needeth. Let no corrupt discourse 29
proceed out of your mouth, but that which is
good to the use of edification, that it may minister benefit to the hearers. And grieve not 30
the Holy Spirit of God, whereby ye were sealed

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above all angels or powers.——*Fill all things.* The verb signifies also "to fulfill," and this sense several of our old translators adopted; but the term of our common version is preferable, as it expresses the fulness of gifts and graces which he bestowed on his disciples for the support, increase, and edification of the church.

11. *Apostles.* See note, 1 Cor. xii. 8.——*Prophets.* 1 Cor. xii. 10.; xiv. 3.——*Evangelists.* Propagators of the gospel, and assistants of the apostles. 1 Cor. xii. 9.——*Pastors and teachers.* Overseers or bishops, whose chief duty was teaching. Acts xx. 28. Heb. xiii. 7, 17.

12. *For the perfecting, &c.* Some suppose that the first clause refers to apostles and prophets, the second to evangelists, and the third to pastors and teachers; but others more justly to all the various classes, as designed to promote the general interest of the church.

13. *The same faith in, &c.* Greek the sameness of the faith, &c.——*Of the full stature of Christ.* The church being compared to the human body, while it consisted of few members, and those but imperfectly instructed, the apostle considered it as in a state of childhood; but by the labour of teachers, supernaturally endowed, it was to grow to a state of manhood, when ordinary teachers would be sufficient for its edification and continuance.——*The full stature of Christ.* What he requires, and which his disciples ought to attain.

14—16. *Carried about.* As a ship in a storm, by the wind of false doctrines, propagated by artful and crafty men; but let us ministers and christians in general, speak and maintain the truth of the gospel, that so we may grow up in all things as to our religion to him who is our head, even Christ. From whom, &c.——*Maketh its increase.* Greek, the noun is put for the p:o noun. This figure or simile shows the anatomical knowledge of the apostle. Comp. 1 Cor. xii. 12—22. Coloss. ii. 19.

17—19. *In the Lord.* As his apostle, inspired to make known his will. ——*Vanity of their, &c.* Following only the things of this life, as their chief good; having the understanding darkened by their superstitions and vices, and wholly strangers to the "life of God," a holy love to, and confidence in him, as well as devotedness to his service. And through their gross ignorance and blindness of heart, and being past feeling of any shame, or remorse for their most pernicious sins, they have abandoned themselves to profligacy and uncleanness.

20—24. *Learned Christ.* The doctrine, the religion of Christ.——*Since ye have, &c.* Teaching and instructing you by us, as the truth is in him: Have been taught *To put off, &c.* According to your former manner of life, when heathens and in sin, which state may be called the old man, &c.——*To be renewed, &c.* By receiving his instructions, and by attaining, through his Spirit, a suitable temper and holy affections; and in this manner, putting on the new man, who after God, according to his likeness, is created or formed in righteousness and true, not outward, holiness. Dr. Chandler supposes that the appostle alludes, in these verses, to the custom of actors on the stage, who not only change their dress, but assume and act the part of different persons and characters.

25—29. *Put away lying, &c.* The heathens were much addicted to this, and their wise men justified it; but christians were to remember their relation to each other, and to speak the truth.——*If ye be angry, &c.* I so render, because I cannot suppose that the apostle would give a command to be angry,

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31 unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all ma-
32 lice. And be ye kind to one another, tender-hearted, forgiving one another, as God also
1 through Christ hath forgiven you. Be ye therefore imitators of God, as beloved children;
2 And walk in love, as Christ also loved us, and gave up himself for us, an offering and a sacrifice to God of a sweet-smelling savour.

CHAPTER V.

A. D. 63. *He exhorteth to avoid all uncleanness, to walk circumspectly, and specifies the various duties of wives and husbands.*

3 Now let not fornication, or any uncleanness, or covetousness, be once named among you, as becometh saints; Or filthiness, or foolish 4
talking, or lewd jesting, which are not proper: but rather giving of thanks. For this ye know, 5
that no fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of him who is Christ and God. Let no man deceive you with vain 6
words: for because of these things the wrath of God cometh on the sons of disobedience. Be not therefore partakers with them. For 7
ye were formerly darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of [v] "light" is in all goodness and 9
righteousness and truth;) Proving what is 10

CHAP. V.

REFLECTIONS UPON CHAPTER IV. 1. How are believers obliged by their character, privileges, and favours, to walk as becometh the gospel of Christ, and their own christian calling! Nothing can be more suitable than to be of a humble, meek, calm, and patient temper, bearing and forbearing with one another, and pursuing the things, which make for peace. To this are they called, as members of the body of Christ, animated by the same spirit; partakers of one hope of the heavenly and glorious inheritance; related to, and interested in, one Lord and Saviour Jesus Christ; professing the same great and fundamental doctrines of faith, and exercising the same belief in them, and under the same baptismal engagements; and have all one and the same covenant God and father, who is exalted above all, and who dwells in all by his Spirit. What motives are these to love and unity! And how wholly opposite to the mind of Christ, and to his precepts is discord! This begets and nourishes envy, malice, hatred, and enmity; and often ends in immoral conduct.

2. What confidence should we exercise in Christ, and what hopes should we cherish from so glorious and exalted a Saviour! He was as mediator for a little time humbled and abased; and though he descended from heaven, yet he was treated with indignity, and condemned as one of the vilest of malefactors. But having drunk the cup of wrath, and become obedient to death, even the death of the cross, he arose and ascended to the highest heavens, as a glorious and triumphant conqueror, leading a multitude of enemies captives. And having taken possession of his throne, with what a liberal hand did he scatter down blessings and gifts among men! He lives and reigns on high to fill his church and every member of it, with all suitable gifts and graces. And what abundant care hath he taken of his people by the appointment of the gospel ministry! He gave apostles, prophets and evangelists, so long as the exigencies of the church required them; and he has qualified and given teachers and pastors, for its edification in every succeeding age. By their labours his holy cause is maintained, the church is filled up with new converts, and the whole grows and increases in knowledge, faith and holiness. Walking in the Spirit, the body of Christ, like the human, possesses symetry, beauty, harmony and vigour; and is advancing to the stature of a perfect man in Christ.

3. We are reminded what a change grace makes in the heart and conduct of men. While in sin the mind is dark and alienated from the life of God; and the conscience is asleep, and the heart without feeling. In this state it is no wonder that men give up themselves to vile practices, to lasciviousness and all uncleanness. Since we have learned Christ, and know from his gospel, how odious such sins and practices are; let us put off this old man, this body of sin, and seek to be renewed in the spirit of our mind, and put on the new man, the genuine christian temper, which resembles God, as it consists in righteousness and true holiness. Maintain a sacred regard to truth, and on no occasion be guilty of falsehood and lying. O give not place to wrath; for this dwells in the bosom of fools. Be diligent in your calling, that you may be under no temptation to steal; but may have something to give to him that needeth. Let our converse be pure and profitable; and all the fierce passions be under proper restraint, that we may not grieve the Spirit. Let every tender feeling be cherished, and as God for Christ's sake has forgiven us, let us ever be ready to forgive one another.

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9. [v] Mss. Others, *Spirit.*

but it is agreeable to his office to caution against sinful anger. Comp. Matt. vii. 7. Prov. xix. 25. Ps. iv. 4, and note.——*To the accuser.* I have adopted this term, as expressing the ambiguity of the original, which may be applied to Satan, or to any man who slanders and accuses another.

30. *Grieve not, &c.* Here the term Spirit must be understood personally, as it would be absurd to talk of grieving a power, or a gift.

CHAP. V. 1, 2. *Imitators of God, &c.* In his kindness and mercy, that ye may prove yourselves to be his beloved children; and consider your obligation to this, and to walk in love, from the love of Christ.——*An offering, &c.* An oblation and an atoning sacrifice for our sins, which the Father has mercifully accepted. I follow Griesbach in joining these verses to the 4th Chapter.

3—5. *Let not fornication, &c.* Not only abstain from, let them not be heard of among you.——*Or filthiness.* Obscene discourse, or any thing ludicrous, or double entendres, are very improper for christians ——*An idolater.* Making a god of his riches.——*The Christ and God.* See Titus, ii. 13.

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11 well-pleasing unto the Lord. And have no
fellowship with the unfruitful works of dark-
12 ness; but rather reprove them. For it is
shameful even to speak of those things which
13 are done by them in secret. But all things
that are discovered, are made manifest by the
light: for it is the light which maketh every
14 thing manifest. Wherefore *the Spirit* saith,
"Awake thou that sleepest, and arise from the
dead, and Christ shall give thee light."
15 See then that ye walk circumspectly, not as
16 unwise, but as wise, Redeeming the time,
17 because the days are evil. Wherefore be not
inconsiderate, but understand what the will of
18 the Lord is. And be not drunk with wine, in
which is dissoluteness; but be filled with the
19 Spirit; Speaking to one another in psalms
and hymns and spiritual songs, singing and
making melody in your heart to the Lord;
20 Giving thanks always for all things, to *our*
God and Father, in the name of our Lord
21 Jesus Christ; Submitting yourselves one to
another in the fear of [v] Christ."
22 Wives, submit yourselves to your own hus-
23 bands, as to the Lord. For the husband is
the head of the wife, even as Christ is the
head of the church: (and he is the Saviour of
this his body.) Therefore as the church is 24
subject unto Christ, so let the wives be to their
own husbands in every thing. Husbands, love 25
your wives, even as Christ also loved the
church, and gave up himself for it; That he 26
might sanctify it, having cleansed it with the
washing of water by the word *preached;* That 27
he might present it to himself a glorious
church, not having spot, or wrinkle, or any
such thing; but that it should be holy and
without blemish. So ought husbands to love 28
their wives, as their own bodies. He that
loveth his wife loveth himself. For no man 29
ever hated his own flesh, but *every one* nour-
isheth and cherisheth it, even as [v] Christ" the
church: For we are members of his body; *we* 30
are a part of his flesh, and of his bones. 31
"Because of this shall a man leave his father
and mother, and shall cleave to his wife, and
they two shall be one flesh." This mystery is 32
great: but I speak concerning Christ and con-
cerning the church. Nevertheless let every 33
one of you likewise so love his wife even as
himself; and *let* the wife *take care* that she
reverence her husband.

CHAP. V. 21. [v] Mss. Griesb.

29. [v] Mss. Griesb.

REFLECTIONS UPON CHAPTER V. 1. We are taught the obligations of christians to walk as becometh their professed subjection to Christ, and their privileges as the beloved children of God by faith in him. How unsuitable to the character of saints, are the vices here enumerated! Shall any professing to be such dare to be guilty of fornication and uncleanness? Let such make a covenant, not only

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6. *Vain words.* Pretending that the things mentioned are harmless; for because of, &c.

8. *Darkness.* A state of gross ignorance and folly; but "now are light in the Lord;" by him ye enjoy the light of truth, and are enlightened, and it is your duty to walk and act in a manner suitable to your state, manifesting the fruits of the Spirit, &c.

11, 12. *Works of darkness.* Properly so called, as being unfit for the light. They are *unfruitful* or destructive to those who practice them.——*In secret.* In their mysteries and hidden rites.

13. *By the light.* By the gospel, and by the light of a holy and upright life, the secret vices of men, especially of heathens, are exposed and reprehended; and that may justly be called light, which maketh every thing of this kind manifest.

14. *The Spirit saith.* I supply, with Newcome and others, πνευμα, and consider that the apostle gives us the sense of the gospel message addressed to sinners.——*Awake thou, &c.* See Rom. xiii. 13. Arise from the dead; the dead and lost state of sin and iniquity, through the gracious call of the gospel, and then Christ will give thee light to guide thee and bless thee.

15—21. *See then that, &c.* So as to give no offence, and so as to convince ignorant sinners of their folly; and by diligence redeem the time you have lost, by your past negligence and crimes, especially considering that you live in the evil days of persecution.——*Dissoluteness.* Both of mind and manners. Prov. xxiii. 29.——*With the Spirit.* With the truths and discoveries which he has made, speaking to one another, &c. in psalms such as those of David, and in hymns dictated by the Spirit. 1 Cor. xiv. 15, 26.——*To our God, &c.* I add the pronoun, as the article in such a construction implies it.——*In the fear of Christ.* See the authorities in Griesbach. If he were not a divine person, possessing the most perfect knowledge of their conduct, such a direction would be improper.

22—24. *As to the Lord.* Husbands having an authority over you, as he has over the church, which is his body.

25—27. *Gave up himself, &c.* To sufferings and death.——*Having cleansed it, &c.* By the rite of baptism, enjoined by his word, and which was, and is, a symbol of purity.——*A glorious church, &c.* Comparing the church to a person, he will so form it as to be without defect, and in all things holy, beautiful, and ever enjoying the vigour of youth.

28—31. *Own bodies.* As by marriage they become one flesh; so that to love his wife is in fact to love himself, even as Christ the church, his body.——*A part of his flesh, &c.* The allusion is to Gen. ii. 23.

32. *This mystery, &c.* This truth, which was a mystery until revealed,

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CHAPTER VI.

A. D 63. *The duty of children and parents; of servants and masters; a christian life is a warfare; his armour, and how he should use it, &c.*

1 CHILDREN, obey your parents in the Lord:
2 for this is right. "Honour thy father and
mother; (which is the first commandment with
3 promise;) That it may be well with thee, and
4 thou mayest live long on the land." And, ye
fathers, provoke not your children to anger;
but bring them up in the instruction and admonition of the Lord.

5 Servants, obey your masters according to the
flesh, with fear and trembling, in singleness of
6 your heart, as *ye obey* Christ; Not with eye-
service, as men-pleasers; but as the servants
of Christ, doing the will of God from the
heart; Doing service with good will, as to 7
the Lord, and not to men: Knowing that 8
whatsoever good thing any man doeth, the
same shall he receive from the Lord, whether
he be bond or free. And, ye masters, do the 9
same things unto them, forbearing threats:
knowing that ye yourselves also have a Master
in heaven, with whom there is no respect of
persons.

Finally, my brethren, be strong in the Lord, 10
and in his mighty power. Put on the whole 11
armour of God, that ye may be able to stand
against the wiles of the devil. For we wrestle 12
not against flesh and blood only, but against
principalities, against powers, against the rulers

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with their eyes, but with their hearts, lest their consciences should be defiled even with the thoughts of impurity. And for this purpose let us guard against all immodest, indecent words and language; nor on any occasion indulge in such jesting as may have a tendency to excite any unholy desires and passions. Nor let our religion be dishonoured by a worldly and covetous spirit. This shows the heart to be ensnared; and our wealth and our riches, are made our confidence and hope. Let those who practise such vices assuredly know, that, whatever they may profess, they have not, nor unless changed, ever shall have any inheritance in the glorious kingdom of our God and Saviour. These are crimes which prove a state of real impenitence, and show us to be sons of disobedience; and such will suffer the wrath of God.

2. We learn that where the gospel is truly received, it produces a glorious and manifest change in the heart and life. Such as were involved in the most awful gloom of moral ignorance and darkness, are instructed and enlightened, so as to know and feel their sin and guilt, and understand the way of peace, pardon, and happiness revealed in the gospel. They are in mercy called from the darkness of sin into the light of grace; and are under the strongest obligations to walk as children of the light, proving and practising whatever is well-pleasing to God. Let such avoid the works of darkness, not only as unfruitful, but as mischevious and destructive; and be careful that they do not partake of them, even by a criminal silence, when they see them; but rather reprove them, and show their odious and shameful nature in such a manner, as to convince and turn men from them. Possessed of the light of gospel truth, by this let us expose and make manifest the evil of those things which are done in secret; and may the language of the Spirit resound in the ears of every sinner, and his gracious energy effect the mighty change! "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

3. We learn what we should aim to be as believers in Christ, and as joined to him as the glorious head of the church. We should cultivate heavenly and spiritual wisdom, by redeeming time, and endeavouring to know and understand what the will of the Lord is; and should ardently desire to be filled with the Spirit, as a spirit of wisdom, love, peace and joy. Then shall we speak to one another for edification, and while we make melody to God in our hearts, we shall animate one another by singing hymns and spiritual songs. While husbands and wives show their union, love, and mutual interest in each other, they are reminded of the endearing relation of Christ to his church and people. As he gave up himself for them, that he might take away the guilt of their sins by his blood; so by his word and Spirit he will cleanse and purify them, so that they may be presented without blemish before him at the great day. O what love, tenderness and care does this husband display! And how should we be constrained to all dutiful returns of love and submission to him.

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is great—that Christ should leave the glory which he had with the Father, to join himself to sinners, and become their Saviour, friend, and husband.

33 *Nevertheless, &c.* Though I have been led to consider the union of Christ with the church, yet let every one of you, &c.

CHAP. VI. 1—4. *In the Lord.* Not only as being your parents, but as being in the Lord as christian believers.——*With promise.* With a special and appropriated promise. See Exod. xx. 12.——*Provoke not, &c.* By any unkind or improper behaviour; but instruct and admonish them in a manner becoming your character as christians.

5—9. *Masters according, &c.* In opposition to Christ, who is your Lord and master in all that regards religion. Matt. xxiii. 8—12.——*With fear, &c.* With diligence and earnestness, Phil. ii. 12; and "in singleness of heart," in opposition to that deceit for which you have been blamed. You are encouraged to this from your professed subjection to Christ, and from the assurance that he will reward your fidelity and christian behaviour.——*Masters, &c.* Consider that your rank does not justify you in treating them with severity, as you have a master who will not regard you because of your wealth and power.

10—12. *In the Lord, &c.* Confide in his power, might, and grace, for suitable assistance in all your duties and trials; and so be able to resist the wiles of the devil, who by his instruments, is ever trying to corrupt, to deceive, and destroy you.——*Not against flesh, &c.* That is against men only, Matt. xvi. 17.; but "against principalities, &c." against all the various orders of fallen spirits; "against all the rulers of this dark world," whether heathen or Jewish magistrates, who are addicted to gross superstitions, and violently persecute us; and "against spiritual wickedness, &c." or, "the spiritual things of wickedness in heavenly things." With Dr. Chandler, I conceive those de-

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of this dark world, against spiritual wickedness
13 in heavenly things. Take the whole armour of God, that ye may be able to withstand, in the evil day, and having done all, to stand.
14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of
15 righteousness; And your feet ready shod with
16 the gospel of peace; Above all, taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one:
17 Take also the helmet of salvation; and the sword of the Spirit, which is the word of God:
18 Praying always with all prayer and supplication with your spirit; and watching thereto with all perseverance and supplication for all saints;
19 And for me, that utterance may be given unto me, that I may open my mouth with freedom, to make known the mystery of the gospel,
For which I am an ambassador in bonds: that 20
therein I may speak freely, as I ought to speak.

But that ye also may know my affairs, and 21
what I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things: Whom I have sent to you 22
for this very purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with 23
faith, from God the Father and the Lord Jesus Christ. Grace be with all those that 24
love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

Reflections upon Chapter vi. 1. We have the respective duties of children and parents, and of servants and masters, stated and enforced. And how much of the happiness of families and societies depends on the discharge of these duties. Let children then be subject to their parents, showing all dutiful and becoming respect, from the reasonableness of the command, and from the promise annexed to the observance of it. And let parents treat their children with kindness, and not, by using improper language, provoke them to anger; but especially let them be concerned for their religious instruction, as the best method to restrain and sanctify their tempers and hearts, and render them amiable, humble and obedient. As to servants, let them remember their situation and duty, and from the authority of Christ, regard their masters according to the flesh. Let them cherish good will to them, and perform their duty with readiness, and not when under their eye only, but in their absence, doing herein service to the Lord. And how great is the encouragement to this, that such service shall be accepted of God, and even regarded. And let masters remember that there is one above them, to whom they must give an account; and let their commands be reasonable and just, not using threats or improper severities. How much better is it to rule by love than by terror; and how much more consoling to the mind, to have those of our household united to us by this sacred principle!

2. We learn that whatever our situations in this life may be, we shall be exposed to various trials and temptations. There is need then to be strong in the Lord Jesus and in his mighty power; and to put on that complete and heavenly armour which he has provided for us. Invested with this, we shall be able to stand against all the wiles and assaults of the devil; and even to conquer and triumph over this great adversary, and all his allied powers and hosts. In this great and glorious warfare, of what advantage are sincerity and uprightness, righteousness and true holiness; faith in Christ, and the hope of eternal salvation, together with the saving knowledge of the scriptures, and fervent, daily prayer. These will be to us instead of the military belt, breast-plate, greaves, shield, helmet, and sword, both for repelling the fiery darts of our enemies, and successfully attacking them! Let us use this armour of righteousness, and not fear what the enemy may threaten, or attempt to do against us! Let us abound in prayer, not only for ourselves, but for others, and especially for the suffering servants of Christ and for his ministers, that they may be supported and enabled to plead and maintain his holy cause with boldness and freedom. In this holy warfare they have to endure the fiercest attacks of the enemy; and should they fall, how would the good cause suffer, and the Saviour be reproached. May peace be with all such as love the Lord Jesus in sincerity.

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ceivers to be meant, who under the profession of the gospel, were its corrupters, introducing dangerous errors among "those heavenly things" which it reveals to men. See his excellent note.

14—20. *Your loins girt, &c.* Having mentioned the armour in general, he now specifies its parts. First, we have the military belt of truth; secondly, the breast-plate of righteousness; thirdly, the sandals, the gospel of peace; fourth, the shield of faith; fifth, the helmet, the hope of salvation, and sixth, the word of God, as the sword of the Spirit. Is. xi. 5. By *truth* may be meant an invariable adherence to truth in their common discourse; and "by righteousness," their personal obedience to the laws of God; the gospel of peace, their interest in its blessings of pardon, justification, and peace with God, which would make them ready for every good word and work; and "faith" in Christ, and in the promises and doctrines of the gospel, which would not only repel, but quench the "fiery darts" of the tempter; and the "word of God," the whole of it, as revealed by the Spirit known and understood, would be found as a sword to attack error, and to refute all the sophisms of unbelievers; but especially to these must be added fervent, persevering prayer, both for ourselves and others.

21, 22. *My affairs:* How I succeed in my work, and what are my sufferings and trials, &c.——*Tychicus.* One who had been with Paul at Rome, and from experience, one whom he could thus recommend.

23, 24. *Peace be to, &c.* Prosperity attend them, as consisting in peace, faith, and love from God the father, &c.——*In sincerity.* Without hypocricy in their profession, and without corruption in practice or sentiment.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

INTRODUCTION.

PAUL visited Philippi, in consequence of a vision which he had of a man of Macedonia, who said, "Come over and help us." Acts xvi. 9—40. On his departure he appears to have left Timothy, Luke, and Silas, to carry on the work. He paid them a second visit, (Acts xx. 6.) when a collection was made there and among the other churches of Macedonia, for the saints at Jerusalem. 2 Cor. viii. and ix. Ch. The design of the apostle was to comfort them under the concern they had expressed on hearing of his imprisonment; to check a party spirit, and to promote union and love; to guard them against Judaizing teachers, and to inspire them with a concern to adorn their profession.

CHAPTER I.

A. D. 63. *Paul's thankfulness for the fruit of their faith; his prayer for them; what had been the consequence of his troubles at Rome; his readiness to suffer.*

1 PAUL and Timothy, servants of Jesus Christ,
to all the saints, *the faithful* in Christ Jesus,
who are at Philippi, with the bishops and
2 deacons: Grace and peace be unto you, from
God our Father, and from the Lord Jesus
Christ.
3 I thank my God upon every remembrance
4 of you; Always, in every supplication of mine
for you all, making *my* supplication with joy,
5 For your participation in the gospel from
6 the first day until now; Being confident of
this very thing, that he who hath begun a
good work in you, will perform it until the
7 day of Jesus Christ: As it is right for me to
think this of you all, because I have you in
my heart; inasmuch as both in my bonds,
and in my defence of myself, and my con-
firmation of the gospel, ye are all joint-par-
takers of the grace *bestowed* on me, For 8
God is my witness, how greatly I long after
you all with the tender affection of Jesus
Christ. And this I pray, that your love may 9
abound still more and more in knowledge,
and *in* all judgment; That ye may discern 10
the things that are excellent; so that ye may
be sincere and without offence till the day of
Christ; Being filled with the fruits of righte- 11
ousness, which are by Jesus Christ, to the
glory and praise of God.
Now I wish you to understand, brethren, 12
that the things which have befallen me have
come to pass, rather to the furtherance of the

CHAP. I. 1, 2. *To all the saints.* An usual appellation of the disciples; but I find no other instance of αγιοις εν Χρ. Ιη. and suppose that there is an ellipsis, which I have supplied from Eph. i. 1. Newcome renders, "To the Holy through Christ Jesus."—*Bishops and deacons.* Or overseers, elders, and deacons. Only two orders are mentioned here, nor is there any proof from the New Testament, that any more ordinary officers existed in the church. There were more bishops than one at Philippi, as there were in some other places; and of course they could not be in any sense Diocesan, but simply co-ordinate pastors and teachers of the same people.

3—6. *With joy.* At the recollection of your readiness to receive the gospel, and for your continued *fellowship*, or joint participation in the blessings and privileges of the gospel, from the first day you were enabled cordially to receive it, until now; and I am confident of this very thing, &c.—*He who hath begun, &c.* God who had begun it by his word and Spirit; and whatever he works in us will be good; and his beginning the work is a sure pledge that he will complete and finish it until life shall end. Peirce applies this to the collection which the church at Philippi had made for Paul; but the close of the verse subverts this opinion. For how could Paul expect that God would be finishing this work until the day of Christ? To remove the force of this he explains the time of the persecution which Paul was then suffering, a sense the words never have.

7. *As it is right for me, &c.* As you have given the strongest proofs of your sincerity, and of your faith and love, in stedfastly maintaining your profession, and in showing to me, as an apostle, the tokens of the warmest affection, during my bonds, and while I have defended my own character, and confirmed the gospel by my preaching and stedfastness, ye appear to be evidently joint-partakers of the grace of God which bringeth salvation bestowed on me.

8—11. *For God is my, &c.* He had said, I have you in my heart. For God is my witness, &c.—*In all judgment.* Or inward perception and feeling.

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13 gospel; So that my bonds on account of Christ
are known through the whole palace, and in
14 all other places; And that many of the
brethren in the Lord, growing confident by
my bonds, are much more bold to speak the
15 word without fear. Some indeed preach Christ
even through envy and strife; and some also
17 through good will. Some *preach him* from
love, knowing that I am appointed for the
16 defence of the gospel. But others from con-
tention, not sincerely, thinking to add affliction
18 to my bonds. What then? notwithstanding,
every way, whether in pretence, or in truth,
Christ is preached; and I therein do rejoice,
19 yea, and will rejoice. For I know that this
will end in my deliverance through your
prayer, and through the supply of the Spirit
20 of Jesus Christ; According to my earnest
expectation and hope, that in nothing I shall
be ashamed; but that with all freedom of
speech, as always, so now also Christ will be
magnified in my body, whether it be by life,
21 or by death. For to me to live is *to the honour*
22 of Christ, and to die will be gain. And if I
live in the flesh, this is the fruit of my labour;
yet what I should choose I know not. For 23
I am in a strait between the two, having a
desire to depart, and to be with Christ; for
this would be far better: Nevertheless to 24
remain still in the flesh is more needful for
you. And having this confidence, I know that 25
I shall remain and continue with you all for
your furtherance and joy in the faith; That 26
your glorying in Jesus Christ, may abound
through my coming to you again.

Only let your conduct be becoming the 27
gospel of Christ: that whether I come and see
you, or be absent, I may hear of your affairs,
that ye stand fast in one spirit, with one mind
striving together for the faith of the gospel;
And in nothing terrified by your adversaries: 28
which is to them an evident token of perdition;
but to you of salvation, and that of God.
For to you it hath been graciously given in 29
respect to Christ, not only to believe on him,
but also to suffer for his sake; Having the 30
same conflict which ye saw in me, and now
hear to be in me.

REFLECTIONS UPON CHAPTER I. 1 We learn what a special blessing it is to be brought into the fellowship and participation of the gospel, and should excite the most lively gratitude. Paul had been the honoured instrument of first preaching Christ at Philippi; and the great head of the church had crowned his labours with great success. Many were effectually called by grace, and became united in the order and bonds of the gospel, having their pastors to watch over and feed them, and their deacons to take the management of their charitable contributions, and afford relief to the necessitous. How natural is it to desire that grace and peace, from God the Father and the Lord Jesus Christ, may abound towards such. With what pleasure did the apostle think on these his spiritual children; and while he sent up his praises to God on their account, mingled therewith his petitions for them. How must it rejoice the heart to experience the good work of grace begun, and to be assured of its continuance, until perfected in the day of Christ! Yet such experience and assurance do not render exhortations and cautions unnecessary, or fervent prayers useless. Paul still requests that their love might more abound, and that they might be filled with the fruits of righteousness, that so they might display more of the mind of Christ, honour more the glorious gospel, and win others to the love of the Saviour and faith in him.

2. We learn also to admire and adore the wisdom of divine

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13. *The palace.* The word signifies the judgment-hall, where the Prætor heard and decided causes; but was applied to his whole house, and to that of the emperors. See Peirce's note. Paul's defence of himself, and of the gospel which he preached, (which being a new thing,) became the subject of discourse in the palace, and in the whole city.

14. *And that many, &c.* Seeing his firmness and constancy, many christian brethren assumed confidence, and boldly preached the gospel.

15—17. *Through envy, &c.* At my success, or with a design to form a party against me; but others from hearty good will to me and the gospel. The 16th and 17th verses are transposed after Griesbach and all the oldest and best mss.——*Am appointed for, &c.*——And that nothing will encourage me more than the success of this cause.——*Not sincerely, &c.* But with bad motives, desiring to increase my afflictions and sorrows.

18—20. *Christ is preached, &c.* And whatever be the motives of men, the knowledge of his name will spread abroad.——*For I know.* By the Holy Spirit, see verse 25.——*Whether by life, &c.* That Christ would be honoured in and by him, whether he was to live or to die, was his desire and hope.

21—24. *To live is Christ.* His honour is the end of my life; to preach and serve him in the gospel; but to die would be my own unspeakable gain. See 2 Cor. v. 8. Of whatever benefit his services and sufferings might be to men; it would be far better as to himself to depart and to be with Christ in glory. Peirce explains verse 21, "Christ is my gain in life and death;" but the context opposes it.

25, 26. *And joy in the faith.* That I may be a helper of your joy, when I am delivered and come to you again.

27, 28. *Only let your, &c.* I only at present say to you, let your conduct, &c.——*For the faith, &c.* For the truths of the gospel against all unbelievers and persecutors.——*Which is to them.* Which courage and confidence in maintaining the faith, they will think an evident token of your perdition; but to you it will be a token of salvation and that of God. Some explain that these

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CHAPTER II.

A. D. 63. *He exhorteth to unity and humility by the example of Christ; and to a holy conduct that they might be useful to others, and a comfort to him; he recommends Timothy to them, &c.*

1 If there be, therefore, any comfort in Christ, if any consolation of love, if any fellowship of Spirit, if any tender regards and mercies,
2 Fill up my joy, that ye be of the same mind, having the same love, joined together in soul;
3 minding this one thing, That nothing be done through strife or vain-glory; but in humility of mind, esteeming others better than yourselves:
4 Not regarding every man his own things only, but every man the things of others also.
5 For let this mind be in you, which was in Christ Jesus also:
6 Who, existing in the form of God, did not think it robbery to be equal with God,
7 Yet made himself of no account, taking *on him* the form of a servant, being made in the likeness of men; And, being found in fashion as a man,
8 he humbled himself, becoming obedient to death, even the death of the cross.

providence, which often accomplishes its own designs of grace and mercy, as well as of judgment, by circumstances and events which to us seem directly opposed. Who could have thought that the imprisonment of Paul, would have been effectual to the spread and success of the gospel! This event, to the eye of sense, seemed to put a bushel over this burning and shining light; and yet this brought him to Rome, and his bonds on account of Christ became known in the Palace of Cæsar, and in all quarters. His constancy, courage, prudence, and holy wisdom, inspired some christian brethren with boldness in preaching the gospel, without fear. Some did this from love to Christ, and to precious souls; but others from strife and envy of the apostle's fame and usefulness. How noble and generous is his language! "What then? Christ is preached, and I therein do rejoice and will rejoice." May we constantly feel such a spirit, that the name of our Lord Jesus may ever be glorified.

3. We are taught by the experience of the apostle, to what a high degree, faith, hope, love and submission may be carried! Self-love may be swallowed up in the love of Christ, and his servants may become indifferent to this life from a realizing faith of a better. How happy is it when to live is Christ; when his honour and glory are the great ends we propose, while we are in the body! Assuredly such will find that to die is their unspeakable and everlasting gain. Far better, far better it is for all good men to depart and be with Christ, than to remain here; yet are they willing to remain, so long as they can be of service to their fellow-men, and as their Lord and Saviour judges it proper. And for such to remain as are favoured with special gifts for the edification and enlargement of the church, is Christ, is in itself a peculiar mercy. Paul knew that he should be continued a while longer for the furtherance of the gospel, and the joy of believers in the faith of it. While we are in mercy spared, and live, let it be our concern to conduct ourselves as becometh the gospel; and if we are called to suffer for the name of Christ, let us esteem it our glory, and as a token for good, that as we suffer with him, we shall also reign with him.

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things will prove to them, your adversaries, that they deserve perdition for rejecting the gospel for which you suffer.

29, 30. *To suffer for his sake.* A privilege conferred on you, as it will enhance your future reward.——*Ye saw in me, &c.* When I was first with you. Acts xvi. 12, 22, &c.

CHAP. II. 1—4. *Any comfort in Christ.* This hypothetical manner of speaking is designed more forcibly to impress the particulars on their hearts. ——*In Christ,* for those who suffer for him; any consolation for the love of christian brethren; any fellowship in spirit from the same views, faith, and hope; any bowels and mercies among you towards me. Fill up my joy, &c. ——*Minding this one thing, &c.* For this punctuation, see Grotius and Dr. Middleton. He inculcates the exercise of christian affection, concord, and union.——*Esteeming others, &c.* Treating them in such a manner as to show your esteem.——*His own things, &c.* His own talents, gifts, &c. lest he be filled with pride; but rather regard the gifts, &c. of others, and promote their welfare, imitating Christ.

6—8. *Did not think it, &c.* After reading and thinking much on this verse, and on the unusual terms, αρπαγμον ηγησατο, I have adopted the common version. Dr. S. Clark and others would render, "Did not eagerly desire to be as God, &c.;" and refer the clause to what follows, as descriptive of his humiliation. Had it referred to the former, they think the Greek would have been Και ουχ αρπαγμον ηγησαμενος, &c. But see Luke xi. 13, where we have the same construction in the original. Admitting this version, it would only refer to his intention, as to the state in which he would exist, or appear among men,——*Taking on him the form, &c.* The "form of a servant"—"the likeness of men and the fashion of a man," must and cannot but signify, that he was really a man, and really a servant;" and "existing in the form of God" must, by parity of reason, signify that he was, is, and ever will be, a divine person, God blessed for ever. Peirce explains the form of God to be his resemblance of him in majesty and glory, and in dominion and power; and others refer it to all the appearances of God to the patriarchs, which they consider were made by our Lord. I have no doubt that it was the same divine person who appeared to the patriarchs, and to the Jews, that afterwards assumed human nature, and in that nature had the form, and performed the office of a servant; but I can form no conception of a creature possessing majesty and glory, dominion, and power, so as to justify the expression of his existing in the form of God. Peirce would support his notion by explaining "the form of a servant" to signify, that he only appeared as a servant, not that he was such in reality. See Is. xlii. 1. Does not our Lord uniformly speak of himself as sent, and as doing the will of him that sent him? And is he not, in this very passage said "to become obedient to death, &c.?" Was it to the Jews or to Pilate that he rendered this obedience, or was it not to the Father? I have not noticed the gloss of Socinians, who explain this passage to mean, that Jesus being possessed of the power of working miracles, may be said to be in the form of God; and his not using this power means, his humbling himself, &c. This is so manifestly weak, not to say absurd, as to deserve no notice. First, that the power of working miracles ever resided in or could be exerted, according to the will and pleasure of man, may be justly denied. Again, this notion gives no proper sense to the various terms of the text, and is a mere hypothesis to support a system. And it may be added, that it is wholly irrelevant to the design of the apostle. For what amazing humility would there be in a man not arrogating to himself the form of God, but being a servant, appearing like what he was, a man? The passage proves then that our Lord "existed in the form of

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9 Wherefore God hath highly exalted him, and bestowed on him a name which is above every
10 other name: That at the name of Jesus every knee should bow, of *beings* in heaven, and on
11 earth, and under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own
13 salvation with fear and trembling. For it is God that worketh in you both to will and to
14 do, of his own good pleasure. Do all things
15 without murmurings and disputings; That ye may be blameless and harmless, the unreprovable children of God, in the midst of a crooked and perverse generation; among whom do ye
16 shine as lights in the world, Holding forth the word of life; that I may glory in the day of Christ, that I have not run in vain, nor laboured in vain.

17 Yea, and if *my blood* be poured out upon the sacrifice and public offering of your faith,
18 I joy, and rejoice with you all. And in the same manner do ye also joy, and rejoice with
19 me. But I trust in the Lord Jesus, to send Timothy shortly unto you, that I may be of good comfort also, when I know your affairs.
20 For I have no man likeminded *with him*, who
21 will sincerely care for your affairs. For all seek their own things, not the things of Jesus
22 Christ. But ye know him by experience, that, as a son *serveth* a father, he hath served with
23 me in the gospel. I hope therefore to send him presently, as soon as I shall see how the
24 things concerning me *will end*. But I trust in the Lord, that I myself also shall come
25 shortly. Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier, but your messenger, and minister to my wants. For he greatly
26 longed after you all, and was full of anguish, because ye had heard that he had been sick.
27 For indeed he was sick, and nigh to death: but God had mercy on him; and not on him only, but on me also, lest I should have grief
28 upon grief. I have sent him therefore the more speedily, that, when ye see him again, ye may rejoice, and that I may have the less
29 grief. Receive him therefore in the Lord with
30 all joy; and hold such in reputation: Because for the work of Christ he was nigh to death, not regarding his life, that he might fill up what remained to be done of your service towards me.

REFLECTIONS UPON CHAPTER I. 21. We are taught the glory and grace of our Lord and Saviour Jesus Christ, and how we should desire to resemble him in mind and spirit. Who can conceive the dignity of Christ as a divine person! possessing the form,

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a servant," which consisted in "his being made in the likeness of men," in his incarnation; and in this incarnate state he humbled himself still more by "becoming obedient unto death, even the death of the cross." Here is humility indeed!

9—11. *Highly exalted him.* The Father, in reward of his humiliation and death, exalted him to his own right hand, to enjoy the glory which he had with him before the world began; and he was honoured with a title, that of *Saviour*, a name which is above every name, and as the Saviour of sinners, he is to receive homage and worship, from angels and men; from men now living on the earth, and from those in the state of the dead. I consider all intelligent beings as intended, whether good or evil; and that all are subject to him as Lord and king; and this subjection, as well as the whole work of Jesus, is to the glory of God the Father. See Is. xlv. 23. Rom. xiv. 11.

12—16. *With fear, &c.* Peirce would connect these words with the obedience which they rendered to the apostle; but considering the importance of their own salvation, I cannot but think the common construction preferable; nor do I see either the necessity or justice of deserting the usual sense of "salvation," and sinking it to mean only "welfare."——*To will and to do, &c.* This working must be understood as being in a way consistent with the exercise of men's own rational powers, presenting such motives to the mind, and in such a clear light, as induces it both to choose the way of salvation exhibited, and to perform all the duties required.——*Of his own, &c.* This is mentioned to encourage them in labouring to secure their own salvation, and to caution them against offending God, lest he should withhold his inward operation, which I consider to mean the work of his Spirit and grace.——*Do ye shine, &c.* Comp. Matt. v. 14.——*The word of life.* The gospel which promises life, and is the instrument of imparting it to the soul, and of guiding to the enjoyment of eternal life. By attending to these directions the apostle would see the fruits of his ministry, and be assured he had not laboured in vain.

17, 18. *Sacrifice and, &c.* The apostle considers their "faith," as a sacrifice and public offering presented to God; and declares, that if his blood was to be shed and poured out as a drink-offering, to accompany their sacrifice, he would joy and rejoice with them all; and exhorts them to do so too, as thereby a further testimony to the truth of what he had preached would be afforded. Paul was always a martyr in spirit. Acts xx. 23, &c.

19—24. *May be of good comfort, &c.* From hearing of your christian behaviour and of your salvation.——*All seek their own things, &c.* Probably the apostle had desired some others of the christian brethren to undertake this journey; but from a regard to their own ease and comfort they had refused, thus minding their own things, &c.

25—30. *Your messenger, &c.* The Philippians showed their respect to Paul by sending to Rome Epaphroditus, with money to supply his wants. While there he was sick, and in great danger; but God mercifully restored

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CHAPTER III.

A. D. 63. *He warns them against judaizing teachers; shows that he had more reason to glory as to the law than most others, but that he had renounced all his privileges for Christ, &c.*

1 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, is not indeed
2 grievous to me, but for you it is safe. Beware of dogs, beware of evil-workers, beware of the
3 concision. For we are the circumcision, who worship God with *our* spirit, and rejoice in Christ Jesus, and have no confidence in the
4 flesh. Though I might have confidence even in the flesh. If any other man thinketh that he hath whereof he may have confidence in the flesh, I have more: Circumcised the eighth
5 day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; Concerning zeal, per-
6 secuting the church; concerning the righteousness which is by the law, blameless. But what
7 things were gain to me, those I counted loss for the sake of Christ. Yea doubtless, and I
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the nature, and perfections of the Godhead! How glorious must he be; and jointly with the Father and Holy Spirit, the object of all homage, worship and praise? Yet what love, condescension and grace, did this adorable person exercise towards us! When he came into the world, he did not come in his majesty, nor appear as a divine person, but divesting himself of this glory, made himself of no account, taking on him the form of a servant, and being made in the likeness of men, he humbled himself yet more, becoming obedient to death, even the death of the cross. O let us often reflect on this amazing subject and view in our thoughts, the man Jesus extended on the cross, and pouring forth his soul in agonies and blood, as an atoning sacrifice for our sins and iniquities? And let us rejoice that he who was crucified and slain, is now so gloriously exalted, and has a name given him, which is above every name; and in this name let us trust and hope, and offer up our praises and requests. O like him may we be humble, willing to be, do, and suffer every thing calculated to promote the divine glory.

2. We should learn also to suffer the affectionate word of exhortation, and be diligent in the use of all the means of grace. It is pleasant to have to commend christian brethren for their obedience; and such will be ready to receive every good word of advice and follow it. We should not sink into spiritual sloth, but work out our salvation with fear and trembling. Having been called to the adoption of sons by Jesus Christ, we should aim to be blameless, doing every command, and performing every duty, without murmuring and disputing. And as we are surrounded by a perverse race of sinners, we should shine by the light of a christian temper and a holy conduct, as lights in the world. By the comfort we have in Christ, by the consolation of his love, and the fellowship of his Spirit, and the knowledge of his will, let us glorify him; depending on God to work in us, both to will and to do of his own good pleasure. Especially let us hold forth, by a resolute and consistent profession, the word of life, that others may be instructed and saved; and then ministers will not have run in vain, nor laboured in vain.

3. Who can but admire such characters as Paul and Timothy? To what a sublime height did the gospel raise the mind and hope of the apostle? He not only considered himself as ready to be sacrificed, but speaks of that stroke by which his blood was to be poured out as an occasion of joy, and calling for the congratulation of his friends! When in this danger, he was willing to resign his friend Timothy, though he had no other like-minded; and sent him to comfort and build up the believers at Philippi. How disgraceful was it to those who sought their own ease and safety, rather than the good of souls! How much honour it reflects on the people at Philippi, that they showed their respect to Paul in his bonds by sending Epaphroditus, to minister to his wants; and this messenger of their love and liberality, seems to have been wholly devoted to God and his service. His sickness occasioned great sorrow to the apostle; and his recovery excited his gratitude. The brethren ought to receive such with joy, and hold them in reputation, who are ready to expose themselves to any hardships for the good of souls and the glory of God. Such characters are the glories of the churches of Christ.

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him. It is probable, from the last verse, that the fatigues he endured in his journey, and his various labours in the gospel, brought on his disorder.

CHAP. III. 1. *Rejoice in the Lord.* In him as your Saviour, and in the privileges you enjoy in him.——*The same things, &c.* Which I taught you when I was with you; or as Peirce suggests, which I have ordered Epaphroditus to deliver to you.

2. *Of dogs.* Of Jewish teachers, who would tear and devour you, and who, in fact, were only seeking their own gain. See Is. lvi. 10, 11. Revel. xxii. 15. The Jews gave this name to the Gentiles, and Paul retorts it on themselves.——*Concision.* They gloried in being the "circumcision;" but the apostle refuses to allow them that name, and gives them the name of concision, a mere cutting of the flesh.

3. *We are the circumcision, &c.* We have what was signified by circumcision, Rom. ii. 28, 29.——*No confidence, &c.* Our religion is inward and spiritual not consisting in outward privileges and distinctions.

4—6. *Though I might, &c.* If any might trust in such privileges, surely I might; and even more than those teachers who now trouble you.——*Hebrew of, &c.* By long uninterrupted descent, and by language, in opposition to the Hellenists.——*A Pharisee.* And of course very strict both as to ceremonies, and the traditions of the elders.——*Persecuting, &c.* Paul only mentions this as a proof of his zeal; and if others made zeal a ground of confidence, he surely might, who had discovered it in such a manner.——*Blameless.* If by the law we understand the moral as included, Paul could never speak in this manner; but if he meant the ceremonial only, what he states was no doubt just and true, and it is to ceremonial and ritual observances to which the whole context refers, and in which the Jews placed their confidence and glory.

7—11. *Were gain to me, &c.* The things which I then considered as my gain, or the surest grounds of confidence in respect to acceptance with God, I counted loss, &c.——*Have suffered the loss.* Having been enlightened to understand the gospel, and blessed with the excellent knowledge of Christ Jesus, as my Lord and Saviour, I do still count all my Jewish privileges as re

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count that all things are loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them as refuse, that I might gain
9 Christ, And be found in him, not having mine own righteousness, which is by the law, but that which is through faith in Christ, the
10 righteousness which is of God by faith: That I might know him, and the power of his resurrection, and the fellowship of his sufferings,
11 being made conformable unto his death; If by any means I might come to the resur-
12 rection of the dead. I do not say that I have already attained, or am already made perfect: but I follow after, if indeed I may apprehend that for which I have been apprehended also
13 by Christ Jesus. Brethren, I count not myself to have apprehended; but one thing I do, forgetting those things which are behind, and stretching forth to those things which are be-
14 fore, I press towards the goal for the prize of the high calling of God in Christ Jesus.
15 Let us, therefore, as many as are perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto
16 you. Nevertheless, whereto we have already attained, let us walk therein. °

17 Brethren, be joint imitators of me, and mark those that walk so as ye have us for an example. For many walk, of whom I have told
18 you often, and now tell you even weeping, that they are the enemies of the cross of Christ; Whose end is destruction, whose god
19 is their belly, and whose glory is in their shame; who mind earthly things. But our
20 citizenship is in heaven; whence we look also for the Saviour, the Lord Jesus Christ:
21 Who will change our vile body, that it may be of like form with his glorious body, according to the mighty working by which he is able even to subdue all things unto himself.

1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

CHAP. III.

REFLECTIONS UPON CHAPTER III. 1. We find how zealous the apostle was against false teachers, who endeavoured to pervert the gospel of Christ, and to lead men to trust in themselves or their outward privileges. Such he styles dogs, evil-workers, the concision; profligate Jews, who, while they professed faith in Christ, were the real enemies of his name and holy cause. Paul could boast

16. ° *by the same love, let us mind the same thing.* Mss. Griesb.

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fuse, as things to be thrown away; nor do I regret that I have suffered the loss of them, when I consider that it was that I might gain Christ, &c.——*Mine own righteousness.* As consisting in a blameless observance of all the Mosaic rites, and in which I once trusted; but that which is through faith in Christ, &c. See Rom. i. 17; iii. 19—26.——*Power of his resurrection.* In confirming my faith in him, and hope of salvation through him.——*Fellowship of his, &c.* Not only in deriving spiritual blessings from them, but in suffering for his sake, and being actually conformed to him, by my own crucifixion.——*If by any means, &c.* The apostle doubtless had in his thoughts, the resurrection of the just, who will rise first, and their bodies be made like Christ's glorious body, and they will then be rewarded according as they have served him here. The apostle's language, "if by any means," implies no doubt, but only describes the ardour of his own mind, in pursuing the objects before him.

12 *Attained, &c.* All I wish to be, or enjoy, "or am already made perfect," as I confidently hope to be; but as one who hath started in a race, I follow after, &c.——*Apprehend that, &c.* That degree of excellence and holiness, usefulness, and conformity to Christ, for which I was in so remarkable a manner apprehended by Christ.

13. *One thing I do, &c.* This occupies and fills my mind, and engages all my energies.——*Forgetting those, &c.* Like the athletes, or racers, who reflect not on the space run, but who look on what is before them.

14. *I press towards, &c.* Peirce, whom Macknight follows, renders, "I follow along the mark," that is, along the course, which was marked out. This version is flat, and that σκοπος signifies a mark and a goal, see Schleusner.——*The prize of, &c.* Of eternal life and blessedness, which is the design of the high calling of God, &c. and it is for this I am running.

15. *Be thus minded.* Regarding no outward privilege as a ground of our acceptance, but esteeming every thing of this kind as refuse for the sake of Christ, and seeking to be found in him, &c.——*If in any thing, &c.* If from your want of instruction, or from the weak state of your faith, you should differ, I have confidence that God will discover your error, and bring you to think and act as I do.

16. *Let us walk therein.* As far as we have attained in knowledge, let us walk, &c. The last words, "by the same rule, &c." are wanting in many mss. either in whole or in part, and Griesbach rejects them.

17. *For an example.* How holily and unblamably must the apostle have lived, when he could thus recommend his own example.

18, 19. *Many walk, &c.* Many teachers, and particularly those Judaizers, who infested various churches, who, while they professed respect for Christ, were in reality the enemies of his cross, and of the doctrines and the holy precepts of the gospel; as indeed their practice proved, being addicted to gluttony and shameful profligacy, only minding earthly things; and for them destruction is prepared.

20, 21. *Citizenship, &c.* They mind earthly things; but we heavenly, as we are citizens of heaven, whence we are expecting the Saviour, &c.——*Our vile body.* Vile as infected by sin, and as destined to return again to dust. This he will change indeed, and make like his own glorious body, according to the working, &c.

CHAP. IV. 1. *My brethren, &c.* With Griesbach and others I join this verse to the preceding Chapter, as forming a proper conclusion. Things being as I have stated, do you, who are my joy and crown now, and who will be so hereafter, stand fast in the Lord.

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CHAPTER IV.

A. D. 63. *He gives some particular, and then some general exhortations; he commends their christian liberality, and affectionately salutes them.*

2 I BESEECH Euodia, and I beseech Syntyche,
that they be of the same mind in the Lord.
3 And I intreat thee also, true companion, help
those women who have laboured with me in
the gospel, with Clement also, and with mine
other fellow-labourers, whose names are in
the book of life.
4 Rejoice in the Lord always; and again I
5 say, Rejoice. Let your gentleness be known
6 unto all men. The Lord is near. Take no
anxious thought for any thing; but in every
thing let your requests be made known unto
God, by prayer and supplication with thanks-
giving. And the peace of God, which passeth 7
all understanding, shall keep your hearts and
minds in Christ Jesus. Finally, brethren, 8
whatsoever things are true, whatsoever things
are grave, whatsoever things are just, what-
soever things are pure, whatsoever things
are lovely, whatsoever things are of good
report; if there be any virtue, and if there
be any praise, think on these things. Those 9
things, which ye have both learned, and
received, and heard, and seen in me, do: and
the God of peace shall be with you.

But I rejoiced in the Lord greatly, that now 10
at length your care of me hath revived;
wherein ye were careful also before, but
wanted opportunity. Not that I speak in re- 11
spect of want: for I have learned, in what-

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of more privileges than most of them as to the flesh; and he could add what made him once more respected among his unbelieving brethren, that he had persecuted the church of Christ. But how did he now view the things of which he once made his boast! They were worthless and even vile in comparison with Christ. The knowledge of Christ, of his love and grace, made his Jewish privileges of no esteem. He knew that believers were the true circumcision, worshipping acceptably the Father, and rejoicing in Christ Jesus. Thus do all believers renounce and forsake all other grounds of dependence, hope, and comfort, but Christ; and having tasted that the Lord is gracious, and knowing that in him is their righteousness, strength, and salvation, they glory in him as their Lord and their all.

2. We learn that the most eminent saints are in this life but imperfect. Paul had not attained that holiness, and that perfection of knowledge, and other graces, after which he so eagerly panted. He had indeed made advances in the divine life far beyond most of his brethren; and to what an eminent degree had his faith, hope, love, and zeal reached! If after all he forgot the things behind and reached forward to those before him, what should we do, who in comparison with him are but babes in Christ? How ardently desirous ought we then to be to attain such a knowledge of Christ, as shall derive virtue from his death and resurrection, so as to make us conformable to both, by dying unto sin, and living unto God? How ought we to press towards the mark for the prize of our high calling? In a word we should never be satisfied until we have attained that perfection in knowledge, grace, and holiness, in a better world, which Christ designed for his people, when he laid hold on, and first apprehended them by his word and Spirit.

3. We learn what is our duty according to our attainments; and while encouraged by the holy example of some, we ought carefully to avoid the sinful conduct of others. If we have attained the lowest degree of perfection in the divine life, and in christian knowledge and grace, let us walk by the same holy rule, even that of the written word. Let us mark how the apostle lived and adorned the gospel which he preached. Let us consider his humility, meekness, patience, goodness, charity, prudence, courage, and zeal; and particularly his spirituality and heavenly mindedness! Let us imitate his virtues and usefulness, while we detest and avoid the example of such as prove by their conduct, themselves to be the enemies of Christ, being given up to intemperance, or to covetousness, and for whom remains only destruction. While such men think gain to be godliness, let us remember, that our citizenship is in heaven, whence we ought to be looking for the Saviour; though it is most probable that before that event, our bodies, vile by sin, will be dissolved in the dust, yet he will revive them and change them, and make them like his own glorious and immortal body. And how firm should be our hope of this from that power of which he is now possessed; for he is able to subdue all things unto himself. Hence let us stand fast in the Lord.

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2. *Of the same mind, &c.* These must have been persons of some consideration, to whom the apostle recommends unity.

3. *Thee also, true, &c.* We have no clue to ascertain who this individual was, whom he calls his true companion.——*Those women, &c.* Perhaps aged widows, who might instruct the younger women, and perform many other offices for the saints. 1 Tim. v. 15. Peirce refers this to Euodia and Syntyche, &c.——*Book of life.* See Malachi, iii. 16, 17.

4—7. *Rejoice in, &c.* Ch. iii. 1.——*Gentleness.* Be meek and humble under all your trials, as the Lord is near.——*Peace of God, &c.* A sense of reconciliation with him, and the animating hope of the everlasting enjoyment of his favour, will inspire an inconceivable pleasure, and will keep your hearts and minds stedfast in the faith through Christ.

8—9. *Things are true, &c.* How comprehensive this summary of christian morals; and he adds, if there be any other virtue, or thing worthy of praise, think on these things.

10—13. *Hath revived.* By your sending a supply for my need. Paul happily brought his mind to his circumstances; and however various these were, he was content. He tells them the ground of it, "through Christ strengthening him." Griesbach omits *Christ*; but his authorities for it do not satisfy me. I have therefore retained it.

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soever state I am, *therein* to be content.
12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer want.
13 I can do all things through Christ who
14 strengtheneth me. Notwithstanding ye have done well, that ye have jointly contributed
15 to relieve my affliction. Now, ye Philippians, know also, that in the beginning of the gospel when I departed from Macedonia, no church had intercourse with me, as concerning giving
16 and receiving, but ye only. For even in Thessalonica ye sent once and a second time also
17 to my necessity. Not that I desire a gift; but I desire fruit that may abound to your account.
18 But I have every thing, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God.
19 And my God shall supply all your wants according to his riches in glory, by Christ Jesus.
20 Now unto our God and Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren who are with me salute you.
22 All the saints salute you, chiefly they that are of Cæsar's household.
23 The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

REFLECTIONS UPON CHAPTER IV. 1. We should affectionately remember those engaged in the same holy cause as ourselves, and show all suitable respect to them, for their works' sake. Paul not only noticed the ministers of the gospel, but even those pious women who did in any way assist him and others. They might labour with him in the service of the gospel, by their prayers, by instructing, and faithfully admonishing those of their own sex, with whom they had familiar intercourse, and especially young women. They might also promote the cause of Christ by their charity, visiting the poor, the sick, and adorning by their meekness, condescension, and holy conduct, the gospel of Christ. Let ministers respect all such, and help and encourage them; and all faithful labourers rejoice that their names are in the book of life. Let them live in expectation of the coming of their Lord; and while they are subject to trials and various wants, let them humbly, but confidently, make known their requests unto God by prayer and supplication with thanksgiving.

2. We are reminded how anxious we should be, not only to hold fast the doctrines of grace, but to adorn our profession by the cultivation and practice of all the christian virtues and graces. Whatsoever is *true* in words and deeds; *grave* venerable and far removed from sinful levity; whatsoever things are *just*, giving to all their due, to individuals, due respect and honour, according to the station they occupy, and in our worldly transactions, strictly maintaining the principle of doing to another as we expect him to do to us; whatsoever things are *pure*, not indulging even the thought of violating the laws of sobriety and chastity, but maintaining a mind and conscience void of offence; whatsoever things are *lovely*, and of good report among men, such as prudence, moderation, meekness, patience, benevolence; of all these things let christians think, and meditate, and by the display of these virtues in some high degree, let them commend their religion to men. And while thus honouring God, they may hope for his presence with them.

3. We are taught by the example of the apostle, to acknowledge the kindness of friends with gratitude. In regard to temporal things, Paul experienced constant changes, being instructed by experience what it was to be full and to be hungry, to abound and to suffer want. In all situations he had learnt submission and contentment; and he could cheerfully do and endure any thing through Christ strengthening him. While he commends the liberal spirit of his converts at Philippi, he rejoices, not so much for the benefit and help afforded himself, as that fruit might abound to their account; and having received what they had sent by Epaphroditus, he considered this as a sacrifice acceptable and well-pleasing to God. In return for their christian affection and esteem, he pours out his heart, and assures them, that the God he served would supply all their wants by Christ Jesus. Let christians learn to show brotherly kindness, and confidently expect the fulfilment of God's promises, and especially that made to Joshua, "I will never leave thee nor forsake thee."

14—16. *My affliction*, &c. My present distress; and to your honour it may be mentioned, that formerly you only among all the churches in Macedonia, showed a liberal spirit towards me.

17—20. *Fruit that may*, &c. Christian kindness and liberality is fruit which will be rewarded; and I can assure you, that as ye have abounded in kindness, God will abound towards you, to whom be glory for ever.

22. *Cæsar's household*. Some of Nero's domestics, courtiers, or even of his own family, had embraced the gospel.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

INTRODUCTION.

THIS Epistle appears to have been written at the same time with that to the Ephesians, and sent by the same persons. They seem to have borne a honourable character for piety and zeal; but from the cautions given, were in danger of being drawn aside by the subtleties of some heathen philosophers, and the arts of some Jewish christians, who maintained the necessity of observing their rites. Hence the great design of the apostle was to excite them to a behaviour worthy of the gospel, and to guard them against the seductive arts of its real enemies.

CHAPTER I.

A. D. 63. *Paul thanks God for their faith, and prays for their growth in grace; he describes the person and deity of Christ, and commends his own ministry.*

1 PAUL, an apostle of Jesus Christ by the will
2 of God, and Timothy our brother, To the saints and faithful brethren in Christ who are at Colosse: Grace and peace be to you, from God our Father and the Lord Jesus Christ.
3 We give thanks to the God and Father of our Lord Jesus Christ, (praying always for
4 you, Since we heard of your faith in Christ
5 Jesus, and of your love to all the saints,) Because of the hope which is laid up for you in heaven, of which ye have heard before in the
6 true word of the gospel; Which is come to you, as it is into all the world: and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth: As ye learned from Epaphras our 7 beloved fellow-servant, who is to you a faithful minister of Christ; Who hath also declared 8 to us your love in spirit.

For this cause we also, since the day we 9 heard it, cease not to pray for you, and to desire that ye may have a full knowledge of his will in all spiritual wisdom and understanding; That ye may walk worthy of the Lord as to 10 all that is well-pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, ac- 11 cording to his glorious power, unto all patience and joyful long-suffering. We give thanks 12 also to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the 13 power of darkness, and hath translated us into the kingdom of his beloved Son; By whom 14

CHAP. I. 3—8. *Give thanks, &c.* The apostle having begun to state his unfeigned gratitude, and the reason of it, goes off, and parenthetically notices his praying for them, since he had heard of their faith in Christ and love to the saints. His thanks arose from the assurance that they as believers were made heirs of the hope of eternal life promised in the gospel, which had in the providence of God come to them, and been made effectual to their conversion by the ministry of Epaphras.——*Grace of God in truth.* The grace of God as manifest in the gospel, truly and really.——*Your love in spirit.* I consider *in spirit* to be used for their own mind or heart. Pierce renders, "hath declared your love in spirit towards us."

9—11. *May be filled, &c.* More abundantly with the knowledge of God's will as to the way of salvation by Christ; being enabled to walk in a holy and suitable manner, and being supported under any trials which you may experience.

12. *We give thanks, &c.* As the former verses contain the requests of the apostle, and this begins his thanksgiving, I think we should consider it as the commencement of a new period.——*Meet to be, &c.* Or fit for a portion of, or in the inheritance which saints in glory enjoy; and this meetness consists in what he has wrought in us and for us.

13. *Power of darkness.* The rule and dominion of Satan, and the power of our own dark and sinful state. See Luke xxii. 53; Eph. vi. 12.——*Kingdom of, &c.* Brought us under his authority by the gospel, to whom we, as believers, are now subject.

14. *Through his blood.* Judging from the authorities, these words should be omitted; yet as all the copies have them, Eph. i. 7, I see no reason to think that they are interpolated; and if Paul wrote this epistle immediately after that, from the law of association we may expect the same sentiments and even words to occur. See Paley's Horæ Paulinæ.

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we have redemption, through his blood, the
15 forgiveness of sins; Who is the image of the
invisible God, begotten before any creature:
16 For by him were all things created, that are
in heaven, and that are on earth, visible and
invisible, whether they be thrones, or domini-
ons, or principalities, or powers; all things
17 were created by him, and for him: And he
is before all things, and by him all things
18 consist. And he is the head of *his* body, the
church: who is the chief, the first-born from
the dead, that in all respects he might have
19 pre-eminence. For it pleased *the Father* that
20 in him should all the fulness dwell; And by
him to reconcile all things to himself, making
peace by the blood of his cross; by him, I say,
whether they be things on earth, or things in
heaven. And you, who were formerly aliena- 21
ted and enemies in your mind by wicked works,
he hath now indeed reconciled, By his fleshly 22
body, through *his* death, to present you holy
and unblameable and unreproveable in his
sight: Since ye continue grounded and sted- 23
fast in the faith, and are not moved away from
the hope of the gospel, which ye have heard,
and which was preached to every creature that
is under heaven; of which I Paul have been
made a minister.

I now rejoice in my sufferings for you, and 24
fill up what remaineth *to me* of the afflictions
of Christ in my flesh, for his body's sake,
which is the church: Of which I have been 25

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15. *Begotten before, &c.* The Greek fathers understood πρωτοτοκος in this sense, See Suicer: and that πρωτος is used adverbially, see John i. 15, 30. The term is rendered, *first-begotten*, Hebr. i 6.; and it is properly rendered, as it cannot refer to his birth. If we give this sense, it must refer, according to the well-known idiom, to his being head and Lord of all things; but as this is doubtful, unless when applied to Christ as related to his people, (see Rom. viii 29,) I prefer the sense given, as it is supported and confirmed by the προ παντων of the 17th verse. I understand his being the image of the invisible God, and begotten before any creature, as expressing his personal glory as manifested to men and angels, (Hebr. i. 1—3,) and his eternal existence, as what existed before any creature must be eternal.

16. *By him were, &c.* Some understand that the Father created all things *by* the Son as his instrument; but supposing the Son a creature, however exalted, he was no more the creator than the rod in the hand of Moses was the efficient cause of the miracles wrought in Egypt. That εν denotes here the efficient and final cause is evident by the close of the verse δι' αυτου. See John i. 3, and Schleusner 16. That the apostle describes here the creation of all things, properly so called, is certain, if words can make such a thing certain; and nothing is more forced than to refer the passage to the constitution of the gospel church. The whole universe, with all the beings contained in it, is evidently intended.

17. *By him all things consist.* As Paul expresses it, Hebr. i. 3, "upholding all things by the word of his power;" which is as much an act of omnipotence as creation.

18. *And He is the head, &c.* And he who is the creator and upholder of all things, is also the head of the church, as the incarnate Redeemer and Saviour.——*The beginning.* Either the first cause, or beginning of the church, which began immediately after the fall, by the promise of the Saviour; or else, "the first-fruits," as a few mss. read, 1 Cor. xv. 20.; and then what follows will be explanatory. Sometimes the term αρχη denotes dominion, authority, &c. but as this is expressed in the first clause, I incline to the sense last given.——*First-born from, &c.* There is manifestly a difference both in the language and construction here, from verse 15. There he is said to be πρωτοτοκος πασης κτισεως, "the first-begotten, or begotten before any creature;" but here, πρωτοτοκος εκ των νεκρων, the first-begotten from the dead; not from death, but from the dead, being joined with the dead as one of them. Surely no accurate writer would express the latter sense in the language used, verse 15.——*In all respects.* Others render, "among all," understanding his brethren, as Rom. viii. 29. I prefer the sense given, as it applies to his greatness and glory, as the foundation of the church, and as the risen Mediator.

19. *All fulness, &c.* The Armenian version, a manuscript of the old Italic, one of the Vulgate, and a few Latin fathers read here, θεοτητος, as Ch. ii. 9, which at least shows the sense in which they understood the passage.——*For it pleased the Father.* Instead of supplying *the Father*, some would render "For in him all fulness pleased to dwell." In this case "all fulness" must be regarded as a periphrasis for Deity or Divinity; and admitting this, how will it agree with what follows? The pronoun, αυτον, requires a masculine noun as its antecedent. With our translators, I consider πατηρ as understood; and the whole context and the general doctrine of the New Testament support this insertion. Castelio, Beza, and others, supplying as I have done, render, "For it pleased *the Father* by him to inhabit all the fulness;" understanding by "all the fulness," the church, as Eph. i. 23. If there were any peculiar reasons for this construction it might be admitted; but critical candour must allow that the common construction is more used. And as to the sense it agrees with Ch. ii. 9. By *the fulness* I understand such perfection and power as qualified him for his office of Mediator. Having mentioned his resurrection (which implied his death) as one thing in which he had pre-eminence, he here states the reason and ground of it. For it seemed good, it was fit and proper, it pleased God that in him, in his human nature, all the fulness of perfection should dwell, that he might be the visible image of the invisible God, and appear as the brightness of the Father's glory, and the express likeness of his person or substance. Heb. i. 3, and 2 Cor. v. 19.

20. *And by him, &c.* Might bring into a state of friendship and harmony, "making peace by the blood of his cross," by which the typical and ceremonial law was fulfilled and abolished, and the cause of enmity between Jew and Gentile removed.——*By him I say, whether, &c.* By things in heaven some understand the saints departed, and by those on earth, such as then did, or should hereafter, live. Others consider holy angels to be meant, who, as being faithful servants to God, could not be in friendship with rebellious men, until these were reconciled. Our Lord, by his mediation, has reconciled and united in himself men of every nation and condition, that believe in him, and has become the head and Lord of angels, to whom they are subject and pay homage and worship. Comp. Eph. i. 10. Matt. xxviii. 18. Heb. i. 14.

21—23. *By his fleshly body, &c.* By his offering up himself on the cross as a sin-atoning victim, to redeem you from your guilt and your sinful state of mind, and finally to present you to himself holy, &c. and of this I am assured, *since* ye continue, &c. For the sense given to ειγε, Peirce observes, that it has often this signification; and that the apostle, had he only meant the conditional sense, would have made use of the verb in the future, and not in the aorist tense. Whitby on Eph. iii. 2, has fully proved this sense from Philo. See his excellent note.

24—22. *Afflictions of Christ, &c.* Afflictions endured for his sake, and

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made a minister, according to the dispensation of God which hath been given me towards you, that I may fully preach the word of
26 God; Even the mystery which hath been hidden from ages and from generations, but
27 now is made manifest to his saints; To whom God would make known what are the glorious riches of this mystery, which in respect to the Gentiles, is Christ in you, the hope of glory:
28 Whom we preach, admonishing every man, and teaching every man with all wisdom; that we may present every man perfect in Christ Jesus:
29 For which I labour also, striving according to his working, which worketh in me with mighty power.

CHAPTER II.

A. D. 63. *He exhorteth them to perseverance, to beware of philosophy and vain traditions, the worshipping of angels, and the observance of legal rites, &c.*

FOR I desire you to know what a great con- 1
flict I have for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; That their hearts may be com- 2
forted, being knit together in love, and to the richest and fullest understanding, to the acknowledgment of the mystery of God the Father, and of Christ; In whom are hidden 3
all the treasures of wisdom and knowledge. Now this I say, lest any man should beguile 4
you with enticing words. For though I be 5

REFLECTIONS UPON CHAPTER I. 1. What holy joy does a genuine christian feel when he hears of the success of the blessed gospel, and especially a zealous and faithful minister of the word! Paul had heard, by Epaphras, of the faith of the Colossians, and of their love to one another, and to all the saints, and with other brethren, gave thanks to God for the good work wrought in them. What should particularly affect us is, the blessedness laid up in heaven for all believers, which is now the object of their hope, and of which they have heard by the gospel, the true word of God. And it should be our care to cherish this hope, as a holy principle of purity and obedience, and see to it, that the gospel produce fruit corresponding to the grace of God, which it reveals. What a privilege is it to know the grace of God in truth; to know it experimentally, in the forgiveness of our sins, the acceptance and renovation of our persons; and as the source of all the good we hope for ever to enjoy.

2. While thankful for what God has wrought in us, we should ardently desire to be filled with the knowledge of his will, so far as he has been pleased to reveal it, that we may possess spiritual wisdom and understanding. Let us not abide children in knowledge, but go on and increase more and more. And ever let us remember that the great design of divine knowledge is, to direct and regulate our practice; and that we should aim to walk worthy of the Lord, whose name we bear, and in whom we profess to trust, being fruitful in every good work. To attain these valuable ends, let us pray for the exertions of God's glorious and mighty power, by which our souls may not only be established in all patience, long-suffering, but inspired with holy joy, while we give thanks to the Father, for having, in some degree, made us meet for the inheritance of the saints in light. This is the end he designed, when he delivered us from the power of darkness, from sin, guilt, and hell, and brought us into the kingdom of his beloved Son, who has redeemed us by his blood, and in whom we find forgiveness and acceptance.

3. Let us learn to entertain high and suitable opinions of the glorious person of our Lord. Though he appeared in this world in the fashion of a man, and was really such; yet he was possessed of the divine nature, and in this nature existed before any creature. He that was before all things, and by whom all things consist, must be God; for these are properties which can only belong to him. Let us then adore him as a divine person, by whom all things were created that are in heaven, and that are on earth; not excepting the highest orders of angels, by whatsoever name, powers, or attributes they are distinguished. O let us give him the glory due to his name, and honour him as one with the Father; as the glorious image of the invisible God; and as the ever powerful and ever living head of the church, which he has redeemed by his blood.

4. With gratitude let us reflect on the effects of his mediation. It is by him that God is reconciled to us, and that we become reconciled to one another and to God. The blood of his cross hath made peace between every believing Jew and Gentile: between heaven and earth. How animating is it, when we know that we ourselves, who were alienated and enemies in our minds by wicked works, are now changed, and brought into a state of peace. And how solicitous should we be to follow the example of the Colossians, by continuing grounded and stedfast in the faith, and not moved away from the hope

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in some respects like those which he suffered.——*Fully preach.* See Rom. xv. 19, where the verb is thus rendered.——*Is Christ in you, &c.* Made known to you, and believed in as a Saviour, and who is the ground of your hope of future glory; and he is the subject of our preaching and labours among all men, whom we affectionately warn and instruct that they may be saved.

CHAP. II. 1. *Have not seen my face, &c.* What a holy zeal does this manifest in the cause of Christ, and how anxious was he to see and aid its prosperity.

2. *God and Father, and, &c.* Griesbach rejects these words; but it must be admitted that his authorities are few, and of little value. The variations in some of the mss. and versions probably induced him to consider them a gloss. The authorities for omitting *και* after *God* are more respectable than those for omitting the words altogether. The mystery is explained, Eph. iii. 6, &c.; but it may include the whole gospel and its dispensation.

3. *In whom are hidden, &c.* Or, laid up all the treasures of divine wisdom and knowledge, and not in angels, or in the reveries of vain philosophy.

4—7. *Now I say this, &c.* As I know the errors of many designing men, I do most affectionately warn you to guard against them.

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absent in the flesh, yet am I with you in spirit, rejoicing and beholding your order, and the
6 stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord,
7 *so* walk in him; Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man make a prey of you through philosophy and empty deceit, according to the doctrine of men, according to the principles of the world, and not according to
9 Christ. For in him dwelleth all the fulness
10 of the Deity bodily: And ye are complete in him, who is the head of all principality and
11 power: *Through whom* ye have been circumcised also with a circumcision not made by hands, by putting off the body [o] of carnality
12 through the circumcision of Christ: Having been buried with him by baptism, by which ye were raised also with him through faith in the mighty working of God, who raised
13 him from the dead. And you, being dead in your trespasses, and in your uncircumcised carnality, hath he made alive together with him, having forgiven all [r]our[r] trespasses,
14 Having blotted out in respect to us, the written law, together with its ordinances, which was contrary to us, and taken it out of the
15 way, having nailed it to his cross. *And* by it having spoiled principalities and powers, he exposed them publicly, by triumphing over them.

16 Let no man therefore judge for you as to meat, or drink, or in respect to a feast-day,
17 or new moon, or sabbath, Which were a shadow of things to come; but the substance is *the gospel* of Christ. Let no man defraud
18 you of your reward, by a voluntary humility, and the worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his carnal mind; And not hold-
19 ing fast the Head, from which all the body, supplied and connected by joints and bands, increaseth with the increase of God.

CHAP. II. 11. [o] *of the sins.* Griesb.

13. [r] Mss. Others, *you your.*

of the gospel. When suffering like the apostle, this hope will be as an anchor to our souls; and through its holy influence we may honour him, and encourage his humble disciples. The gospel is preached to bring men to the knowledge of this Saviour, and to the experience of this hope; and may it be preached every where and these ends attained.

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8. *Beware lest any, &c.* Through what they call philosophy, but which is nothing but empty deceit, and consists in following the traditions of men respecting the invisible powers, which is suitable to the idolatrous worship of heathens, but not to the doctrine of Christ.

9. *For in him dwelleth, &c.* If this fulness of the Godhead, or deity, signify the full and entire perfection thereof; "dwelling in him bodily" can mean nothing else than the union of the divine nature with the human, which is considered as the temple in which this fulness of the Godhead dwells, as of old the Shechinah, in the temple. To confine it to the gifts and grace our Lord possessed as a man, does not in any respect answer this peculiar and emphatic language; and as there are other, and in my opinion, decisive and unanswerable proofs of our Lord's divinity, I judge this must be added to them. Comp. John i. 1—3. Rom. ix. 5. Titus ii. 13, &c.

10—15. *Complete in him, &c.* Newcome renders, "filled through him;" and explains this to mean with spiritual gifts; but as no mention is made of these gifts in what follows, I think the common version right. In what sense they were "complete in him" may be collected from the particulars mentioned. They were circumcised in heart, or renewed in their minds and dispositions; they had avowed their faith in Christ, and had been admitted by baptism as members of his body, the church; they had received the forgiveness of their sins, and having become dead to their past follies and vices, they were now the followers and servants of Christ, from whom, as their spiritual head, they were expecting all needful blessings here, and the fulfilment of his promise as to a future state.——*Body of carnality.* Paul speaks of our vices and virtues under the figure or notion of a man, calling the former the *new*, and the latter the *old* man, Ch. iii. 9, 10. Eph. iv. 22—24.; the latter we put off, when regenerated, and the former we put on; as though a man ceased to be the same *self* he was before. Thus he calls our sins the body of flesh, which is crucified with Christ, Rom. vi. 6.——*Hand-writing of, &c.* Comp. Eph. ii. 14, 15, and notes. While the Levitical service continued, no means of grace were afforded to the Gentiles; so that the hand-writing of the ordinances thereof, was against them and contrary to them; but when this was disannulled, and blotted out, being nailed to the cross, in allusion to the abrogation of any law, by driving a nail through the table on which it was written, then was salvation preached to the Gentiles. As I think this blotting out was the work of Christ, I have supplied *through whom*, to show more clearly the connexion; and the 15th verse supports this, as it cannot be applied to the Father. Comp. Eph. vi. 12.

16, 17. *Let no man, &c.* Suffer no one to judge or condemn you, because you do not regard Jewish customs about meats or days, which were but a shadow of spiritual things which we now have in Christ.

18, 19. *By a voluntary, &c.* Paying worship to angels as a kind of mediators between you and God, considering it as an act of humility to approach God in this manner. From Philo the Jew, we learn that this was a sentiment common in his day. See Tobit, Ch. xii. 12, &c. This view of the angels is thought to have been formed by mixing the opinions of Plato with the account given of angels in the holy scriptures; and it is singular that the heathens caught this language and considered their *demons* as a kind of mediators. Such worship Paul condemns as irrational; and as the effect of insufferable pride; and wholly opposed to the authority of Christ as head of the church. This condemns the worship of departed saints and martyrs practised in the Roman church.

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20 If ye have died with Christ to the principles
of the world, why, as though living in the
21 world, are ye subject to ordinances, (*Such as,*
touch not; taste not; handle not, *certain*
22 *things*; All which are to perish by the use of
them;) according to the commandments and
23 doctrines of men? Which *ordinances* have
indeed a show of wisdom in will-worship, and
humility of mind, and the neglecting of the
body; *yet should* not be *held* in any honour
as they serve only to the satisfying of the flesh.

CHAPTER III.

A. D. 63 *He showeth where we should seek Christ; exhorteth to mortification, and to the cultivation of christian virtues, and the discharge of christian duties.*

IF then ye have been raised with Christ, 1
seek those things which are above, where
Christ sitteth on the right hand of God.
Set your affection on things above not on 2
the things on the earth. For you have died, 3
and your life is hidden with Christ in God.
When Christ, *with whom* [r]your" life *is hidden*, 4
shall appear, then ye also shall appear with
him in glory.

Mortify therefore your members as to the 5
things on earth; *as to* fornication, uncleanness,
unnatural passion, evil desire, and covet-
ousness, which is idolatry: On account of 6
which things the wrath of God cometh on
the sons of disobedience: In which ye also 7

CHAP. III.

REFLECTIONS UPON CHAPTER II. 1. We learn how deeply concerned the apostle was for the honour of his Lord, and the establishment of believers; and this should be the desire and concern of every minister and of every christian. Though we have not seen christian brethren, but only heard of their conversion, we should remember them in our prayers; and if we possess ability and have opportunity of instructing them by our letters, we should not fail to do it. Young converts need instruction, advice, and encouragement; and nothing can be more proper than to remind them how necessary it is, that "their hearts be knit together in love," and that they should study to attain to the fullest assurance of understanding as to the truths of the gospel, the nature, blessings, and holy influence of it. It should be the care of all, that "as they have received Christ Jesus the Lord, so to walk in him;" showing his Spirit, meekness, gentleness, love, and compassion, giving no offence, that the gospel may not be reproached.

2. We are taught that the blessings and privileges we enjoy in Christ, should alike awaken our gratitude, stimulate our zeal, and promote our love and attachment. The law of Moses was strict and burdensome, consisting of so many various ordinances and multiplied rites, that it might be said to be against us and contrary to us; but this law Jesus has fulfilled and abolished by his cross. Nor are we now left to worship demons and invisible powers, all of whom Jesus has conquered and deposed. Though dead in sin, through Christ we have been made alive; and signal distinguishing mercy hath been exercised towards us, God having forgiven us all our trespasses. As Gentiles, we were uncircumcised both in the flesh and in our hearts; but by baptism we have received the circumcision of Christ, and ought to be separate from the world, and devoted to him. In him as believers we are complete, pardoned and accepted, and hope to be finally and for ever saved.

3. Let every believer consider his relation to Christ, and act as a member of his body the church; and preserve with holy zeal that freedom with which Christ has made him free. What an honour is it thus to be related to him! And how careful should all his disciples be, to maintain christian fellowship and love, that as members of the same body, they may increase with the increase of God. Let them guard against the influence of the specious errors of a vain and empty philosophy, which pretends to honour the majesty of God, by considering the angels, his creatures, to be mediators between himself and us, and entitled to our homage and worship. Nor let us scruple to eat whatever is wholesome and proper for food, nor to labour on those days which the Jews were accustomed to account holy. These were but the shadow of the spiritual blessings which we have in Christ. Let us then disregard the vain outcries of touch not, taste not; and with holy diligence let us avoid all will-worship, the mere ordinances of men, and firmly adhere to the laws and precepts of the gospel.

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4. [r] Mss. Others, *who is our.*

20—27. *Died with Christ, &c.* Professedly by your baptism; and are thereby loosed from the elements of the world, the Mosaic rites, and the deceits of heathen philosophy; why as if living under these rites and notions, are ye subject to ordinances? Such as the Jews still observe and enforce, saying, "Eat no unclean food; taste it not, handle, touch it not, &c." yet all kinds of food perish with the using, and are now only enjoined by the authority and doctrines taught by men ——*Yet are not, &c.* Are in themselves of no value, and only serve to satisfy the pride of a Jewish faction. See verse 18. Gal. vi. 12.

CHAP. III. 1. 1—4. *Raised with Christ, &c.* Raised from a death in sin to a new spiritual life; then as Christ ascended to heaven to rule and reign, so let your thoughts and desires ascend with him, and mind the things above as of everlasting importance, not the trifling things of the earth, riches, honours, or pleasures.——*For ye have died, &c.* He assigns the reason of the duty. For ye have died to sin, and your future eternal life is hidden, or laid up as a jewel in a safe place, with Christ in God—with Christ who is now enjoying it as the forerunner of his people in God, in his purpose and promise. John x. 28, 30. Macknight applies this to the *life* of the body, which may be said to be laid up or hidden in Christ, as he has power to restore it; and in fact will restore it at the resurrection. But as the *life* is opposed to the *death* which they had *died*, clearly a death to sin, the life must be spiritual and eternal life. Dr. Watts considers the text in this light. See his works, vol. I.

5—7. *As to the things on, &c.* Which men do in this sinful world.—*Unnatural passion.* Rom i. 27.——*Evil desire.* Of every kind, but espe-

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walked formerly, when ye lived in them.
8 But now do ye also put away all these;
anger, wrath, maliciousness, evil-speaking, fil-
9 thy talking out of your mouth. Lie not one
to another, since ye have put off the old man
10 with his deeds; And have put on the new
man, that is renewed *as* to knowledge, ac-
cording to the image of him who created
11 him: Where there is neither Gentile nor
Jew; circumcision nor uncircumcision; Bar-
barian, Scythian, bond nor free: but Christ
12 is all things, and in all. *believers.* Put on
therefore, as the elect of God, holy and be-
loved, bowels of mercy, kindness, humbleness
13 of mind, meekness, long-suffering; Forbearing
one another, and forgiving one another, if any
man have a complaint against any; even as
14 Christ forgave you, so do ye also: And be-
sides all these things *abound in* love, which is
15 the bond of perfection. And let the peace of
ᵛChrist" preside in your hearts, to which ye have
been called also in one body; and be ye thankful.
16 Let the word of Christ dwell in you
richly in all wisdom, *while* teaching and ad-
monishing one another or singing psalms
and hymns and spiritual songs, with thank-
fulness in your hearts, to ᵛGod." And what- 17
soever ye do in word or deed, do all in the
name of the Lord Jesus, giving thanks to
God, even the Father, by him.

Wives, submit yourselves to your own hus- 18
bands, as it is fit in the Lord. Husbands, 19
love your wives, and be not bitter towards
them. Children, obey your parents in all 20
things: for this is well-pleasing to the Lord.
Fathers, provoke not your children, lest 21
they be discouraged. Servants obey in all 22
things your masters according to the flesh;
not with eye-service, as men-pleasers; but,
in singleness of heart, fearing ᵛthe Lord:"
And whatsoever ye do, do it heartily, as to 23
the Lord, and not to men; Knowing that 24
from the Lord ye shall receive the reward
of the inheritance: for ye serve the Lord
Christ. But he that doeth wrong shall re- 25
ceive for the wrong which he hath done:
and there is no respect of persons.

Masters, give to your servants that which 1
is just and equal; knowing that ye also have
a Master in heaven.

CHAP. III. 15. ᵛ Mss. Others, *God.*

16. ᵛ Some, *the Lord.* 22. ᵛ Some, *God.*

REFLECTIONS UPON CHAPTER III. 1. We are taught a most important branch of our duty, and the reasons which enforce it. As believers we have been raised with Christ, and are bound to seek after the holiness and purity, communion and fellowship, happiness and glory, which are enjoyed in perfection in heaven above, where Christ sitteth at the right hand of the Father. On these things, and on the great source of them, our best and warmest affections ought to be placed; and not on the fading, perishing things on the earth. To the vain and empty things of the world, to the follies, carnal pleasures, and delights of it, we profess to have died, and to have received a principle of spiritual life from Christ, in whom are the hidden springs of it; let us then show the reality of these things by a holy spiritual temper, and by a steady reliance on Christ to support our life, and to complete it in glory. We have no reason to fear that our life, as to

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cially the luxury of the table which leads to other sins.——*Covetousness, &c.* Eph. v. 5. This vice is classed among the others, because it involves in it not only the desire of riches, but of whatever is gratifying to a depraved heart, and the habitual indulgence of it is practical idolatry. For these things the wrath of God, &c.

8—11. *But now do ye, &c.* Not only abstain from such gross vices as mentioned, but from anger, &c.——*Lie not, &c.* In conversation or business, as is but too common, since by your profession, ye have put off the old man, &c. See Ch. ii. 11.——*Renewed as, &c.* Restored to a just view of spiritual things, and their excellence.——*Created him.* To good works. Eph. ii. 10. And in this new creation no regard is paid to nation, privilege, rank, or condition.——*Christ is all, &c.* He is all things as to the pardon and acceptance of believers of all nations; and in all periods of time and places of the earth he is among them.

12—15. *Holy and beloved.* Called with a holy calling, and beloved and blessed in Christ.——*Forbearing one, &c.* In this manner exemplify the virtues of your profession.——*Bond of, &c.* Love may be called the bond of perfection, as it unites christians to their Saviour and head, and to one another, as members of his body.——*Peace of Christ.* A sense of the peace he has made by his blood shed on the cross, preside, &c. to which state of peace ye have been called by the gospel, and are as a church one body; for which be thankful.

16, 17. *The word of Christ.* The gospel or doctrine which he taught, and which we, his apostles, teach; "richly in all wisdom," thoroughly understanding it, so that ye may be able to teach and admonish, &c. See Eph. v. 19. ——*With thankfulness.* That χαρις has this sense, see Rom. vi. 17, and 1 Cor. xv. 57.——*Whatsoever ye do, &c.* Comp. Eph. v. 20.

18—25. *Wives, &c.* Comp. Eph. v. 22—33.; vi. 1—9.——*In all things* Here, and verse 22, the words must be restrained to all such things as are reasonable and proper.——*Knowing that from the Lord, &c.* Ye will receive, notwithstanding your humble lot here, the reward of an everlasting inheritance; but should you be unfaithful and do wrong, you will be punished. And let masters remember that there is one to whom they also are accountable, and who will render to them according to their works.

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CHAPTER IV.

A. D. 63. *He exhorteth them to be fervent in prayer; to walk so as to gain those who are not yet converted; and concludes with salutations.*

2 PERSEVERE in prayer, watching therein with
3 thanksgiving; Praying at the same time for us also, that God would open to us a door of utterance, to speak the mystery of Christ,
4 for which I am even in bonds: That *speaking* as I ought to speak, I may make it
5 manifest. Walk in wisdom towards them
6 that are without, redeeming the time. Let your discourse be always well-pleasing, seasoned with the salt *of wisdom*, that ye may know how ye ought to answer every man.
7 All things concerning me Tychicus will declare to you, who is a beloved brother, and a faithful minister and fellow-servant
8 in the Lord: Whom I have sent to you for this purpose, that he may know your affairs,
9 and comfort your hearts; Together with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are done here.
10 Aristarchus my fellow-prisoner saluteth you, and Mark, son of the sister of Barnabas, (respecting whom ye have received commands: if he come to you, receive him;)
11 And Jesus, who is called Justus, who are of the circumcision. These have been my only fellow-labourers as to the kingdom of God; and they have been a comfort unto me.
12 Epaphras, who is one of you, a servant of Christ, saluteth you, always earnestly striving for you in prayers, that ye may

its commencement or completion, will be taken from us, as it is secured beyond the reach of malice, and the power of earth and hell. It is hidden with Christ in God; secured by the mediation of Christ, and the purpose and grace of the Father.

2. What obligations are believers under, not only to avoid gross sins, but all kinds of immorality. Assuredly no christian should live like the heathens, in fornication, uncleanness, in the indulgence of the most depraved passions. Nor is habitual covetousness, the prevailing love of money or earthly things, consistent with the christian character, as it may justly be regarded as giving the heart to the objects of it instead of God. Well may those who practice such things tremble; for the wrath of God is not only revealed against them, but is ready to burst forth upon them. Let us put off, and put far from us, the vices of our unregenerate state; and let it appear that we are renewed as to knowledge, according to the image of him who created us; and who is the model of all moral excellence. We should entertain and preserve just views of the christian economy, in which all distinction of nations, or attainments, or ranks, is done away, and Christ is all things to his people, and in, and with them all by his Spirit. As the chosen of God, we are called to imitate him, and to exercise mercy, kindness, meekness; and to forgive one another as we have been forgiven. And if we abound in christian love, we shall also in the peace of Christ; and while this presides in the conscience, it will regulate our conduct towards our fellow-members of the church.

3. We are taught our duties to one another in the various relations of social and civil life. In our religious intercourse we should study the word of Christ, and teach and encourage one another. And the psalms, hymns, and spiritual songs we sing should be instructive; and while we join in them with our voices, gratitude should dwell in our hearts. In the domestic circle, let the influence of the gospel appear. Let husbands and wives maintain that fidelity and exercise that mutual respect, which so close and endearing a relation demands. Forget not, O ye children, your manifold obligations to your parents; but show to them all due reverence and honour. And, ye parents, command nothing but what is just and proper; nor on any occasion try to irritate your children; for this is the way to make them disobedient. Let christian servants be obedient to their masters, not only because they require obedience, but because it is the will of their Lord and Saviour. And if such are faithful, the Lord will reward them; but if any do wrong, they will experience due punishment. And finally, let masters treat their servants with justice and kindness, remembering that they have a master, who will measure out to them as they have measured to others. Thus the peace, comfort, and happiness of families will be secured.

CHAP. IV. 3. *Door of utterance, &c.* Being surrounded as they were with difficulties and enemies, they ought to watch and pray; and when they did so Paul desired that they would remember him, and that blessed cause to which he was devoted, and for which he was now a prisoner; that he might have full opportunity of preaching and making known the gospel to the Gentiles, and their right to all its privileges.

5. *Are without, &c.* The unconverted heathens.——*Redeeming the time.* By your diligence and by your meek and christian behaviour, avoiding or preventing persecution, and thus gaining time to spread the gospel.

6. *Well-pleasing.* Mild, becoming and good, so as to gain the favour of those with whom you converse. I take τι χαριτι as used adverbially, and have given the sense.——*Seasoned with the salt, &c.* Tempered with wisdom, of which salt is the symbol. Matt. v. 13. Mark ix. 50.

7—9. *Tychicus, &c.* Paul commends him as a beloved christian brother fellow-servant, and faithful minister of Christ; and he had sent him with Onesimus, one of themselves, that they might be informed of their affairs, and be useful to them by their instructions. This notice of Onesimus renders it certain that Philemon, his master, was a Colossian, one who probably had heard Paul, and been converted in some other place.

10, 11. *Aristarchus, &c.* This person, and Mark and Justus, were Paul's fellow-labourers at Rome, and all Jews by descent, though not born in Judea. Aristarchus was a native of Macedonia, and at this time a fellow-labourer with Paul.

12, 13. *Epaphras, &c.* This good man, though absent from his native city, was anxiously concerned for the christians there.——*Perfect, &c.* In

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stand perfect and complete in all the will
13 of God. For I bear witness for him, that
he hath a great 'concern" for you, and for
those at Laodicea, and for those at Hiera-
14 polis. Luke, the beloved physician, and
15 Demas, salute you. Salute the brethren that
are at Laodicea; and Nymphas, and the
16 church which *assembleth* in his house. And
when this epistle hath been read among you,
cause it to be read in the church of the
Laodiceans also; and do ye likewise read
the epistle from Laodicea. And say to Ar- 17
chippus, "Take heed to the ministry which
thou hast received in the Lord, that thou
fully discharge it."

The salutation by the hand of me Paul. 18
Remember my bonds. Grace be with you.
Amen.

Written from Rome to the Colossians by
Tychicus and Onesimus.

CHAP. IV.

REFLECTIONS UPON CHAPTER IV. 1. We are reminded that it is not only our duty to pray, but to abound and persevere in this holy exercise. Jesus delivered a parable to this end, that men should pray always and not faint. Luke xviii. 1. He who neglects this duty has no claim to the christian character, as he is living in the violation of so many express injunctions and commands; and his conduct is forcibly condemned by the practice and example of Christ and all his real disciples. Let us then cultivate the spirit of prayer, and daily and fervently seek that we may find God gracious, and ask that we may receive suitable favours and blessings. Let praises be mingled with our petitions; and when we approach the throne of grace ever let us remember the Ministers of the gospel, that a door of utterance may be opened for them, that they may make known the freeness and riches of grace as displayed in the gospel, and as now exhibited to all nations. We ought to conciliate, by a humble and peaceful behaviour, those who are without the pale of the church; and being well-instructed in the principles of the doctrine of Christ, and feeling their practical influence on our hearts, our discourse ought to be well-pleasing, attractive, and edifying. Nothing contributes so much to this as perseverance in prayer, for it powerfully controls our passions, and adds grace to our lips.

2. In the salutations of the apostle and his fellow-labourers, and his commendations of them, we learn how much christian sympathy, love, and mutual care, then abounded. Nothing afforded the apostle a more sublime pleasure than to hear of the peace and prosperity of the churches; and when a prisoner himself, he sent some of his attendants and fellow-labourers to impart information, inquire into the state of their affairs, and to give them suitable advice and encouragement. On this occasion Tychicus and Onesimus were employed to visit them, and comfort their hearts. Aristarchus was a prisoner with Paul; but Mark, to whom the apostle had been reconciled, enjoyed his liberty, and was about to go to them. He notices Justus, who together with the two before mentioned, had not only laboured in the gospel at Rome, but had been a comfort to the apostle. How amiable the Spirit of Epaphras, who, though now far removed from his dear believing brethren, did not forget them, but wrestled and earnestly strove for them in his prayers. And how excellent were his petitions! That they might not only be sincere, but 'perfect and complete in all the will of God;' wholly conformed to it in spirit and deportment. We learn that though this epistle was sent to the Colossians, it was designed to be of general use; and was to be read and communicated to other churches. All inspired scripture is for the general good; and none should be deprived of it. Let us then devoutly regard it; and if called to believe on the Son of God, or to the ministry of the word, let us fully discharge the duties of our calling, that we may be approved by our Lord at his appearing. Amen.

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maintaining your christian liberty, and understanding the whole counsel of God in the gospel.

16. *From Laodicea.* From this verse we learn that it was customary for the christian churches to send the letters of the apostles to one another, among the members of which they were read, and most probably copied for their edification. They were intended for general good. The epistle from Laodicea might be a copy of that sent to Ephesus.

17. *Take heed, &c.* This faithful admonition to Archippus should remind every teacher of his duty, and how diligent he ought to be in the discharge of it.

13. 'Grieb. Others, *zeal.*

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

INTRODUCTION.

PAUL and Silas visited Thessalonica after they quitted Philippi; and for some time preached the gospel with great success both among the Jews and Gentiles. Acts xvii. 1—4. The unbelieving Jews at length, not able to resist the truth by argument, had recourse to violence and persecution: and they raised such a disturbance in the city, as obliged the believing brethren to send away Paul and Silas; but they continued stedfast in the doctrines of the gospel. This conduct of the Jews was probably owing to the circumstance that Paul had withdrawn himself from the synagogue, and preached to the Gentiles. The design of the Epistle is to confirm them in the faith which they had received; and while he adverts to their past conduct, as reflecting honour on themselves, he encourages them to perseverance. This is the first of Paul's Epistles; and was most certainly written from Corinth. See Acts xviii. 5, where we are informed that Timothy and Silas came to Paul, and they join him in this epistle. See Introd. Part I. p. 6.

CHAPTER I.

A. D. 63. *Paul states his good opinion of their faith, love, and patience; and then offers various things for their comfort and joy in their afflictions.*

1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians which is in God the Father and the Lord Jesus Christ; Grace and peace be to you, from God our Father, and our Lord Jesus Christ.

2 We give thanks to God always for you all,
3 making mention of you in our prayers; Remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, before our God and
4 Father; Knowing, brethren, beloved of God, your election; Because our gospel came
5 not unto you in word only, but in power also, even with the Holy Spirit, and with the fullest confirmation; as ye know what manner of men we were among you for your sake.
6 And ye became imitators of us, and of the Lord, having received the word amidst much affliction, with the joy of the Holy Spirit:
7 So that ye have been examples to all that
8 believe in Macedonia and Achaia. For from you sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith toward God is spread abroad; so that we need not to speak any thing *concerning it.* For they themselves declare
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CHAP. I. 1. *Paul and Silvanus, &c.* That Silvanus was a Jew is evident from Acts xv. 22, where he is called by his Hebrew name Silas; and that he was a Roman citizen also, appears from Acts xvi. 37.; and it is probable that Silvanus was his Roman name. He was the fellow-traveller and labourer with Paul in the gospel. See Acts xvii. 4—15.; xviii. 5.; xxvii. 32—40, and 2 Cor i. 19, and 2 Thess. i. 1, and 1 Pet. v. 12. Silvanus and Timothy had been left at Berea, when Paul went to Athens; but after some time they joined him there, whence he sent the letter to Thessalonica, to establish the church there, while he and Silvanus went to Corinth. He abode there two full years; and here Timothy returned to him and gave him a good account of the Thessalonian converts; and he wrote to them, joining with himself these two excellent men whom they so well knew.——*In God the, &c.* The church which professes to believe in, and be subject to, God the Father, &c.

2—4. *Work of faith, &c.* The fruit of your faith, and the labour which your christian love induces you to sustain, to do good in any manner to your brethren; and the patience you exercise under your persecutions, through the hope of the gospel.——*Your election.* Many confine this to God's election of the Gentiles to be his people, which indeed is a truth, but I conceive not the whole truth. That God hath chosen men to salvation through sanctification of the Spirit and belief of the truth, and even these Thessalonians, Paul asserts 2 Thess. ii. 13.; and the apostle was assured of their election of God, from the fact that they were called, and did believe in Christ and serve and obey God. He speaks of them all in the judgment of charity; not that every individual might be what he professed.

5—7. *But in power.* It was attested by miracles, and it made deep and lasting impressions on your hearts, Acts x. 38.; xvi. 14.——*In the Holy, &c.* Whose various gifts were conferred upon some of you, such as speaking in other languages, prophecy, &c.——*Confirmation.* And it produced a full and entire conviction in your minds of its truth, importance, and divinity. 2 Tim. iv. 17. Heb. vi. 11.——*In much affliction.* Attended with much opposition and persecution from your unbelieving fellow-citizens; but you were supported by the joy you had through the gifts and gracious influence of the Spirit.

8—10. *Sounded forth, &c.* Your ready reception of it, and its influence on your conduct, forsaking the idols you had been accustomed to worship, and

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of us what kind of admission we had among you, and how ye turned to God from idols, to serve the living and true God; And to look for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

CHAPTER II.

A. D. 63. *In what manner the gospel was brought to them, and how they had received it; a reason why he was so desirous to see them.*

1 For yourselves, brethren, know that our
2 admission among you was not in vain; But even after that we had suffered before, and were shamefully treated, as ye know, at Philippi, we were bold through our God to speak to you the gospel of God amidst a
3 great conflict. For our exhortation was not from error, nor from uncleanness, nor in
4 guile: But as we were approved of God to be entrusted with the gospel, we so speak not as pleasing men, but God, who trieth our hearts. For we did not at any time use 5
flattering words, as ye know, nor a pretence for covetousness; (God is witness:) Nor 6
from men sought we glory, either from you, or from others; though we might have used authority, as apostles of Christ; But we 7
were gentle among you. Even as a nursing mother who cherisheth her children; So we 8
being affectionately desirous of you, were willing to bestow on you, not the gospel of God only, but our own lives also, because ye had become dear unto us. For ye re- 9
member, brethren, our labour and toil; how working night and day, that we might not be burdensome to any of you, we preached to you the gospel of God. Ye are witnesses, 10
and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe: As ye know how we 11
exhorted, and comforted, and charged every one of you, as a father doth his children,

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Reflections upon Chapter i. 1. We see here the saving influence of the gospel, and the nature of genuine conversion. In our sinful state we are devoted to the service of some improper object, some idol or other; but when the gospel enlightens our minds, and reaches our hearts, we forsake such things, and devote ourselves to the service of the living and true God. Being ignorant of the way of pardon and acceptance, we trust to our works as the ground of hope; but when we form just notions of the glories and perfections of God, his holiness, purity, and justice, we see the propriety and feel the necessity, of the mediation of Christ. As delivering us from the wrath to come, by his atonement, he becomes the object of our confidence, and the ground of our hope. Hence the genuine convert lives by faith in him, and is looking for the coming of Jesus from heaven, to raise the dead, judge the world, and for ever establish his own disciples in the glorious, heavenly kingdom prepared for them.

2. We learn in what manner we may be assured of our interest in the love and special favour of God. It is when the gospel has come to us, "not only in word, but in power; even with the Holy Spirit," who by his work in our souls, destroys the strong-holds of sin, breaks our fetters, and imparts to us spiritual liberty. Then will it be manifest that we are beloved and chosen of God; and with pleasure shall we become imitators of Christ, both in his holy conduct and in his sufferings. When ministers have such an admission among a people, and effects so important are produced, then is the word of the Lord sounded forth in all directions, not by the tongues of men only, but by their actions. And how honourable is it when men become examples to others by their works of faith, labours of love, and patience of hope, in our Lord Jesus Christ! May we enjoy this honour, and then grace and peace from God our Father and the Lord Jesus, will abound towards us.

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becoming the servants of the living and true God, believing on his Son as your Saviour, and professing his name, have been sounded forth to very distant regions, but more especially in Macedonia and Achaia.

CHAP. II. 1, 2. *Was not in vain.* Without influence; but on the contrary had the happiest effects.——*Shamefully treated, &c.* See Acts, xvi. 23. ——*We were bold.* Dr. Chandler remarks that the word signifies to speak openly and publicly before others, to speak with full persuasion of the truth of what is said, and that here it includes all these senses. Acts xvii. 10.

3, 4. *Not from error, &c.* We were not deceived in what we preached to you, nor did we do it from impure motives, nor in any guile; but as we were approved, &c.

5—8. *As ye know, &c.* No arts to gain your favour, as ye well know; nor did we preach under the guise of sincerity, while we were really coveting other men's goods; and of this God is witness. Nor from men sought we glory or honour, either from you or others; though we had a right to maintenance as apostles of Christ. 1 Cor. ix. 4.——*Even as a, &c.* For this punctuation, see Griesbach, Dr. Chandler, &c. As an affectionate mother cherishes her child, and imparts to it the breast, so we being affectionately desirous of you, were willing, &c.

9—12. *How working, &c.* This leads us to think that Paul and Silas abode at least some few weeks at Thessalonica, as otherwise they would have had no need to labour for their own support.——*Ye are witnesses.* This appeal to them as to their conduct among them, and the affectionate manner in which they had exhorted and taught them shows that the apostles lived according to the gospel, as well as preached it.——*Kingdom and glory.* Some consider this as a hendiadis for "glorious kingdom;" but as it may refer to the gospel state here, and to the glory of heaven, I retain the common version.

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12 That ye should walk worthy of God, who called you to his kingdom and glory.
13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced it, not as the word of men, but (as it is in truth,) the word of God, which effectually
14 worketh also in you that believe. For ye, brethren, became imitators of the churches of God in Judea, that are in Christ Jesus: for ye also have suffered like things from your own countrymen, even as they have from
15 the Jews; Who both killed the Lord Jesus, and the prophets, and have persecuted us; and they please not God, and are against
16 all men; Forbidding us to speak to the Gentiles that they may be saved; thus always filling up *the measure of* their sins, while wrath is overtaking them to utter destruction.

17 Now we, brethren, being taken from you for a short time in presence, not in heart, have the more abundantly endeavoured with great desire to see your face. Wherefore
18 we would have come to you, even I Paul, once and again; but Satan hath hindered
19 us. For what is our hope, or joy, or *will be* our crown of glorying? Will not even ye in the presence of our Lord Jesus Christ at his coming? For ye are indeed our glory
20 and our joy.

CHAPTER III.

A. D. 63. Paul testifies his love to them by sending Timothy to exhort and comfort them, and by praying for them, and desiring to see them.

WHEREFORE when we could no longer 1 bear, we thought it good to be left at Athens

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REFLECTIONS UPON CHAPTER II. 1. What a lovely example does the apostle exhibit of ministerial zeal, courage, sincerity, and faithfulness! No dangers, no sufferings, appalled him; but when opportunity served he was ready to seize it, and still to plead the cause of his dear Lord. He had suffered much at Philippi, but was no sooner released and enjoyed his liberty, than he went to Thessalonica, and contended with all the enemies of the gospel, with the same boldness and perseverance. And while labouring here, what benevolence and simplicity did he display! With such courage, benevolence, and regard to truth, should every minister preach the gospel; and his exhortation and address should not be from any erroneous principles or immoral tendency; nor should he practise the least guile in the statement of divine truth. Being entrusted with the gospel, he should so speak, not as pleasing men, but God, who trieth the heart, and to whom an account must be rendered.

2. We see what, under God, contributed to Paul's success, and what may contribute to the success of other labourers in the vineyard. He never used flattering words, but by a plain statement of the gospel, commended himself to every man's conscience; and he so conducted himself as to be above all suspicion of any mercenary design, or of being influenced by the love of applause. Feeling the most tender concern for the welfare of souls, love breathed in his words and actions; so that waving his authority as an apostle of Christ, he exercised the meekness and gentleness of Christ towards them. Not even the fond mother could cherish with more tenderness and care the child that sucks at her breast, than he did the spiritual children of his ministry. While abounding in labours, and living holily and justly, it is not surprising that he should be successful. Let all ministers thus preach with love, thus live, and they will not labour in vain.

3. The reality of a divine change among the Thessalonians was proved by their constancy amidst their sufferings and persecutions. They were deeply impressed with the word which they heard, and embraced it by a cordial faith as the word of God; and thus being mixed with faith it wrought effectually in them, producing repentance, and a holy life. They became the followers of Christ, and associated as a church in conformity with believers in Judea. There the wicked Jews had killed the Lord Jesus, as they had the prophets, and were now persecuting the apostles and disciples; and in the same manner were the Thessalonian believers treated by their unconverted heathen brethren; but as the Jews were filling up the measure of their sins, so were heathen persecutors. Let then believers be firm and courageous amidst their trials; for in the end they will triumph. What will be the joy now, or the crown hereafter, to ministers but their converts! O that each may have abundant joy and glory, at the coming of Christ!

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13. *Ye embraced it, &c.* Not as a doctrine contrived by men, or resting on the opinion of men, but as it is in truth, the word and doctrine revealed by and sanctioned of God, &c.

14—16. *Churches of God, &c.* Hence we learn that in spite of all the power of the Jewish priesthood, and of their opposition to Christ and the gospel, numerous christian societies existed in Judea.——*Suffered like, &c.* Suffered in their reputation, persons, goods.——*Killed the Lord Jesus, &c.* Paul does not hesitate to charge his countrymen with this murder, and with others, as well as continuing to persecute him and other christians.——*Forbidding us, &c.* Hindering as much as possible the salvation of Gentiles, and on this account they may be said to be against all men; but by this conduct they were filling up the measure of their sins, and the wrath of God was about to overtake them as a nation in a most awful manner. See Matt. xxiv. 1, &c.

17—20. *Satan hath, &c.* By his instruments, wicked men.——*What is our hope, &c.* What is the source of my hope, what produces present joy, what will be at last my crown of glorying? Will not, &c. Paul alludes to the famous Grecian games, the victors at which were crowned and celebrated. Paul considers that his converts would be his crown in the day of Christ's appearing.

CHAP. III. 1—5. *To be left at Athens, &c.* See note, Ch. i. 1.——*Fellow-worker, &c.* One called and appointed of God to labour in the ministry

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2 alone; And sent Timothy, our brother, and
[v] fellow-worker of God, in the gospel of Christ,
to establish you, and to comfort you concern-
3 ing your faith: That no man should be
moved by these *our* afflictions: for yourselves
4 know that we are appointed thereunto. For
when we were with you, we told you before-
hand that we should suffer affliction; even
5 as it hath come to pass, and ye know. For
this cause also, when I could no longer bear,
I sent to know your faith, *fearing* lest by
some means the tempter should have tempted
6 you, and our labour should be in vain. But
now when Timothy came from you to us,
and brought us glad-tidings of your faith
and love, and that ye have a good remem-
brance of us always, desiring greatly to see
7 us, as we also do to see you: For this
cause, brethren, we were comforted concern-
ing you in all our affliction and distress, even
8 by your faith: For now we live, if ye stand
fast in the Lord. For what thanks can we 9
render to God again because of you, for all
the joy with which we rejoice for your sakes
before our God; Night and day praying 10
exceedingly that we might see your face,
and might perfect that which is wanting in
your faith? Now may our God and Father 11
himself, and our Lord Jesus Christ, direct
our way unto you. And may the Lord make 12
you to increase and abound in love one to-
wards another, and towards all men, even as
we do towards you: That he may establish 13
your hearts unblameable in holiness before
our God and Father, at the coming of our
Lord Jesus Christ with all his saints.

CHAPTER IV.

A. D. 63. *He exhorteth to persevere in godliness, holiness, love and submission; not to indulge immoderate sorrow for the dead; describes the resurrection and last judgment.*

FINALLY then we beseech you, brethren, 1

CHAP. III.

REFLECTIONS UPON CHAPTER III. 1. Let us ever remember that as christians, we are appointed to various trials and afflictions here, and which, through grace, we may, and ought to improve to the glory of God, and the advancement of genuine holiness. This world is not designed for the home and rest of our souls. We are only sojourners here as all our fathers were. And if our afflictions should be heavy, severe, and even protracted, still they will have an end; and God, whom we serve, has engaged to support and even sanctify them to us. If persecution should be our lot, let us consider that Jesus endured it, and has left us an example of meekness and patience under it, and of the most glorious triumph over it. Animated by such an example, let no believer be moved by 'these afflictions' from his stedfastness and hope; nor let him give place to the tempter, so as to render fruitless the instructions and doctrines of grace imparted to him.

2. The followers of Jesus should cultivate the most friendly

2. [v] Griesb. Others, *servant of God and.*

intercourse, and concern for their mutual establishment and welfare; and ministers especially should not only sow the seed of the word among men, but water it with their prayers, and look after its growth and increase. Thus the great apostle and the disciples at Thessalonica acted. They kindly remembered their spiritual father, and were desirous to see and hear him again, as he was to see them, and to impart suitable advice and instruction. To hear that any 'stand fast in the Lord,' cannot but afford pleasure to a believer, and particularly to a minister, who is set for the defence of the gospel. Under the deepest distress this will give a new relish to life itself; and while it constrains to unfeigned thankfulness, it will excite the spirit of prayer. And what can believers ask for one another, or ministers for their people better, than that "the Lord may make them to increase and abound in love to one another, and towards all; and that he would establish their hearts unblameable in holiness before their God and Father at the coming of Christ with all his saints."

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of the gospel.——*That no man, &c.* As Paul and others wrought miracles, it might be urged against them, that they ought to secure themselves from sufferings and broils; but Paul replies by Timothy, that they were appointed thereto, to prove their sincerity in what they taught, and to give a practical demonstration, that they looked to a future state for their reward. Comp. Matt. x. 17—25. Acts ix. 16.——*The tempter, &c.* The great enemy, by his instruments, persecutors, whose design was to shake their faith, and defeat the labour of the apostles and their ministers.

6—8. *Timothy came, &c.* Having finished the work for which he had been sent, Timothy returned, and made glad the apostle by informing him of the stedfast faith of these men; and of their regard to him; this was a source of comfort amidst his afflictions.——*We live, if ye, &c.* Now we live a happy life, if ye stand fast, &c. We enjoy and have pleasure in life. The word is so used by Latin and Greek writers.

9, 10. *What thanks, &c.* Your firmness and conduct inspires us with the most lively gratitude to God, and prompts us to fervent prayer that we may be permitted to come to you and to confer on you new and enlarged spiritual gifts.

11—13. *Our God and Father, &c.* Paul joins here Jesus Christ in a direct prayer with the Father, and in the 12th verse prays directly to the Lord Jesus, to bestow an increase of brotherly love, and to establish their hearts, &c. Such conduct shows that he did not conceive that he dishonoured the Father, by addressing the Son, nor the Son by praying to the Father.

CHAP. IV. 1, 2. *By the Lord Jesus.* In his name and by his authority.——*Ought to walk, &c.* Paul had not only taught them doctrines to be

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and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, ye would abound more and
2 more. For ye know what commandments we
3 gave you by the Lord Jesus. For this is the will of God, even your sanctification; that
4 ye should abstain from fornication; That every one of you should know how to keep
5 his body in sanctification and honour; Not *given up* to lustful passions, even as the Gen-
6 tiles who know not God: That no one overreach and defraud his brother in this matter: because that the Lord is the avenger of all such, as we have formerly also told you and
7 testified. For God hath not called us unto
8 uncleanness, but to sanctification. He therefore that despiseth, despiseth not man, but God; who hath also given to us his holy Spirit.

9 Now as concerning brotherly love ye need not that I write unto you: for ye yourselves
10 are taught of God to love one another. And indeed ye do this towards all the brethren who are in all Macedonia. But we beseech you, brethren, that ye abound *in love* more and more; And that ye earnestly study to 11
be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk in a becom- 12
ing manner towards those that are without, and that ye may have need of nothing.

Now we would not have you ignorant, 13
brethren, concerning those who are asleep, that ye grieve not, even as others who have no hope. For if we believe that Jesus died, 14
and rose again; even so those who sleep in Jesus, will God bring also with him. For 15
this we say unto you by the word of the Lord, that we who are alive and remain to the coming of the Lord, shall not go up before those who are asleep. For the Lord 16
himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Afterwards, we who are 17
alive and remain, shall be caught up together with them into the clouds, to meet the Lord in the air: and then shall we ever be with the Lord. Wherefore comfort ye one ano- 18
ther with these words.

Reflections upon Chapter iv. 1. As christians we should suffer the word of exhortation, and obey with pleasure the commands given us by the authority of our Lord Jesus. It is a peculiar favour to be instructed how we ought to walk and please God; and it should be our aim to abound in such conduct, and make continual improvement. For what is the great design and end of our christian calling? What is the will of God concerning us? It is our sanctification, our coming out and being separate from the world which lieth in wickedness. How wholly unbecoming the followers of Jesus to be addicted to the pollutions and gross sensualities of heathens, who know not God? They ought not only to abstain from such things, but to cultivate that inward purity of mind, which may lead us to preserve our bodies in sanctification and honour, lest we should be guilty of despising the command of God, and he should

believed, but had stated how they should live so as to please God, and adorn the gospel.

3—8. *For this is the will, &c.* This is his great design in the gospel, to effect your sanctification; and this consists in abstaining from fornication, &c.——*Keep his body, &c.* Greek, his vessel. As sanctification means a separation of any thing from common use, and a consecration of it to God, so the apostle exhorts them to regard their bodies as those holy vessels which were consecrated and used in the temple. Dr. Chandler refers to Lucretius as terming the body, *vas*, or a vessel.——*Lustful passions, &c.* Greek, "passion of desire;" but it is clearly used here for criminal, sensual lusts, such as the Gentiles indulged, and with which their own historians reproach them.——*Overreach, &c.* Or pass the bounds of justice and chastity, and thus defraud his brother-man of what is his property, by seducing his daughter or his wife; for of all such offences the Lord is the avenger, &c. and the very end of our christian calling is sanctification, and not uncleanness. If any one despise our warning or live in such crimes, he will be found a despiser of God, who speaks to you and all men by the Holy Spirit which is given to us. Comp. Luke x. 16, with Acts v. 3, 4.

9—12. *Taught of God, &c.* By his word and spirit. Is. liv. 13.——*Study to be quiet, &c.* To live peaceably, to provoke and quarrel with no one; but to be industrious, providing things honest in the sight of all; that so ye may have what is needful, and be able to do good to others.

13. *Now we would, &c.* See Griesbach. As to those of your believing brethren who have died, grieve not as your heathen neighbours do, who have no hope of a future happy state, or of a resurrection.

14. *Bring also with him.* When he comes to judge all men, then those who sleep in him will be raised and appear with him in his glory.

15. *We who are alive, &c.* See 1 Cor. xv. 51, &c. We christians, who may be considered as one body, we who are alive on the earth at the coming of the Lord, shall not go up or be changed and caught up, to meet the Lord, before those who are asleep, or the dead, are raised.

16—18. *For the Lord, &c.* The apostle explains what he meant in the preceding verse. The dead in Christ will be first raised; and then those alive will be changed, and the whole of Christ's flock will be caught up to meet their Lord, and to remain for ever with him. What comfort should this view of the dead and of the blessed resurrection impart!

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CHAPTER V.

A. D. 63. *He pursues the subject of Christ's second coming to judgment; gives various interesting precepts, and concludes with fervent prayer for them.*

1 But concerning the times and the seasons, brethren, ye have no need that I write unto
2 you. For yourselves well know that the day of the Lord will come as a thief in the night.
3 For when *men* shall say, "Peace and safety;" then sudden destruction will come upon them, as travail upon a woman with child; and they
4 shall not escape. But ye, brethren, are not in darkness, that *the last* day should overtake
5 you as a thief. Ye all are sons of light, and sons of the day; we are not of the night, nor
6 of darkness. Therefore let us not sleep, as
7 do others; but let us watch and be sober. For those that sleep sleep in the night; and those that are drunken are drunken in the night. But let us, who are of the day, 8
be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us 9
to wrath, but to the obtaining of salvation by our Lord Jesus Christ; Who died for 10
us, that, whether we wake or sleep, we may live together with him. Wherefore comfort 11
yourselves together, and edify one another, even as also ye do.

Now we beseech you, brethren, to know 12
those who labour among you, and preside over you in the Lord, and admonish you; And to 13
esteem them very highly in love for their work's sake. And be at peace among yourselves. And we exhort you, brethren, admo- 14
nish those that are disorderly, comfort the

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avenge on us our crimes and the dishonour done to his name and law.

2. While ministers give the most faithful and pressing exhortations, how pleasant is it to have just cause to commend those whom they address. Jesus in great condescension called his disciples brethren, to intimate his relation, and his own amazing love to them; and to remind them of their union to him and to one another as the spiritual children of God, and as constituting his family. It is their bounden duty to exercise brotherly love towards one another; and when they give such substantial proofs of it as the Thessalonians did, how much is the gospel commended to others. Their love was manifest to all the christian brethren through Macedonia; yet there was cause to pray for its increase. May our love abound, while we live peaceably, attend to our business and calling with diligence, and allure those who are without the pale of the church, to esteem and embrace the gospel.

3. If we are not exempted by the gospel from the common sufferings of men, it opens to us sources of the richest consolation. Our dear christian brethren are successively called hence; they sicken, droop, and die; yet they die in the Lord, or to adopt the beautiful metaphor of the apostle, they fall asleep in Jesus. What unknown, holy joys does the spirit experience, when released and admited to join kindred, redeemed spirits in heaven, and to see Jesus the mediator of the new covenant! Let the body drop into the grave, and become the prey of death and corruption; even this shall not utterly perish, but at the coming of the Lord, shall be raised in immortal vigour, beauty, and glory. While then we shed the tear of affection over our departed christian brethren; let us not grieve as heathens, who have no hope, either of a resurrection, or of a happy immortality. Let us by faith realize that day, when Jesus shall descend from heaven with a shout, with the acclamation of angels, and the trumpet of God; and when at his almighty voice the dust of his saints shall start into life, remodelled and fashioned like to himself; and when those who are alive, shall instantly be changed; and all ascend into the clouds to meet and welcome their descending Lord, and to abide, dwell, and reign with him for ever and ever. With such views and prospects, we ought to comfort one another.

CHAP. V. 1. *Times and seasons.* Longer periods are meant by times, and shorter referring to various events, securing within these periods, are meant by seasons. Eccles. iii. i. Dan. ii. 21. Acts i. 7.

2. *As a thief in, &c.* So our Lord had said, and so the apostle had taught them. Matt. xxiv. 43, and 2 Peter iii. 18.

3. *When men, &c.* When careless and wicked men shall say, peace, &c. shall like the antediluvians, be eating and drinking, &c. then sudden destruction will come on them.

4—8. *Not in darkness.* In a state of ignorance and security like the wicked or heathens; but have been enlightened to know these things, so that ye all are sons of light, &c.——*We are not of the night, &c.* Not living as the wicked do, who may be said to be of the night, &c. Hence we are under strong obligation, not "to sleep as others, but to watch, &c.;" to be sober and temperate, not sleeping through our excess; but watching for the coming of the Lord, and putting on for a breast-plate, faith and love; guarding by these the vital part, and having on our heads as a helmet, by which I mean the hope of our final salvation. Eph. vi 13, 17.

9—11. *Appointed us to wrath.* This is manifest by the design of our Lord's coming. He came not to condemn the world, but that the world might be saved. It is also manifest by the gospel, which assures us of salvation to every believer; and as to those who do now believe they have a right to say, that he has appointed them to obtain salvation by Christ, who died for them, to redeem them and preserve them as his people. Hence comfort and edify one another with these delightful truths.

12, 13. *Who labour among, &c.* Hence they had some regular teachers, who presided over them in Christ, and admonished them; and these they were bound to esteem and honour, on account of their office, and to maintain peace among themselves.

14. *Exhort you, &c.* Pastors and teachers, to admonish the disorderly, &c.——*Feeble-minded, &c.* Those depressed by their sufferings, or ready to

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feeble-minded, support the weak, be long-
14 suffering towards all. See that none render
evil for evil unto any man; but always follow
that which is good, both among yourselves,
15 16 and towards all. Rejoice always. Pray with-
18 out ceasing. For every thing give thanks:
for this is the will of God in Christ Jesus
19 concerning you. Quench not the Spirit.
20 21 Despise not prophesyings: Prove all things;
22 hold fast that which is good. Abstain from
23 every evil appearance. And the very God
of peace sanctify you wholly; and may your
whole frame, spirit, and soul, and body, be
preserved blameless to the coming of our
Lord Jesus Christ. Faithful is he that calleth 24
you who will also do this. Brethren, pray for us. 25
Salute all the brethren with a holy kiss. 26
I charge you by the Lord that this epistle be 27
read to all the holy brethren. The grace 28
of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

REFLECTIONS UPON CHAPTER V. 1. How solemn is the thought, that it is appointed for all men once to die, and after that cometh the final judgment! But of the precise times and seasons when these events shall occur we are wholly ignorant; yet we know that they must occur, and that the first may happen unexpectedly, as well as the latter. The day of the Lord may come as a thief in the night; and when it cometh, how many will it find in the most perfect security, and unprepared! While men are pursuing schemes of worldly ambition, and expecting years of peace and safety, death cometh upon them, as travail upon a woman with child. Let believers, as sons of light, as instructed and forewarned of these things, not indulge in such security, nor yield up themselves to carnal pleasure as do those in darkness; but wait and watch for the coming of their Lord. To do this faith must work by love; and the hope of that salvation to which we are appointed, must purify our affections, and animate our souls. And when we enjoy a sense of the love of Christ, as dying for our sins, what ground is there to fear either death or judgment? For if when enemies we were reconciled by his death, much more being reconciled we shall be saved by his life, and live with him.

2. While God in mercy spares us and continues us in this state, we should be solicitous to discharge our various duties, and to attend to all the admonitions and directions of inspired truth. Are we ministers? We are reminded that we ought to labour in the vineyard, and preside over and guide the people in the way of the Lord; and when necessary, to admonish them, and by every prudent method promote their edification. Are we members of the christian church? We ought to regard our pastors and teachers; and to esteem them highly on account of the work in which they are engaged. Christian discipline should be maintained, and peace and purity be preserved. The disorderly must be admonished, the weak comforted and supported; and no christian brother should render evil for evil, but should forgive, and do good so as to gain him. Let believers honour their profession, by their joy in Christ, and their thankfulness for the unspeakable blessings of salvation; and let them show their benevolence towards all men by their fervent prayers for them. Let them be solicitous to enjoy the sacred influence of the Spirit, and do nothing to quench the holy fire he kindles in the breast; not despising, but honouring him as the spirit of prophecy, revealing the divine will. And what can we desire for one another better, than that the God of peace would sanctify us wholly; and that our whole frame, spirit, soul, and body may be preserved blameless to the coming of our Lord Jesus Christ, and how should it encourage us that God has promised this, and will assuredly do it for us.

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despond at the recollection of their sins.——*The weak.* Babes in Christ foster and encourage; and "be long-suffering towards all," knowing that you yourselves have infirmities.

15. *See that none, &c.* Let both pastors and people regard the following precepts. Comp. Rom. xii. 19—21.

16—22. *Rejoice, &c.* In your christian privileges and mercies. Pray without ceasing for those supports and blessings you ever need; and for every thing received give thanks; as this is especially the will of God, &c.——*Quench not the spirit.* Oppose not his holy influence attending the gospel preached to you. See Acts vii. 51. Chandler and others understand spiritual gifts, which they suppose might be rendered useless by their negligence or undue use of them.——*Prophesyings.* See 1 Cor. xiv. 3, &c. Perhaps they despised this gift as not being so singular as speaking some foreign language, &c.——*Prove all things.* Which the prophets deliver by comparing what they teach with the known will of Christ as revealed and taught by us; and only hold fast what you find to be good; and not only abstain from evil, but from every evil appearance or form. See Schleus.

23. *And may your, &c.* I adopt Chandler's rendering of ὁλόκληρος *whole frame*, and consider the parts as specified in what follows, the spirit, properly so called; the soul, or principle of animal life; and the body, with all its parts and members.

24—28. *Faithful is, &c.* How encouraging must this have been to the persecuted Thessalonians.——*Pray for us.* For our safety and success; and while you salute one another, in token of christian love, I charge you to read my letter to all the brethren. How excellent the advice given to these professed believers!

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

INTRODUCTION.

As Timothy and Silvanus join the apostle in this as in the first Epistle, it is evident that they were still with him; and as he abode at Corinth above eighteen months, it is most probable this second Epistle was written from that city. The general design of it was to comfort them under their troubles and persecutions, and to exhort them to a stedfast and christian behaviour. Besides the apostle sets himself to rectify some mistaken notions which they held about the coming of Christ; and to direct them as to the exercise of christian discipline towards some irregular members of their society.

CHAPTER I.

A. D. 54. *Paul states his good opinion of their faith, love, and patience; and then offers various things for their comfort and joy in their afflictions.*

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father,
2 and the Lord Jesus Christ; Grace and peace be unto you, from God our Father and our Lord Jesus Christ.
3 We ought to thank God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all towards each other aboundeth;
4 So that we ourselves glory in you among the churches of God, for your patience and faith in all your persecutions and afflictions
5 which ye endure; *For* a manifestation of the just judgment of God, *and* to the end that ye may be counted worthy of the kingdom
6 of God, for which ye also suffer: Since it is a just thing with God to recompense affliction to those that are afflicting you;
7 But to you who are afflicted, *he will give* rest with us, when the Lord Jesus shall be manifested from heaven with his mighty angels,
8 In flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ.
9 And these shall be punished with everlasting destruction, by the presence of the Lord, and by the glory of his power;
10 In that *great* day, when he shall come to be glorified by his saints, and to be admired by all those that have believed (for our testimony among you hath been believed.)
11 Wherefore we pray also for you always, that our God would count you worthy of this calling, and accomplish all the good pleasure of his goodness, and the work of faith with power:
12 That the name of our Lord Jesus Christ may be glorified by

CHAP. I. 1, 2. *Paul and Silvanus, &c.* See note, 1st Epist. Ch. i. 1, &c.——*Grace and peace, &c.* Here as often, grace and peace are prayed for to God the Father, and the Lord Jesus Christ, which shows that they are one in nature, as well as in counsel and design, or they would not be thus addressed by the enlightened apostle.

3, 4. *Faith increaseth, &c.* Their faith and love and patience increased by exercise, under their severe persecutions; and for this the apostle was unfeignedly thankful, as nothing could prove more decisively the reality of their religion.

5—8. *The just judgment, &c.* In thus trying you, and that ye may be counted worthy to be the subjects of Jesus, who himself suffered for us, and may share with him that kingdom of God now begun by the gospel, and which will be perfected in heaven. And your enemies will receive a due recompense, while you who are afflicted shall have rest with us in the heavenly kingdom, when Jesus comes in the fire of his anger to punish all that have not obeyed the gospel.

9—12. *And these shall, &c.* These wicked persecutors at that great day shall be punished with everlasting destruction, being banished from his presence, and from all the glorious displays of his love, grace, and power; and this will assuredly take place, in that great day when he comes to be glorified by his saints for what he has done for them, in redeeming, sanctifying, and preserving them; and to be admired with transport by all that have believed in him as their glorious Saviour; and among these you will be found, as our testimony among you hath been believed.——*This calling, &c.* Wherewith ye have been called (see verse 5) by the gospel to the hope of these things; and accomplish or make perfect all the good pleasure of his goodness, carrying the work of faith to perfection by his own mighty power, that the name, &c.

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you, and ye by him, according to the grace of our God and of our Lord Jesus Christ.

CHAPTER II.

A. D. 54. *He desires them to continue steadfast; shows that there will be a departure from the faith; describes the man of sin, and renews his exhortations.*

1 Now we beseech you, brethren, with respect to the coming of our Lord Jesus Christ, and
2 our gathering together unto him, That ye be not soon shaken in your mind, nor be troubled, either by any revelation of the spirit, or by word, or by letter, as from us, pretend-
3 ing that the day of Christ is near. Let no man deceive you by any such means: for that day will not come, unless there come a falling away first, and the man of sin be
4 revealed, the son of perdition; Who opposeth and exalteth himself above every one that is called God, or that is the object of worship; so that he sitteth in the temple of God, showing himself to be a god. Re-
5 member ye not, that, when I was yet with
6 you, I told you these things? And now ye know what hindereth; to the end that he may be revealed in his own time. For
7 the mystery of iniquity already worketh: only he who now hindereth will hinder, until
8 he be taken out of the way. And then shall the Wicked one be revealed, whom the Lord will consume with the breath of his mouth, and will destroy with the brightness
9 of his coming: Even him, whose coming is according to the working of Satan, with all

REFLECTIONS UPON CHAPTER I. 1. It affords joy to every servant of the Lord Jesus, when those who profess his name, not only abide stedfast, but grow in grace amidst opposition and difficulties. These will be accounted worthy of the kingdom of God, who suffer for it here; and who by their patience, and continuance in well-doing, honour their Saviour and conquer their persecutors. Though such a state of trial and suffering is grievous to sense, how often has it been most profitable to the soul; and while afflictions have abounded for Christ, consolation has abounded through him. In the hot-bed of persecution how has the plant of grace flourished, and blossomed, and borne fruit! What the adversary has done to oppress the church, and destroy the faith, has through divine influence and government subserved the interests of both; and thus has God made the wrath of man and the fury of the oppressor to praise him. Persecution in every age has given publicity to a cause, and roused thousands to regard it, who, but for this, would have remained ignorant of it or indifferent to it. Let then those who suffer for Christ not be ashamed, but suffer as becometh saints, that their patience and faith may grow exceedingly, and others be encouraged by their example.

2. How solemn and awful will the coming of Christ be, and how immensely different will be the recompense awarded to his faithful people, from that of their enemies and persecutors. He will come with his mighty angels, in flaming fire, like that in which he appeared on Sinai; and will render a recompense to his adversaries. What heart can endure the thought of that righteous vengeance which he will take on such as know not God, and as obey not the gospel? Of God they have been willingly ignorant; and as to the gospel, they have despised the mercy revealed, and now no mercy is showed to them. They are to be punished with an everlasting destruction by the presence of the Lord and the glory of his power. The coming of Jesus as to his people, is for different purposes, and will have different results. He will come to be glorified in them that believe; they will hail his coming with anthems of praise and triumph; and his name and work will be the theme of the everlasting song. In his glorious person he will be the object of unceasing admiration; and equally will they wonder and admire at what he does for, and confers upon them. They will then appear to the universe as the trophies of grace, being recovered to holiness, happiness, and glory.

CHAP. II. 1, 2. *Gathering, &c.* Our being raised from the dead to stand before his tribunal, and be for ever with him in the heavenly state. 1 Thess. iv. 13—12.——*By revelation, &c.* By any pretended revelation, or by word or verbal message, or by any letter, as from us, &c. Be assured that we maintain no such opinion; and if some interpret any expressions in this sense, they mistake my intention and meaning.

3, 4. *Unless there come, &c.* As I told you, there will be a great apostacy from the christian faith, and "the man of sin" will be revealed, that wicked spiritual tyranny, which, because it will destroy the saints, and will itself finally be destroyed, may be called "the son of perdition," or destruction; and he will oppose every one that is called God, whether magistrates, kings, or emperors, claiming supremacy over them, or that is the object of worship, or of civil worship.——*In the temple of God.* This man of sin shall exist in the christian church, ostentatiously displaying a temporal as well as a spiritual power, (Rev. iii. 12.) receiving the adoration of his people, and the titles and honours which belong exclusively to God. That the Popes of Rome do and have done this, is certain. See Bishop Newton on the Prophets.

6. *Ye know what, &c.* Paul had stated in his discourses something more particularly than he thought it prudent to write; especially as to the fall of the Roman empire, which was the thing that hindered the appearance of the man of sin.

7. *Mystery of iniquity.* Paul, by the spirit, knew that even then those principles were in existence, and powerfully operating, ambition, faction, error, mixing heathen superstitions with the gospel, &c. which would finally raise and establish this enemy of Christ; but as yet the Roman emperors hindered, and would do, until taken out of the way.

8. *Wicked one, &c.* Justly so called as being most opposed to God and the gospel; but a time will come when the Lord Jesus will signally appear by his servants in providence to overthrow this enemy, and utterly consume and destroy him.

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10 false miracles and signs and wonders, And
with all unrighteous deceit among those that
are lost; because they received not the love
11 of the truth, that they might be saved. And
for this cause God will send them such a
mighty working of error, that they will believe
12 falsehood: So that they all will be con-
demned who believe not the truth, but have
pleasure in unrighteousness.
13 But we ought to give thanks always to
God for you, brethren beloved of the Lord,
because God hath, from the beginning, cho-
sen you to salvation through sanctification of
14 the Spirit, and belief of the truth: Whereunto
he called you by our gospel, to the obtaining
of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold
the doctrines which ye have been taught,
whether by our word, or epistle. Now our
16 Lord Jesus Christ himself, and our God and
Father, who hath loved us, and hath given
us everlasting comfort and good hope through
grace, Comfort your hearts, and establish
17 you in every good word and work.

CHAPTER III.

A. D. 54. He desireth an interest in their prayers; testifieth his confidence in them, and concludes with giving them various practical precepts.

1 Finally, brethren, pray for us, that the
word of the Lord may have free course, and
be glorified, even as it is among you: And
2 that we may be delivered from unreasonable

Reflections upon Chapter II. 1. While contemplating the awful apostacy here predicted, we may justly exclaim, "O the depth both of the riches and knowledge of God! how unsearchable are his ways, and past finding out." Who would imagine, that the gospel having triumphed over the errors of heathenism, and overturned the altars and temples of the gods of the world, would be so corrupted, as to become the occasion of idolatry as gross, in another form? Who could suppose that any of the followers of Jesus, would assume divine titles, and rob God of his glory? That a christian pastor would become lord of his heritage, and assume the prerogative of dispensing with his laws, and of giving others in accordance with his own ambitious designs? This may justly be called, "The mystery of iniquity;" and every one who dares to assume such rights, "The man of sin." The torch of knowledge must have been put out, and the fire of love and piety extinguished, before arrogance on the one hand, and servility on the other, could obtain in the christian church; and this must have been permitted as an awful judgment on those who had indeed the truth but obeyed it not, and had pleasure in unrighteousness.

2. Alarming as must have been the prediction of such a falling off from Christ and the truth, and being again involved in darkness and damnable errors; it would afford some comfort that this state of apostacy should not continue always. The man of sin, all-powerful as he conceives himself, must perish, must be utterly consumed by the coming of the Saviour. In his providence he has come, and exposed the errors and delusions of the corrupt hierarchy of Rome; and nothing supports this abominable system of imposture and spiritual tyranny, but the power of the sword. May the Lord hasten its complete and final overthrow. Let us rejoice, that we are not under its dominion; but enjoy liberty of conscience to follow the light of God's word. And there are many, in our country, whom God has chosen to salvation, as they are real believers in the truth, and are growing in holiness and purity. May all such stand fast in the faith once delivered to the saints, and may the Lord Jesus Christ himself and our God and Father, who hath loved us and provided such rich consolation, comfort us and establish us in every good word and work, in the belief of every word of promise, and in the practice of every work of love.

9. *Working of Satan, &c.* With fraud and delusion, in a secret insidious manner; by false miracles, &c. Chandler justly observes that ψεύδους is in construction with each of the preceding terms; and by the version given the sense is manifest. It is well known that the church of Rome has ever pretended to the power of working miracles, and that all kinds of impositions have been practised by her priests and monks.

10. *Unrighteous deceit, &c.* Pretended revelations, visions, and other pious frauds, as they have been improperly called; and these are believed by a people lost in vice and ignorance, and perishing for ever, "because they received not the love, &c."

11. *For this cause, &c.* As they did not receive the truth, God will send them, will permit to prevail among them, not hindering the operation of second causes, "such a mighty working of error, &c."——*Falsehood.* Macknight supposes transubstantiation to be meant; but the term may comprise the whole system of falsehood believed in that church.

12. *So that they all, &c.* For their real unbelief of what God has revealed, and for their love and practice of all unrighteousness.

13, 14. *But we ought, &c.* It is matter of praise to God to contrast your state with that of such characters, as you are, beloved of the Lord Jesus, and were indeed chosen of God in his own holy purpose, from the beginning, or from everlasting, to salvation through the sanctifying influence of the Spirit on your hearts, enabling you to believe the truth and to obey it; and to this he has called you by the gospel; and you shall obtain the glory of Christ in heaven.

15. *The doctrines, &c.* The truths, whether respecting doctrines or facts, delivered by me in my ministry among you, or in my letters to you or other christian churches.

16, 17. *Now our Lord, &c.* Here Paul first mentions Christ in his prayer. ——*Loved us, &c.* In Christ, and provided and hath given in his promises sources of comfort which will never fail, as we have a good hope, a well grounded hope, as it is built on his grace: may this God comfort, &c.

CHAP. III. 1—5 *Among you.* That we may have the same success in every place as among you; and may be delivered from the designs of unreasonable and wicked men, who are in a state of unbelief.——*Have confidence, &c.* That the Lord Jesus, in whom you have believed, will aid you, so that as ye now do, ye will continue to do, &c.——*May the Lord, &c.* The Lord

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and wicked men: for all men have not fideli-
3 ty. But the Lord is faithful, who will estab-
4 lish you, and keep you from evil. And we have confidence in the Lord concerning you, that ye both do, and will do, the things which
5 we command you. And may the Lord direct your hearts to the love of God, and to the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the doctrine
7 which he received from us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;
8 Nor did we eat any man's bread for nought; but worked with labour and toil night and day, that we might not be burdensome to any
9 of you: Not because we have no right; but to make ourselves an example unto you, that
10 ye might imitate us. For when we were with you, this we commanded you, that if any be not willing to work, neither let him eat. For 11 we hear that some among you walk disorderly; doing no business, but prying into the business of others. Now those that are such we com- 12 mand and exhort by our Lord Jesus Christ, that with quietness they do their own business, and eat their own bread. But, brethren, be 13 not ye weary in well-doing. And if any man 14 obey not our word by this epistle, mark that man, and keep no company with him, that he may be ashamed. Yet count him not as 15 an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace 16 always by all means. The Lord be with you all.

The salutation by the hand of me Paul, 17 which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with 18 you all. Amen.

The second epistle to the Thessalonians was written from Athens.

REFLECTIONS UPON CHAPTER III. 1. With great humility Paul desires the prayers of his weak christian brethren, and directs them to one object, interesting to his own heart, the success of the gospel. There are no real brethren in Christ, but who are men of prayer. From a sense of their own necessities they are constrained to pray; and they continue the exercise as a part of the worship which they constantly render to God, and as the appointed medium of communion with God, and of receiving spiritual blessings from him. Having felt the power of the gospel on their own hearts, God having glorified it as the instrument of their conversion and repentance, they cannot but desire that it may have free course, roll on like a river, which refreshes and fertilizes the regions through which it passes. In connexion with the spread of the gospel, we should pray for the ministers, that they may be delivered from unreasonable and wicked men—men who are governed by their passions, and who are not to be trusted, as being destitute of fidelity. It is delightful to turn from such men to God, who is ever faithful, and who will establish those that trust in him, and keep them from evil. May we continue to do whatever he commands us; and may he direct our hearts to the love of himself and to the patience of our Lord and Saviour Jesus Christ.

2. It is grevious to the sincere consistent disciples of Christ, to find any who profess his name, walking disorderly. Such are they who neglect their proper business and calling, and spend their time in intermeddling with the concerns and affairs of others. Such characters ought to be marked, and reprehended, and should not receive the bread of charity, which belongs to the aged and infirm. We have many examples of honest and honourable industry set before us; and none more singular and striking than that of Paul and his fellow-labourers. With what propriety could they say, "For yourselves know, how ye ought to imitate us; for we did not eat any man's bread for naught, but worked with labour and toil." Such self-denying conduct deserves and will meet with due applause and reward. Let us then be diligent in business, fervent in spirit, serving the Lord; and may the Lord of peace himself, give us peace always by all means. And may the free grace of our Lord Jesus Christ be with us and abound towards us. Amen.

Jesus direct your hearts to the love of God, the noblest object, and who has so loved you; and to the patience of Christ, such patience as he exercised under his sufferings, which includes constancy.

6. *To withdraw, &c.* Not to countenance any such person as does not live according to the doctrine which we have preached. Ch. ii. 15.

7—9. *To imitate, &c.* As to diligence and industry; so that we would not be burdensome to any of you, though we had a right to support. 1 Thess. ii. 6.

10. *Neither let him eat.* When he is able to work, and will not for idleness, do not give him your food, lest you should sanction and encourage his idleness.

11, 12. *We hear that, &c.* We are credibly informed that some among you are acting in a manner unsuitable to the gospel, doing no business &c. Such persons busy themselves in what does not concern them, as the mere effect of their own idleness, and as an exercise to their own thoughts and prejudices. Now those that are such, &c.

13—15. *Be not ye weary, &c.* Continue to be industrious, both for your own sakes, and for that of others; and make your displeasure known to such men as I have named, by maintaining no intercourse with them, that they may be ashamed of their own conduct; yet do not regard them as enemies, but kindly admonish them as professing christian brethren.

16. *Now the Lord of peace, &c.* The author of all peace, happiness, and prosperity, give you this blessing at all times, and in all circumstances.

17. *The token, &c,* Paul dictated his epistles, but signed them with his own hand, by which they were known to be his.

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THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

INTRODUCTION.

When Paul wrote this epistle has been much disputed, some considering it written as early as the year 54, and others not until 65, after Paul's first imprisonment. The difficulties attending the former opinion have induced many able divines to embrace the latter; and from the Acts and other epistles of Paul, it is certain that Timothy was never long absent from Paul until after his release. As to the objections urged against this, Paley and Macknight have replied with great force; and such is the positive proof, that no trifling objection can subvert it. The design of it was to direct Timothy as to the errors he was to refute; and as to the qualifications of the persons he was to ordain to the office of pastors and deacons; mentions the heresies which would arise; the method in which Timothy was to admonish both the old and young of both sexes; the age of widows to be employed in teaching the younger women, and finally the duties which he was to inculcate on slaves.

CHAPTER I.

A. D. 65. *Timothy is reminded of the charge given to him; of the right use and end of the law; of Paul's call to be an apostle, and of Hymeneus and Alexander.*

1 Paul, an apostle of Jesus Christ by the appointment of God our Saviour, and of [v] Christ
2 Jesus," who is our hope; To Timothy, my own son in the faith; Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.
3 I besought thee to remain still at Ephesus, when I went into Macedonia, that thou mightest charge some not to teach other doctrines,
4 Nor to give heed to fables and endless genealogies, which minister questions, rather than [w] godly edification" in the faith: Now the 5
end of this charge is love from a pure heart, and a good conscience, and faith unfeigned;
From which some have swerved and turned 6
aside unto vain babbling; Desiring to be 7
teachers of the law; yet not understanding what they say, nor those things which they so confidently affirm. But we know that the 8
law is good, if a man use it agreeably to its design; Knowing this, that no law is made 9
for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for murderers of other men, For fornicators, for sodomites, 10

CHAP. I. 1. [v] Griesb. Others, *Lord Jesus.*

4. [w] *dispensation of God.* Griesb.

CHAP. I. 1, 2. *Of God our, &c.* Who originally formed the design of salvation; and of Christ Jesus, who by his sufferings and death, is the meritorious cause of it, on whom our hope is founded.——*My own son, &c.* My convert. 1 Cor. iv. 15. Philem. v. 10. This probably occurred on Paul's first mission into the Lesser Asia. Acts xiv. 6.

3, 4. *Went to Macedonia.* This fixes the date of the epistle; and as none of Paul's visits mentioned in the Acts can be meant, it must refer to one after his liberation from Rome, at a period after Luke's narrative closes.——*Fables and, &c.* Jewish doctrines, which are no better than fables, which occasion disputes rather than that godly edification in the gospel faith, which is the end of the ministry.

5—7. *The end of this charge, &c.* Or the scope and aim of this my charge to thee is to promote love to God and man, from a pure heart, a heart without guile and hypocricy, directed by a good conscience, and supported and invigorated by faith unfeigned in the person and doctrine of our Lord; from which some have swerved, &c.——*Desiring to be, &c.* Setting up themselves as teachers of the law of Moses, without understanding its nature, design, and genuine influence. For the sense given to παραγγελιας, see Acts v. 28.; xvi. 24.

8—11. *Agreeably to its, &c.* That is, to be a rule of his conduct, and its sanctions to deter him from transgression; knowing this, that a law of any kind is not made for a righteous man, for one who is governed and lives agreeably to the principles of natural justice and equity, and much less for christians, who are influenced by far higher motives, and act from principles of love and gratitude to God.——*But for the lawless, &c.* That is, to restrain and punish them. The crimes mentioned were then, and are now, but too common in society; and were it not for law and punishment agreeably to it, they would much more obtain, &c.——*Contrary to sound, &c.* That which condemns all wickedness and sin, and which affords the strongest obligations to a holy life, as does the glorious gospel, &c. See Doddridge's note.

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for male-stealers, for liars, for perjured persons, and if there be any other thing that is
11 contrary to sound doctrine; According to the glorious gospel of the blessed God, which
12 hath been committed to my trust. And I thank Christ Jesus our Lord, who hath given me strength, that he accounted me faithful,
13 and put me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did these things ignorantly through unbelief.
14 And the grace of our Lord was exceedingly abundant with faith and love which are in
15 Christ Jesus. This is a faithful saying, and worthy the acceptance of all, 'that Christ Jesus came into the world to save sinners;' of whom I am chief. But for this cause I obtained mercy, that in me the chief *of sinners* Jesus Christ might show forth all long-suffering, for an example to those who should hereafter believe on him to everlasting life. Now to the eternal King, the immortal, invisible, the only ° God, be honour and glory for ever and ever. Amen.

16

17

This charge I commit to thee, son Timothy, according to the prophecies which went before concerning thee, that by them thou mightest war a good warfare; Holding faith, and a good conscience; which some having put away, as to the faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may be taught not to blaspheme.

18

19

20

CHAP. I.

REFLECTIONS UPON CHAPTER I. 1. While we believe and rejoice in Christ Jesus as the only sure foundation of hope, let us cleave to him as such, nor fear any final disappointment. As sinners, we have no other name given whereby we can be saved; and there is, therefore, no other in whom we can confide and hope with perfect security. Building on him let us not spend our time in discussing useless questions, or engaging in endless controversies, but rather attend to godly edification. Let us keep in mind the apostle's charge, and the end and design of it; which is love from a pure heart, a good conscience, and faith unfeigned. Possessed of this love, arising from faith, and connected with a pure heart and a good conscience, we shall be enabled in some degree to honour the law by a course of obedience. When men are not governed by any regard to the will of God, how dreadful the crimes they often commit! And were it not for the punishments which are inflicted, they would more awfully abound. Not only the divine, but civil laws, are necessary, to restrain human depravity and wickedness. As believers, let us study the glorious gospel, and may its glad tidings and holy influence, constrain us to pursue the attainment of purity, holiness, and endless bliss. Those are the great concerns in life; and as such should be supremely regarded.

17. ° *wise.* Griesb.

2. How free, powerful, and sovereign is the grace of our Lord as displayed in the conversion of Paul! He relates his sinful conduct without any attempt to palliate; and thus teaches us the penitent sense he had of it. It is true what he did was through ignorance and unbelief; and when he was instructed, he consulted not his temporal interests, but gave up himself to Christ. The grace of Jesus was indeed exceedingly abundant in forgiving him, and putting him into the ministry, who was the chief of sinners; and in producing in him a faith which no labours or sufferings could shake, and a love to Christ and his cause, the ardour and intenseness of which nothing could abate. How encouraging is the faithful saying! It contains the leading truth of the whole gospel; and if it be worthy the acceptance of all, let my readers cordially accept of it, whatever may have been their past practices. You have in Paul an example of the long-suffering and mercy of Jesus. Believe in him, and you shall be pardoned and saved; you shall attain eternal life. And let such as have believed, maintain a pure conscience, that they may continue sound in the faith; lest by embracing error, or denying any part of divine truth, they should be cut off from the community of the faithful, and left to the influence of Satan the great adversary.

12—14. *Given me strength, &c.* Qualified me for the arduous duties to which he called me, by giving me his spirit.——*Faithful.* Reckoned that I should be so, and so far entrusted me as to put even me into his ministry; who was before a blasphemer of his holy name, a persecutor of his people, and as injurious to his cause as possible.——*Ignorantly through, &c.* Had I done them in violation of my own knowledge and convictions, it is probable, I should have been given up to judicial blindness; but as I ignorantly thought that I was doing God service, he had mercy on me. And in pardoning me the grace of Christ was illustriously displayed, and more so by the faith and love which he produced in my heart, and enabled me to exercise on himself. Faith is opposed to his former unbelief, and love to his persecuting spirit.

15. *Acceptance of all.* Of universal reception and approbation. Newcome renders, "worthy to be received by all."——*Of whom I am chief.* Chief of those who have sinned through ignorance and unbelief. This limitation seems to be necessary, as he was not by any means the greatest sinner that ever lived.

16, 17. *All long-suffering.* Or very great long-suffering in bearing with such ignorance and unbelief, and the fruits of them in such a wicked conduct.——*For an example, &c.* Of his grace and mercy to encourage those who should hereafter be called to repentance, and to faith in him as the author and giver of eternal life. Reflecting on the mercies he had received, suggested the doxology, Now to the king, &c.

18. *This charge, &c.* Which follows. Ch. xi. 1, &c——*Prophecies.* Some prophets in the christian church had foretold that Timothy would be a useful and faithful minister of Christ, Ch. iv. 14.; and hence Paul gives him suitable instructions.——*War a good, &c.* That encouraged by these prophecies thou mayest maintain the truth of Christ, and spread its triumphs every where.

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CHAPTER II.

A.D. 65. *Prayer is to be offered for all men, and the manner of it; in what manner women should be attired; they are not suffered to teach in the church.*

1 I EXHORT therefore, first of all, that supplications, prayers, intercessions, and giving
2 of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness
3 and gravity. For this is good and acceptable
4 in the sight of God our Saviour; Who willeth that all men should be saved, and come to the
5 knowledge of the truth. For there is one God, and one mediator *also*, between God and men,
6 the man Christ Jesus; Who gave himself a ransom for all; to be testified in due time;
7 To which end I have been appointed a preacher, and an apostle, (I speak the truth, ° and lie not;) a teacher of the Gentiles in faith and truth.

8 I therefore command that men pray every where, lifting up holy hands, without anger and disputing. 9 In like manner, that women also adorn themselves in decent apparel, with modesty and sober-mindedness; not with plaited hair, or gold, or pearls, or costly array *only*; 10 But (which becometh women professing godliness) with good works. 11 Let a woman learn in silence, with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over a man, but *command* her to remain silent.
13 For Adam was first formed, then Eve. 14 And Adam was not deceived *first*, but the woman being deceived, was *first* guilty of transgression.
15 Notwithstanding, she shall be saved through childbearing, if they continue in faith and charity and holiness with sober-mindedness.

CHAP. II.

REFLECTIONS UPON CHAPTER II. 1. That believers should abound in prayer is commanded and enforced by a variety of motives and examples. And how proper is it, to show their good-will towards all, by their fervent and humble requests for them. And as kings and princes may be the instruments of great good to the people, whom they govern, or the cause of much evil, we are bound to pray for them in general, and especially for those under whom we live, that they may allow us to lead a quiet and peaceable life, in the exercise of religious worship, according to God's word. In doing this, we may lead others to the knowledge of the truth, and thus coincide with the revealed will of God our Saviour, who willeth that all should be saved by knowing and believing it. And no truth is more vital, than "that there is but one God, and one mediator between God and men, the man Christ Jesus, who has given himself a ransom for all;" and this is now es-

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19. *Holding faith, &c.* The pure doctrines of faith, and keeping a good conscience in the sight of God.——*Which some, &c.* Which good conscience, some teachers having put away, and acting only from low worldly motives, have, as to the faith, as to some of the leading doctrines of it, made shipwreck, and of course lost all that they possessed and hoped for.

20. *Unto Satan, &c.* To inflict on him some penal evils. 1 Cor. v. 5, and Acts xix. 33, and 2 Tim. iv. 14.

CHAP. II. 1, 2. *Supplications, &c.* For averting evil, and *prayers* for obtaining good, *intercessions* for the conversion of sinners, and *thanksgivings* for mercies, be offered to God.——*For all men.* And for all ranks and conditions of men; "for kings and for, &c." that finding us good subjects they may permit us to live in the pious worship of the only true God, and in a serious and grave manner, as becometh our profession.

3, 4. *This is good, &c.* Thus to pray for all men, especially for ignorant persecuting enemies is good and acceptable; for it is to resemble him "who willeth that all men, &c." Macknight renders θελει *commandeth* all men to be saved from their heathen ignorance and superstition; and he thinks that the next words support this sense, "and to come to the knowledge of the truth." He refers this to the command which Christ gave his apostles, "Preach the gospel to every creature." That the verb has this sense is admitted; for the declared will of a superior is a command. Matt. xiii. 29.

5. *For there is one God.* The creator and father of all; and "one mediator," who acts in some respects for all, "the man Christ Jesus." Doddridge judiciously observes, this clearly teaches "that though the union of the *divine* with the human nature qualified our Lord for his office, it is as man that he discharges it.

6. *A ransom for all.* Comp. Matt. xx. 28. Redeeming life by suffering the loss of life, is by most allowed to be the sense of the term; and Christ died for us, gave up his life as a ransom-price for perishing sinners. This as to its merit was of infinite value, and sufficient for all mankind, if all apply to it and rest on it for their acceptance; and "the testimony of this doctrine is given in its proper season;" that is now, since Christ died.

7. *To which end, &c.* That is, to give testimony to this truth or doctrine, I have been appointed a preacher, &c.

8—10. *I therefore command, &c.* As an apostle, knowing the will of the Lord, "That men pray every where," in the public assemblies, "without anger and disputing," about the admission of the Gentiles into the church, or the obligations of the Jewish law.——*That women, also, &c.* When they appear in the church especially, as well as at other times, "adorn themselves with, &c."——*Not with plaited hair, &c.* From other scriptures it appears, that neither the richness nor ornaments of dress are forbidden, but that persons should dress and appear according to their situation and circumstances, Prov. xxxi. 21, 22.; and what is forbidden is a gaudy, immodest dress, unsuitable to a woman's rank in life, and indicating vanity and pride.

11, 12. *Let a woman, &c.* Any woman in the church, learn in silence, &c.——*To teach,* in the public assemblies, as ministers of the gospel do; but they may teach in private those of their own sex, and children.

13, 14. *Formed first.* God intimating by this his natural superiority. 1 Cor. xi. 8, 9.——*Not deceived.* I consider πρωτος as implied in both the clauses of this verse. For if Adam was not deceived by the serpent he was by the woman.

15. *She shall be saved, &c.* From the sin and guilt contracted ° through

7. ° *in Christ.* Griesb.

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CHAPTER III.

A. D. 65. *What should be the qualifications of bishops, deacons, and their wives; and the reason of Paul's writing to Timothy concerning these things.*

1 THIS is a true saying, "If a man earnestly desire the office of a bishop, he desireth an
2 excellent work." A bishop then must be blameless, the husband of one wife, sober, prudent, of good behaviour, given to hospi-
3 tality, apt to teach; Not given to wine, not a striker, not greedy of filthy lucre; but mild,
4 not contentious, not covetous; One that ruleth well his own household, having his children
5 in subjection with all gravity; (For if a man know not how to rule his own household, how
6 can he take care of the church of God?) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil.
7 Moreover he must have a good testimony from those who are without; lest he fall into reproach and the snare of the devil.

8 In like manner the deacons must be grave, not double-tongued, not given to much wine,
9 not greedy of filthy lucre; Holding the mystery of the faith with a pure conscience.
10 And let these also be first proved; then let them use the office of a deacon, being found blameless.
11 In like manner must the women be grave, not slanderers, sober, faithful in all things.
12 Let the deacons be the husbands of one wife, ruling their children and their own households well.
13 For those that have used the office of a deacon well acquire to themselves an honourable rank, and great boldness in the faith which is in Christ Jesus.

14 I write these things to thee, hoping to come to thee shortly: 15 But if I delay, I write that

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tablished by the strongest testimony, and this testimony is still to be borne in the ministry of the gospel, among all nations. Let us duly regard the mediation of Christ, and the ransom which he has paid. On this rests our hope, peace, and comfort; and the sufficiency of this ransom is a ground of hope to all to believe in him.

2. We learn with what temper and spirit we are to pray; and how the weaker sex are to conduct themselves. We should not ask any thing of God in anger, but in a peaceful state of mind, lest our requests should be improper and sinful. And when we pray for others, we should not dispute the propriety of the divine will in requiring it, even when we are required to pray for our enemies. In this duty we should maintain a holy reverence; and ask in faith that we may receive. Both men and women should conduct themselves, as persons possessing godliness; and should not spend their time or their property in dress unsuitable to their rank in life, or unbecoming their professed subjection to Christ. Let women maintain the modesty becoming their sex, and be in subjection to their own husbands, remembering, that this is the will of God. Nor let them assume the office of public teachers in the church; but learn from those who are appointed to this office. Let both sexes remember the apostacy of Adam and Eve with humility; nor let men upbraid the daughters of Eve with her crime, but consider that if the woman was first in transgression, it is by the woman that a Saviour has come into the world; and to him let all look as being able and willing to save to the uttermost.

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child-bearing," or bringing forth the promised seed, who was promised to be the seed of the woman, and was actually made of a woman, Gen. iii. 15. Gal. iv. 4.; yet both Eve and all her sex, in order to their being saved, must have, and continue to exercise, faith in, and love to the Saviour, and to pursue holiness with that modesty and sobriety recommended.

CHAP. III. 1. *Office of a bishop, &c.* Or, of an overseer of the church. Acts xx. 28. The apostle calls this office "an excellent work" or employment, because it consisted in the performance of duties in themselves excellent, honourable, and useful. These were to lead the devotions of the faithful, to preach the word, administer baptism and the Lord's Supper, and in connexion with the church or congregation, to maintain discipline, admonishing the careless, rebuking offenders, &c. The maxim, one church or congregation, and one bishop.

2. *Husband of one wife.* Not guilty of polygamy, a thing then very common; but which Christ has condemned.—*Hospitality.* Especially to christians, and the propagators of the gospel.—*Apt to teach.* Not only qualified by learning, but having the talent of speaking and instructing.

3. *Given to wine, &c.* As this vice was disgraceful, it would be wholly incompatible with the office, as it would often lead to quarrels and fighting. Nor must he be a worldling, who would consider gain as godliness; but the reverse of these things, mild, peaceful, generous.

4, 5. *Household well, &c.* Provided he be married and have a family. For if he know not how to rule and direct his own family, &c.

6, 7. *New convert, &c.* The reason of this is evident, that to raise such a one to office might puff him up with pride in his gifts and promotion.—*Of the devil.* Who fell by pride, and is under a final sentence of condemnation. 2 Peter ii. 4.—*From those without.* He should be a man of whom the unconverted cannot speak reproachfully, unless it be in respect to his religion.

8—10. *Deacons.* See Acts vi. 1, &c.—*Double-tongued.* Dissembling and deceitful; nor intemperate or covetous; but holding the doctrines of the gospel with sincerity.—*Let these also, &c.* Let them be named and judged of by the church or faithful; and being found blameless, let them be chosen, and properly discharge the duties of their office, providing bread and wine for the Lord's Supper, visiting the sick, and distributing the charity of the church to the poor members.

11. *The women, &c.* Such as were deaconesses, employed in visiting, teaching, &c. those of their own sex. See Rom. xvi. 1—3 Philip. iv. 3, &c.

13. *An honourable rank, &c.* Many who discharged this office were, in the primitive church, chosen to the office of bishop; but even the office of deacon was an honourable rank among their fellow-christians.—*Great boldness, &c.* In accepting such an office, and in a time of such danger nobly maintaining the faith, and relieving the poor and the persecuted.

15, 16. *In the house of God.* The tabernacle and temple were called God's house; but under the gospel this name is uniformly given to christian churches, or those societies who profess faith in Christ, and join in worshipping God. Paul wrote to Timothy that he might know how to act in one of

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thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the
16 truth. And confessedly great is this mystery of godliness, *which is, that* God was manifest in the flesh, justified by the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and taken up into glory.

CHAPTER IV.

A. D. 65. *He foretelleth the great apostacy from the purity of christian doctrine and worship; he gives various precepts of duty to Timothy.*

1 Now the Spirit saith expressly that, in the latter times some will fall away from the faith, giving heed to deceitful spirits, and to
2 doctrines concerning demons; Through the hypocrisy of liars, of those whose conscience
3 is seared with a hot iron; Who will forbid to marry, and command to abstain from meats, which God hath created to be partaken of with thanksgiving by those who
4 believe and know the truth. For every creature of God is good, and nothing is to be refused, if it be received with thanks-
5 giving: For it is sanctified by the word of God and prayer. If thou state these
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Reflections upon Chapter iii. 1. The teachers of others, those who preside in the highest offices which Christ has appointed in his church, may here learn both their duty and their dignity. In engaging in the pastoral office they have engaged in a good, excellent, and honourable work; and to secure usefulness and respect, they must possess suitable gifts and graces, and exercise them with diligence. They should be men of sound religious experience, and not new converts, lest they should be puffed up with pride, and by their ignorance, or arrogance, bring their office, and religion itself, into disgrace. In their behaviour they must show a noble generosity, be hospitable and kind, and gain the good opinion of those who are yet without the pale of the church. Influenced by proper motives only, they should despise filthy lucre; nor should they indulge in the least intemperance. If deacons are to be free from the vices mentioned, and to do as recommended; much more ought christian pastors? While they are allowed to form the closest earthly connexion, and to enjoy the pleasures of the domestic circle, they are to govern well their own households. By thus living they will adorn the doctrine of God their Saviour, and will be accepted of him.

2. If the officers of the church are to be men of approved piety and gifts, so should the members of it, that they may know how to value their labours, and to encourage them in their work. Every christian should be grave, not double-tongued, holding the mystery of the faith with a pure conscience. And even the women who instruct others, or perform any christian office, must be grave, sober, and faithful in all things. All should know how to behave themselves in the house or family of God; conducting themselves as his adopted sons and daughters. Let them ever remember that they are the church, the called assembly of the living God; and by their knowledge and profession, they are collectively the pillar and support of all gospel truth. They are the light of the world; and their light ought so to shine, that others may be enlightened and enlivened by it. But especially are they to believe and maintain the great mystery of godliness, "That God was manifest in the flesh," dwelt among men, suffered in the flesh, bearing the sins of many; that his human nature was raised from the dead by the power of the Spirit, and being preached to the nations, was believed on, though now taken up to glory. Let us adore this mystery of love and grace; and place all our confidence in our glorious Lord for salvation.

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these societies, so as to promote its order, peace, and prosperity.——*The pillar and support, &c.* I consider these words in apposition, and as attributed to the church; which may be thus called in allusion to the ancient custom of hanging up laws on the pillars of the heathen temples. In this manner the christian church would exhibit the truth or the gospel, and support it by the ministry, worship, and ordinances, even to the end of the world; and especially the important truth following.——*Mystery of godliness.* Comp. verse 9. ——*God manifest, &c.* Comp. John i. 1—14. Rom. ix. 5.——*Justified by the, &c.* Declared to be righteous, and the Christ by his resurrection and attestations of the Holy Spirit, in the gifts and miracles which were bestowed and wrought. ——*Seen of angels.* They saw him with wonder, and at his nativity, temptation, agony, resurrection, and ascension, they ministered to him.——*Preached to, &c.* This mystery Paul insists on Eph. iii. 4—6.——*In the world.* Among distant nations.——*Taken up, &c.* Paul does not follow the order of events; but having considered Jesus as vindicated from unjust charges, he notices the success of the gospel, before his ascension. The reading and arrangement of the text are disputed. Griesbach places a full point after living God, and begins the next verse with "Pillar and support of the truth;" and yet confesses that the mss. edit. versions, Greek and Latin fathers began a new paragraph after "truth." He omits θεος, *God*, and inserts ος, *who*, and contends for this as the genuine reading, making mystery its antecedent; "Great is the mystery of godliness which was manifest in the flesh, &c." a mode of speaking unknown to Paul, and not very intelligible. Or if we were to admit a colon, and render, "Confessedly great is the mystery of godliness: He who was manifest in the flesh, &c." In this case there is an evident want of coherence. We expect something which may support the former assertion; and the common reading affords it; but this evidently leaves the mind in suspense and doubt. Is there any mystery in the fact, that Jesus appeared as a man, that he wrought miracles, &c? Were not the prophets men, and did not they work miracles, &c.? I conceive, indeed, in this view there is something peculiar; and that the language implies previous existence. It is not usual to describe the birth of a man, by saying that he was "manifest in the flesh." This language is of frequent recurrence in reference to Christ, and to him only. But judging by the authority of mss. &c. the preponderance in favour of the common reading is great. No change of the received text, made by this eminent critic, has appeared to me less supported; and I conceive nothing but his unsupported hypothesis of an Alexandrine recension could have led him to this conclusion. See, for the received text, Lawrence on Griesb.

CHAP. IV. 1. *The Spirit saith, &c.* Reveals it to me, that, though the church is the "pillar and support of the truth," yet in latter times some, many, but not all, will fall away, &c.——*To deceitful spirits.* To false prophets, pretending to divine inspiration and authority.——*Concerning demons.* The

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things to the brethren, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith and of that good doctrine, to which thou hast attained.

7 But reject profane and old women's fables;
8 and exercise thyself unto godliness. For bodily exercise profiteth little: but godliness is profitable for all things, having a promise of the life which now is, and of that which
9 is to come. This is a faithful saying, and
10 worthy the acceptance of all. For on this account we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, but especially of those that
11 believe. These things give in charge and teach.
12 Let no man despise thy youth; but be thou an example to the believers, in word, in discourse, in hope, in spirit, in faith, in
13 purity. Till I come, give attention to reading, to exhortation, to doctrine.
14 Neglect not the gift that is in thee, which was given thee by prophecy, with the putting on of the hands of the elders.
15 Meditate upon these things; give thyself wholly to them: that thy improvement may appear to all.
16 Take heed to thyself, and to thy doctrine; continue in them: for in doing this thou shalt save both thyself, and those that hear thee.

REFLECTIONS UPON CHAPTER IV. 1. What is here so expressly stated, has been literally and exactly accomplished. The great apostacy of the latter days, hath been made manifest; many, while professing the name of Christ, have fallen from the faith, and given heed to the deceitful, seducing spirits of wicked men, and to doctrines concerning demons. The souls of departed men have been canonized, and ignorant persons have been taught to pray to them, as mediators, to the dishonour of Jesus, the one only mediator between God and men. The doctrines respecting them have been zealously propogated, and that of Christ neglected and forgotten. Surely this has come to pass through the hypocrisy of liars, of those whose consciences are seared, and whom God hath given up to their own lusts and iniquities. Men have dared to oppose the law and will of God, and have forbidden what he has sanctioned and blessed. Marriage has been forbidden, while fornication, adultery, and even incest have been allowed, to those who could pay a stipulated sum to the head of the church. Meats have been forbidden, and to partake of them considered as mortal sin, though allowed to be enjoyed in moderation by the bountiful Creator. Let every minister of Jesus Christ state these things; and let those who enjoy freedom from the corrupt church, improve their advantages to the glory and honour of God, by cultivating superior knowledge, and purity in their conduct and practice.

2. How great are the advantages attending true piety and godliness. Some give up themselves to toils and labours of the severest kind, to attain the riches and honours of this world, and neglect the one thing needful; and suppose they succeed, what is the amount of their gain? What is the nature of it? It can profit only for a little time. But godliness is profitable for all things, for advancing all our interests, whether temporal or spiritual; for God hath inseparably connected with it, the promise of the present and of our future life. In our difficulties let us then trust in him to preserve us, who is the Saviour and preserver of men, as to the present state: but especially is the Saviour, in the highest sense, of those who believe. With such promises let ministers be encouraged, that they may become examples to others in word, in discourse, love, faith, and purity. Let them cultivate their gifts, that their improvement may appear to all; and that all may enjoy the benefit of it. How concerned should every one be as to his own personal piety, and as to his doctrine, to continue sound in the one, and constant in the practice of the other; and then he may hope to be saved and to be the instrument of saving others.

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worship of angels, and the spirits of departed reputed saints, men and women.

2. *Hypocrisy, &c.* Such doctrines will be propagated under the hypocritical pretence of humility, and greater holiness, by lying teachers, whose consciences are seared, and who will adopt every method of imposing on and enslaving the people.

3—5. *Who forbid to, &c.* As if it would be a sin, especially to the ministers of the gospel; a doctrine opposed to nature and the authority of God.——*To abstain, &c.* Of particular kinds, and at particular seasons, pretending to fast two days every week, and during Lent. How literally true have subsequent events proved this prediction. See Mede and Newton.

6. *State these things, &c.* Concerning the corrupt doctrines which will arise and be maintained both in the Roman and Greek churches, and concerning the lawfulness of all sorts of food, thou wilt be, &c.

7. *Profane and old, &c.* Not only Jewish fables, but those which lying teachers invent about the worship of angels and saints, and the miracles ascribed to them and their relics, &c.; but rather exercise thyself as to what promotes real godliness.

8. *Profiteth little.* Whatever mortification men endure, as the *athletics* do, to obtain a fading honour, is of little advantage even here, &c.——*A promise, &c.* Mark x. 30. Rom. viii. 28. Hebr. xiii. 5, 6. Good men are under God's special care, have peace of mind, and reliance on God here, and the hope of future life and blessedness.

9—11. *Worthy of, &c.* See Ch. i. 15.——*Saviour of all, &c.* In his providence, providing for and preserving all; but especially us christians, amidst the many dangers to which we are ever exposed; and these things give thou in charge, and teach to the faithful.

12. *Let no one, &c.* Give no one cause to despise it, but be thou an example to the, &c.

14. *The gift that is, &c.* The extraordinary gifts of the Spirit, given thee agreeably to the predictions of christian prophets. Ch. i. 18.——*Hands of the elders.* Paul asserts that the gift was bestowed by him, (2 Tim. i. 6.) but from this we collect that other elders, pastors, or bishops joined in setting Timothy apart to the work of an evangelist.

16 *Those that hear thee.* By a wise and faithful discharge of the duties

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CHAPTER V.

A. D 65. *Rules to be observed in reproving; on christian widows; provision to be made for elders, &c.*

1 Rebuke not severely an aged man, but exhort him as a father; and the younger
2 men as brethren; The aged women as mothers; the younger as sisters, with all
3 purity. Support widows that are widows in-
4 deed. But if any widow have children or grand-children, let these learn first to show piety *in supporting* their own household, and then to requite their parents: for this
5 is [o] acceptable before God. Now she who is a widow indeed, and left alone, trusteth in God, and continueth in supplications and
6 prayers night and day: But she that rioteth
7 in pleasure is dead while she liveth. These things also give in charge, that they may be
8 blameless. But if any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse
9 than an unbeliever. Let not a widow be taken into the number *of deaconesses*, under sixty years old, having been the wife of one
10 husband, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the feet of the saints, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows reject: for 11
when they grow weary of the restraint of Christ, they desire to marry; Having con- 12
demnation, because they have cast off their first faith. And at the same time they learn 13
to be idle: also, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I command therefore that the 14
younger women marry, bear children, guide their household, and give no occasion to the adversary to speak reproachfully. For some 15
women have already turned aside after Satan. If any man or woman who believeth have 16
widows, let such relieve them, and let not the church be burdened; that it may relieve those that are widows indeed.

Let the elders who preside well, be counted 17
worthy of double reward; especially those who labour in the word and in teaching. For the scripture saith, "Thou shalt not 18
muzzle the ox that treadeth out the corn." And, "The labourer is worthy of his hire."

CHAP. V.

4. [o] *good and.* Griesb.

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of thy office, thou wilt secure thy own happiness, and be the honoured instrument of saving others.

CHAP. V. 1, 2. *An aged man.* With Doddridge, I refer this, not to an elder or bishop, but to a person of advanced age, the primitive sense of the word, because it is contrasted with the younger, in respect both to men and to women.

3, 4. *Support.* By the contributions of the church; but if any widow, &c.——*To show piety, &c.* The opposition between "their own household," and requiting their parents, makes it certain that the apostle refers to supporting or providing for them. Their own wives and children claim their first regard, and if they can do it, then they should support their needy parents.

5—8. *A widow indeed.* Such as I referred to, verse 3, is one left alone, having no children or relatives able and willing to support her: one truly pious, who trusteth in God, and manifests a serious disposition, continuing in religious exercises, and teaching others; but the widow who is in good circumstances and liveth in pleasure, is dead to all sense of religion, and cannot be expected to teach the younger of her own sex.——*His own.* Poor relations, and especially for his own household and family, "he hath denied the faith," hath renounced the doctrine of Christ, by his practice, and is worse than untaught heathen.

9, 10. *Into the number, &c.* Of those supported and employed by the church, to teach children or younger women, and to wait on and entertain christian brethren.——*Of one husband.* That is at a time. Women could divorce their husbands; and those who did, usually married often, and in reality had more than one.——*If she have, &c.* One who in time past, and when in better circumstances, having already been employed by the church, in piously bringing up and educating children, lodging strangers, &c.

11—13. *Reject.* As deaconesses.——*Restraint of Christ.* That restraint, which the services done for and on account of Christ, above stated, requires.——*Condemnation, &c.* Because by marrying, and in many instances, heathens, they renounce the faith of Christ, and incur condemnation.——*Idle also, &c.* Not employing themselves usefully, but defaming those they have forsaken, as is usually the case with apostates.

14—16. *I command, &c.* See Ch. ii. 8. Marry rather than expose themselves to temptations and apostacy; and having married in the Lord, or a christian, that they bear children, &c.——*Adversary.* Any heathen or unbeliever.——*After Satan.* Have renounced their christian profession, and again live as heathens.——*Have widows, &c.* That is, grandmothers, mothers, daughters, or sisters, who are poor widows, and he or she be able to support them, let them do it, &c.——*That are widows indeed,* that have none to take care of or support them.

17—19. *Elders who preside, &c.* Elders here must be considered the same as bishops, of whom, in most of the churches, there were several. Comp. Acts xx. 17, 28, and 1 Peter v. 1, &c. The term "bishop," only occurs five times, and is once applied to Christ. 1 Peter ii. 25. It is never joined with elder; but when it is mentioned, bishop is omitted; and when the bishop is named, nothing is said of elder, which proves that the terms are used of the same officer. Paul, Ch. iii. 1, &c. only mentions bishops and deacons; and of course the elders here mean the bishops or pastors. And as there were several, some might be better qualified to preside in the church than others, and

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19 Against an elder receive not an accusation,
20 but before two or three witnesses. Those that sin rebuke before all, that others also
21 may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
22 Put thy hands hastily on no man; and partake not in the sins of others: keep thy-
23 self pure. Drink no longer water, but use a little wine, on account of thy stomach and
24 thy frequent infirmities. The sins of some men are manifest, going before to judgment;
25 but those of others follow after. In like manner the good works of some are manifest beforehand; and those that are otherwise cannot be hidden.

CHAPTER VI.

A. D. 65. The duties of servants; we must not regard teachers of new doctrines; godliness great gain, and the evil of covetousness; exhortations to Timothy.

LET as many servants as are under the 1
yoke, count their own masters worthy of all honour; that the name God and his doctrine, be not evil-spoken of. And let not 2
those that have believing masters, despise them, because they are brethren; but let

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REFLECTIONS UPON CHAPTER V. 1. How important is the advice here given to the various classes of the religious community! Ministers are taught how they ought to administer reproof. Not with anger should they rebuke any; but to state the fault with impartiality, and exhort the offender to repent and reform, with mildness, pity and love. Respect should be had to age, to the sex and condition of individuals. Children are admonished to love and support, when in their power, their needy aged parents. And if we have a due sense of our obligations to them, for supporting us in infancy, for instructing us in childhood, and counselling and guiding us in youth, we shall most readily and gratefully do all we can, to comfort and sooth them amidst the growing infirmities of their declining years. Churches are taught what is their duty to those members who are left in a destitute condition. They should afford them suitable relief, and thus show to the world, that they love one another, not in word only, but in deed and in truth. Parents are reminded that the gospel requires the assiduous discharge of their relative duties; and to neglect providing for their children by honest industry, would be to act in direct opposition to the doctrines of Christ, and even to the feelings of nature.

2. The female sex are taught how they should conduct themselves as believers in Christ. It is right for them to marry; but they should marry in the Lord; and if they have children, it is their duty to teach them and bring them up in the nurture and doctrine of the Lord. Let them remember, that the lessons taught and the impressions made on their minds in early life, are generally the most lasting, and exert an influence over them in maturer years. And if it be in their power, let them be hospitable and charitable; and then may they expect, should their lives be protracted to old age, that they will receive the kind attentions of others, while by their knowledge and christian experience they may afford to younger females the best advice and instruction. Let such as are early left widows guard against the vices the apostle condemns. Let them not give the reins to their passions, and make shipwreck of their faith; much less should they become the pests of society, by going about from house to house, retailing news and scandal. Such conduct in either sex is reproachful, and dishonourable to the christian name.

3. The duty of a people and of individuals, to such as preside over them, and admonish them, as labour among them in the word, and in teaching, is so reasonable in itself, that if it were not enjoined by divine authority, the discharge of it would be obligatory. If men devote their time and talents for the advantage of others, they may justly claim from them, an honourable maintenance and support; and wherever the gospel influences the heart, a man will freely contribute to support that ministry by which his own edification and comfort are so greatly promoted. And assuredly such will be cautious in believing any report injurious to the character of a pastor, as this would excite prejudices and obstruct the success of the gospel preached. While hearers are called to discharge their duty, preachers are to maintain the purity of the church, by boldly rebuking profligate sinners; yet taking care to do nothing by partiality, but keeping themselves pure, as being under the eye of God their Father, and of the Lord Jesus their Saviour, before whose judgment-seat they and all men must stand.

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such would deserve and receive sufficient support.——*Against an elder, &c.* Timothy, as an evangelist, was above these elders, bishops, or pastors; but he was to treat them with respect, and not to listen to idle reports against them.

20. *Those that sin, &c.* Whether elders or others, on the testimony of sufficient witnesses, rebuke before all, &c.

21. *Elect angels.* Those holy angels who kept their first estate, and who minister to the heirs of salvation.

22. *Put thy hands, &c.* In appointing him to the office of deacon or pastor, lest by so doing thou should be a partaker in his sins, &c.——*Keep thyself pure.* 2 Tim. ii. 22.

23. *Drink no longer, &c.* Paul knew Timothy's great abstinence and mortification; and gives him this hint lest his health should be injured.

24, 25. *The sins of some, &c.* Are open and known to men; but other men sin so secretly that their sins will not be known to men before the final judgment ——*Those that are, &c.* Those good works which are carefully concealed cannot be hidden, that is, in the last day!

CHAP. VI. 1, 2. *Servants as, &c.* Such as were servants or slaves to unbelievers, show all fidelity and honour to their masters, and not imagine that they are free from civil obligations, and thus occasion the name of God and the gospel to be reproached. And let such as have believing masters, serve them willingly on this account, and not despise them, as if their being disciples of Christ, destroyed their civil pre-eminence and right. No; let them serve them more cheerfully, as they may expect from such masters kinder treatment.

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them serve the more willingly, because they who enjoy the benefit are believers and be-
3 loved. These things teach and exhort. If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to the doctrine which is according to god-
4 liness; *But who* is puffed up with pride, knowing nothing, but doting about questions and strifes of words, whence cometh envy, contention, evil-speakings, wicked surmisings,
5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thy-
6 self. But godliness with contentment is great
7 gain. For we brought nothing into this world; and it is certain that we can carry
8 nothing out. And having food and raiment,
9 with these let us be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and
10 perdition. For the love of money is the root of all evil; which while some have coveted, they have erred from the faith, and pierced themselves through with many sorrows.

But do thou, O man of God, flee these 11
things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight 12
the good fight of faith; lay hold on everlasting life, to which ° thou hast been called, and hast confessed a good confession before many witnesses. I charge thee in the sight 13
of God, who giveth life to all, and *in the sight of* Christ Jesus, who before Pontius Pilate witnessed a good confession, That 14
thou keep this command *so as to be* without spot, unrebukeable, until the appearance of our Lord Jesus Christ: Which in its proper 15
time he will show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwel- 16
ling in that light to which no man can approach; whom no man hath seen, nor can see: to whom be everlasting honour and dominion. Amen.

Charge those that are rich in this world, 17
not to be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; To do good, to 18
be rich in good works, ready to distribute,

CHAP. VI.

12. ° *also.* Griesb.

3—5. *Sound words, &c.* According to the will of Christ now revealed, and to the doctrine of the gospel in general.——*Who is puffed up, &c.* The apostle seems to have his eye on the Jewish teachers, who introduced disputes about the law and customs of their fathers. Titus i. 10. While zealous to make proselytes, they were mercenary; seeking gain, as their godliness. Such persons are really ignorant of the nature of gospel-truth, mere doters or sick-brained, supposing that their low and foolish opinions are of the greatest importance; whereas they only pervert and occasion unnecessary, and often acrimonious and uncharitable strifes and contentions. Even good men have but too frequently fallen into the evil here mentioned; and, when agreed as to the main points of truth, have eagerly contended about the words, in which they should be expressed, to the reproach of the sacred cause. And from these strifes about words, have not evil-speakings, wicked surmisings, and many other evils resulted? Let christians rather cultivate kindness, meekness, and love, than spend their time, and employ their talents in so unprofitable a manner.

6. *But godliness, &c.* There is a sense in which this opinion is true; as godliness now enriches its possessor with many spiritual blessings, and with the hope of future happiness, so it inspires with submission to providence.

7—10. *We brought nothing, &c.* Whatever we attain and possess here we must assuredly leave; and having food, &c.——*But they that will, &c.* Who are wholly bent on riches, and avail themselves of all methods of acquiring them, naturally fall into temptations and snares; and in the enjoyment of them into many foolish desires, which drown, &c.——*Love of money, &c.* The passion for wealth leads to many evils; and some christians have found it so, as by this they have erred from the faith, from the purity both of christian doctrine and practice; and if they have at last seen their errors, and repented of their sins, they have been pierced through with many sorrows. Riches are called *uncertain*, because they may be taken from their possessors by violence, or lost by unforeseen events and misfortunes; and at best must, in a little time, be left to others. How proper then is the advice, not to trust in them; and still equally so for both rich and poor to trust in the living God, who is the all-sufficient, and never-failing source of happiness.

11. *Man of God.* The prophets were so called, and here and 2 Tim. iii. 17, it is applied to Timothy and other teachers, as ministers of the gospel. They are to show themselves such by following righteousness, godliness, faith, love, and patience; and by holding fast what they have attained, against all opposition.

12. *Fight the good, &c.* Maintain the faith or doctrines of the gospel courageously against all opposers; and not fight as wrestlers do, but run as those engaged in a race and lay hold of everlasting life, as the glorious prize. ——*Many witnesses.* When you were set apart to the ministry.

13—16. *Before Pontius Pilate.* He confessed himself Messiah king of the Jews, (John xviii. 37,) as he had done before to Caiaphas. Matt. xxvi. 63, 64.——*This command.* Of confessing the good confession to the end of life, and contribute to maintain it in the world until the coming of Christ.——*He will show, &c.* Some refer what follows to the Father, but Doddridge and others to our Lord. Rev. xix. 16.

17—19. *Charge them, &c.* This is kind toward them, as they are in danger of pride, and of trusting to their riches; but to be liberal and rich in works of charity, is to lay up a good foundation, something better to confide in, as an evidence of faith, in a dying hour, that they may lay hold of eternal life.

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19 willing to bestow; Treasuring up for themselves a good foundation against the time to come, that they may lay hold on "eternal" life.

20 O Timothy, keep that *doctrine* which is committed to thy trust, avoiding profane and vain babblings, and oppositions of knowledge falsely so called; 21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy was written from Laodicea, which is the chief city of Phrygia Pacatiana.

CHAP. VI.

REFLECTIONS UPON CHAPTER VI. 1. The christian pastor ought to regard all under his care, however low they may be in the ranks of society. He is not to forget servants, or even slaves; but to give to them proper directions for their conduct in life, that so the name of God and the doctrine of the gospel may not be evil spoken of. Pastors are both to receive and teach the sound words of our Lord Jesus Christ; and these will be found to comprise that pure doctrine of grace, which inculcates practical godliness. What is there so advantageous to man as this? United with a humble and contented temper it is true gain, a spiritual treasure which faileth not. When death strips us of all our worldly possessions, and we leave this state as naked as we came into it, possessed of godliness, we are rich. Let us moderate our desires after the world, and having food and raiment, learn therewith to be content; for consider how fatal to the peace and faith of the gospel, the inordinate love of money has been to many. Let all diligently study and practice the duties of piety; and then vain questions, and strifes of words, and perverse disputings, will cease. And let every christian withdraw from men of corrupt minds, who, while they talk and dispute about the subjects of religion, are strangers to its holy, sanctifying power and influence.

19. " *the true.* Griesb.

2. How fervent and earnest was the apostle in his exhortations both to pastors and to people. Let the former remember their character and calling. As men of God, employed by him, and elevated to his service, let them flee from the vices and follies of the world, and pursue and cultivate righteousness, godliness, faith, love, patience, meekness. Called to the hope of the gospel, and having made a confession of Christ being the Messiah and Saviour, maintain this faith to the end of life, and amidst all difficulties; and so lay hold of the everlasting life promised. Let every one engaged in the ministry be animated by the good confession which Christ made before Pilate; and keep this truth without spot, unrebukeable, until the appearance of the Lord Jesus Christ. And let all rest firmly assured, that he will come again and be glorified by the saints, and admired by them that believe; and that this event is secured by the promise of God the Father, and of Christ the blessed and only Potentate, the King of Kings, and Lord of Lords; of him who possesses such essential glories, that mortal eyes cannot behold him. Let the rich do good with their property, distributing to the necessitous; and by such good works show the reality of their faith and love. And whatever is committed to our trust, let us faithfully keep; that so we may be preserved from erring concerning the faith.

20, 21. *Keep that doctrine, &c.* Never swerve from what thou hast been taught; and do not regard the vain babblings and oppositions to the gospel, founded on mistaken views of the writings of Moses and the prophets, and which some falsely name knowledge, &c.

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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

INTRODUCTION.

With Macknight, Paley, and other learned men, I consider this as the last epistle that Paul wrote; and that it was written not long before he suffered death at Rome. This we learn from the epistle itself; and from the persons and circumstances mentioned, we also learn that this was a second imprisonment at Rome which he was then enduring. For the proof of this, see Macknight. The design of the epistle was to encourage Timothy to constancy and perseverance in preaching the gospel, and in instructing others for the ministry. He presses on his attention a diligent observance of all his duties; and particularly to keep in mind his example, sufferings, and labours, and to do the work of an evangelist.

CHAPTER I.

A. D. 66. *Paul's love to Timothy and Timothy's unfeigned faith; he giveth him various and important exhortations; notices that some had forsaken him, &c.*

1 Paul, an apostle of Jesus Christ by the will
of God, as to the promise of life which is by
2 Christ Jesus, To Timothy, my beloved son:
Grace, mercy, and peace, from God the Fa-
ther, and Christ Jesus our Lord.
3 I thank God, whom I serve, after the
manner of my forefathers, with a pure con-
science, that I have *reasons for* unfailing
remembrance of thee in my prayers night
4 and day: Remembering thy tears, I earnestly
desire to see thee, that I may be filled with
5 joy; As I bear in mind the unfeigned faith
that is in thee, which dwelt first in thy grand-
mother Lois, and thy mother Eunice; and I
am persuaded that *it dwelleth* in thee also.
6 Wherefore I remind thee that thou stir up
the free gift of God, which is in thee by the
putting on of my hands. For God hath not
7 given us a spirit of fear; but of power, and
of love, and of prudence. Be not thou there-
8 fore ashamed of the testimony of our Lord,
nor of me his prisoner; but suffer with others
for the gospel, according to the power of God;
9 Who hath saved us, and called us with a
holy calling, not according to our works, but
according to his own purpose and grace, which
was bestowed on us in Christ Jesus before the
10 world began; But hath now been made manifest
by the appearance of our Saviour Jesus Christ,
who hath abolished death, and clearly dis-

CHAP. I. 1, 2. *As to the promise of life, &c.* Made to men, in the promise of a Saviour, and secured in the covenant made with Abraham. He was an apostle for the purpose of publishing this promise of life and salvation to the world.

3—5. *After the manner, &c.* See note, Rom. ix. 3. As they served God in sincerity, following his revealed will, so do I in preaching Christ; and am thankful that I have such just reasons, to make mention of thee in my prayers; earnestly longing to see thee, being mindful of thy tears, shed when in providence we were separated; and sure I am I should be filled with joy in seeing thee. This desire is increased, when I remember the unfeigned faith, &c.

6. *The free gift, &c.* The spiritual gifts imparted at thy ordination to be an evangelist. Paul conferred these gifts, whatever they were, though the elders joined in laying on of hands. See 1 Tim. iv. 14, and note. To confer any spiritual gift was the prerogative of the apostles.

7. *Spirit of fear.* Amidst our persecutors; "but of power" in working miracles, and in the exercise of other gifts; "and of love" to the souls of men, seeking their salvation; "and of prudence" in the discharge of our arduous duties.

8. *Suffer with others for, &c.* That is, come, and if necessary, suffer with me for this blessed cause; and do this encouraged by "the power of God" exerted so remarkably on our account.

9. *Before the world began.* Whitby, Macknight, and others, object to this version. Lock would render, "before secular times," that is, before the Jewish Jubilee began, which Newcome gives in his margin; but in his text, "ancient dispensations." Macknight, "times of the ages," which he explains, "long before the times of the Mosaic dispensation." He refers it to the promise of the seed of the woman. But it may be said that promise was made according to God's purpose, which had been formed before he made the world. Comp. Eph. i. 4, and 1 Peter i. 20. So that I conceive our translators

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covered life and immortality by the gospel:
11 Of which I have been appointed a preacher, and an apostle, and a teacher of the Gentiles.
12 For which cause I suffer also these things: nevertheless I am not ashamed: for I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him against that *great* day.
13 Hold fast the form of sound words, which thou hast heard from me, with the faith and
14 love which are in Christ Jesus. That good doctrine which was committed to thee, keep by the Holy Spirit which dwelleth in us.
15 Thou knowest this, that all those who are in Asia have turned from me; of whom are
16 Phygellus and Hermogenes. The Lord show mercy to the household of Onesiphorus; for he often refreshed me, and was not ashamed
17 of my chain: But, when he was at Rome, he sought me out very diligently, and found
18 me. The Lord grant unto him that he may find mercy of the Lord in that *great* day. And in how many things he ministered to me at Ephesus, thou knowest very well.

CHAPTER II.

A. D. 66. *He exhorts Timothy to constancy and perseverance, rightly dividing the word of truth; cautions him against Hymeneus and Philetus, and points out what he should follow, &c.*

Thou therefore, my son, be strong in the 1 grace which is through Christ Jesus. And 2 the things which thou hast heard from me among many witnesses, these commit to faithful men, who shall be able to teach others also. Wherefore endure thou hardships as a 3 good soldier of Jesus Christ. No man that 4 warreth entangleth himself with the affairs of this life, *but is free from them* that he may please him who hath chosen him to be a soldier. And if a man contend also *in the games*, 5 he is not crowned, unless he contend lawfully. The husbandman must first labour, and then 6

Reflections upon Chapter 1. 1. The blessed gospel is deserving of our highest regard, as it reveals so fully and clearly the future state of happiness and glory. Let no professor then be ashamed of it, or afraid to bear testimony to it, whatever sufferings may be the consequence. Let every believer consider the source of all his privileges and blessings, which is God's eternal purpose and grace in Christ Jesus. Agreeably to this he has been called with a holy calling, and is now saved from guilt and misery; and he has received a new spirit of power, love, and prudence. Let us ever remember such as are partakers of this heavenly calling, and who show their faith by their works; and let our prayers for their welfare be unremitted. What is so valuable to us as our soul and its salvation? And to whom can we commit it, with all its eternal concerns, with perfect confidence, unless to our Lord and Saviour? What a privilege to know in whom we have believed, and that he is able to keep what we commit to him.

2. While we should be sound as to doctrine, we ought to exercise the faith and love which Christ requires. However sound and excellent may be the form of words we profess, if unaccompanied with faith and love, they will avail nothing. The doctrine of the gospel is indeed good in itself; but to be the instrument of saving the soul, it must be received by faith. How lamentable is it, when any who profess to belong to Christ, turn aside, because of trials and persecutions. Such conduct shows the weakness of their faith, and the strength of their fears. But if some shrink in the day of trial, like Phygellus and Hermagenes; there are others, who like Onesiphorus, are bold and courageous, and on no consideration will be induced to forsake the Saviour or his suffering servants. How affectionately does the apostle remember Onesiphorus! And may his request for him be granted to my reader and myself, that we may find mercy of the Lord in the great day; in the day of the final judgment of all men.

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have given the sense. Were we to render, "before the ancient times," it amounts to the same thing. Luther and others render as ours have done.

10. *Abolished death.* By his own death and resurrection, he has abolished it as to himself, and will do so as to others.——*Clearly, &c.* Doddridge, "thrown light on." As I am satisfied that both eternal life and a resurrection of the body were revealed, though but obscurely, in the writings of Moses and the prophets, this sense of the verb seems necessary. Luke xx. 37.——*Life and immortality.* Some consider the words a Hebraism for "an immortal life." But if the latter be properly rendered, (see Parkhurst,) they refer to a future life, and to the resurrection of the body. Comp. 1 Cor. xv. 52—54.

11, 12. *Of the Gentiles.* See Acts ix. 15. Rom. i. 5.——*Able to keep, &c.* Though I suffer for preaching to the Gentiles, I am confident that Jesus, in whom I have believed is able to keep, and to realize my future hopes and happiness.

13, 14. *Form of sound words.* Which thou hast heard, when I have preached the doctrines of the gospel, with the exercise of that faith and love which are in Christ Jesus.——*Good doctrine.* The doctrine of grace before called "the form of sound words." The word literally signifies, "good deposite," which the preceding verse, as well as the subject in general, limits to the sense given.

15. *They of Asia.* Those who were at Rome from Asia, being afraid, left Paul and fled in this season of persecution.

16—18. *Onesiphorus, &c.* Paul prays for his family, and assigns the reason of it, next for him who was then probably absent from his family.

CHAP. II. 1. *In the grace, &c.* Maintain strenuously, by preaching the grace of God made known by Christ in the gospel, against all opposers.

2. *The things which, &c.* The leading facts respecting our Lord, and the design of his coming into the world, life, death, resurrection, &c. These facts were established by the testimony of many witnesses, and heard in the course of Paul's ministry.——*Commit to faithful, &c.* Instruct such that there

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7 be partaker of the fruits. Consider what I
say; and the Lord give thee understanding
8 in all things. Remember Jesus Christ, of
the seed of David, who was raised from the
dead, according to the gospel which I preach:
9 For which I suffer hardship, as an evil-doer,
even unto bonds; but the word of God is not
10 bound. Therefore I endure all things for the
sake of the elect, that they may also obtain
the salvation, which is through Christ Jesus,
11 with everlasting glory. *This* is a faithful
saying: For if we die with him, we shall
12 live also with him: If we suffer, we shall
reign also with him: if we deny him, he will
13 also deny us: If we be unfaithful, yet he
abideth faithful: he cannot deny himself.
14 Of these things put men in remembrance,
charging them before the Lord, that they
contend not about words, to no profit, but to
15 the subverting of the hearers. Study to pre-
sent thyself approved before God, a workman
that needeth not to be ashamed, rightly di-
16 viding the word of truth. But shun profane
and vain babblings: for they will increase to
17 more ungodliness. And their word will eat
as doth a gangrene: of whom are Hymeneus
and Philetus; Who have erred concerning 18
the truth, saying that the resurrection is past
already; and overthrow the faith of some.
Nevertheless the foundation of God standeth 19
firm, having this inscription, "The Lord
knoweth those that are his." And, "Let
every one that nameth the name of [t]the
Lord" depart from iniquity." But in a great 20
house there are not only vessels of gold and
of silver, but also of wood and of earth;
and some to honour, and some to dishonour.
If a man therefore cleanse himself from these 21
things, he will be a vessel to honour, sanctified,
and fit for the master's use, and prepared unto
every good work. Flee also youthful desires; 22
but follow righteousness, faith, love, peace,
together with those who call on the Lord out
of a pure heart. But foolish and unprofitable 23
questions avoid, knowing that they beget con-
tentions. And the servant of the Lord must 24
not contend; but *must* be gentle to all men,
apt to teach, patiently bearing evil, With 25
meekness instructing those that oppose them-
selves; if, by any means, God may give them

CHAP. II.

19. [t]Gricsb. Others, *Christ.*

may be a succession of able, pious, faithful preachers in the church. On this principle christians and ministers have ever acted.

4. *That he pleuse, &c.* He that chooses him, does not require him to be occupied with business, foreign to his profession; but as a soldier to be at his post and ready to repel the enemy.

5. *Contend lawfully.* Or, "according to the laws;" and can a minister of Christ expect to please him and receive the crown, unless he faithfully discharge the duties of his office.

6, 7. *First labour, &c.* He must sow, and afterwards reap. Consider these things, &c.

8—10. *Remember Jesus, &c.* Remember thy Lord and his sufferings, and this will tend to support thee under all hardships as it does me, who am treated as an evil-doer, or malefactor, (see Luke xxiii. 32, 33, 39,) and now in bonds; but the word of God is not bound, but does and will spread. And what I suffer is to promote, as an instrument, the salvation of God's chosen people.

11—13. *This is a faithful, &c.* I consider what follows as meant.——*For if we die, &c.* As martyrs for his gospel and his name, we shall live also, &c.——*Deny him, &c.* When brought before kings and councils he will deny us hereafter. Matt. x. 33.——*Cannot deny himself.* By acting contrary to his own public and solemn declarations.

14. *Put men in, &c.* Every where inculcate these things, and charge preachers not to contend about words, &c. See 1 Tim. vi. 4.

15. *Study to present, &c.* So as to be approved both now and hereafter, and not ashamed on account of ignorance, unfaithfulness, or cowardice, rightly dividing, &c. giving to all suitable advice, instruction, warning, &c. It has often been noticed that the original term is sacrificial, alluding to the priest who cut up and divided the sacrifice.

16—18. *Vain babblings.* About things of no moment, such as many, called teachers, do; for they will tend to increase, and not to check, ungodliness.——*The resurrection, &c.* Hymeneus is noticed, 1 Tim. i. 20. Philetus is not elsewhere mentioned. They most probably held that there was only to be a spiritual resurrection; and that as to believers this was already past; and by this they had overthrown the faith of some, in respect to the resurrection of the body.

19. *Foundation of God.* The promise and hope of a future life and resurrection, standeth firm, as secured by the mediation of Christ; having this inscription, as it were, engraved on it, as on a seal, "The Lord knoweth those that are his," (see Numb. xvi. 6,) his faithful servants, and will honour them. Again on this foundation is inscribed, "Let every one that nameth the name, &c." that professeth his name, and acknowledges him as his Lord, &c.

20. *In a great house.* There are vessels made of the richest materials, and some of the meanest; so in the visible church are men truly excellent, for their faith, knowledge, piety, zeal, &c. and others worthless, on account of their errors, self-will, and even vices.

21. *From these things.* From these errors, vain babblings, and hold the pure doctrines of the gospel, he will be a vessel of honour, like those of gold or silver, &c.

22—26. *Youthful desires.* Not only those of a sensual kind, but ambition, love of power, confidence in themselves and in their talents, &c. and follow rather righteousness, faith, &c.——*Unprofitable, &c.* Questions which convey no profit or instruction to others.——*The servant of the Lord, &c.* Of him, who was so meek, so kind, so full of love, and who has set us such a fine example; but must, like him, be gentle to all, &c.——*Recover themselves.* Regain as it were their senses and reason, and so escape from the snare, &c.——*To do the will of God.* Greek, "unto the will." See Bowyer's Conj.

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repentance to the acknowledgment of the
26 truth; So that they may recover themselves
out of the snare of the devil, who are taken
captive by him, to do the will of God.

CHAPTER III.

A. D. 65. *Paul informs him what kind of men will hereafter arise, yet professing Christ; he proposeth to him his own example; and commendeth the holy scriptures.*

1 But know this that in these last days difficult
2 times will come. For men will be lovers of
their own selves, lovers of money, boasters,
proud, evil-speakers, disobedient to parents,
3 unthankful, unholy, Without natural affec-
tion, covenant-breakers, false accusers, incon-
tinent, fierce, haters of those that are good,
4 Treacherous, rash, high-minded, lovers of plea-
sures more than lovers of God; Having a 5
form of godliness, but denying its power:
from such turn away. For of such are those 6
that enter into houses, and lead captive weak
women laden with sins, led away by many
evil desires, Ever learning, and never able 7
to come to the knowledge of the truth. Now 8
as Jannes and Jambres withstood Moses, so do
these also resist the truth: men of corrupt
minds, reprobate concerning the faith. But 9
they shall not proceed far: for their folly shall
be manifest unto all men, as that of the others
also was.

But thou hast fully known my doctrine, 10
manner of life, purpose, faith, long-suffering,
love, patience, Persecutions, sufferings; what 11
things befel me at Antioch, at Iconium, at

REFLECTIONS UPON CHAPTER II. 1. How necessary is it to be strong in the grace of Christ, in order to discharge either the duties of our christian calling or of the ministry. His grace only affords adequate strength; and for this we should look, and in this confide. We have engaged in a holy warfare, with sin, the world, and our own depravity; and let us endure the hardships which may befall us with manly fortitude, as good soldiers of Christ. Called to the high privilege of serving under the banner of the great captain of salvation, let it be our concern to please him. And especially let ministers of the word, carefully avoid entangling themselves with worldly business, lest they should become negligent in their work; but let them imitate the husbandman, labouring with perseverance, and then may they hope to be partakers of the fruit. Let us meditate on these things; and may the Lord grant us an understanding to comprehend them, and a heart to practice them.

2. "Remember Jesus Christ," &c. Alas, that there should be any need for such a precept! But what believer is there, who remembers him with the constancy, affection, and gratitude that he ought? Who remembers his condescension, in becoming the seed of David, his love in dying on the cross, and his power, in rising from the dead. These are the great facts of the gospel, and for publishing which Paul was in bonds; but the word of God was not bound. Even the bonds and sufferings of believers tended to make it known; and it will at length obtain a glorious triumph. Let us ever remember the faithful saying, "that if we suffer with Christ and for his sake, and for the sake of his cause and people, we shall reign also with him." Our sufferings indeed will be of short duration; but our reign will be for ever. Let us abide faithful to him, as he does to his own promise.

3. From the precepts given to Timothy, we learn what every minister of the gospel should aim to be, and in what manner he should both teach and conduct himself. How unprofitable is contention about words! Such contentions are only profane and vain babblings, and injure the cause of truth, and promote ungodliness. Let every man of God, follow righteousness, faith, love, peace; and if called to converse with men who are opposed to the truth, let him be gentle, with meekness instructing those who oppose themselves, if by any means God may give them repentance. Let him study to be a workman that needeth not to be ashamed, rightly dividing the word of truth. Let both ministers and people daily reflect on the double inscription recorded. If we are truly devoted to him, the Lord knows and loves us, and will protect and save us; but if we are his enemies and working unrighteousness, he will hereafter say, "I know not whence ye are." "Let every one that nameth the name of the Lord, depart from iniquity;" for this only will prove the reality of his faith and love.

I consider *αυτω* as referring to *θεος*, God, and not to the enemy; and so Hammond, Whitby, and others, construe and explain the words.

CHAP. III. *In these last days.* Under the gospeldispensation, which already experiences some obstructions, but still greater will arise.

2—5. *For men will be, &c.* Selfish, avaricious, boasting of their talents or their privileges, and proud on these accounts; evil-speakers against the truth, and disobedient even to their own parents; unthankful even to God and to man, and unholy or prophane; given up to the evil desires of the flesh and the mind; yet having a form of godliness, outwardly professing it, while practically denying its power. From any of these turn away; renounce all christian fellowship with them.

6—9. *Weak women, &c.* Women of little knowledge, and of less virtue, who are led away by many evil desires, and who, though ever hearing the gospel, yet never attain the knowledge, &c.——*As Jannes and Jambres, &c.* These were the names of Pharaoh's chief magicians, handed down by tradition, though not mentioned by Moses. See Chaldee Para. Exod. vii. 11. As these resisted Moses, so do those teachers who insinuate themselves into families, resist and pervert the truth. This conduct applies to corrupt deceivers of every age; and especially to all the arts of monks, friars, &c.——*Not proceed far.* A time will come, when their folly and sin will be made manifest, as those of the magicians were.

10—13. *Manner of life, persecutions, &c.* Acts xiii. 50.; xiv. 2—6.; xxi. 28.——*In Christ Jesus.* As believers in him, and whose desire is to obey his will, must suffer persecution of one kind or other; and evil men, persecutors, and seducers, will grow worse, &c.

14, 15. *Continue thou, &c.* Retain the instructions given thee, remem-

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Lystra; what persecutions I endured: but out
12 of all the Lord delivered me. Yea, and all
that desire to live piously in Christ Jesus,
13 will suffer persecution: And evil men and
seducers will grow worse and worse, de-
14 ceiving, and being deceived. But continue
thou in the things which thou hast learned,
and hast been assured of, knowing of whom
15 thou hast learned them; And that from a
child thou hast known the holy scriptures,
which are able to make thee wise unto salva-
16 tion by faith in Christ Jesus. All scripture is
given by inspiration of God, and is profitable
for teaching, for reproof, for correction, for
instruction in righteousness, That the man
17 of God may be perfectly fitted for every good
work.

CHAPTER IV.

A. D. 68. *Paul exhorteth Timothy to a diligent discharge of his duty; informs him of the nearness of his own death; desires him to come to him and bring Mark, and other things that are mentioned.*

1 I CHARGE thee, therefore, before God, and
the Lord Jesus Christ, who shall judge the
living and the dead, at his appearance and
his kingdom; Preach the word; be instant in 2
season, out of season; confute, rebuke, exhort
with all long-suffering and teaching. For a 3
time will come when they will not endure
sound teaching; but will heap to themselves
teachers, according to their own desires, hav-
ing itching ears; And will turn away their 4
ears from the truth, and will be turned unto
fables. But watch thou in all things, endure 5
hardship, do the work of an evangelist, fulfil
thy ministry.

For I am now ready to be poured out, and 6
the time of my departure is at hand. I have 7
fought a good fight, I have finished my course,
I have kept the faith. Henceforth there is 8
laid up for me a crown of righteousness, which
the Lord, the righteous judge, will give to
me at that *great* day: and not to me only,
but unto all those also that love his appear-
ance. Endeavour to come unto me speedily. 9
For Demas hath forsaken me, having loved 10
this present world, and is departed to Thes-

REFLECTIONS UPON CHAPTER III. 1. The prediction here recorded has been long verified, and teachers of christianity as well as professors of it, have been guilty of the grossest vices and crimes. Have not self-love, pride, ingratitude, treachery, and intemperance, greatly prevailed in the christian world; and do they not now prevail? Are there not many, who are "lovers of pleasures more than lovers of God," yea, more than lovers of their own families! And it may be justly added, more than lovers of themselves. To pleasure and indulgence, peace, comfort, and health, are often sacrificed; and yet these men retain and observe the form of godliness. How vain, how hateful to God the form, where the power of it is thus denied! O what a reproach is it for any professed teachers of the holy gospel, to be guilty of such sins.

2. In the worst of times there are men who maintain their integrity; and ministers who like Paul can appeal to the consciences of men as to the doctrine which they have preached, their manner of life, resolution, faith, love, and patience. Happy are all such, however men may speak against them; yea, happy are they though called to endure the greatest sufferings, as the apostle was. Nor should any believer think it strange, if some degree of suffering and persecution befall him, since we are told, that every pious man will in one manner or another experience it. Let not this move us from our stedfastness; but let us continue in the things which we have learned. If evil men and seducers grow worse and worse, we ought to grow in the grace of Christ, and in that knowledge of the scriptures, which is the truest wisdom; and especially as the holy scriptures are indeed the word and will of God, and adapted to promote the edification of every believer. May we love and imbibe the spirit of the scriptures!

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bering from whom, or from what persons thou hast learned them; and especially consider, that from a child, &c.——*Able to make, &c.* As they foretell the doctrine, miracles, sufferings, and death, the resurrection and ascension of Christ, in whom faith is to be exercised for salvation.

16, 17. *All scripture is, &c.* Or every writing contained in the ιερα γραμματα, holy scriptures, above-mentioned. Some of the ancient versions, with a few of the fathers, omit και, and join the participle with the preceding noun, "All scripture divinely inspired or given by inspiration of God, &c." so that we are left to find out what scripture or writing the apostle thus denominates. But the preceding verse unquestionably refers us to the "sacred books" of Moses and the prophets, which Timothy had known from a child; and Paul affirms these to be divinely inspired and profitable for teaching divine truths, for reproving errors, for correcting morals, and instructing in every branch of righteousness, that the man of God, &c.

CHAP. IV. 1, 2. *Appearance and his kingdom.* When his kingdom shall be perfected, and all his subjects gathered in and made glorious for ever.——*Preach the word.* The pure gospel, whether in season or out of season as to thyself; confute errors; rebuke evil-doers, exhort all with patience and teaching.

3—5. *Sound teaching.* The teaching of sound and edifying truth, but will heap, &c. They will choose teachers, who will flatter them and amuse them with dreams and fables.——*But watch thou, &c.* As a watchman in Zion, and do the work of thy office as an evangelist. Eph. iv. 11.——*Fulfil thy, &c.* Fully perform the duties of it.

6—8. *To be poured out.* As a drink-offering. See Phil. ii. 17.——*The time of my, &c.* Paul seems to speak of things from his age, his infirmities

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salonica; Crescens to Galatia, Titus to Dalma-
11 tia. Luke only is with me. Take Mark and
bring him with thee: for he is profitable to me
12 for the ministry. Now Tychicus I have sent to
13 Ephesus. The cloke that I left at Troas with
Carpus, when thou comest, bring with thee;
and the books, but especially the parchments.
14 Alexander the coppersmith hath done me
much evil: the Lord will reward him accord-
15 ing to his works. Of whom be thou aware
also; for he hath greatly withstood our words.
16 At my first defence no one stood by me,
but all forsook me: may it not be laid to
17 their charge. Notwithstanding the Lord stood
by me, and strengthened me: that by me
the preaching *of his gospel* might be fully
known, and that all the Gentiles might hear:
and I was delivered out of the mouth of the
lion. And the Lord will deliver me from 18
every evil work, and will preserve me unto
his heavenly kingdom; to whom be glory for
ever and ever. Amen.

Salute Prisca and Aquilla, and the household 19
of Onesiphorus. Erastus abode at Corinth; 20
but Trophimus I left sick at Miletus. En- 21
deavour to come before winter. Eubulus
saluteth thee; and Pudens, and Linus, and
Claudia, and all the brethren. The Lord 22
Jesus Christ be with thy spirit. Grace be with
you. Amen.

Written from Rome, when Paul was brought before Nero the second time.

REFLECTIONS UPON CHAPTER IV. 1. Ministers are particularly interested in the solemn charge given to Timothy. They must stand before the tribunal of Christ, who is appointed to be the judge of the living and the dead. How awful will be his appearance, and how tremendous the consequences of it. O let such as are called by grace to the office of the ministry, and are in providence employed in it, preach the word with zeal and fidelity; and let them embrace every occasion for making known the riches of grace, and be instant in season and out of season. What a bright example of this did the beloved apostle exhibit. He was ready to depart; his blood would soon be shed; but how firm his confidence and hope. He was conscious that he had fought a good fight, finished his course of duty, kept the faith, and was now ardently looking for the crown of righteousness. His holy mind was unbounded, and his hope was the firm anchor of his soul. In such a frame he waited the will of his Lord; in such a frame may we be found, when the time of our departure is at hand.

2. We learn from the complaints of Paul "that the fear of man bringeth a snare," and often leads sincere persons to desert their friends in time of danger. When he was called to make his defence no one had the courage to appear for him; and how noble is his prayer that this weakness of his brethren might be forgiven. How little confidence should be placed in man! But when men fail, God is the support of his people. He strengthened Paul, so that by him the gentiles might hear the gospel; and at this time the blessed apostle was delivered. And with what assurance does he add, that the Lord would deliver him from every evil work, not from suffering, but from sinning, and preserve him to his heavenly kingdom. Amidst his dangers and sufferings he sent some of his tried friends to comfort the disciples in various parts, and retained Luke only with himself. From the hint respecting the books and parchments, we may learn that Paul studied and read the works of others; and most probably works on natural science and history. May his concluding prayer be answered for the writer and reader. The Lord Jesus Christ be with thy spirit. Amen.

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and his present imprisonment, so that he could not expect to continue long. But he could say, "I have fought the good fight, in maintaining the faith; I have run the race of duty as a man, minister, and apostle, and my prospect is glorious, a crown of righteousness is laid up for me, &c."

9—12. *To come unto, &c.* He stood in need of tried and stedfast friends, as several had forsaken him.——*Loved this present, &c.* Demas was afraid of his life, and fled to Thessalonica, where he hoped to be more secure; and other friends were absent, to promote the comforts of the churches. Only Luke is with me. He never forsook him.——*Take Mark.* Acts xv. 38, &c.

13. *The cloke, &c.* Some render, case or portmanteau; and if this be the sense, it might contain something valuable.——*The books, &c.* From this we learn that Paul studied and read. Some think they might be the books of the Old Testament; but it is not probable that Paul should be without these. As to the parchments they might contain copies of his own epistles, or other matters of importance.

14, 15. *Alexander, &c.* See 1 Tim. i. 20.——*Hath done me, &c.* Perhaps stirring up both the unbelieving Jews and Gentiles against him, as he had withstood or opposed the truths he taught.

16. *At my first defence, &c.* He calls it his first defence, because his cause was not decided, and he expected to be tried again.——*None stood with me.* None of my fellow-labourers; but they all forsook me.——*May it not be laid, &c.* This shows a truly christian spirit.

17. *The Lord stood by, &c.* The Lord Jesus, according to his promise, (Luke xxi. 15,) that by me the nature and great facts of the gospel might be fully proclaimed, as by it they could not fail to be when Paul defended the christian cause in so public a manner.——*The mouth of the lion.* At this time Helius Cæsarianeus was Nero's deputy, and put to death whom he would. Paul might well call him a lion.

18. *Deliver me from, &c.* Not from every danger, nor it may be from death; but from every evil work; and will preserve, &c.

19—22. *Prisca and Aquilla, &c.* See Rom. xvi. 3.——*The household, &c.* Either he was at Rome, or might have to go to some other place before he returned to Rome. Ch. i. 16, 17.——*Erastus.* He was the chamberlain of Corinth. Rom. xvi. 23, and Acts xix. 22.——*Trophimus.* He was a native of Ephesus. Acts xxi. 29.——*Miletus.* Not Miletus, in Asia, not far from Ephesus, but one in Crete, where Paul had been before he went to Rome, and where he left Titus. Ch. i. 2.——*Before winter.* Paul did not expect to die before then.——*Eubulus, &c.* These were members of the christian church at Rome; and it should seem they nobly visited him in prison.

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THE EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

INTRODUCTION.

TITUS was a Gentile, and whether a native of Antioch in Syria, or of some other place, he was early converted to the christian faith; and having distinguished himself by his piety and zeal, he was chosen by the church at Antioch, to go with Paul to the apostles and elders at Jerusalem, to consult them respecting the circumcision of the converted Gentiles. Gal. ii. 1, 2 From this time he was the fellow-labourer of the apostle, 2 Cor. viii. 23. We find nothing said respecting him until Paul left him in Crete; but this implies that he went there with Paul; and it is most probable that he attended Paul to Rome, on his appeal to Cæsar. The design of the Epistle is similar to the first to Timothy.

CHAPTER I.

A. D. 66. *For what end Titus was left in Crete; the qualifications of bishops or pastors; evil teachers must be opposed; what kind of men they are.*

1 PAUL, a servant of God, and an apostle of Jesus Christ, in respect to the faith of God's elect, and the acknowledgment of the truth
2 which is according to godliness; In hope of eternal life, which God, that cannot lie, pro-
3 mised before the *world began;* And hath in due time manifested his word through that preaching, which is committed to me, accord-
4 ing to the command of God our Saviour; To Titus, mine own son as to the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.
5 For this cause I left thee in Crete, that thou mightest set in order the things that are wanting, and appoint elders in every city, as I directed thee: If any one be blameless, the 6
husband of one wife, having believing children, not accused of riotous living, or unruliness. For an overseer must be blameless, 7
as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not greedy of filthy lucre; But a lover of hos- 8
pitality, a lover of good men, prudent, just, holy, temperate; Holding fast the faithful 9
word as he hath been taught, that he may be able by sound teaching, both to exhort and to confute gainsayers. For there are many 10
unruly people and vain talkers and deceivers, especially those of the circumcision: Whose 11
mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of sordid gain. One of them- 12

CHAP I. 1—4. *As to the faith.* Sent to bring them to the faith, and to the acknowledgment of the truth, which is eminently calculated to promote godliness, as it contains the promise, and inspires the hope of eternal life, which God, &c. See 2 Tim. i. 9—11.——*And hath in due,* &c. In the time which he had before appointed, he hath manifested his word of promise through that preaching, &c.——*To Titus, mine own,* &c. My convert to the christian faith, &c.

5. *The things that are,* &c. What things these were is noticed in what follows, the appointment of elders in every city, where there were a sufficient number of christian converts. He uses the plural, elders, because it was usual to have more than one in a church. He was to appoint or constitute, but not without the consent or concurrence of the people, and probably of other elders.

6—9. *Be blameless,* &c. 1 Tim. iii. 2, &c.——*For an overseer,* &c. The same persons are called elders in the 5th verse, and here one of these is described as to his qualifications; and the reason assigned is, "For a bishop or overseer must be blameless, &c." If a bishop was superior to an elder, of another order, how can this be a reason why elders should be blameless? The truth is, a bishop or overseer here is only described by what is a part of his duty, overseeing the affairs of the church. Elders must be blameless: for men, whose duty it is to oversee others, must themselves be blameless, or examples. See 1 Tim. iii. 3, &c.

10, 11. *Of the circumcision,* &c. There were many of the Jews, who embraced some truths of the gospel, but who held the obligations of the law, and taught the necessity of observing the rites and customs thereof, and thus subverted Gentile converts. These must be opposed.

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selves, a poet of their own, said, "The Cretans are alway liars, evil beasts, slothful gluttons."
13 This testimony is true. Wherefore rebuke them sharply, that they may be sound in
14 the faith; Not giving heed to Jewish fables, and commandments of men, who turn away
15 from the truth. To the pure all things are pure: but to those that are defiled and unbelieving nothing is pure; but even their mind
16 and conscience are defiled. They profess to know God; but in their works they deny him, being abominable, and disobedient, and as to every good work reprobate.

CHAPTER II.

A. D. 66. *Directions to Titus both as to his doctrine and life; the duty of servants and all christians.*

1 But speak thou the things which become sound doctrine: That the aged men be sober, 2
grave, prudent, sound in faith, in love, in patience: That the aged women in like man- 3
ner, be in behaviour as becometh holy persons, not false accusers, not given to much wine, teachers of good things; That they may in- 4
struct the young women to love their husbands, to love their children, To be prudent, chaste, 5
keepers at home, good, odedient to their own husbands, that the word of God be not evil-spoken of. In like manner exhort the young 6
men to be prudent. In all things show thyself 7
a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, Sound 8
speech, that cannot be condemned; that he who is opposed may be ashamed, having no evil thing to say of you. Exhort servants to be 9
obedient to their own masters, and to please

REFLECTIONS UPON CHAPTER I. 1. We are taught what is the faith of God's elect; that it is the acknowledgment of the truth which is according to godliness. The truth contained in the gospel is the doctrine of faith; and the cordial reception and acknowledgment of this, is the grace of faith, and in the exercise of this faith in humble worship godliness consists. How delightful is it to enjoy the hope of the gospel! How important and interesting is its object, "eternal life;" and how firm and sure the ground of it, the promise of that God, who cannot lie? O let us cherish this blessed hope, and never give it up for any thing which the world may present or promise. To induce men to believe, and through believing to attain this exalted hope, is the design of the christian ministry; and it should be matter of thankfulness, that good men, men of wisdom, piety, and zeal, have been raised up to preach the unsearchable riches of Christ. May many such be still raised up, who shall be able by their doctrine to instruct, by their reasoning to convince; and by their meekness, gentleness, love, kindness and compassion, to comfort and edify the flocks over which they are placed.

2. We should learn to detest the character of those of the circumcision, as well as of the Cretans. The former being instructed in the law, pretended to have attained the highest degree of divine knowledge, and opposed the gospel with the greatest zeal. Yet were they wholly destitute of piety; and in their spirit and practice were unruly, vain talkers, and deceivers. How necessary is it that such teachers be exposed, and their mouths stopped by a forcible statement of truth, to prevent the evils which they might occasion. What can be more disgraceful than lying, cruelty, and gluttony; and when these vices are generally among a people, they surely ought to be sharply rebuked. While guilty of these sins, it will avail nothing to abstain from certain kinds of food, and to pretend to outward purity; for the mind and the conscience are defiled. What will professing that we know God signify, if by our works we clearly show, that we reject his authority over us, and that we do not regard his holy will? All that do this are abominable, because disobedient; and as they are reprobate as to every good work, without repentance they must speedily perish. O that such may consider and repent.

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12. *One of themselves, &c.* Epimenides, in his book concerning oracles. ——*Evil beasts.* Cruel and savage, as well as gluttonous.

13, 14. *Rebuke them, &c.* Tell them plainly of the sins to which they are most exposed; and to be on their guard against Jews, who, for the sake of gain, renounce the faith of the gospel.

15. *To the pure, &c.* All kinds of food are pure; but to those defiled by intemperance, and unbelieving as it respects the freedom of the gospel, nothing is pure, as even their own minds, &c.

16. *They profess to know, &c.* The Jews did so. See Rom. ii. 17—21. ——*Disapproved.* And condemned, when tried by their own law, yet are they so ready to disapprove and condemn others.

CHAP. II. 1, 2. *Sound doctrine.* Which is agreeable to what I have taught, and tends to promote the interests of purity and holiness.——*Aged men, &c.* Some think that the apostle means elders or bishops, as the same qualifications are mentioned, 1 Tim. iii. 2, 8.

3—5. *Aged women, &c.* Those employed by the church, as deaconesses to teach and instruct the younger, and probably children. 1 Tim. iii. 11.—— *To love their, &c.* As unfaithfulness among married persons was a common sin; and as the rites of heathen worship tended to corrupt the female character, these precepts were necessary; and especially to prevent any reproach being cast on the gospel.

6. *Self-governed.* Macknight renders, "to govern their passions." They are to be humble and chaste, and not to give the reins to their pride and lusts.

7, 8. *In teaching, &c.* See 2 Tim. iii. 16. Incorruptness, as to the matter, gravity, sincerity as to the manner of teaching; and such "sound speech," in exhorting, &c. as cannot be condemned.

9, 10. *Servants, &c.* See Eph. vi. 6, &c.——*Not contradicting.* When they command any thing; "not purloining," or secretly stealing any thing but showing, &c.

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them well in all things; not contradicting;
10 Not purloining, but showing the utmost fidelity; that they may adorn the doctrine of God our Saviour in all things.
11 For the grace of God, which bringeth salva-
12 tion, hath appeared to all men, Teaching us that we should deny ungodliness and worldly desires, and live soberly, righteously, and
13 piously, in this present world; Looking for that blessed hope, even the glorious appearance of our great God and Saviour Jesus
14 Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good
15 works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

A. D. 66. *Paul directs Titus what to teach and what to avoid; he must reject heretics; he then desires him to come to him at Nicopolis.*

PUT them in mind to be subject to princi- 1
palities and powers, to obey magistrates, to be ready to every good work, To speak evil 2
of no man, not to be contentious, but gentle, showing all meekness to all men. For we 3
ourselves were also formerly unwise, disobedient, deceived, slaves to many evil desires, and pleasures, living in malice and envy, hateful, and hating one another. But when 4
the kindness and love of God our Saviour towards man appeared; He saved us, not 5
by works of righteousness which we had done, but according to his mercy, by the washing

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REFLECTIONS UPON CHAPTER II. 1. Persons of every rank, age, and condition, need, admonition, and direction. The aged who have nearly finished their course, ought to show a sobriety, gravity, and prudence, which may edify their younger christian brethren; and for their own comfort, they should be sound in faith, love, and patience. And how suitable is it for aged women to conduct themselves as becometh their holy character and profession. Not addicted to the vices usual among heathens, they ought to be examples to younger women of every virtue and grace which can adorn their sex, and commend the gospel. What an honour is it when they are mothers in Israel and teachers of good things; and when through their influence, others are induced to discharge every relative duty. Young men are too frequently inconsiderate, and self-willed. They need to be exhorted to regard prudence. Even servants of the lowest rank, should be faithful and obedient to their own masters; and by such a conduct they may not only adorn the doctrine of God our Saviour, but win them to love and serve him. Whatever be our situation or calling, in that let us ever aim to glorify him, whose we are and whom we profess to serve.

2. We have the best reasons and the strongest motives to conduct ourselves in the manner recommended. How has the grace of God appeared in the gift of his dear Son! of him who is the great God and Saviour, Jesus Christ! And how has the grace of our Lord appeared in giving himself for us, giving up his life a ransom for the ungodly, for the chief of sinners, that he might redeem them from all iniquity, and through the influence of his Spirit, purify them for himself, and make them a peculiar people, zealous of good works! This is the glorious salvation of the gospel; the salvation which it reveals, and which it brings to the soul, when it is believed. For every believer is taught to reject and shun all ungodliness, and worldly desires, and to live in the exercise of sobriety as to himself, righteously and justly in respect to his conduct to others, and piously discharging the duties he owes to God. Living in this present world, in this humble, holy manner, with what joy may they expect the appearance of Christ; either to remove them by death or for judgment. To them this will be a glorious appearance; and it will be the accomplishment of all their hopes. For Jesus comes to destroy all enemies, and to establish his people for ever in heaven.

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11. *Hath appeared, &c.* The saving grace of God hath appeared in the gift and work of Christ, and is now preached to all men, where ever the gospel is sent.

12. *Teaching us.* That we should deny and renounce ungodliness, idolatry, and vice, and live in a sober, righteous, and pious manner, &c.

13 *Of our great God, &c.* Hammond and many others had thus rendered the text, long before the ingenious Granville Sharp published his canon respecting the Greek article. That this version is founded on the Greek usage, and that the text can only be applied to one person, the learned reader may see proved from the Greek fathers, in Mr. Wordsworth's letters. This passage stands then as a proof, that he who is our Saviour, is also the great God.

14. *Who gave himself, &c.* Who appeared in our nature, and as man, gave up himself to pain, sufferings, and death, with the merciful design of redeeming us, &c.

CHAP. III. 1, 2. *To be subject.* See Rom. xiii. 1, &c.——*To speak evil, &c.* Not to act as the Jews do, who abuse the Gentiles, who are contentious, &c. but as disciples of Christ, we must be gentle and meek.

3. *For we ourselves, &c.* In our unconverted state were unwise, disobedient, &c.; and for this reason we should pity those who are in a similar state.

4—7. *The kindness and love, &c.* The love of the Father, from which originated the salvation of sinners, and who, in union with the Son, is the Saviour; when this love appeared, was made manifest by the coming of Jesus, and the preaching of his gospel, he saved us from our heathen ignorance, Jewish pride, &c.; not indeed by works of righteousness, &c. "but according to his mercy, by the washing of regeneration, and the renewing, &c." The Holy Spirit produces in us a radical moral change, purifying our hearts, and renews our minds more and more. Some would apply, "the washing of regeneration" to baptism only; an opinion opposed to that of our Lord. John iii. 3, 6.——*Which he shed, &c.* In his gifts and graces, through the prevailing intercession of Jesus our Saviour.——*By his grace, &c.* See Rom iii. 24—26.——*Heirs as to, &c.* By being made children of God by faith.

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of regeneration, and the renewing of the Holy
6 Spirit; Which he shed on us abundantly
7 through Jesus Christ our Saviour; That being accounted righteous by his grace, we might be made heirs as to the hope of eternal
8 life. This is a faithful saying, and these things I command that thou affirm constantly, so that they who have believed in God may be careful to maintain good works. These are the things which are good and profitable
9 to men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and
10 vain. Reject an heretic after the first and
11 second admonition; Knowing that he that is such is subverted, and sinneth, being self-condemned.

When I shall send to thee Artemas, or 12
Tychicus, endeavour to come to me to Nicopolis: for I have determined there to winter.
Diligently conduct on their way Zenas, *once* 13
a teacher of the law, and Apollos, that nothing may be wanting to them. And let our *people* 14
also learn to maintain good works for necessary uses, that they may not be unfruitful. All 15
that are with me salute thee. Salute those who love us in the faith. Grace be with you all. Amen.

It was written to Titus, from Nicopolis in Macedonia.

REFLECTIONS UPON CHAPTER III. 1. How proper is it for believers, to remember what was once their state, character and conduct! Let us call to mind that we ourselves were formerly unwise, ignorant of our true spiritual condition, knew not God aright, nor his holy law or will; but were proud and disobedient, despising the divine authority, and walking in the way of our own hearts. We were slaves to many evil desires and carnal pleasures, wanderers from God and goodness, malicious, envious, and bitter enemies to one another. Thus did sin reign in our hearts and minds, and spread its unholy influence through all our conduct. And what do such sinners deserve? Surely they merit the severest strokes of justice? And what matter for the deepest humiliation and repentance before God? How justly may we acknowledge our vileness, ingratitude, and obduracy! And what goodness, patience, and long-suffering hath God exercised towards us? It is of the Lord's mercies we are not consumed, even because his compassion does not fail.

2. How rich and free is the exercise of grace, and how powerful its operation? Notwithstanding all our unworthiness, the kindness and love of God our Saviour hath appeared to us in the gospel, and by the influence of the Holy Spirit, hath effected a blessed and important change in our state, temper, and conduct. We have been washed from our pollutions, renewed in our minds, through the regenerating influence of the Spirit, adopted into God's family, accounted righteous, and made heirs of the hope of eternal life. In this wonderful manner he saves us; and how evident it is, that this is not by works of righteousness which we have done, but according to his own rich and abounding mercy. From motives of love and gratitude, we are called to obey every divine precept; to be subject to principalities and powers, to obey magistrates, to be ready to every good work; for these are the things which are good and profitable to men. We should avoid vain wrangling; and if a man be obstinate in his error, we should reject him, and have no connexion with him. In works of charity and kindness let us abound that we may not be unfruitful in the Lord.

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8. *This is a faithful, &c.* He refers to what he had been saying in the four preceding verses; and these things I command as an apostle, &c.——*To maintain, &c.* As it respects themselves, and to promote the practice of good works in others.

10, 11. *An heretic.* A factious man, who forms parties, chiefly with a view to self interest. See Campbell's Diss. 9. Such a one, having been admonished as Christ directed, Matt. xviii. 15—18, and he still continuing refractory, reject.——*Is subverted.* As to the spirit of the gospel, and sinneth against his knowledge.

12. *To Nicopolis.* Either that in Thrace, or one in Macedonia. This shows that Paul was not a prisoner; and of course this was written before the second epistle to Timothy.

13. *Zenas, &c.* I follow Jerome in rendering νομικὸν a teacher of the law, because it is used for such in the gospels. Apollos is often mentioned.

14. *Our people, &c.* Some supply disciples. Let them learn to abound in hospitality and charity to the poor.

15. *Who love us in, &c.* Who love as christians, as believers in the same Saviour.

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THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

INTRODUCTION.

PHILEMON appears to have been a native or at least an inhabitant of Colosse, as Paul mentions in his epistle to the church there, that Onesimus was one of them. He was one of Paul's converts, as he intimates verse 19; and he appears to have been a man of some note, as he had a numerous family, a church in his house, or the brethren met there for worship. He showed great respect for Paul, when he was the second time imprisoned at Rome, 2 Tim. i. 16. &c.; but this epistle was written near the same time as that to the Colossians.

A. D. 63. *Paul testifies his joy on hearing of the faith and love of Philemon, and desires him to forgive his servant Onesimus, and to receive him as a christian brother.*

1 PAUL, a prisoner of Jesus Christ, and Timothy our brother, to Philemon the beloved,
2 and our fellow-labourer; And to our beloved Apphia, and Archippus our fellow-soldier, and to the church *which assembleth* in thy house:
3 Grace be to you, and peace, from God our Father and the Lord Jesus Christ.
4 I thank my God, making mention of thee
5 always in my prayers, (Having heard of thy faith in the Lord Jesus, and of thy love towards
6 all the saints;) That the communication of thy faith may become effectual by the acknowledgment of every good thing which is
7 among [v] us [w] in Christ Jesus. For we have great joy and consolation on account of thy love, because the bowels of the saints are refreshed by thee, brother.
8 Wherefore, though I might use much free-
9 dom in Christ, to enjoin thee what is fit, Yet because of my love I rather beseech thee, as Paul the aged, and now also a prisoner for
10 Jesus Christ. I beseech thee, *I say*, for my son Onesimus, whom I have begotten in my
11 bonds: Who formerly was unprofitable to thee, but is now profitable to thee and to me:
12 Whom I have sent again: do thou therefore
13 receive him, that is, mine own bowels: Whom I was willing to retain with me, that in thy stead he might have ministered to me in my
14 bonds for the gospel: But without thy consent I would do nothing; that thy good deed should not be as it were of necessity, but willingly.
15 For perhaps he therefore departed

6. [v] Mss. Others, you.

CHAP. I. 1—3. *Philemon, our fellow-labourer.* From this some consider Philemon a preacher; but he might labour to promote the gospel by his influence and property, without preaching it.——*Apphia, &c.* Some think she was the wife of Philemon; and Archippus was the pastor of the church which met in the house of Philemon. Philip. ii. 25.

4—7. *Heard of thy faith, &c.* To prevent ambiguity, I have transposed the words of the text, and have given what all critics allow to be the sense. See Matt. xii. 22, and 1 Cor. vi. 11.——*Of thy faith, &c.* Of the fruits of thy faith, in doing good to the saints, may be effectual in bringing others to the acknowledgment of what is good among us believers. For we have, &c.

8, 9. *In Christ, to enjoin, &c.* As an apostle. Yet because of my love to thee, I use not authority, but beseech thee, as Paul the aged, now grown old in the service of Jesus, and a prisoner for him. How delicate, and yet affecting must this have been to Philemon.

10—14. *Begotten in, &c.* By the gospel to a new and holy life; who formerly was unprofitable to thee, not doing the duty of a servant, and even running away; but by the change wrought in him will be profitable to thee and me. Receive him as a convert, whom I tenderly love, and whom I would have retained to minister to me in thy stead, while I continue in bonds; but I thought it not right without thy consent, &c.

15, 16. *Receive him for ever.* To part with him no more until death; and as a christian brother, to enjoy future happiness with him.—— *Both in the*

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for a season, that thou shouldst receive him
16 for ever; No longer as a servant, but above a servant, a brother beloved; especially to me, but how much more to thee, both in the flesh,
17 and in the Lord? If thou therefore consider me as a companion, receive him as myself.
18 But if he have wronged thee, or owe thee
19 ought, put that to mine account; I Paul have written it with mine own hand, I will repay it: not to say to thee that thou owest
20 besides to me even thine own self. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. Having con- 21
fidence in thy compliance I have written to thee, knowing that thou wilt even do more than I say. At the same time also prepare 22
me a lodging: for I trust that through your prayers I shall be given unto you. Epaphras, 23
my fellow-prisoner in Christ Jesus; Mark, 24
Aristarchus, Demas, Luke, my fellow-labourers, salute thee. The grace of our Lord Jesus 25
Christ be with your spirit. Amen.

Written from Rome to Philemon, by Onesimus a servant.

REFLECTIONS UPON PHILEMON. 1. If not many, yet there have been some rich and noble called by grace, and who have adorned the gospel, by their holy conduct. Such a person was Philemon. Paul's friend and convert; and whatever might be his rank or property, it was his chief glory and happiness to be so eminent for his faith in the Lord Jesus Christ, and for his love to all the saints. It is only in this manner that real faith in him can be manifested. For if we love not our christian brother, whom we see, how can we have that faith which works by love towards him whom we have not seen? It will be an honour to us and to the holy cause in which we are engaged, if our communion in this faith should induce all who are acquainted with us to acknowledge, that there is some good thing among us. And what joy will it excite in every humble believer to hear of the faith and usefulness of others? Especially will the hearts of pious faithful ministers be comforted, when they hear that the bowels of poor saints are refreshed, by the liberality of their richer brethren.

2. We may justly admire the humble spirit of the apostle, and the wisdom and sovereign grace of God towards Onesimus! He might have used authority as an apostle of Christ: but he beseeches as Paul the aged, and now the prisoner of Christ, and reminds him how much he owed to him as the instrument of God for his salvation! He beseeches not for himself, but for Onesimus! This person had been faithless to his master, stolen some of his property and fled to Rome. Here he heard Paul preach, was brought to repentance, and admitted into the church of Christ. He showed his repentance by his fruits; and the apostle speaks of him as a christian brother, beloved by himself and ought to be so by others. He sends him back to his master, stating his conversion and becoming responsible for what he owed. O let this amiable conduct remind us of him who took on himself our debts, and who has paid them! Who has become a ransom for us, and who in consequence hath redeemed us to God. We indeed like Onesimus had departed from our duty and our God; but by his recovering grace, we are brought back, that we may be received and abide with him for ever. May the grace of Christ be so with our spirit, as to strengthen and invigorate it, that we may to the end of our days, serve, honour, and glorify him! Amen.

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flesh, &c. On account of your relation to him as his master, and as his fellow-christian.

17—19. *As a companion, &c.* As a friend, receive him as thou wouldst me.——*If he have wronged, &c.* Most probably Onesimus would tell Paul what he had done; and the debt Paul was willing to take upon himself.——*Not to say, &c.* I enter into this engagement, notwithstanding I might say that thou owest to me much more than what he owes to thee, even thy ownself, as far as relates to thy knowledge and state as a christian.

20, 21. *Let me have, &c.* Increase my joy by receiving Onesimus; and I have confidence that thou will do so, and even go beyond what I request.

22. *A lodging, &c.* Here Paul expresses his hope that he should be released, through the many prayers presented for him; and he hoped again to visit Colosse.

23—25. *Epaphras, &c.* See Coloss. i 7.; iv. 12, &c. He was now suffering to bonds with Paul. Mark was with Paul when he wrote this epistle; but when he wrote the second to Timothy, he was not.——*Aristarchus.* Coloss. iv. 10.——*Luke.* He abode with Paul at Rome until he was released. These excellent men must have greatly contributed to promote the christian cause.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

INTRODUCTION.

THIS epistle is not directed to any particular church or people; and on this account some have doubted its authenticity; but from the matter, style, and sentiments, there is the strongest evidence both of its authenticity, and of its being written for the use of the Hebrew christians. See Ch. xiii. 13—19. It is most probable that it was composed during Paul's first imprisonment at Rome, and sent either to the church at Jerusalem, or some other in Judea, where the believing Jews were suffering great persecutions. 1 Thess. ii. 14, 15. The design of the epistle is to confirm them in the steady profession of the faith, by exhibiting its divine author, and showing in what manner the gospel had been typified by the Mosaic economy, and how that economy was fulfilled and superseded by the gospel.

CHAPTER I.

A. D. 63. *In these last times Christ coming to us from the Father is preferred above angels, both in person and office.*

1 GOD, who in various parts and in various manners spoke formerly to the fathers by the
2 prophets, Hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom he made the worlds
3 also; Who being the brightness of his glory, and the express image of his substance, and upholding all things by his powerful word, when he had by the sacrifice of himself made a cleansing of our sins, sat down on the right hand of the Majesty on high: Being so much 4 greater than the angels, as he hath inherited a more excellent name than they.

For to which of the angels said *God* at 5 any time, "Thou art my Son, this day have I begotten thee?" And again, "I will be to

CHAP. I. 1. *In various parts.* Not giving them a system of revelation at once, but in such parts as to his wisdom seemed proper; yet one bearing a relation to another, and constituting a regular whole.——*In various manners, &c.* By visions of the day and the night, by angelic appearances, by a voice addressed to them, and by inspiration ——*To the fathers.* To Jacob by Isaac, Gen. xxvii. To the twelve patriarchs by Jacob, Gen. lxix. To the Israelites by Moses, and by the prophets to the following generations.

2. *By his Son, &c.* By him as incarnate, the Word made flesh.——*Appointed heir, &c.* That is, head and possessor of all things, Lord and proprietor. Gal. iv. 1.——*Made the worlds.* Some would render, "for whom he constituted the ages," the antediluvian, patriarchal, Mosaic. Such a sense of *his* is unsupported, notwithstanding what Grotius affirms; and that αιωνας denotes the material worlds, see Ch. xi. 3, and verse 10. Matt. xxviii. 20, comp. with John i. 3. Coloss. i. 15—17.

3. *The brightness.* Or *effulgence* of his glory. As the Father is called *light*, 1 John i. 5; so is the Son the brightness of this light.——*The express image, &c.* Such as the seal leaves on the wax. I follow Jerome in rendering υποστασις, *substance*; and it is so rendered, Ch. xi. 1. See Campbell's Diss. 1e, Parts 5, 9. Macknight observes, that if there be any difference between "the brightness of his glory," and the express or exact image of his substance, the former may express what the Son is to angels and men; and the latter what he is in his own nature. Comp. John i. 14. Coloss. i. 15.——*Upholding all things, &c.* Comp. Coloss. i. 17. As he made all things, so he supports them.——*When he had by, &c.* There can be no doubt that the apostle referred to the death of Christ, from what immediately follows, his sitting down at the right &c.; and how he made a cleansing of our sins, unless by this, it will be difficult to explain. Comp. Ch. ix. 12, 26.——*The right hand, &c.* Ps. cx. 1, and Ch. viii. 1. Peirce thought that Jehovah is said to dwell in heaven, because he there displays some peculiar visible glory; and on the right hand of this our Lord in his human nature is seated, among, but higher, than the holy angels. See Eph. i. 20, and 1 Peter iii. 22.

4. *Being so much, &c.* I render the participle being, as what it often signifies. See note, John i. 3.——*Than the angels.* Some would render, "messengers," and apply the words to the prophets mentioned verse 1; and yet inconsistently render the term "angels," throughout Ch. ii. Nothing can be more clear than the common version; and as it is certain that the Jews were inclined to pay homage to the angels, as a kind of mediators, (Coloss. ii. 18,) because by them the law was given, (Deut. xxxiii. 2. Acts vii. 53, and Gal. iii. 19,) so nothing could be more pertinent than to state that Jesus is far greater, as he hath inherited a more excellent name than they. His *official* names are many, as Christ, Saviour, Word of God, Prophet, Priest, &c.; but the name which he *inherits* is that of *Son*, which implies his peculiar relation to the Father, in consequence of which he is styled the Son of God, and the only begotten of the Father.

5. *Thou art my Son, &c.* See note on Ps. ii. 7.——*I will be to him, &c.* 2 Sam. vii. 4—17. Peirce has satisfied me that the passage referred to is indeed a prophecy concerning Messiah, and has no respect to Solomon. In this case the version of the 14th verse should be, "Him who committeth iniquity I.

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him a Father, and he shall be to me a Son?"
6 And when he bringeth again the first-begotten into the world, he saith, "And let all the an-
7 gels of God worship him." And concerning the angels he saith, "Who maketh the winds *as* his angels, and flaming fire *as* his ministers."
8 But concerning the Son he saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
9 Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."
10 And, "Thou, Lord, in the beginning laidst the foundation of the earth; and the heavens
11 are the works of thine hands: They shall perish; but thou shalt remain; and they all
12 shall be worn out as a garment; And as a vesture shalt thou fold them up; and they shall be changed; but thou art the same, and thy years shall not have an end." But to 13 which of the angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool?" Are they not all ministering 14 spirits, sent forth to serve those who shall be heirs of salvation?

CHAPTER II.

A. D. 63. *We ought to be obedient to Christ, who in his love assumed our nature, as it was necessary for him to do in order to save us.*

We ought therefore to give the more earnest 1 attention to the things which we have heard, lest at any time we should let them escape. For if the word spoken by angels was stedfast, 2 and every transgression and disobedience received a just recompence of punishment; How shall we escape, if we neglect so great 3

Reflections upon Chapter I. 1. We hence learn the divine authority of both the old and new Testament, or Covenant. They are not cunningly devised fables; but God formerly spoke to the fathers by the prophets, revealing not at once, but in such parts and portions, his own will and grace, as the state of men seemed to require, and as his own unerring wisdom judged to be proper. And in what a variety of ways did he manifest himself and his kind designs to them, sometimes he appeared in a glorious visible form, and conversed with them in the most condescending and engaging manner; and at others, by visions and the inspirations of his Spirit, he addressed them. To us he has spoken by his incarnate Son! He who had dwelt in the bosom of the Father, and knew perfectly all his designs and purposes. How thankful should we be, that we see and hear what so many prophets and righteous men desired to see and hear, but their desires were not granted. We enjoy the clearest, fullest, best, and last discovery of the mind and will of God; and O that we may faithfully improve it to his glory.

2. We are again reminded how glorious a person our Lord and Saviour is; and what homage and regard we ought to pay him. He possesses the same nature with the Father, and as he is the brightness of his glory, so he is the express image of his person, exhibiting the holiness, wisdom, justice, and truth of God, in his incarnate state, so that he who saw the Son, might be said to see the Father. He is the Creator of heaven and earth, and of all the various ranks and orders of beings contained therein; and he upholds and supports, and governs and regulates all by his own powerful word. And as to his office, he is the appointed heir of all things, in and by whom we enjoy all the blessings of grace and glory. It is he who has expiated our sins by the sacrifice of himself, and is now exalted to the Father's right hand, expecting till his enemies be made his footstool. He is as Mediator invested with an authority far above whatever any prophet, priest, king, or even angel ever enjoyed, or shall enjoy. In the administration of his empire, he is immutably just; and his glorious throne shall abide for ever. The heavens which he originally formed may be worn out like a vesture; but he will for ever be the same, as the coequal Son of God. O may we admire the grace of our Lord Jesus, and cleave to him with full purpose of heart. May we share with him the glories of his heavenly kingdom.

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will correct, &c." that is, any of the subjects of Messiah. Comp. Ps. lxxxix. 30—33.

6. *Bringeth again, &c.* He came into the world by his incarnation; and he came again, or was brought into it, by his resurrection, when the angels were commanded to worship him, as a part of his reward. Philip. ii. 9, 11, and Ps. xcvii. 7. The apostle gives rather the sense than the exact words of the Psalmist.

7. *Who maketh the winds, &c.* See note, Ps. civ. 4. In this version it is implied that angels are servants, and subject, as the elements of nature are.

8, 9. *But concerning the Son, &c.* He does not speak of him in this style; but, "Thy throne, O God, &c." See Ps. xlv. 6, 7, and notes.

10—12. *And, "Thou, Lord, &c.* See Ps. cii. 25—27, and notes. If the Son laid the foundation of the earth, and formed the heavens; and if he be as here stated, immutable, he must be the living and true God. Pierce understands by the heavens and the earth, the governments of angels, and among men; and that Christ was to change these and bring them into subjection to himself. Ch. xii. 26—28. That the words in the Psalm refer to the formation of the heavens and earth, there can be no doubt; and I am convinced that they are quoted in proof that he who was called God, and whose throne was to endure for ever and ever, is truly so, as he was the creator.

13. *Sit on my right hand, &c.* Ps. cx. 1, and comp. Matt. xxii. 43, &c. and notes.

14. *Ministering spirits, &c.* Are they not subject to the Son, and by him as sitting at the right hand of the majesty on high, sent forth to serve those, &c. Comp. Philip. ii. 10. Eph. i. 21, &c.

CHAP. II. 1. *We ought to give, &c.* If the Son be so glorious, we ought to regard whatever he has taught either personally, or by his inspired apostles, and should not forget them.

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a salvation; which at first began to be spoken by the Lord, and was confirmed to us by those
4 that heard him; God at the same time bearing testimony, by signs and wonders, and various miracles, and gifts of the Holy Spirit, ac-
5 cording to his own will? For to the angels hath he not put in subjection the world to
6 come, of which we speak. But *David* hath somewhere testified, saying, "What is man, that thou art mindful of him? or the son of
7 man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
8 Thou hast put all things in subjection under his feet." Now in that he put all in subjection under him, he left nothing that is not put under him. But now we do not see all things
9 yet put under him. But we see Jesus who was made a little lower than the angels, that, by the grace of God, he might taste death for every one, for the suffering of death crowned
10 with glory and honour. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings. For both *Christ* that sanctifieth, 11
and they who are sanctified, are all of one *Father*; for which cause he is not ashamed to call them brethren, Saying, "I will declare 12
thy name to my brethren, in the midst of the congregation I will sing praise to thee." And 13
again, "I will put my trust in him." And again, "Behold I and the children whom God hath given me." Since then the children are 14
partakers of flesh and blood, Christ himself also likewise partook of the same; that through death he might destroy him that hath the power of death, that is, the devil; And might 15
deliver those who, through fear of death, were all their life-time subject to bondage. For 16
truly he taketh not hold of angels; but of the seed of Abraham he taketh hold. Where- 17
fore it behoved him to be made like his brethren, that he might be a merciful and faithful high priest in things relating to God, to make

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2—4. *Spoken by angels, &c.* That the law of Moses was given by the ministration of angels, see Acts vii. 53. Gal. iii. 19, where see the notes.——*How shall we escape, &c.* The punishment due for neglecting a salvation so important in its nature, and in its consequences.——*Began to be spoken.* Jesus first preached it, and as he is Lord of all, can punish the neglect of it. Acts x. 36.——*Bearing testimony.* To the truth of the gospel, by signs, by enabling the apostles to work a miracle as a sign, and to perform *wonders* on inanimate nature; and he bestowed the *powers and gifts* of the Holy Spirit on them and by them, &c.

5. *The world to come.* This is a literal version; and I consider the sense to be, that the heavenly world is not under the government of angels, but of Christ; and that the heirs of it are also under him, who for their sakes became man, and to him as having assumed human nature, and the consequences of it may be applied the words of David.

6—8. *What is man, &c.* That the psalm primarily regards man in general, and the kindness and honour with which God has invested him, cannot, I think, be doubted; but the application of it to Christ, as here, for the illustration of his condescension, and of his exaltation, cannot but be considered as pertinent, and no doubt as containing a sense which the Holy Spirit might originally intend.

9. *But we see Jesus.* Whatever may be the intention of putting all things under him, we do not see this accomplished, as to all mankind, death, the evil angels, &c.; but we do see Jesus, &c.——*By the grace of God.* Sending him into the world, that he might die for the sins of men; and for thus dying, he is crowned with glory and honour. I have, with Macknight, followed the construction of the text, and not the order of the words.

10. *It became him.* The Father, for whom are all things, &c.——*Sons to glory.* Those who are made sons by faith in Christ; and for every one of whom he tasted death, to make Jesus the author of their salvation, perfect, or a complete Saviour, by his sufferings. It became the righteous governor of all things, only to exalt sinners to glory through the intervention of such a mediator, and such a sacrifice as he offered.

11. *That sanctifieth.* By the shedding of his blood, expiating and making a cleansing of their sins. Ch. i. 3.; ix. 13.

12, 13. *I will declare, &c.* Ps. xxii. 22. Isa. viii. 17. These quotations show that the Saviour was to partake of human nature; and as a kinsman, or brother, have the right to redeem, as it follows.

14. *Since then the children, &c.* He takes up the term children from the preceding verse, and reasons upon it. Since those given to Christ to save, were men, partakers of flesh and blood, Christ in like manner partook of the same flesh and blood; and the merciful design he had in view was, that through his own atoning death, he might, &c.——*Destroy him, &c.* Not his being, but his usurped power and dominion. Christ, by his death, vanquished him who had by his bold falsehoods prevailed to bring death into the world, and hoped to reign as prince over them.——*Hath the power of death.* Who introduced it into the world by the fall of Adam; and is thereby the author of that dominion which death exercises over mankind.

15. *Through fear of death.* And of its consequences. Jesus did this by making more clear a future life of happiness, and by becoming the first-fruits of a blessed resurrection; so that they who believe in him, have no reason to be as it were in a state of slavery under a cruel and an inexorable tyrant.

16. *Taketh not hold, &c.* This is our marginal version, and is literal and just. The apostle had before stated, that "because the children were partakers of flesh and blood, he partook of the same;" which expresses his incarnation; and it is not probable that he would return to the same subject. "He taketh not hold of angels," of those that sinned, to deliver and save them; "but he taketh hold of the seed of Abraham," of all his believing seed, to help and rescue them from the pit of perdition. See Schleusner on the verb.

17. *Wherefore it behoved, &c.* It was fit and proper that he should be made like his brethren in nature, in afflictions, and temptations, that he might be a merciful, as well as a faithful high priest; and might be capable of making reconciliation for the sins of the people, by offering up himself on the cross. See Ch. v. 1, and 1 John ii. 2, comp. with Dan. ix. 24. See also Peirce's excellent note.

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reconciliation for the sins of the people. For in that he himself hath suffered, having been tempted, he is able to succour those that are tempted.

CHAPTER III.

A. D. 63. *Christ more worthy than Moses; and they that believe not in him are worthy of greater punishment than the hardened Israelites.*

1 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ
2 Jesus; Who was faithful to him that appointed him, as Moses also was in God's whole
3 household. For this person is counted worthy of more glory than Moses, inasmuch as he who hath formed the household hath more honour
4 than the household. (For every household is formed by some one; but he who formed all things is God.) And Moses indeed was faith- 5
ful in all *God's* household, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his 6
own household; whose household are we, if we maintain our confidence and glorious hope firm unto the end. Wherefore as the Holy 7
Spirit saith, "To-day if ye will hear his voice, Harden not your hearts, as in the provocation, 8
in the day of temptation in the wilderness: When your fathers tempted me, proved me, 9
and saw my works forty years. Wherefore I 10
was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my 11
wrath, That they should not enter into my

REFLECTIONS UPON CHAPTER II. 1. We hence learn that the gospel is more excellent and important than the law given by Moses. This indeed was established and confirmed, so that every transgression and disobedience received a just recompense of punishment; and what then shall we deserve, if we disobey Christ, and neglect the great salvation which he announced? With what holy diligence should we keep in our memories the things which we have heard from him! They are of everlasting importance! The blessings of his salvation are inconceivably great and glorious; and they are freely exhibited to the faith and hope of men. Nor can there be any just ground of doubt, as the glad tidings were first published by our Lord, and then by his inspired apostles, who received the fullest and strongest testimony from God, of the truth of what they taught, by signs and wonders, and various miracles and gifts of the Holy Spirit. As much then as our Lord excells Moses in nature, in dignity, and in his office, so much more vengeance will be executed on them that despise him, and reject the gospel.

2. We also learn the righteous sovereignty of divine grace, Christ passed by the angels that kept not their first state, and assumed our inferior nature into a personal union with himself. By this astonishing act of condescension he became related to us, and could take hold of us, so as to redeem us from our guilt, sanctify us for his service, and bring us into a state of holy fellowship and communion with God and one another. This he has accomplished through his own death; and has also vanquished Satan, and delivered his people from the slavish fear of death, giving them the assurance of a blissful immortality. When reflecting on this scheme of redemption and salvation, well may we cry out in wonder, Lord, what is man that thou shouldst thus visit him! How low was Jesus brought for a little while! He was made lower than the angels, when he tasted death for men. But now he is crowned with glory and honour, as the reward of his sufferings; and all things are, and shall be put into subjection under him. This method of saving us sinners became the wisdom, holiness, justice, and government of God. No other way seemed so proper than by the sufferings of Christ, to bring many sons to glory. Let us exult in our relation to our Redeemer, who calls us brethren; and let us live in the joyful hope of seeing his face, and living for ever with him.

CHAP. III. *Heavenly calling, &c.* Of the calling of the gospel, which is from heaven, and announced by the Son of God, who came from heaven, and the design of it is to induce us to pursue life and glory in heaven.——*Apostle*, as one sent, by whom God hath spoken in these last days; and he is the high priest of our profession, or of the religion we profess, as has been just stated.

2. *Faithful to him, &c.* Exactly performing all things agreeably to his will; and of whom the same may be said as was of Moses, Numb. xii. 7. Comp. Gal. vi. 10. Eph. ii. 19, &c.

3. *Formed the household.* He who formed, constituted, and appointed any church or society, hath greater honour than that church or society, or than any member of it. But Christ ordered and formed even the Jewish dispensation, with all its laws and ordinances. See John i. 18. He was the angel of the covenant. Mal. iii. 1. comp. with Exod. xxiii. 20, &c.

4. *For every household, &c.* Every religious or civil society has some head, as the angel Jehovah was to the Israelites, when they came out of Egypt, and received the law at Sinai; but the former, and supreme head of all societies is God.

5, 6. *Faithful as a servant.* Acting according to the directions which he received ——*For a testimony.* The rites, ordinances, &c were to be for a testimony of what should be done and spoken under the gospel-dispensation. That Moses spoke of Christ as well as the prophets, John v. 46. Luke xxiv. 44.——*as a son, &c.* To whom all power and authority is given, and who having purchased the church with his own blood, in which he hath not only a trust and office as Moses had, but also a property; and which church or household we are, if we hold firm, &c. I read with all the old versions, and many of the edit. αὐτοῦ, and apply it to the household. Peirce and others read αὐτοῦ, and apply it to the Father.

7—11. *Wherefore, &c.* The end I have in view in showing the dignity of Jesus, and his great superiority even to Moses, is that ye may abide firmly attached to him and the gospel; and with the same view I would caution you against unbelief and hardness of heart, by the example of your forefathers. "To-day, then, if ye will hear his voice, &c." See Ps. xcv. 7, &c.

12, 13. *Take heed, brethren, &c.* Warned by this example, do not harden your hearts as they did, nor reject the gospel by unbelief, and fall and

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12 rest." Take heed, brethren, lest there be
in any of you *in like manner* an evil heart of
unbelief, in departing from the living God.
13 But exhort one another daily, while it is called
To-day; lest any of you should be hardened
14 through the deceitfulness of sin. For we are
made partakers of Christ, if we maintain the
beginning of our confidence firm to the end;
15 While it is said, "To-day if ye will hear his
voice, harden not your hearts, as in the pro-
16 vocation." For some, when they had heard,
provoked God: however not all who came
17 out of Egypt under Moses. But with whom
was he grieved forty years? was it not with
those who sinned, whose carcases fell in the
18 wilderness? And to whom swore he, that they
should not enter into his rest, but to those
19 who believed not? So we see that they could
not enter in, because of unbelief.

CHAPTER IV.

A. D. 63. *Christians attain rest by faith; the power of God's word; by Christ our High-priest we must confidently come unto God.*

Let us fear therefore, lest, a promise being 1
left of entering into *God's* rest, any of you
should come short of it. For to us glad tidings 2
have been preached, as well as to them: but
the word preached did not profit them, not
being mixed with faith in those that heard it.
For we who believe *shall* enter into rest, as 3
he said, so I swore in my wrath, "They shall
not enter into my rest:" although his works
were finished from the foundation of the world.
For *Moses* somewhere speaketh thus of the 4
seventh day, "And God rested on the seventh
day from all his works." And in this place 5
it is said again, "They shall not enter into
my rest." Since therefore it remaineth that 6

Reflections upon Chapter III. 1. Let us consider with unfeigned joy and gratitude, the qualifications and excellencies of Jesus, our great high priest. Being a partaker of our nature, and having suffered trials and temptations, he is able and willing to succour his people in their temptations. As we are partakers of the heavenly calling, and by our profession holy and separated from the world, let us attend to Christ, the apostle and messenger of divine mercy to us; and who is the high priest, and the only priest, who has offered himself for our sins, and in whom we believe. How far superior to Moses is our Lord. Moses was only a man and a servant in God's household and church; and the best that can be said of him is, that he was faithful. But Christ is the co-equal Son of God; and is the former of the household and church, the lord, proprietor, and ruler of it; and is in all his administration faithful to the Father who appointed him to his high and glorious office. What a privilege is it to be members of his household, for it is with his family he delights to dwell, and to impart the assurances of his love and favour!

2. From the conduct, unbelief, and end of the Israelities, who perished in the wilderness, we are forcibly admonished, not to be high-minded, but to fear. Who can say that he is beyond all danger of being ensnared by an evil heart of unbelief, or of being hardened through the deceitfulness of sin? If we would be secure, we must maintain our confidence in Christ firm to the end, guarding against every unbelieving thought, and listening to his gracious voice. It is our duty, and will be our highest interest, to regard and obey the admonitions and directions of the Holy Spirit contained in his word, lest God should swear in his wrath, that we shall not enter into his rest. O how necessary is it, that we exhort one another daily; that we should watch unto prayer, lest we should err in our hearts, and apostatize from God's ways. We see whence all the sins and miseries of Israel sprang. Their unbelief occasioned their fall, and prevented their entrance into the good land. But even then there were some who believed and entered in. In like manner may we believe, be partakers of an interest in Christ, and hold firm our confidence, that an abundant entrance may be administered to us into the everlasting and heavenly kingdom of our Lord and Saviour.

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depart from the worship of the living God, as you will do, if you obey not the voice of his Son; but rather exhort and encourage one another, to perseverance in the faith, lest any of you, &c.——*Deceitfulness of sin.* Which assumes a variety of arts to allure and destroy, like the original tempter, by whom it came into the world.

14, 15. *Made partakers, &c.* Of the benefits and blessings of Christ, as our high priest, and as the Son over his own household, if we maintain, &c. ——*While it is said, To-day, &c.* I have good reason to urge you to exhort one another, since God, by the Psalmist, does the same, still saying, "To-day if ye will hear his voice, &c."

16. *For some, &c.* When they had heard God's voice and promise, still went on provoking him.——*Yet not all, &c.* Joshua and Caleb, &c. were exceptions.

17—19. *Carcases fell, &c.* With the whole generation of those who came out of Egypt; and concerning whom he swore, &c.——*Those who believed not.* God's promise, or the report of Joshua and Caleb concerning the good land.——*Because of unbelief.* This was their sin, and prevented their going in, and enjoying the good land.

CHAP. IV. 1. *Should come, &c.* I consider δοκῇ as a mere atticism; and in a translation it should be omitted See 1 Cor. vii. 40, and note.

2. *Glad tidings have, &c.* Respecting a heavenly rest and country, by Jesus and his apostles, as it was to the Israelites by the type of the earthly Canaan, and by the language of God in the Psalms.——*The word preached, &c.* Was of no use to them, because they did not believe it; for faith is the reception of the word of promise, by which it becomes effectual to the safety and edification of the soul.

3. *We who believe, &c.* We christians shall enter into rest; but this rest is different from the rest of the sabbath, or that which the Israelites were

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reconciliation for the sins of the people. For in that he himself hath suffered, having been tempted, he is able to succour those that are tempted.

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7—11. *Wherefore, &c.* The end I have [illegible] of Jesus, and his great superiority even to Moses [illegible] attached to him and the gospel; and with the [illegible] against unbelief and hardness of heart, by [illegible] "To-day, then, if ye will hear his voice, &c.

12, 13. *Take heed, brethren, &c.* [illegible] den your hearts as they did, nor reject

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...d. Jesus said, indeed, "If it be ...added, "Not my will, but thine ...ee, I include these words in a ...t in a little time he was delivered ..., and so his prayer was answered. ... God in human nature, yet in this ...ne trial preparing him for another; ..., and what faith and fortitude are ...Have compassion on men.——*Made* ...s, as a high priest, he has become ...n, and practically obey him.——*Of* ...n digression in Paul's manner, one ...v. 20, the words, "According to the ...tion of the subject, and in Ch. vii. 1, ...he assurance of discussing higher doc-

...follow Macknight in considering τοῦ as ...postle to refer to those spiritual views ...s and the prophets, as relating to the ..., in the course of his ministry, he had ...derstood, or had forgot, misled by the ...this respect they were babes.——*In the* ...which reveals the justifying righteous- ...st foundation for the hope and comfort ...v. 6—1.——*But strong food, &c.* The ...gures of the law, or in allusions by the ...," as they invigorate the mind, and are ...ledge and piety, and who, by exercising ...cern good and evil, truth and falsehood.

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some must enter therein, and those to whom glad tidings were first preached entered not
7 in because of unbelief: *God* again limiteth a certain day, saying by David, "To-day," after so long a time, as it is said, "To-day if ye will hear his voice, harden not your hearts."
8 For if Joshua had given them rest, then *God* would not afterwards have spoken of another
9 day. There remaineth therefore a rest to the
10 people of God. For he that is entered into *God's* rest, hath rested also from his own
11 works, as God did from his. Let us diligently labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and power- 12
ful, and sharper than any two-edged sword, and pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart. Nor is there any creature 13
that is not manifest before him: but all things are naked and opened to the eyes of him to whom we must give an account.

CHAPTER V.

A. D. 63. *Our Lord a High-priest; authority and honour of his priesthood; the negligence of the Hebrews reproved.*

HAVING therefore a great high priest, that 14

REFLECTIONS UPON CHAPTER IV. 1. We learn that men may enjoy the means of grace, and have the glad-tidings of rest and happiness announced to them; and yet, in consequence of their negligence and unbelief, may never enjoy that rest and happiness. The Israelites enjoyed the rest of the sabbath; that day which God hallowed, when he had finished the stupendous work of creating the heavens and the earth. On this day they were commanded to rest from their common labours, and to unite in praising, worshipping, and serving Jehovah. To them was given also the promise of the earthly Canaan, where they were to enjoy rest, and to observe and keep God's sabbaths; but this promise, those who came out of Egypt did not believe, and in consequence never entered into that rest. Let us fear, therefore, lest any of us, who enjoy the means of grace, the promise of rest and peace, and have the glad-tidings of salvation preached to us, should, like them, come short of attaining these unspeakable blessings. The word of promise cannot profit, unless it be cordially received and digested, as it were, in the mind by faith. Then, indeed, it will become the support of hope, and the ground of joy and triumph.

2. We are reminded that both the rest of the sabbath and the rest in Canaan were only typical of a better rest, a future and heavenly one. This was intimated, when the Israelites were called to seek another rest, long after they had been settled in Canaan. "To-day," said David, "if ye will hear his voice." What a mercy it is that there is a blessed, a heavenly rest remaining for the people of God, when they have finished their toils and labours here. This is a delightful, holy, everlasting sabbath, resulting from the completion of the great work of redemption. Let us diligently labour therefore to enter into this rest, by a renunciation of our own righteousness, by the exercise of self-denial and repentance, and by a firm reliance on Christ, his blood, righteousness, power, and grace. And how should we regard God's holy word, especially his word as denouncing punishment on unbelievers. It will be found, when he executes it, quick and powerful, sharper than a two-edged sword, slaying the sinner, while it exposes the evil thoughts and intentions of the heart. Nor ever let us imagine, that we can escape the detection of God, if we be unbelievers; for nothing can be concealed from him, and to him we must give an account of all our conduct.

to enjoy in Canaan. For there was a rest as to the sabbath, when God had finished his works, and which the Israelites enjoyed before God swore that they should not enter into his rest; and his oath could not refer to this.

4, 5. *For Moses, &c.* Mentions the rest of the sabbath as commencing when God finished the work of creation; and yet in the Psalms God speaks of his resolution in the case of the Israelites in the wilderness, "That they should not enter into his rest;" which shows that the rest of the sabbath was consistent with another rest.

6—9. *Since therefore, &c.* There was a promise of some entering in, and they to whom the glad tidings were preached, did not because of unbelief. God again limiteth, &c.——*To-day if ye will, &c.* Even then when they had been so long settled in the land of Canaan, he directs them to seek an entrance into his rest, which they would find, if they heard his voice, and did not harden their hearts. From this we may infer, that there is a rest, distinct from the sabbath, and from that in the land of Canaan, to which Joshua conducted the people; as if the last had only been intended, God would not have spoken of another. There is a rest which now remaineth as the subject of promise and the object of hope to the people of God. The apostle calls this a *Sabbatism*, which though it includes the sense of rest, it expresses also the nature of it. It will resemble the sabbath in its employments and enjoyments, but in a degree of which we can now form no conception.

10. *For he who, &c.* The rest which God hath promised, and which he gives to every believer; he hath rested from all his works of trial and suffering and pain, as God did from his works of creation.

11. *Diligently labour, &c.* By using all the means with which we are favoured; and by guarding against the deceitfulness of sin, lest we should fall, after the example of the Israelites, by unbelief. And let us take heed to the word of the gospel, as the word of God.

12. *For the word of God, &c.* The gospel, which is his word, and may figuratively be said to be *quick*, or living, especially as attended with the quickening and animating influence of the Spirit; and *powerful*, in convincing and converting men.——*Sharper, &c.* As it pierceth to the dividing of *soul* and *spirit*, showing which of the spirits are animal and which spiritual, "as a sword divides the joints and the marrow," so that it pervades the inmost recesses of the mind, "and is a discerner of the thoughts, &c." Comp. 1 Pet. i. 23, and 1 Thess. v. 23, with John xii. 48, and 1 Cor. xiv. 25.

13. *Before him.* In the sight of God, whose word it is, and who will certainly both bestow blessings, and inflict punishments according to it, as he did to the Israelites.——*But all things are naked, &c.* As the inward parts of the animal sacrificed, when cut up, are opened and exposed to every one's view, so that no disguise, no hypocricy can be of any avail.

14—16. *Having therefore, &c.* Peirce observes that the apostle (Ch.

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hath passed into the heavens, Jesus the Son
15 of God, let us hold fast our profession. For
we have not a high priest who cannot compassionately feel for our infirmities; but one who
was tempted in all things like ourselves, though
16 without sin. Let us therefore come with confidence to the throne of grace, that we may
obtain mercy, and find grace to help in time
of need.

1 For every high priest taken from among
men is appointed for men in things relating
to God, that he may offer gifts and sacrifices
2 for sins: One who can have compassion on
the ignorant, and on those that err from the
way; since he himself also is compassed with
3 infirmity. And, on this account he ought, as
for the people, so also for himself, to offer
sacrifices for sins.

4 Now no man taketh this honour to himself,
but he that is called of God, as was Aaron.
5 So the Christ also glorified not himself by
becoming high priest; but God who said to
him, "Thou art my Son, to day have I be-
6 gotten thee:" As he saith also in another
psalm, "Thou art a priest for ever according
to the order of Melchizedek." *And Christ* 7
in the days of his flesh, when he had offered
up prayers and supplications with strong crying and with tears, to him that was able to save
him from death, (and he was heard as to what
he feared;) Though he was a Son, yet he 8
learned obedience by the things which he
suffered; And, having been made perfect, 9
he became the author of eternal salvation to
all that obey him; Called of God a high 10
priest according to the order of Melchizedek:
Of whom we have many things to say, and 11
hard to be explained, since ye are dull of
hearing.

For whereas, by this time, ye ought to be 12
teachers, ye have need of one to teach you
again, some of the first elements of the oracles
of God; and have become such as have need
of milk, and not of strong meat. For every 13
one that useth milk *only* is unskilful in the
word of righteousness; for he is a babe. But
strong food belongeth to perfect men, even 14
to those who, by reason of use, have their

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iii. 1,) had called them to "consider Jesus Christ, the apostle and high priest of their profession," goes off to show that he was superior to Moses, and that the unbelief of their fathers was punished, as a warning to them; and that they having a promise of rest, might fall short of it through unbelief, now returns to consider the character and authority of Christ as high priest.——*Great high priest.* See Ch. i. 3, and Ch. ii.——*Passed into, &c.* Not as high priest on earth, but in heaven, where he lives to make intercession for us; one full of compassion for our infirmities, as while here he was tempted and tried as we are. From his greatness, as Jesus the Son of God, we should hold fast our profession; and from his compassion and intercession, we are encouraged to approach with confidence to a throne of grace, &c.

CHAP. V. 1—3. *For every high priest, &c.* That Christ is such a high priest I will now prove. As a high priest taken from among men, is one appointed by proper authority to act for men in things relating to God's worship; and particularly to offer gifts or free-will-offerings and sacrifices to expiate sins: one who can have compassion on the ignorant and erring, from a sense of his own infirmities; and who on this account feels a necessity of offering sacrifices for himself as well as for the people.

4—6. *As was Aaron, &c.* Whom God chose and called to this office among his brethren; so Christ did not assume to himself the honour of being high priest, but was called and appointed to his office by him who called him "His Son," and said of him, "Thou art a priest for ever, &c." He called him His Son, and proved him to be so by raising him from the dead, (Acts xiii. 23,) soon after which Christ presented himself as high priest in the most holy place above.——*The order of.* According to the manner or likeness of Melchizedek.

7—11. *And Christ in the, &c.* These verses illustrate verses 1, 2, and show that he can have compassion.——*And with tears.* This circumstance is not mentioned by any of the evangelists; but weeping, as the evidence of sorrow, was one of the infirmities of our nature, to which he was subject. John xi. 34. Comp. Luke xxii. 44, with Matt. xxvii. 46.——*To save him from death.* Not from dying, but from the state of the dead. Jesus said, indeed, "If it be possible, let this cup pass from me;" but he added, "Not my will, but thine be done."——*And he was heard.* With Peirce, I include these words in a parenthesis; and consider them to mean, that in a little time he was delivered from the power of death, being raised again, and so his prayer was answered.——*Though he was a Son, &c.* The Son of God in human nature, yet in this nature he learned obedience by the, &c. one trial preparing him for another; and he learned how difficult it is to obey, and what faith and fortitude are necessary under trials, and from this can have compassion on men.——*Made perfect.* By all his sorrows and sufferings, as a high priest, he has become the author of, &c. to all who believe on him, and practically obey him.——*Of whom, &c.* What follows to Ch. vi. 20, is a digression in Paul's manner, one thought suggesting another; and Ch. vi. 20, the words, "According to the order of Melchizedek," mark the resumption of the subject, and in Ch. vii. 1, &c. the subject is pursued agreeably to the assurance of discussing higher doctrines which is given, Ch. vi. 1, 3.

12—14. *Some of the first, &c.* I follow Macknight in considering τινα as the accusative plural, and suppose the apostle to refer to those spiritual views and explications of the writings of Moses and the prophets, as relating to the person and work of our Lord, which, in the course of his ministry, he had given them, but which they had not understood, or had forgot, misled by the comments of the Rabbies; so that in this respect they were babes.——*In the word of righteousness.* In that word which reveals the justifying righteousness of God, and which lays the firmest foundation for the hope and comfort of a penitent sinner. Rom. i. 17.; x. 6—1.——*But strong food, &c.* The truths conveyed by the types and figures of the law, or in allusions by the prophets, may be called "strong food," as they invigorate the mind, and are fit for perfect men, advanced in knowledge and piety, and who, by exercising the faculties of their minds, can discern good and evil, truth and falsehood. Such they ought to have been.

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senses exercised to the discernment both of good and evil.

CHAPTER VI.

A. D. 63. *He exhorteth not to fall from the faith, but to be stedfast; to wait on God, who will assuredly perform his own promises.*

1 WHEREFORE dismissing the discourse on the principles *of the doctrine* of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works,
2 and of faith towards God, Of the doctrine of baptisms, and of putting on of hands, and of the resurrection of the dead, and of the eternal
3 judgment. And this will we do, if God permit.
4 For it is impossible to renew those to repentance who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit,
5 And have tasted of the good word of God, and *seen* the powers of the age to come, And
6 yet have fallen away; since they again crucify to themselves the Son of God, and expose him to public shame. For the land which hath drunk
7 in the rain that often cometh upon it, and bringeth forth herbs useful to those for whom it is cultivated, receiveth blessing from God;
8 But that which beareth thorns and briars is rejected, and is near being accursed; whose end is to be burned.
9 But, beloved, we are persuaded better things

REFLECTIONS UPON CHAPTER V. 1. With what feelings of respect and gratitude should we contemplate our great high priest? He is by nature the Son of God, as well as by his humiliation the Son of man; and as Mediator, he has passed into the heavens, into the holy temple of God, to plead for us. He has carried our nature with its sinless infirmities there; and in this nature can, and does, compassionately feel for us. He remembers his own trials, temptations, and sufferings, which he endured in this world of sorrow, sin, and misery; and though he sustained them all with invincible fortitude, and remained pure and holy amidst so many occasions of sin and pollution, he knows how to pity us, and bear with our infirmities. Let us then hold fast our profession of his name; and, under a sense of guilt and weakness, "come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

2. We hence also learn the nature of the high priest's office, and the superior excellence of Christ as our high priest. Every high priest under the law was employed in things relating to God, in offering gifts and sacrifices for sins; both for his own sins and for those of the people. It was necessary, that he should be one who felt compassion for the ignorant and for those who erred from the right way; and who, from a sense of his own infirmities and offences, should be ready to use every proper method to recover sinners to God. To be thus employed was a high and distinguished honour; but no one had a right to this honour, but he that was called of God, as was Aaron. Our Lord did not assume it without a divine call; and in the days of his humiliation, how did he intercede with strong cries and tears? And oh, how did he suffer, when his soul was made an offering for sin! Though he were a Son, the Father did not spare him, but freely gave him up for us all; and it was by his sufferings that he was made perfect, as our high priest, and that he obtained eternal redemption for all that obey him. In the knowledge of his person, office, and grace let us continually grow, that we may not be babes, and unskilful in the word of unrighteousness; let us press onward in the path of duty and holiness.

CHAP. VI. 1—3. *Not laying again, &c.* Not treating again of what ye have often heard as first principles, or elements of the doctrine of Christ. "Repentance from dead works," works which merit death, and which, if not repented of, will assuredly lead to it; "and of faith towards God," as necessary to every act of acceptable worship, (Ch. xi. 3,) "of the doctrine of baptisms," or washings, enjoined by the law, as emblems of the purity of the mind, and of the influence of the Spirit, which the gospel requires and promises; "of the putting on of hands," as the offerer of any sacrifice did, confessing thereby that he was a sinner, and expecting forgiveness by the shedding of blood, which represented the way of obtaining forgiveness by the death of Christ; "of the resurrection, &c." which was implied in the covenant made with Abraham, and was revealed by the prophets, as well as a final judgment. Some, by "putting on of hands" refer to the communication of the Spirit by the hands of the apostles; but I prefer the sense given See Peirce.——*This we will do, &c.* We will proceed from treating of the first principles of the doctrine of Christ, taught in the law and the prophets, to the deep and more sublime meaning of some of these oracles, which is the perfection of christian knowledge.

4—6. *For it is impossible.* By any ordinary means; yet nothing of this kind is in its own nature impossible with God.——*To renew those, &c.* The construction requires this transposition, as all the participles are governed by this verb.——*Once enlightened.* By the truths of the gospel.——*Tasted the, &c.* Have had *experience* of the heavenly gift, as a person has of food by tasting it; and this gift I consider as Christ. See John iii. 16.; iv. 10. Drs. Owen and Doddridge suppose the Spirit is meant; and Macknight applies it to the gift of freedom from the yoke of the law; while Newcome adopts Dr. Campbell's notion, and considers the bounty of God bestowed on men by the gospel, to be meant.——*Of the Holy Spirit.* In his extraordinary gifts. 1 Cor. xii. 4, &c.——*Of the good word, &c.* Of the gospel as preached, its doctrines and promises, and perceiving, in some measure, the excellence of them. ——*And seen the powers, &c.* The various miracles wrought in attestation of the gospel, and of the glory, grace, and power of Christ. See Ch. ii. 5.——*The age to come,* means the christian dispensation. See Dr. Owen.——*Have fallen away.* Wholly apostatised from the profession of the gospel, and turned back to the antiquated ceremonies of Moses.——*Since they crucify, &c.* By this conduct they approve of the crucifixion of Christ as a just act of their brethren; and testify that if it were possible, they would also crucify him again; and they do, as far as it is in their power, expose him to public shame and reproach, hardening their unbelieving brethren, &c.

7, 8. *For the land, &c.* Such cannot, by ordinary means, be renewed: for as good men resemble fertile ground, and which repays the labour of the husbandman, so these resemble land that is barren, and which, notwithstand-

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of you, and things that belong to salvation,
10 though we thus speak. For God is not unrighteous, so as to forget your work and ° love, which ye have shown to his name, in that ye have ministered to the saints, and still minister.
11 And we desire every one of you to show the same diligent care, to the full assurance of
12 hope unto the end: That ye be not slothful, but imitators of those who through faith and
13 patience inherit the promises. For when God made *his* promise to Abraham, because he could swear by no greater, he swore by himself,
14 Saying, "Surely blessing I will bless thee, and
15 multiplying I will multiply thee." And so, after he had patiently waited, he obtained the promise. For men indeed swear by one that is 16
greater: and an oath for confirmation is to them an end of all gainsaying. In which *view* 17
God, being more abundantly willing to show to the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two 18
immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us: Which hope we have 19
as an anchor of the soul, sure and stedfast, and fixed in the part within the veil; Whither 20
the forerunner is entered for us, even Jesus, made a high priest for ever, according to the order of Melchizedek.

CHAP. VI.

REFLECTIONS UPON CHAPTER VI. 1. We learn that we should not rest satisfied with attaining the knowledge of the first principles of the doctrine of Christ, but should go on unto perfection. First principles are indeed necessary in their place; but are obviously intended to be the basis of higher and more noble views and attainments. To know and experience repentance from dead works—works of sin and iniquity deserving death, is the beginning of our spiritual life; and faith towards God, a full conviction of his being, attributes, and glories is the ground of all worship: "For he that cometh to God must believe that he is, and that he is the rewarder of those who diligently seek him." Though ritual washings and purifications are done away, yet what was signified by them, sincerity, purity of heart and life, are what we should ever cultivate. And let us respect the practice of setting apart to any holy office, by prayer and imposition of hands; and amidst the afflictions of life and in the prospect of death, how should the doctrine of the resurrection animate and encourage us, while that of a final judgment should fill us with awe, and excite us to watchfulness, that we may find acceptance in that day.

2. We are forcibly admonished to guard against apostacy from our christian profession, by the consequences of it. Those who totally fall away, and renounce the name they professed to revere, and in which they avowedly placed their confidence; and are induced to reject the Saviour, and as far as in their power again to crucify him, are exposed to the most awful danger of perishing. Few such, if any, have been brought to repentance. O let us not then rest in any illumination we may have received, or in any taste we may have had of the heavenly gift, of the good word of God, and of the powers of the christian dispensation; nor in any gifts of the Spirit, as if these were inseparably connected with salvation. Alas! men may have the most shining talents, and may be caressed and praised, and yet prove vile apostates. Whatever advantages they may enjoy for spiritual improvement, they are like that land, on which labour is employed in vain, and which only yields briars and thorns, and is nigh to cursing. O let such dread the curse which must come upon them.

3. We learn that though fidelity requires that a minister should warn professors of danger, yet what pleasure it affords when he can, on sure grounds, hope better things of men, things which belong to their salvation. Such hope had the apostle in respect to the believing Hebrews, from their work and love to the name of the Saviour, manifested in their sympathy and charity to his saints. Yet such have need of exhortation, not to settle on their lees, but to be followers of those who through faith and patience inherit the promises. Behold what strong consolation is provided for such as have fled for refuge to the hope set before them in the gospel, whose faith and hope like a steady anchor hath entered into heaven, and fixed on the blessed Redeemer, who lives and reigns there, and who as their Forerunner, is gone to prepare a place for them! How are all spiritual blessings secured to the believer! The God of truth hath promised, hath sworn; and on these two immutable things his faith may rest.

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10. ° *labour.* Griesb.

ing the rain which comes often upon it, and the expense of cultivating, continues barren. In this case it is given up to be burnt, as accursed land, as such apostates will be.

9, 10. *Better things of you, &c.* Whatever the gifts may be, mentioned verses 4—6, the apostle supposes they might be enjoyed without these better things, the things relating to salvation. The persons who are described above, are not said to be "called, born of God, justified, or sanctified." They are not said even to have believed on Christ, or to be in any way partakers of saving blessings.——*To forget your work, &c.* Your work arising from your love to Christ, manifest in ministering to the saints.

11, 12. *To the full assurance, &c.* That by your watchfulness and care, you may attain and preserve the full assurance of your hope to the end of your lives; and on no account becoming slothful, but imitating the example of your forefathers, who, through faith and patient waiting, now inherit, &c.

13—15. *His promise to, &c.* Of a son by Sarah, he confirmed it by his oath; but Abraham obtained the fulfilment of it by patiently waiting.

16. *And an oath, &c.* In things doubtful, as well as to confirm a promise, usually satisfies men, and puts an end to all contradiction or gainsaying.

17—20. *Confirmed it by an, &c.* In condescension to all to whom the promise is made, he confirmed it by an oath; or made an oath the mediator

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CHAPTER VII.

A. D. 63. *Christ Jesus is a priest after the order of Melchizedek, and far more excellent than the priests after the order of Aaron.*

1 For this Melchizedek, king of Salem, priest of the most High God, who met Abraham returning from the slaughter of the kings, and
2 blessed him; To whom even Abraham gave a tenth part of all *the spoils*; first being by interpretation King of righteousness, and then King of Salem also, which is, King of peace;
3 Without *recorded* father, without *recorded* mother, without *priestly* pedigree, having neither beginning of days, nor end of life; but, being like to the Son of God, who
4 abideth a priest perpetually. Now consider how great this priest was, to whom even the patriarch Abraham gave the tenth part of the spoils.
5 And indeed those that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people according to the law, that is, from their brethren, though these come out of the loins of
6 Abraham: But he whose pedigree is not derived from them, received tithes from Abraham, and blessed him that had the promises.
7 Now, without all contradiction, the less is blessed by the greater.
8 And here men who die receive tithes; but there he received them
9 of whom it is testified *only* that he lived. And if I may so speak, Levi also, who receiveth
10 tithes, payed tithes through Abraham. For he was then in the loins of his father, when Melchizedek met him.
11 Now if perfection were by the Levitical priesthood, (for in respect to it the people received the law,) what further need was there that another priest should rise according to the order of Melchizedek, and that he should not be called according to the order of Aaron?
12 For the priesthood being changed, there is made of necessity a change of the law also.
13 For he of whom these things are spoken belongeth to another tribe, of which no man gave
14 attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning the priesthood.
15 And it is still far more evident; because another priest ariseth according to the likeness
16 of Melchizedek, Who is made such, not ac-

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surety, or ratifier of his counsel. See Macknight.——*Two immutable things.* A promise and an oath.——*We might have, &c.* We believers, the heirs of the promise, might have strong consolation under the terrors of the law, having fled for refuge to the hope of pardon and life, which the gospel gives, as the man-slayer did to the city of refuge, from the avenger of blood; and to this hope, as to an anchor, our souls are fastened amidst the storms of life; and this anchor is strong and stedfast, being fixed in the part within the veil, in the most holy place, heaven. Whither the forerunner, &c.

CHAP. VII. 1—3. *For this Melchizedek, &c.* See Gen. xiv. 18—21, and notes.——*King of righteousness.* Or, a righteous king; and "king of Salem," which means *peace*, and this name was given to Jerusalem, where he probably reigned in peace. Ps. lxxvi. 2, comp. with Josh. x. 1. Hence there was a priest divinely appointed to officiate for his people before Abraham's descendant, Aaron, was called to that office.——*Without priestly pedigree.* Either by father or mother's side; nor have we any account of the beginning of his days, or of the end of his life and ministry; but so far as the scripture account is concerned, he is, in this respect, like the Son of God, who abideth a priest continually. The time the Levitical priests officiated, is called their days. Luke i. 23. They did not begin before the age of *thirty*, nor minister after that of *fifty* years. Numb. iv. 2, 3, 16. His priesthood, as to its beginning or end, was not limited by any law of God. It is in this view that he is like the Son of God. It is in this view that he was like the Son of God, that he did not derive his office by descent, but by special appointment; nor was the period of his ministry limited.

4. *How great this priest, &c.* As ὑμῖν is the nearest antecedent, I construe οὗτος as agreeing with it; and it is not the greatness of the man, but of his office, to which Paul refers. Abraham was great by his wealth, and still greater as heir of the divine promises; yet to Melchizedek he gave a tenth of the spoils, as to the priest of the most High God.

5—10. *The sons of Levi, &c.* They had a tenth of the tithes paid by all the people to the Levitical tribe, (Numb. xviii. 24—31.;) but he whose pedigree is not derived from them, received tithes from Abraham, the origin of their family, and as a priest, blessed him who had received the promises. And without all, &c.——*Only that he lived.* Some contend that ζῇ is in the imperfect tense; but whether this be so or not, it is certain it may be rendered in the manner I have done, and as the exigence of the place seems to require, we having no account of his death in Gen. and the words of the Psalmist, (Ps. cx. 4,) only implying that such a person had lived and been a priest to the most High God.——*And if I may so, &c.* If I may consider the matter in this light, Levi may be said to pay Melchizedek tithes by his progenitor Abraham.

11. *Now if perfection, &c.* As the apostle does not infer what follows from the preceding statement, but simply reasons upon it, I have so rendered the particles; Ει μεν ουν, as to show it. See Heogeven and Doddridge's note. Now if perfection, the complete expiation of sin, and the pardon of it, so as to secure to the sinner life and happiness, were by the Levitical priesthood, and the sacrifices which they offered, then would there be no need of another priest or priesthood? The parenthetical sentence, "In respect to it the people, &c." the law appointing Aaron and the Levites, to minister before God, and specifying and enjoining every part of their service; it is evident that the common version cannot be right, *for under it, &c.* which implies that the Levitical priesthood existed before the law which appointed it was given.

12. *The priesthood, &c.* In respect to which the whole ritual law was given, being changed, there must be a change of the law which appointed it; and this was signified when God appointed a priest after the order of Melchizedek, and not after that of Aaron.

13—16. *To another tribe, &c.* Than that of Levi; and it is evident from what is said by the Psalmist and prophets, that the Messiah was to spring from Judah, of which tribe Moses has said nothing concerning the priesthood,

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cording to the law of a carnal commandment, but according to the power of an endless life.
17 For *God* testifieth, "Thou art a priest for ever
18 according to the order of Melchizedek." For indeed there is a disannulling of the former commandment because of its weakness and un-
19 profitableness. For the law made nothing perfect; but *it was* the bringing in of a better
20 hope; by which we draw nigh to God. And inasmuch as not without an oath was *Jesus*
21 made priest: (For those priests were made without an oath; but he with an oath, by him that said to him, "The Lord swore and will not repent, Thou art a priest for ever according
22 to the order of Melchizedek:) By so much was Jesus made a surety of a better covenant.
23 And they indeed were many priests, because they were not suffered to continue by reason of death; But he, because he continueth for 24
ever, hath a priesthood which passeth not to another. Wherefore he is able to save also to 25
the uttermost those who come to God by him, since he ever liveth to make intercession for them.
For such a high priest became us, who is holy, 26
harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth 27
not, as those high priests, daily to offer up sacrifice, first for his own sins, and then for those of the people: for this he did once for all, when he offered up himself. For the law 28
appointeth men high priests that have infirmity; but the word of the oath, which was after the law, *appointeth* the Son, who is perfected for ever.

REFLECTIONS UPON CHAPTER VII. 1. In Melchizedek we have a lively emblem of the character and priesthood of our Lord; and his name and title belong to him in the strictest sense. He is "the king of righteousness and of peace." He fulfilled all righteousness in the course of his obedience; and made peace by the blood of his cross; and by his spirit he renews his people, and enables them to follow and practice righteousness, and imparts peace and joy to their hearts. We ought to repose the strongest confidence in him, as the Son of God, who by his representative met Abraham and blessed him. In him was fulfilled the prediction of Jacob, as he sprang from Judah, and was the Shilo who was to come before Judah ceased to be a tribe; and, blessed be God, that to him the people have been gathered, and are still gathering, as to the good shepherd and peace-maker of Israel.

2. But it is as to his priesthood that we ought more especially to regard our Lord. He did not derive his right to this office by his natural descent, as the sons of Aaron did; but was particularly called and appointed to it by the Father. And to mark his personal glory and the dignity of his office, he was constituted a priest by the solemnity of an oath; "Jehovah hath sworn and will not repent, 'Thou art a priest for ever." The law made men priests who had infirmity, and who died; so that they had first to offer sacrifices for their own sins and then for those of the people, and their office devolved on their successors. But our High priest was holy, harmless, undefiled and separate from sinners, and as he needed no sacrifice for himself, but offered himself a sacrifice for sin, and having the power of an endless life, he continues in the discharge of his office, ever making intercession. The change of the priesthood involves the abolition of the Mosaic dispensation, which as being only typical made nothing perfect; and was indeed only designed to bring in a better hope. With what humble confidence and happy success, may a believing sinner now approach to God by him! How gloriously sufficient is he to save to the uttermost! He is the surety of a better covenant, and able to answer to the Father as to all the stipulations of it. To him let us ever look; to his hands commit our cause, and cheerfully expect the consummation of our hopes in the salvation of our souls.

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and yet it is more manifest that he was to be a priest, being made such, not according to the law of a carnal commandment, a law which considered men carnal and mortal, and provided a succession; but according to the power of that endless life which he possesses, and by which he can minister as priest for ever.

17—19. *Testifieth, &c.* By David.——*For there is, &c.* For, the priesthood being changed, there is a disannulling, an abrogation of the command of Moses, respecting the institution of the Levitical priesthood, and for this reason, because of its weakness, not in itself really and fully expiating sin, and so was unprofitable, as to the procuring of pardon for it.——*For the law, &c.* By its priesthood, made no person perfect, as to the conscience, (Ch. ix. 9,) but the bringing in of a better priesthood, that of Christ, by which sin is expiated, and by which, as the ground of our hope of pardon, we christians draw near to God.

20—22. *Not without an oath.* Which shows the great importance and absolute necessity of this priest and of his office; and by this oath, as expressed, (Ps. cx. 4,) he is peculiarly distinguished from Aaron and his descendants, who were appointed to their office without any oath whatever. Now God only interposes his oath to show the certainty and immutability of the thing sworn. See Gen. xxii. 16—18. Ps. lxxxix. 4. Inasmuch then as he was made a priest by an oath, *By so much*, as this implies, was he made a surety, &c. The high priest under the law, was a typical surety for the people, as on the day of atonement he had to answer for them, and make atonement for their sins. The whole priesthood, in this view, may be considered as the surety of the Sinai-covenant; but God often declared that he would make another covenant, Jerem. xxxi. 31.; and of this better covenant Paul affirms that Jesus was the *surety*, as he was a high priest. This shows that he had to answer for the people of God, to bear and to expiate their sins, as well as to assure them of God's favour and acceptance, and to confer on them all saving blessings. He could not be a priest unless he had somewhat to offer; and as the great high priest, he offered up himself to make reconciliation, or to atone for the sins of the people. Macknight mistakes, and I humbly conceive, strangely misrepresents the apostle's reasoning. Others also confine this suretyship of Christ, to be only his engaging that God shall perform his part.

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CHAPTER VIII.

A. D. 63. *The priesthood of Aaron abolished by that of Christ; and the temporal covenant by the eternal covenant of the gospel.*

1 Now this is the sum of the things spoken: We have such a high priest, as sitteth on the right hand of the throne of the Majesty in the
2 heavens; A minister of the most Holy Place, in the true tabernacle, which the Lord pitched,
3 and not man. For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that this *high priest* should
4 also have somewhat to offer. For if he were on earth, he could not be a priest; since there are priests that offer gifts according to the law:
5 Who perform service *in the holy places, which are* the example and shadow of heavenly things, as Moses was instructed of God when he was about to make the tabernacle. For, "See," saith he, "that thou make all things according to the pattern which was shown to thee on the
6 mount." But now *our high priest* obtained a more excellent ministry, by how much he is the mediator of a better covenant, which is established upon better promises. For if 7
that first covenant had been faultless, then would no place have been sought for a second. But finding fault with them, he saith, "Behold, 8
the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according 9
to the covenant which I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. But this is 10
the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and will write them on their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neigh- 11
bour, and every man his brother, saying, 'Know the Lord:' for all shall know me, from the least to the greatest. For I will be merciful 12
to their unrighteousness, and their sins and their iniquities I will remember no more." In 13
that he saith, "A new covenant," he maketh

23—25. *Were many.* Because they died, and one succeeded another; but he, because he continueth and liveth for ever, hath a priesthood, &c.——*To save to the uttermost, &c.* Always, and completely to save from sin and ruin, all that come, &c.——*To make intercession.* In what way this is made we know not; whether by prayer or request founded on his own sacrifice, or virtually by his appearing in heaven as the lamb that was slain. Both ways may be included.

26—28. *Became us.* Was suitable to our state and necessities as sinners.——*Higher than, &c.* Than the most exalted angels.——*This he did once, &c.* Being holy and pure he had no need to offer sacrifice for himself; but being thus qualified he did once for all offer himself a sacrifice for the sins of the people.——*Perfected for ever.* As a high priest, having offered himself as a sacrifice for the sins of the people, there needeth no other; and the virtue of this he ever lives to secure.

CHAP. VIII. 1, 2. *As sitteth on, &c.* See note, Ch. i. 3.——*A minister of, &c.* An abiding minister of the most holy place, in the true tabernacle, heaven, of which that made by Moses was but an emblem, and as this is created by the Lord, and not by man, it must be unspeakably more magnificent. I have omitted καὶ, as merely exegetical.

3. *To offer gifts, &c.* Such as oil, corn, meats, and drinks; but more especially sacrifices. The people might bring their gifts and sacrifices, but the priest must offer them to be accepted.——*Should have, &c.* Or otherwise he could not be a priest.

4, 5. *He were on earth, &c.* If indeed he were to continue on earth, he could not, in consistence with the Jewish institutions, have been a priest, since there are priests that offer, &c. No other persons had a right to offer in the tabernacle; but David, and many of the prophets offered sacrifices elsewhere by special appointment, and with acceptance. From this verse some have inferred that the death of Christ, not being a sacerdotal act, was not a sacrifice. See Matt. xx. 28. 1 Tim. ii. 6. Eph. v. 2. Heb. ix. 26.; x. 12. 1 Pet. ii. 22, 24. He offered himself as a sin-atoning victim on the cross, and when he entered into heaven, he appeared and presented his own blood, as the high priest did that of animals in the worldly sanctuary on the day of expiation.——*Who serve the, &c.* The tabernacle itself, and all the acts of the priest officiating in it, was but a shadow of heavenly things; and formed for this very purpose, by the wise appointment of God. The holy of holies resembled heaven, because it was veiled from human view, because the glory of God was manifested in it, and because the voice of God was heard there, and he showed his kindness to the people when the high priest consulted him.

6. *Mediator of a better, &c.* A mediator is one that effectually interposeth between God and man, and does those things which are necessary, in order that a covenant may be established, or the blessings of it secured. 1 Tim. ii. 5, 6. The priests under the law were so far mediators, that they did those things in their ministry which were necessary to the people's receiving the blessings of the Sinai-covenant; but our high priest is the mediator of a better covenant, established on better promises; for theirs only related to an earthly Canaan, and to temporal things on condition of obedience; but the promises of this to spiritual blessings, as I am about to notice.

7—12. *Had been faultless.* Had been as perfect as you are disposed to think it, then would no place, &c.; but it was defective, and was designed to be so; its rites being carnal, and only a shadow of better things; its expiations only purifying the flesh; in its nature only limited to the land of Judea, and its promises respecting worldly things.——*But finding fault, &c.* See Jer. xxxi. 31, and notes. This doubtless meant the gospel, which is properly called a new covenant, in distinction from that at Sinai, though it consists only in fulfilling the promises of the covenant made with Abraham; and it may be justly said, that all the pious believing Israelites were pardoned and saved by virtue of the Abrahamic, and not of the Sinai-covenant. The glad tidings of

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the first old. Now that which decayeth and groweth old, must soon disappear.

CHAPTER IX.

A. D. 63. *Of the rites and sacrifices of the law; they were far inferior to the blood and sacrifice of Christ.*

1 Now the first covenant had also ordinances
2 of worship, and a worldly sanctuary. For the first part of the tabernacle was prepared, which is called Holy, in which was the chandelier,
3 and the table, and the presence-bread; And behind the second veil, that part of the tabernacle which is called the Holy of Holies;
4 Having the golden censer, and the ark of the covenant overlaid round about with gold, in which *place* were the golden pot that had manna, and Aaron's rod that budded, and the
5 tables of the covenant; And above, were the glorious cherubs shadowing the mercy-seat; of which things we cannot at present speak particularly. Now these things being thus pre- 6
pared, the priests went at all times into the first part of the tabernacle, performing the service of God: But into the second the 7
high priest alone went once every year, not without blood, which he offered for his own and for the people's sins of ignorance. The 8
Holy Spirit signifying this, that the way into the most Holy place was not laid open, while that first tabernacle was yet standing. Which 9
tabernacle was a figure for the present time, in which were offered both gifts and sacrifices, which could not make him that worshipped perfect, in respect to the conscience; Con- 10
sisting only in meats and drinks, and different washings, and carnal ordinances, imposed until the time of reformation.

But Christ, having become a high priest of 11
future good things, through a greater and more perfect tabernacle, not made with hands,

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REFLECTIONS UPON CHAPTER VIII. 1. With what holy pleasure should we contemplate our great High priest sitting at the right hand of the throne of the Majesty in the heavens! He has entered not into the holy of holies in the temple of Jerusalem, but into the most holy place, in the true temple of heaven. How magnificent was the ancient tabernacle, formed according to the pattern which God showed to Moses on the mount! And how splendid was the temple of Solomon, constructed after the same manner! In these were the symbols of the Divine majesty and glory; and in them the priests performed the appointed service of God. But these were but a copy, a shadow of the heavenly sanctuary, into which Jesus our high priest hath entered, and where he continues to exercise his holy and honorable office. Having then such a high priest over the house of God, let us come boldly to the throne of grace, that we may find mercy.

2. What thanks do we owe to God for the new and better covenant, of which our Lord is the mediator! This is well ordered in all things and sure. It is established on better promises than the Sinai-covenant; promises of the richest spiritual blessings. In it God engages to be a God to his people, and to secure their love and obedience to himself; to be merciful to their unrighteousness, and never to remember their sins against them; to teach them his own holy will, and bring them to a saving acquaintance with himself; yea, to put his law into their minds and to write it on their hearts, and to keep and preserve them from final apostacy. Happy are the people who are thus in covenant with God! For this covenant will not grow old and vanish away, like the Sinai-covenant; but will abide in full force and vigour, to the close of time, and until all the purposes of divine grace and love are fully accomplished. May the writer and his reader be interested in it; and then may we bid defiance to our enemies, and exult in the hope of glory.

Messiah were in that preached to them; and by what is said of Abraham, they were taught to expect justification by faith, and not by works.

13. *The first old.* A new one implies that there is one older, and does in effect abrogate and render it null and void.

CHAP. IX. 1—5. *The first tabernacle.* The tabernacle and the temple consisted of three parts, the court of the people: the first room called here the first tabernacle, or holy place, and the most holy. In the holy place were the golden chandelier, the table and the presence-bread; and in the most holy, the golden censer, &c. Comp. Exod. chapters xxv—xxvii., and Introd. p. 45, 46.

6—10. *Performing the service, &c.* The ordinary priests ministered in the holy place, or *first* room; but into the second the high priest only entered, and that but once in the year, on the day of atonement, when he took the blood of the victims, and sprinkled on, and before the mercy-seat, imploring forgiveness for his own and the people's sins. As neither the ordinary priests nor the people were permitted to go into the most holy place, and even the high priest, not at all times, but only once in a year; the Holy Spirit by this ordinance signified that the way into the most holy place was not laid open, &c.—*Him that worships.* The design of the tabernacle, and of the services of it, consisting in meats and drinks, and different washings, and other things relating to bodily purity, was to be a figure or type, or imperfect delineation of the gospel, and of heavenly blessings; and they were imposed until the time of the gospel, when men were to be taught the right way.

11, 12. *But Christ, having, &c.* Having come into the world, and being, by the oath of the Father, a high priest, according to the order of Melchizedek, "of the future good things" so often promised, even all the blessings of the gospel, including a future and eternal state of glory.—*Through a greater, &c.* That is, through heaven, which here answers to the first tabernacle, through which the Jewish high priest went when he entered into the most holy place. Some understand by this "greater and more perfect tabernacle," the human nature of our Lord. But it was not *through* or *by* this, but *with* it, that he entered into the holy place above as our high priest.—*Nor by the blood, &c.* By which the Jewish high priest entered; but "by his own blood"

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that is to say, not *through a part of* this build-
12 ing; Nor by the blood of goats and calves,
but by his own blood, hath entered once for
all into the most Holy place, having obtained
13 everlasting redemption. For if the blood of
bulls and of goats, and the ashes of a heifer
sprinkling the unclean, sanctify to the cleansing
14 of the flesh; How much more shall the blood
of Christ, who through the eternal Spirit of-
fered himself without spot to God, cleanse
your conscience from dead works, that ye may
15 serve the living God? And for this purpose he
is the mediator of the new covenant, that by
means of death for the redemption of the
transgressions under the first covenant, those
who are called might receive the promise of
16 the everlasting inheritance. For where a co-
venant is, there must also of necessity be the
17 death of that which establisheth it. For a cove-
nant is made firm over the dead victims; whereas
it is of no force while that which establisheth it
18 liveth. Wherefore neither was the first *covenant*
19 confirmed without blood. For when Moses had
spoken every precept of the law to all the
people, he took the blood of calves and of goats,
with water, and scarlet wool, and hyssop, and
also the book, and sprinkled all the people,
Saying, "This is the blood of the covenant which 20
God hath enjoined unto you." Moreover, in like 21
manner, he sprinkled with blood the tabernacle
also, and all the vessels of the ministry. And, 22
almost all things are according to the law,
cleansed with blood; and without the shedding
of blood there is no remission. It was therefore 23
necessary that the patterns of things in the
heavens should be cleansed with these *sacrifi-
ces;* but the heavenly things themselves *were
prepared* with a better sacrifice than these.
For Christ hath not entered into the Holy 24
places made with hands, which are the figures
of the true; but into heaven itself, now to
appear in the presence of God for us: Nor 25
was it necessary that he should offer himself
often, as the high priest entereth into the holy
place every year with the blood of others;
(For then must he have suffered often since 26
the foundation of the world:) but now hath
he been manifested once in the end of the ages,
to put away sin by the sacrifice of himself.
And as it is appointed unto men once to die, 27

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shed on the cross, "hath he entered into the most holy place." This signifies that part of heaven, where the glory and immediate presence of God are displayed, which is called the throne of the majesty on high.——*Having obtained, &c.* By the merit of his various sufferings, not a yearly and typical redemption from the sins committed, but an everlasting, full and complete redemption.

13, 14. *Sanctify to the, &c.* See Numb. xix. So as to make men ceremonially clean, and admit them to the privilege of worshipping in the earthly and worldly tabernacle. "How much more shall the blood of Christ, &c."——*The eternal spirit,* with whose gifts and graces, he as man was so richly endowed, and by whose aid he was supported in his sufferings. Some mss. read *holy* instead of *eternal;* but Griesbach retains the latter.——*Offered himself,* as spotless and unblemished, and hence an acceptable sacrifice to God.——*Cleanse, &c.* In the repetition of the Jewish sacrifices there was a constant remembrance of the sins for which they were offered, and the conscience was not cleansed and pacified; but the blood of Christ cleanses the conscience from the guilt of works which deserve endless death, by obtaining everlasting redemption from it; so that being saved from the fear of punishment, we may serve God cheerfully and joyfully.

15. *For this purpose, &c.* That he might cleanse the conscience, &c.——*The mediator.* See Ch. viii. 6.——*Of the new covenant.* This is the rendering of διαθηκη in every place, except in the institution of the Lord's Supper, 2 Cor. iii. 6. Heb. viii. 22, and here. Nothing can be more improper than to render it Testament. How could the Sinai laws and institutions be a Testament? Who was the testator of it? God or Moses? And did one of them die to confirm it? And can a Testament require a mediator? Or can the testator be the mediator of his own Testament? Or was it, or is it usual to make a Testament by sprinkling the legatees with blood? All these things agree to a covenant, but are foreign to the nature of a Testament. Mediators assisted in making covenants, and were sureties for the performance of them. They were ratified by sacrifices, the blood of which was sprinkled on the parties; and in making a new covenant, it was usual to make satisfaction for any violation of the articles of a former one. For these reasons the term should be rendered covenant.——*Under the first covenant.* All transgressions under and against the law. See Rom. iii. 25.——*Those who are called.* To repentance and faith in him, might receive the promise, not of a temporal, but of an everlasting inheritance.

16, 17. *The death of the, &c.* By which it ever has been usual to make and confirm covenants. For a covenant is made firm over the dead victims, as we learn from the sacred history, Gen. xv. 7—21.; xxi. 27.——*That which establisheth, &c.* The sacrifice of a calf, goat, or steer; for by the slaughter of any of these, covenants were made and confirmed; but no covenant was established until the victim was slain.

18—20. *Every precept, &c.* See Exod. Ch. xx. 22.——*Scarlet wool, &c.* This was tied on the hyssop, which in that country is a strong shrub. Levit. xiv. 4, 6.——*And also the book.* For this punctuation, see Bowyer's Conj. Grotius, &c. Exod. xxiv. 8. The book was not sprinkled, but the people.

22. *Shedding of blood, &c.* Where it was in the power of the offender to procure an animal; for this was the only case excepted by the law, when a person was so poor that he could not procure one. Levit. v. 11, 13.

23. *Patterns of things, &c.* Macknight supplies "holy places," from the next verse. Ch. viii. 2.——*The heavenly things, &c.* As these in no sense could need cleansing, we must supply a proper verb. Now as the sprinkling of the tabernacle, and the instruments of service was to fit and prepare it for the people, I have supplied that term.——*With a better sacrifice.* That the plural is here used for the singular, see verses 26, 28.; 10, 14.

24—26. *Into heaven itself, &c.* Ch. vi. 20. Rom. viii. 34.——*Should offer himself often.* Ch. vii. 27, 28.——*In the end, &c.* In the last age, called the latter days. Mede distinguishes between the use of the term αιων in the

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28 and after this the judgment; So Christ also was offered once to bear the sins of many; and, without *becoming again* a sin-offering will he appear a second time for salvation, to those who wait for him.

CHAPTER X.

A. D. 63. *Inefficacy of the law-sacrifices; the body of Christ once offered, for ever taketh away sin; an exhortation to constancy, patience, &c.*

1 For the law having a shadow of future good things, (and not the very reality of the things,) can never make those who come *to the altar* perfect, by the same sacrifices which are of-
2 fered year by year continually. For would they not then have ceased to be offered? because the worshippers once cleansed would
3 have had no more consciousness of sins. But in those sacrifices there is a remembrance made of
4 sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when *Christ* cometh into the world, he saith, "Sacrifice and offering thou wouldest not; but a body hast thou prepared
6 for me: In burnt-offerings and sacrifices for
7 sin thou hadst no pleasure." Then said I, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."
8 Above he saith, "Sacrifice and offering and burnt-offerings and *sacrifices* for sin thou wouldest not, and hadst no pleasure therein: *(namely those* which are offered according to
9 the law;) Then he said, "Lo, I come to do thy will, O God." He taketh away the first,
10 that he may establish the second. By which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth ministering daily,

Reflections upon Chapter ix. 1. We learn that the Mosaic institutes were not designed, and, from their nature, could not make those who observed them perfect as to the conscience. They were but imposed until the time of reformation; and only designed obscurely to represent the great things which relate to the person of our Redeemer, and to his salvation. The tabernacle was but a type, a faint and imperfect emblem of heaven, the true sanctuary, which was not made by the hands of men, but framed by the hand of Jehovah, and hallowed by his presence and glory. Into this sanctuary our glorious high priest hath entered with his own blood, by the shedding of which he hath obtained everlasting redemption. Everlasting redemption! who can comprehend what is included in it? What short of the possession of it, can teach us its nature or true value? Let us rely with the utmost confidence on that blood which is the price of it. And if the legal sacrifices could sanctify as to the flesh, how much will the perfect, spotless, and infinitely meritorious sacrifice of Christ, cleanse the conscience of the believer from the guilt of works wrought while he was dead in sin, and animate him by the most endearing motives to serve the living God; to serve him with love, zeal, and persevering constancy.

2. To what high and heavenly hopes are believers raised by the mediation of Christ, to the hopes of a heavenly inheritance! And this is founded on that better covenant of which Christ is the blessed mediator, who at the expence of his own blood, procured redemption from the guilt of those transgressions which were committed under the first covenant. If the typical tabernacle and all the utensils of its service, were sprinkled with blood, to hallow them for divine worship; how much more efficacious will the blood of Christ be to prepare the heavenly places for the everlasting worship of his redeemed! And how sure and certain are all the blessings of the covenant, as it has been ratified and established by the death of the Mediator. And although those interested in it, must successively die, and appear before the tribunal of the unerring Judge, yet have they nothing to fear. For to them who wait for the second coming of Christ, he will appear to vindicate their characters, and adjudge to them and put them in possession of the everlasting inheritance.

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singular and plural; and maintains that in the former it signifies the world, but in the latter, the ages or various dispensations.——*To put away sin.* To put away the guilt of it, by the sacrifice of himself; and in this manner lay a foundation both for pardoning and subduing it.

27, 28. *Appointed, &c.* This is the common lot of all as to this state, and a judgment day awaits us after, either to fix our state of happiness or misery.——*To bear the sins.* 1 Pet. ii. 24. Is. liii. 11, and note.——*A sin-offering, &c.* 2 Cor. v. 21. He will not come to die a second time as a sin-offering; but he will come in his glory, to raise and judge the dead, and to conduct those that have waited for him, to the enjoyment of complete salvation.

CHAP. X. *A shadow of, &c.* See Coloss. ii. 17. An imperfect draught, not an exact delineation.——*Of future.* Ch. ix. 11.——*The very reality.* The substance, as the Syriac renders it.——*Perfect, &c.* Ch. vii. 11, 19.; ix. 9.

2. *Would they not then, &c.?* Had they fully expiated sin, would they have been repeated? No; for those who had presented them, would have no more consciousness of sins, and fear of punishment on account of them.

3, 4. *A remembrance, &c.* Of all sins is made yearly, as if not fully expiated; and in truth it is not possible that the blood of bulls and goats should expiate them; as in themselves such sacrifices are of no value in the sight of God.

5—13. *He saith, &c.* See Ps. xl. 6, and note.——*He taketh away, &c.* His language implies that all those various sacrifices, which the law required, and which were inefficacious, should be set aside by that of his own; and that by offering up his body on the cross, he did the will of the Father. John xiv. 34.——*By which will, &c.* Having been accomplished through the offering of the body of Christ, &c. we are sanctified or cleansed from the guilt of our sins.

11—18. *Every priest, &c.* Levitical priest; but Christ having offered the sacrifice for sins, his own life on the cross, then ascended to heaven, and

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and offering frequently the same sacrifices,
12 which can never take away sins: But *Christ*,
after he had offered one sacrifice for sins, is
for ever seated at the right hand of God;
13 Henceforth waiting till his enemies be made
14 his footstool. For by one offering he hath
made perfect for ever those that are sanctified.
15 Which the Holy Spirit also testifieth to us:
16 for after having said before, "This is the
covenant which I will make with them after
those days, saith the Lord; I will put my laws
into their hearts, and in their minds I will
17 write them; *he then saith*, "And their sins
18 and iniquities will I remember no more." Now
where remission of these is, there is no more
any offering for sin.

19 Wherefore, brethren, having confidence as to
an entrance into the most holy place through
20 the blood of Jesus; The new and life-giving
way, which he hath consecrated for us, through
21 the veil, (that is to say, his flesh:) And
having a high priest over the house of God;
22 Let us draw near with a true heart, in full
assurance of faith, having our hearts sprinkled
from an evil conscience, and our bodies washed
23 with pure water: Let us hold fast the con-
fession of our hope without wavering; (for
24 he is faithful that promised;) And let us
consider one another, that we may provoke
25 *each other* to love and to good works: Not
forsaking the assembling of ourselves together,
as the manner of some is; but exhorting to *it*,
and so much the more, as ye see the day ap-
proaching.

For if we sin wilfully after we have received 26
the knowledge of the truth, there remaineth
no more any sacrifice for sins; But *on the* 27
contrary a certain fearful expectation of judg-
ment, and of that fiery indignation which shall
devour the adversaries. He that despised the 28
law of Moses, died without mercy, under two
or three witnesses. Of how much greater pun- 29
ishment, think ye, shall he be deemed worthy,
who hath trodden under foot the Son of God,
and hath accounted the blood of the covenant,
by which he was sanctified, an unholy thing,
and hath injuriously treated the Spirit of grace?
For we know him that hath said, "Vengeance 30
belongeth unto me, I will recompence, saith
the Lord." And again, "The Lord shall
avenge his people." It is a fearful thing to 31
fall into the hands of the living God. But 32
call to remembrance the former days, in which,
after ye were enlightened, ye endured a great
fight of afflictions; Partly, while ye were 33
made a spectacle by reproaches and afflictions;
and partly, while ye became companions of
those that were so treated. For ye had com- 34
passion on those who were in bonds, and took
joyfully the spoiling of your goods; knowing

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is for ever seated, &c. This shows that his one offering is sufficient, and that those cleansed by it are made perfect as to the conscience.——*Testifieth.* By the prophet, Jerem. xxxi. 33, &c. Ch. viii. 10—12.——*No more any, &c.* As remission of sin is founded on a sufficient atoning sacrifice, it follows that where remission is, such a sacrifice has been offered, and there needeth no other.

19—25. *As to an entrance, &c.* When we die into heaven, the most holy place, through the blood of Christ, shed to procure the remission of our sins; "the new and life-giving way," which he has consecrated for us, by taking our nature, our flesh, which like a veil was rent at his crucifixion. He calls the blood of Christ a *new* way, in opposition to that by which the high priest entered into the most holy place in the worldly tabernacle; and a *life-giving* way, as leading to endless life and happiness; whereas, if any but the high priest had presumed to have entered the most holy place of the tabernacle he would have been punished with death.——*Let us draw near, &c.* In acts of humble worship, encouraged by our great high priest, and the infinite merit of his blood; but with a true and sincere heart, in full assurance of faith in Christ, by which our hearts are sprinkled from an evil conscience, being pardoned and cleansed, and our bodies are as it were washed, being preserved in sanctification and honour. Thus let us maintain the steady confession of our hope, encouraged by his faithfulness, who has promised us eternal life; and let us animate one another to the exercise of love and practice of good works, frequently assembling for prayer and religious duties; doing this more especially as the great day of retribution is drawing on as to each of us.

26, 27. *Sin wilfully.* Presumptuously, by neglecting divine institutions and the gospel, which we know to be true, and then openly apostatize, there is not any sacrifice to be offered to expiate this sin; and by neglecting that of Christ, we have nothing to expect but the most awful punishment.

28—31. *And the law of Moses, &c.* Numb. xv. 30, 31. Deuter. xvii. 6. ——*Greater punishment.* Than the punishment of temporal death.——*Trodden under foot, &c.* Treating him with the utmost contempt and rage as if an impostor, and accounting the blood which he shed, and by which the new covenant was confirmed, (Matt. xxvi. 28, and 1 Cor. xi. 25,) an unholy thing, the blood only of a malefactor; even that blood, by virtue of which he himself, during his profession, was so sanctified or separated from others as to be admitted to christian privileges. And he even yet goes further, and injuriously treats the Spirit, the author of miraculous gifts; but let such a sinner remember that God has said, "Vengeance, &c." and how dreadful must it be to fall into the hands of the living God as an enemy!

32—34. *The former days, &c.* Remember how you acted when first enlightened with the truth of the gospel, and how you nobly struggled under all your afflictions?——*Those that were in bonds.* The common reading has considerable authorities; but even Whitby doubts concerning it, and Griesbach rejects it. They had been made a spectacle by their own sufferings; and had

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that ye have for yourselves a better and endu-
35 ring substance in the heavens. Cast not away
therefore your confidence, which hath great
36 recompence of reward. For ye have need of
patience, that, after ye have done the will of
37 God, ye may receive the promise. For yet a
very little while, and he that is to come will
come, and will not delay.
38 "Now the righteous by faith shall live: but
should *any one* draw back, my soul will have
no pleasure in him." But we are not of those 39
who draw back to destruction; but of those
who have faith to the saving of the soul.

CHAPTER XI.

A. D. 63. *What faith is; without it we cannot please God; the fruits of it exemplified in the conduct and works of the fathers.*

Now faith is the confidence of things hoped for, 1

REFLECTIONS UPON CHAPTER X. 1. We learn how imperfect a dispensation was that of the law, with all its rites, oblations, and sacrifices! They were but at best a shadow of the priesthood, and propitiatory sacrifice of Christ, and the blessings of salvation by him. The frequent repetition of those sacrifices was a plain proof of their imperfection; they could not prevent a returning sense of guilt on the conscience, nor the consequent distress and fear which constituted the spirit of bondage. Indeed it was not possible that the blood of bulls and goats should take away sin! Hence there was a necessity of a better sacrifice; of a victim whose blood could make a proper atonement. And blessed be God who has provided a lamb for this purpose, without spot or blemish, through whose blood such an atonement has been made. This has been done according to what David foretold, by Messiah assuming our nature, and coming in the likeness of sinful flesh, and making himself a sin-offering. This alone is sufficient to cleanse and purify the conscience of all believers, and to bring them into a state of acceptance with the Father.

2. With what holy boldness may we now approach to God, who is reconciled in his Son, and in virtue of whose sacrifice the covenant is confirmed, and remission of sins proclaimed. We have access, like the high priest, into the most holy place, to the mercy-seat, through faith in the blood of Jesus. This is indeed a new and a life-giving way, which Christ hath consecrated for us: and in this way let us constantly approach to God. What encouragement have we to do so, from the consideration that Christ is our great high priest, and is over the house and temple of God in heaven, to present our requests, and render both our prayers and persons accepted. How necessary is it to draw near with a true heart, and a conscience sprinkled and purified by faith in Christ; as well as by submitting to the rite of baptism. If we would hold fast the confession of our hope, amidst the trials and persecutions, which come upon us, we should maintain Christian communion, exhorting one another to love and good works, on the ground of God's faithfulness. The power of godliness can only be maintained by holy watchfulness, and a diligent attendance on the means of grace; and how should the thought of the day of retribution urge us to this? Let us not grow weary in well-doing.

3. What a peculiar and distinguishing mercy, to have faith to the saving of the soul; a faith which endures the trials and temptations of this state, and which fails not. How different this faith in its holy nature, influence, and blessed effects, from that conviction of the truth of the gospel which induces a man to profess it, but which endureth only for awhile, and ends in apostacy. How delightful to have good grounds to hope that we possess a living, saving faith: And surely when we can joyfully bear reproaches, sufferings, and even the loss of property; and when we are not ashamed of the persecuted servants of Christ, but are ready to own them and share with them all their difficulties, we have reason to infer that we possess such a faith: Let us not cast away our confidence, but firmly expect the recompence of reward. And O that all who profess the gospel would reflect on their responsibility! If any deny the truth of the gospel, and sinswilfully and presumptuously, treating with contempt the person and blood of Christ, let them think on the consequence! There remaineth no other sacrifice for sin. What then awaiteth such, but vengeance! What have they to expect but judgment without mercy! What but fiery indignation, which will devour God's adversaries! Such have turned aside, they have drawn back from Christ, and their end is destruction!

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given proof of their regard to spiritual things by patiently bearing the loss of their property.

36. *Need of patience.* Under your many trials; and that, after ye have done and suffered the will of God here, ye may enjoy the happiness promised. And this you will soon receive, for man's life is but short; a very little while, and he that is to come, &c.

38. *But should draw back, &c.* See Habak. ii. 4, and Rom. i. 17. The apostle transposes the clauses of this verse for the sake of the remark following. To draw back, to shrink through fear, to fall off from the profession of this faith; in such a case while the truth of the doctrine would remain incontestible, that the righteous by faith shall live, it would be evident that the profession which a man had made of it was insincere. The doctrine of perseverance implies the duty of persevering; nor can any one infer from past impressions that he hath faith to the saving of his soul, unless by the exercise of this faith, in a course of humble and continued obedience. Hence the necessity of these cautions and admonitions. With our translators, I consider τις as implied, and the Armenian version has it. The following verse implies that there is a faith to salvation, which comprises both its genuine nature, its continuance, and its final issue, in a complete perfect state of happiness. If the faith by which a sinner becomes righteous, and liveth, be of this kind, it cannot be of those who have this faith that the apostle speaks in the latter clause of the verse, unless we suppose that he designedly meant to contradict himself; but he must intend only such as professed to believe, and who from some convictions of the truth of the gospel, embraced it so as to join some christian church; but when persecution arose and became violent, they then drew back, and apostatized. Now if any professing the gospel do this, God can have no pleasure in them. At best they were but like the stony ground hearers; and their final apostacy clearly proves that they never had that faith which purifies the heart. That such may renounce their christian profession, reproach the name of Christ is certain, and the consequence is awful.

39. *Draw back to destruction.* Final apostates; but we have faith to which salvation is promised.

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2 the conviction of things not seen. For by it
the ancients received an *honourable* testimony.
3 By faith we understand that the worlds were
framed by the word of God, so that things
which are seen were not made of things which
4 appeared. By faith Abel offered to God a
more excellent sacrifice than Cain; by which
he received a testimony that he was righteous,
God bearing testimony to his gifts: and by it
5 he, though dead, still speaketh. By faith
Enoch was translated that he might not see
death; and was not found, because God had
translated him: for before his translation he
6 had this testimony, that he pleased God. But
without faith it is impossible to please him: for
he who cometh to God must believe that he
exists, and that he is a rewarder of those who
7 diligently seek him. By faith Noah, having
been warned of God concerning things not then
seen, moved with godly fear, prepared an ark
to the saving of his household; by which he
condemned the world, and became heir of the
righteousness which is by faith. By faith Abra- 8
ham, obeyed when he was called to depart to
a place which he was afterwards to receive for
an inheritance; and he departed, not knowing
whither he went. By faith he sojourned in the 9
land of promise, as in a foreign country; dwell-
ing in tents with Isaac and Jacob, the fellow-
heirs of the same promise: For he looked for 10
that firmly founded city, whose framer and
builder is God. By faith Sarah herself also 11
received strength to conceive, ° even when she
was past age, because she thought him faithful
who had promised. Wherefore sprang there 12
even from one, and him become as dead, as
many as the stars of heaven in multitude, and
as the sand which is by the sea shore innume-
rable. All these died in faith, not having 13
received the promises, but having seen them
afar off, ° and embraced them, and confessed
that they were strangers and foreigners on the

11. ° *and was delivered of a child.* Mss. versions.

13. ° *and were persuaded of them.* Mss. versions.

CHAP. XI. 1. *Now faith is, &c.* That faith which avails to the saving of the soul.——*Is confidence.* Things hoped for are all future good things promised; and these things as future have no existence, or at least none in relation to us, but as the promises are believed; and this belief or faith is *confidence* in the things hoped for, as if they really existed, and were now enjoyed. Coverdale, Matthews, and even our margin renders, *confidence;* Doddridge, "confident expectation." The word is so rendered, Ch. iii. 14. 2 Cor. ix. 4. The word also signifies *substance,* (see Greek, Job xxii. 20. Ps. cxxxix. 15. Heb. i. 3,) but as *substance* signifies a body in opposition to a shadow, possessed of all its essential properties, I do not see how it can properly be applied to an act of the mind.——*The conviction of, &c.* The term denotes a strict proof, a conclusive argument, a demonstration; and hence by a metonymy of the effect, a persuasion, a conviction. So Hallet explains. It is such an argument as both convinces the understanding, and engages a man to act according to that conviction.——*Of things not seen.* All matters of fact not seen, of which revelation informs us; or of things which are only foretold. Of the former kind are the creation of the worlds, the happiness and fall of Adam, the deluge, &c.; and of the latter the spread of the gospel, the resurrection, the coming of Christ, a future judgment, &c. Faith is a *conviction* of these things, being founded on the veracity and power of God; but it is not the *evidence,* as that arises from the truth and certainty of revelation, but the result or effect of it in the mind.

2. *The ancients.* Those afterwards mentioned, whose names are honourably recorded in the scriptures as illustrious instances of this faith.

3. *The worlds, &c.* The term αιων must have this sense here, as it is explained in the next clause by "the things which are seen," the visible material world called into being by the *word,* will, and command of God. The attempt of Sykes and others to apply this to the christian dispensation must be classed among the many instances of what bias to a system will do. See Ch. i. 2.——*Now seen.* The earth, with all its inhabitants, and the sun, moon, stars, &c.——*Which appeared.* Of any pre-existing matter, but were formed as to this by the word of God. Gen. i. 3, &c. Ps. xxxiii. 9.

4. *Abel offered, &c.* See note, Gen. iv. 45.——*That he was righteous.* A person justified and accepted; and this appeared from the testimony borne to his gifts or offerings, which occasioned the displeasure of Cain.——*By it he, though dead, &c.* By his faith, though dead, he may be considered as still speaking and recommending a like faith in God, as the rewarder of those who seek, &c.

5. *Was translated, &c.* See note, Gen. v. 24.——*That he pleased God.* He pleased God by his faith in him, and his holy walk before him; and hence he translated him, and Moses bears testimony to the cause of it as well as to the fact.

6. *Impossible to please him, &c.* Because if we do not believe his existence and perfections as well as any revelations which he may have made, we shall never aim to please him, or to be accepted of him; for to do this we must believe that he is, and that he is a rewarder, &c.

7. *Not then seen.* This refers to the description of faith given, verse 1. See Gen. vi. 13, &c.——*Condemned the world.* As he was influenced to act on that evidence which the world rejected.——*And became heir, &c.* That is, possessor of the righteousness which is by faith, and of course of all the happy effects of it, justification, &c.

8—10. *By faith Abraham obeyed, &c.* See Gen. xii. 1—4.——*Fellow-heirs of the same, &c.* That their posterity should possess the land of Canaan.——*The firmly-founded city.* No wonder that he believed God's promises, relating to temporal things; for he expected a future state of happiness, here called a city, the former and builder of which is God, and which will never be destroyed. Ch. xii. 22.

11. *Sarah herself.* Though at first she doubted, yet reflecting on the promise and the power of him who made it, notwithstanding the natural impossibility of the event, she had and exercised a noble act of faith, and became the mother of Isaac.

12—16. *As dead.* Or, "as dead to these things," to begetting children, &c. from his great age.——*All these died, &c.* The patriarchs and their descendants; who though they did not receive the promised earthly Canaan,

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14 earth. For they that speak such things plainly
declare that they are seeking *their own* country.
15 And truly, if they had been mindful of that
country whence they came out, they might
16 have had opportunity to return. But indeed
they desired a better country, that is, a heavenly:
wherefore God is not ashamed to be called
their God; because he hath prepared for them
17 a city. By faith Abraham, when he was tried,
offered up Isaac; and he that had received the
18 promises offered up his only-begotten son, Of
whom it was said, "That by Isaac shall thy
19 seed be called:" Accounting that God was
able to raise him up even from the dead;
whence he also in a manner received him.
20 By faith Isaac blessed Jacob, and Esau, con-
21 cerning things to come. By faith Jacob, when
he was dying, blessed both the sons of Joseph;
and worshipped *God*, leaning upon the top of
22 his staff. By faith Joseph, when ending his
life, mentioned the departure of the children
of Israel *from Egypt;* and gave commandment
23 concerning his bones. By faith Moses, when
he was born, was hidden three months by his
parents, because they saw that he was a goodly
child; and they feared not the king's com-
24 mandment. By faith Moses, when he grew
up, refused to be called the son of Pharaoh's
daughter; Choosing rather to suffer affliction 25
with the people of God, than to enjoy the
pleasures of sin for a season; Esteeming the 26
reproach of Christ greater riches than the trea-
sures in Egypt; for he had respect unto the
recompence of the reward. By faith he left 27
Egypt, not fearing the wrath of the king: for
he endured, as seeing him who is invisible.
By faith he kept the passover, and the sprink- 28
ling of blood, that he who destroyed the first-
born might not touch them. By faith they 29
passed through the Red sea as on dry land:
which the Egyptians attempted to do and were
drowned. By faith the walls of Jericho fell 30
down, after they had been compassed about
seven days. By faith the harlot Rahab did 31
not perish with those who believed not, when
she had received the spies in peace.

And why should I still speak on? for the time 32
would fail me to tell of Gideon, and *of* Barak,
and *of* Samson, and *of* Jephthah; *of* David
also, and Samuel, and *of* the prophets: Who 33
through faith subdued kingdoms, wrought
righteousness, obtained promises, stopped the
mouths of lions, Quenched the violence of 34
fire, escaped the edge of the sword, out of

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together with other temporal blessings; yet by faith they saw these things afar off, and embraced them with affection and delight, while they confessed, &c. Gen. xlvii. 2.——*Speak such things.* That say they are strangers and foreigners, show plainly their belief and hope, that they shall possess a country of their own where their father lives; and that not an earthly, but a heavenly country.——*God is not ashamed, &c.* But he would have been, humanly speaking, if he had not, as their God, preserved them in being, and provided for them a city, an everlasting state of happiness. Exod. iii. 15. Matt. xxii. 31, &c.

17—19. *Offered up Isaac.* See Gen. xxii.——*Accounting that, &c.* Hence Abraham must have believed the resurrection of the dead a possible thing; and indeed his own experience was a comment on the words, "Is any thing too hard for the Lord?"——*Whence also, &c.* When God ordered him, "Not to stretch forth his hand against the lad, &c." Some apply this to the miraculous conception of Isaac, a forced view of the passage. See Hallet.

20. *Blessed Isaac, &c.* Comp. Gen. xxvii. 4—40. In what Isaac did we learn that special revelations were made to him, and it was *by faith* in them that he blessed his sons.

21, 22. *Leaning on the top, &c.* From his great age and weakness. Gen. xlvii. 31, and xlviii. 1, &c.——*By faith Joseph.* His father had died in the faith of God's promise being fulfilled; and he manifested the same confidence. Gen. l. 24, 25.

23. *Moses was hidden, &c.* His parents believed that the time of their deliverance from slavery drew near; and on this account they feared not the king's command. Exod. ii. 2. Acts vii. 20.

24—26. *By faith Moses, &c.* In the promises made to his fathers, "he refused to be called, &c." by taking the part of his persecuted and oppressed brethren, he did in effect do so.——*Than to enjoy, &c.* Such pleasures as are enjoyed in courts, and among the noble and opulent, which are of short duration.——*The reproach of Christ.* Esteeming the reproach he might suffer for his faith in the Messiah, who was to come, greater riches, &c. It is probable that the serious Israelites might in this affliction be expecting the blessed seed promised to Abraham, and on this account they might be insulted. "Reproach of Christ" means reproach endured for his sake in some way. See Gal. vi. 17. Phil. iii. 10 Coloss. i. 24. Some render "Reproach of the *anointed*," supplying people, or of God. Ps. cv. 15. Hab. iii. 12. Newcome, "such reproach as Christ endured."——*Having respect, &c.* Seeking for that heavenly country and city where he should enjoy endless felicity.

27. *Not fearing the, &c.* This refers to his departure with the people, and not to that when he fled to Midian. Exod. ii. 14, 15. For then he feared greatly.

28. *By faith he kept, &c.* He kept it with the people on that night when God inflicted a great and awful judgment on the Egyptians, which compelled them to let Israel go. Exod. xii. 12.

29. *By faith they passed, &c.* They were at first afraid, but at length they confided in God and passed through the sea securely. Exod. xiv. 10—31.

30, 31. *The walls of Jericho, &c.* Josh. vi. 20.——*Rahab, &c.* Josh. vi. 23.

32—34. *Subdued kingdoms.* As Joshua and David did, the former the seven nations of Canaan, and the latter the Moabites, Syrians, Ammonites, and Edomites.——*Wrought righteousness.* By performing those deeds God commanded them.——*Obtained promises.* As Caleb, Joshua, and David did.——*Stopped*

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weakness were made strong, became valiant in fight, turned to flight the armies of other
35 nations. Women received their dead children raised to life again; but others were tortured, not accepting deliverance; that they might
36 obtain a better resurrection: And others had trial of cruel scoffs and scourgings; yea, more-
37 over of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they went about in sheep-skins and goat-skins, destitute, afflic-
38 ted, cruelly treated, (Of whom the world was not worthy,) wandering in deserts, and *in* mountains, and *in* dens and caves of the earth. Now 39
all these having received an honourable testimony through faith, yet received not the promise:
Godhaving provided some better thing for us, 40
that they without us might not be made perfect.

CHAPTER XII.

A. D. 63. *An exhortation to constant faith, patience and godliness; a just commendation of the New Testament above the Old*

WHEREFORE seeing we also are encompassed
1 with so great a cloud of witnesses, let us lay

REFLECTIONS UPON CHAPTER XI. 1. We learn the nature and necessity of faith, in order to our acceptance. The blessings of grace and salvation are revealed in the gospel; and as they are most suitable to the state and condition of sinners, so through the work of the Spirit they become most desirable, 'things hoped for.' Now faith is the confidence of the reality, excellence, and infinite worth of these things; it is the full conviction of the mind of the truth of God revealing them, though in their nature they are unseen. By this faith we know from scripture testimony that the world was made by the word of God; that it was not only arranged in that beautiful order and harmony which we see in the system of nature; but the very matter of which all things consist, was formed by the power and wisdom of God. By this faith it is that we understand and know any thing respecting the being and perfections of God; and it is in the exercises of it alone that we can rationally come to him, and acceptably worship him. We must have confidence that he exists, and that he is good, and will reward those who diligently seek him. Without this faith, prayer is only hypocricy, praise unmeaning, and hope vain. It is in the exercise of it that any service is pleasing; and without it nothing that we do can be so.

2. Let us contemplate for our own instruction and guidance, the early instances of faith here recorded. Sacrifices were most probably appointed in paradise, to explain in some degree the import of the original promise, and to lead Adam and his descendants to repose their confidence in the future Saviour. And how clear a proof of the way of acceptance to life have we in what is related of Abel. His sacrifice was accepted because offered in faith, or in the belief of the divine promise; and God in some gracious manner testified his acceptance of it, and that he was righteous by faith. By the same holy principle Enoch and Noah walked with God, enjoyed communion with him; and the former, to assure mankind of a future resurrection and another state after this life, was changed and translated to heaven, while the latter was preserved amidst the general destruction of mankind by the deluge. Abraham, Sarah, and her believing offspring, were distinguished by a noble confidence in God, and a ready obedience to his will; regarding themselves as strangers and sojourners on earth, and living in hope of a heavenly city and country. And in like manner have all believers realized another state, and have anticipated its happiness in their spiritual joys and pleasures, amidst all their trials and sufferings.

3. We may also learn, that where God imparts some unusual degree of grace, he ordinarily places the subject of it in such circumstances as to call it into exercise and prove it. When it is faith, how is the reality and strength of it tried, as in the cases recorded? What a trial to Abraham's faith, when he was called to offer up as a victim his dear son Isaac? But how firm his confidence, and how ready his obedience to this new and singular command! He conferred not with flesh and blood; but convinced that it was the command of God, he obeyed, assuring himself that God was able, and, to fulfil his promise, would raise him from the dead. What need is there to mention Isaac, Jacob, or Joseph, as possessors of similar faith! Moses was early honoured with this gift, and manifested it, in preferring affliction with the people of God, rather than living in the pleasures of sin: He looked to a better world for his reward! What courage has this holy principle inspired; what sacrifices has it induced men to make in the sacred cause of God and religion! How often have those of whom the world was not worthy, been treated with the utmost cruelty! But they were honoured with the presence of God, and received promises of the richest blessings, which they are now enjoying! O that we may partake of like precious faith, and be enabled as these worthies to glorify God by our courage, patience, meekness, and perseverence to everlasting life.

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the mouths, &c. As Daniel, Samson, and David conquered them.——*The violence of fire.* As Shadrach and his companions. Dan. iii. 17.——*Escaped the edge, &c.* Moses did that of Pharaoh, Elijah that of Jezebel, and David that of Saul.——*Out of weakness, &c.* As Gideon and David, who became valiant in battle, and routed the enemies of Israel.

35—38. *Women received, &c.* As the widow of Zarepheth, (1 Kings xvii. 21) and the Shunamite. 2 Kings iv. 34.——*Others were tortured.* See 2 Macc. vi. 7, &c. where we have an account of Eleazar and seven brothers who suffered as here mentioned, and they endured these things in hope of a better and more glorious resurrection and state.——*Cruel scoffs, &c.* As Jeremiah and other prophets.——*Stoned.* As Zechariah, 2 Chron. xxiv. 21.——*Sawn asunder.* Jerome mentions it as a tradition, that Isaiah was thus poished by Manasseh.——*Were tempted.* To renounce their faith, and worship idols, and for not doing so were slain with the sword.——*They went about, &c.* Many were exiled by cruel persecution, and were forced to hide themselves in dens and caves, &c.

39, 30. *Yet received not the, &c.* The promise of the Messiah's coming was not fulfilled in their day; God having provided this better thing for us, &c.——

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aside every weight, and the sin which easily entangleth us, and let us run with patience the
2 race which is set before us, Looking to Jesus the author and finisher of faith; who for the joy that was set before him, endured a cross, and is *now* seated at the right hand of the throne
3 of God. For consider him that endured such contradiction of sinners against himself, lest ye
4 be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against
5 sin. And have ye forgotten the exhortation which speaketh unto you as to children? "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked by him:
6 For whom the Lord loveth he correcteth, and
7 scourgeth every son whom he receiveth." If ye endure chastisement, God dealeth with you as with sons; for what son is he whom the fa-
8 ther chasteneth not? But if ye be without chastisement, of which all are partakers, then
9 are ye bastards, and not sons. Furthermore we have had fathers of our flesh who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of
10 Spirits, and live? For they verily for a few days chastised us according to their own pleasure; but he for our profit, that we might be
11 partakers of his holiness. Now no chastisement seemeth for the present joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto those that are exercised thereby.

12 Wherefore lift up the hands which hang
13 down, and *strengthen* the feeble knees; And make straight paths for your feet, that what is lame may not be turned out of the way,
14 but rather be healed. Follow peace with all men; and holiness, without which no man shall
15 see the Lord: Looking diligently lest any man fall short of the grace of God: lest any bitter root springing up trouble you, and by
16 it many be defiled; Lest there be any forni-
17 cator, or profane person, as Esau, who for one meal sold his birthright. For ye know how that afterwards, when he desired to inherit the blessing, he was rejected: for he found no way of changing *his father's* mind, though he
18 sought *the blessing* earnestly with tears. For

Be made perfect. We now enjoy what they hoped for; and we are looking for Christ's second coming, when both they and us shall be saved from the last enemy, death, and in this respect made perfect for ever.

CHAP. XII. 1, 2. *A cloud of witnesses.* That is, a great multitude. Is. lx. 8. There was at Jerusalem a theatre and amphitheatre built by Herod, so that the Jews were not unacquainted with the games of Rome and Greece. The apostle is supposed to allude to the races of which there were many spectators; and in a strong figure, he considers that the ancient patriarchs, prophets and worthies are, as it were, spectators and witnesses of our conduct while running the christian race; and from this consideration we should lay aside every incumbrance, and the sin by which we are most easily entangled, looking to Jesus as our great example.——*The author, &c.* Peirce contends that captain or leader is the only proper rendering; and Macknight agrees with him. See on the other hand Schleusner. Hence they confine the sense to the example of Christ. I think this does not give the sense of the apostle, but that he intended to impress on the minds of the Hebrews, that Jesus was the author and finisher of the faith of their ancestors, of whom he had been speaking in the preceding chapter; the author, as by and in him the promises were made, on which their faith rested; and the finisher of it, by his coming into the world and doing all that had been foretold of him. See Ch. xi. 40. ——*Endured a cross.* The joy set before him, was that of bringing many to glory, as well as his own exaltation.

6. *Consider him, &c.* Regard with fixed attention his meekness, patience, and mercy, while he endured such contradiction, calumny, and persecution from sinners, lest ye be, &c.

4—6. *Resisted unto blood, &c.* As the boxers did.——*And have ye, &c.* I point with Peirce and others, because I cannot think the apostle would bring a direct charge against them. See Prov. iii. 11, 12, and notes.

7—11. *As with sons.* As it is usual for fathers to deal with their sons, for their improvement.——*As bastards.* Who are but too generally neglected, their fathers having no regard to their education.——*Furthermore.* Our fathers as to the body have chastised us, and we still reverence them, shall we not then be subject to him who in the highest sense may be called the father of our spirits, when he corrects us for our sins that we may live for ever For though they may correct us from passion, yet he always does it for our profit, to make us more like himself in holiness. Hence, though no chastisemen t is in itself joyous, but grievous; yet afterwards it yieldeth fruits of righteousness.

12, 13. *Lift up the hands, &c.* Is. xxxv. 3.——*Make straight paths, &c.* Mal. iii 2. Walk uprightly, that the lame, the weak, and the timid may be healed and strengthened and not turned aside.

14—17. *Follow peace.* See Rom. xii. 18.——*And holiness.* Not only abstain from outward acts of impurity and vice, but cultivate all the pious dispositions of the christian character; for without these no man can enjoy God.——*Fall short of the, &c.* Lest any one apostatize; lest any bitter root spring up, any error in faith or practice, which will spread and pollute many. ——*Any fornicator.* See 1 Cor. v. 1.——*Profane person.* One who treats with contempt sacred things, and renounces them for any present pleasure as Esau did. See Gen. xxv. 32—34.——*No way of changing, &c.* I have preferred this rendering to the more verbal one, to prevent mistake. See Gen. xxvii. 33. This is a proper warning to those who were ready for some worldly advantage, to renounce their christian profession; and it implies that if they did so, God might give them up to final obduracy and ruin, so that tears should avail nothing. No one who truly repents of sin, or who seeks to God for this blessing, has any reason to be discouraged by what is here said; for to all such the promise secures their forgiveness, acceptance, and salvation. Apostates never had true repentance, nor ever do truly repent; for in this case they would not be apostates, but renewed and recovered sinners.

18—24. *For, &c.* A reason is given for the caution suggested, v. 15.—— *That might be.* An earthly mount, and which might have been touched had

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ye are not come to the mount that might be touched, and that burned with fire, nor to
19 blackness, and darkness, and tempest, And the sound of a trumpet, and the sound of *God's* words; which sound those that heard intreated that the word should not be spoken to them
20 any more: (For they could not endure that which was commanded, "And if so much as a beast touch the mountain, it shall be stoned,
21 or thrust through with a dart." And so terrible was the sight, that Moses said, "I exceedingly
22 fear and tremble:") But ye are come unto mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable
23 company of angels, To the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the judge of all, and to the spirits of righteous men that are
24 made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if those escaped not who refused him that uttered the oracles of God on earth, much more shall not we escape, if we reject him that
26 speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth
27 only, but heaven also. And this word, Yet once more, signifieth the removing of the things shaken, as of things that are made, that the things which are not shaken may remain.
28 Wherefore, since we receive a kingdom which cannot be shaken, let us hold fast *the* favour, by which we may serve God acceptably with
22 reverence and godly fear: For our God is even a consuming fire.

REFLECTIONS UPON CHAPTER XII. 1. How great is our encouragement to faith and patience! We have a cloud of witnesses, of holy and eminent examples in the Old Testament, to animate us to courage and perseverance. Have we entered the christian course and begun the race? How necessary is it that we should lay aside every incumbrance, especially our besetting sin, whatever it may be; as this would impede our progress, and be dishonourable to ourselves, and prevent our success and triumph. Let a holy ambition awaken all our energies, and excite us so to run that we may obtain the crown of life. Let us remember, that the eyes of departed saints and worthies are upon us; that they are bending from their thrones to behold our spiritual combats! O let them not see us basely and ungratefully betraying the cause of the gospel, or loitering in our course. The way to perseverance and victory is set before us; and it is a constant regard to Jesus as our leader, our example. O let us never forget, what sufferings, agonies, shame, and ignominy he endured for us; and how the joy of saving us animated him to endure the cross and to despise the shame. Especially let us consider him as seated on the throne to secure the interest and happiness of all believers; and that as he hath begun, so he will finish faith, in the salvation of our souls.

2. We are taught to consider our trials and sufferings in general, if we are believers, not as proofs of the divine displeasure, but as evidencies of God's love and fatherly care. Jesus, his innocent and best beloved Son, was afflicted, persecuted, and crucified; and if these things were done to the green tree, what may we expect to be done to the dry? should we even be called to resist unto blood, and should we actually die in the cause of Christ, our sufferings have been deserved; and this should produce patience and submission. But when

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not God prohibited it.——*That burned, &c.* See Exod. xix and Deuter. iv. 11.——*Sound of a trumpet, &c.* Exod. xix. 19.——*Intreated, &c.* Exod. xx. 19.——*A beast, &c.* Exod. xix. 13 ——*Moses said.* This is not mentioned in the history, but the apostle might have it revealed to him.——*To mount Zion, &c.* In what follows, the apostle considers the church on earth and that in heaven as one society, and that those on earth are associated with those in heaven now by their faith and hope, as they will soon be in reality. To mount Zion, not to mount Sinai, at which your fathers trembled; not to the earthly, but to the heavenly Jerusalem, which is the city of the living God; not to the thousands of angels, who attended when the law was given, but to an innumerable host who are now ministering spirits and under Christ as their head; not to the general assembly of the tribes of Israel, but to that of apostles and most eminent saints, who enjoy rank and honour in heaven as the first-born do on earth; not to God as giving his fiery law, but as to a judge who will clear and vindicate you and say, Come ye blessed, &c., thus ye shall join the spirits of righteous men now made perfect; not to Moses as the mediator of the old covenant, but to Jesus the mediator of the new, whose blood is sprinkled on you, and secures your peace and happiness; and it is not like that of Abel, which only cried for vengeance?

25—27. *Him that speaketh.* The Son is meant.——*Escape not, &c.* The Israelites were punished for neglecting the law given by Moses, who uttered the oracles of God to them; and much more we, if reject him, &c. The use of the word χρηματιζομενον, in my opinion, confines it to Moses; and if so, him that speaketh from heaven most naturally means Jesus who came from heaven, and who was in heaven, but speaking to men by the gospel, and especially by the miraculous gifts of the Spirit.——*Whose voice then, &c.* This, as Newcome observes, favours the opinion that our Lord was the angel of the new covenant, who presided at the giving of the law. See Doddridge.——*Promised.* To erect his kingdom as Messiah, when he said, Hag. ii. 6.——*The things shaken.* Of the Jewish dispensation, and of the tabernacle and other things made for it, that the gospel-state may remain stable to the end of time.

28, 29. *A kingdom.* The spiritual dispensation of the gospel: let us hold fast *the* favour, or gift, by which, &c. For the sense attributed to the verb, see 1 Tim. i. 19.; iii. 9. Macknight renders *gift*, and supposes the apostle alludes to Dan. vii. 18. Hallet retains the common version, and explains it by Ch. iv. 16.——*For our God is even, &c.* To all false professors and apostates.

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CHAPTER XIII.

A. D. 63. *Various admonitions respecting charity, duty to ministers, constancy in the faith, obedience to governors, &c.*

1 Let brotherly love continue. Be not for-
getful of hospitality: for by this some have
3 unknowingly entertained angels. Remember
those that are in bonds, as if bound with them;
and those that are cruelly treated, as being
4 yourselves also in the body. Let marriage be
honourable among all, and let the bed be un-
defiled; for fornicators and adulterers God will
5 judge. Let your conduct be without covetous-
ness. Be content with such things as ye have:
for *God* himself hath said, "I will never leave
6 thee, nor forsake thee." So that we may
boldly say, "The Lord is my helper, and I
will not fear what man shall do unto me."
7 Remember your guides who have spoken to
you the word of God: whose faith imitate,
8 considering the end of their behaviour: *For*
Jesus Christ is the same yesterday, and to day,
and for ever.

9 Be not carried about with various and strange
doctrines. For it is a good thing that the
heart be established in *the doctrine* of grace;
not in that of meats, which have not profited
10 those that have attended to them. We have
an altar, of which they have no right to eat
11 who serve the tabernacle. For the bodies of
those beasts whose blood is brought into the
sanctuary by the high priest as a sin-offering,
12 are burnt without the camp. Wherefore Jesus
also, that he might sanctify the people by his
own blood, suffered without the gate. (Let
13 us therefore go forth to him without the camp,
bearing his reproach. For here have we no
14 continuing city, but we seek one to come.)
By him therefore let us offer the sacrifice of
15 praise to God continually, that is, the fruit of
our lips, giving thanks to his name. But to do
16

we reflect on the kind design of God, in our sufferings, we should not only be patient, but thankful. If our earthly parents corrected us, and we respected and reverenced them, how much more are we bound to respect and reverence the Father of our spirits, who only designs to make us partakers of his holiness? By thus exercising our faith and patience, he marks us as his sons; and could we wish to be neglected and treated as if we were a spurious race? Let us then lift our hands and our hearts to God, maintaining a spirit of devotion, and following peace and holiness, without which no man shall see the Lord.

3. While we contemplate the majesty of God as displayed in the giving of the law, we cannot avoid feeling terror and dismay, and turning with hope and joy to the grace and mercy displayed in the gospel. How terrible is the voice of the law! how awful its sanctions: The blackness, the darkness, the fire and the tempest bespoke what it is to transgressors; and when it is applied to the awakened conscience, it spreads darkness over the soul; it burns like a fire within, and overwhelms like a horrible tempest; it summons to the bar of God, as with the sound of a trumpet, to hear his awful sentence. Who does not cry out as the Israelites, Let not God speak to us, lest we die? Amidst the terror and despair which the law produces, how comforting the discoveries and blessings of gospel grace. Here is deliverance from the law, from its curse and terrors, and the richest privileges are set before condemned sinners; and all who believe in Jesus are brought to the city of God, the general assembly and church of the first-born; are associated with myriads of angels, and the spirits of the just made perfect; yea, and through Jesus the mediator of the New Covenant, they are now accepted and shall finally stand before God the judge of all! How precious the blood of sprinkling, by which the New Covenant is confirmed, the conscience cleansed, and pardon and peace proclaimed. Nor let us fear that this covenant will ever grow old and vanish away, like the national and typical covenant made with the Israelites. No, this will not be shaken, nor the kingdom founded on it. Be it then our care to serve God acceptably, by believing on his Son; and with reverence and godly fear, as knowing his holy nature and inflexible justice,

CHAP. XIII. 2. *By this some, &c.* See Gen. xviii. and xix.; and by hospitality you may derive unexpected pleasure and advantage.

4. *Let marriage, &c.* As the verb is omitted, it is as proper to supply it in the imperative as the indicative mood; and is so done in the next verse.

5. *Let your conduct, &c.* Or manner of life, be free from the sordid vice of covetousness; and learn to be content with that measure of good which in the use of means God bestows; and trust to his promise. Josh. i. 5. God is the same helper to all his believing children.

6. *Boldly say, &c.* When afflicted or persecuted, "The Lord is my helper, &c." Ps. cxviii. 6. "The Lord is on my side, I will not fear: what can man do unto me?"

7, 8. *Your guides.* Or leaders, that is, your pastors and teachers, who have spoken to you the word of God, but who are now either dead or exiled; whose faith imitate, &c.——*For Jesus Christ, &c.* Imitate their faith; for Jesus Christ, the object of it, is the same in his nature, grace, and love, as he was to them and ever will be so. Others would join verse 8th to what follows, and suppose that Jesus Christ means "the doctrine which he taught," and which is the same, &c. This, indeed, is true, but not the sense of the text.

9. *With various, &c.* Such as many mistaken Jews teach, and by which they would pervert the gospel of Christ.——*In the doctrine, &c.* Or of the gospel, a sense which the term often has. John i. 17. Gal. v. 4.

10—16. *We have an altar, &c.* The cross on which Christ suffered, may be thus called.——*Of which they, &c.* That is, of the sacrifice offered; for as expecting pardon, by the blood of animals, they reject this sacrifice.——*Are burnt, &c.* Nay, they had no right to eat of any sin-offering, whose blood is brought into the most holy place by the high priest; for the bodies of the sacrificed were burnt without the camp in the wilderness, and now without the city of Jerusalem.——*Jesus also, that, &c.* See Ch. x. 10. This sacrifice was therefore a true sin-offering; and according to the law they have no right to partake of it. The inference is, they must forsake the law

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good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey your guides, and submit yourselves; for they watch for your souls, as they that must give account: they watch that they may do it with joy, and not with grief: for this would be
18 unprofitable for you. Pray for us: for we trust we have a good conscience, in all things de-
19 sirous of behaving ourselves well. But I more especially beseech you to do this, that I may be shortly restored to you.

20 Now the God of peace, that brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in 21 every good work, that ye may do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

And I beseech you, brethren, suffer the 22 word of exhortation: for I have written a letter to you in few words. Know ye that our brother 23 Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all your 24 guides, and all the saints. They of Italy salute you. Grace be with you all. Amen. 25

Written to the Hebrews from Italy by Timothy.

REFLECTIONS UPON CHAPTER XIII. 1. We are reminded of the great gospel duty of brotherly love. Nor should this consist in profession and words, but in the tenderest sympathies and the most diffusive charity, according to the means we possess, and the opportunities afforded us. Our hearts and our houses should be alike open to receive christian brethren; and if they be what they profess, we may be repaid in the comfort they impart, by their edifying conversation and prayers. And if we know any in bonds for Christ, let us not be ashamed of them; but with a noble courage own and assist them in every possible way. And this we should do from the consideration of our own insecurity, as being in the body exposed to like sufferings. Whether believers be single or married, let them maintain purity of conduct; and avoid especially the crimes of fornication, adultery, and covetousness. How necessary is it to our peace and comfort, to learn contentment.

2. The removal of spiritual guides should awaken our remembrance of what they taught, and of the manner in which they behaved. They spoke the word of God, and gave proof of their own faith in it. Let us exercise like faith; and follow the holy example which they have left us, ever relying on Jesus, who is immutably the same, and in whom all the promises are yea and amen. Let us not listen to the strange doctrines of human invention, nor even of the law of meats which is now done away; but adhering to the gospel, the doctrine of grace, and to Christ our great high priest and sacrifice, let us bear any reproach for his sake. And this we should do, as we know and profess that here in this state, we have not our rest, our happiness, but are seeking a city, even the new Jerusalem. By Christ then let us daily offer the sacrifice of praise, the fruit of our lips, giving thanks to his name; and abounding in charity to men, assured that he is able to keep us, and will reward us hereafter for all our labours of love for his sake.

3. We learn the duties of christian pastors and people. The former are appointed and qualified by the great head of the church, for their office; and let them consider the account they have to give, in what manner they have discharged the duties of it. If they have watched for souls, have laboured to win them to Christ; if they have been faithful in their admonitions and exhortations, and have set before the people the way of life and death; have not shunned to declare the whole counsel of God; and have shown in doctrine incorruptness, in behaviour, gravity, sincerity, they will be honoured. But should any be negligent, covetous, factious, unholy, not sound in the faith, assuredly the blood of souls will be required at their hands. And let hearers take heed how they hear and use means of grace. If they are obstinate, self-opinionated, impenitent, unreformed; O what grief will this occasion their faithful guides! How necessary is it, that both should offer their prayers for success! Then there will be hope that the one will not labour in vain, nor the other hear in vain. May the God of peace, who raised up Jesus, the great Shepherd of the sheep, by whose blood the everlasting covenant is confirmed, hear our prayers, and make us perfect in every good work; to whom be glory for ever. Amen.

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and the tabernacle, and go to Jesus without the camp, being ready to bear any reproach or dishonour for his sake; and let us do this, as here we have no continuing city, &c.

17—19. *Obey your guides, &c.* The authority and power of these guides and leaders is stated as arising from the care with which they performed their office; for they watch for your souls, to promote your piety and to secure the salvation of your souls. Newcome, considers "your souls" as equivalent "in your behalf."——*That they may do it, &c.* Give in their account with joy, having succeeded as instruments in saving you; and not with grief, for that would be unprofitable, ending in your condemnation.——*Restored to you.* This shows that the author was now confined; and as this remark is so similar to many made in Paul's epistles written at Rome, it tends to prove him the author of this.

20, 21. *The great Shepherd, &c.* Who loved them and laid down his life for them, including all believers. Acts xx. 28.——*Through the blood, &c.* Shed in consequence of the everlasting covenant, formed by infinite wisdom and love, and designed to establish and confirm it for ever. Ch. ix. 15—24. ——*To whom be glory, &c.* Here eternal glory is ascribed to Christ, as it is, 2 Pet. iii. Rev. v. 12, 13.

23. *Our brother Timothy, &c.* It is certain Timothy was with Paul at Rome, during his first imprisonment, Philip i. 1. Coloss. i. 1, &c. He might be imprisoned and soon set at liberty as some of Paul's fellow-labourers were. ——*With whom, if he, &c.* This epistle could not be sent by Timothy as is evident by this language, which implies that Timothy was now absent from him, but if he should return soon, the writer would come with him and see them.

24, 25. *All your guides, &c.* Here are many pastors mentioned, as labouring among the same flock, if we suppose the epistle sent to the church at Jerusalem.

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THE GENERAL EPISTLE

OF

JAMES.

INTRODUCTION.

James the less or younger, son of Alpheus or Cleophas, and cousin to our Lord by his mother, called his brother, is allowed to have been the author of this Epistle. The other James, who was also an apostle, was the son of Zebedee, and brother of the beloved disciple John. This James was put to death by Herod, Acts xii. 2, about ten years after the death of our Lord. But this Epistle was written a considerable time after, when in most parts of the Roman Empire christian churches had been formed, not earlier than the year 60 or 61. James was, like Peter, an apostle of the circumcision, and chiefly abode at Jerusalem, of which church he has been improperly called the bishop. The design of his epistle is to correct the errors that had sprung up respecting faith and justification; and to enforce on all a strict regard to holy obedience.

CHAPTER I.

A. D. 61. *We should rejoice under the cross; seek patience from God, and not impute our sins to him; he exhorts to live according to the gospel, and not to seem only, but to be religious.*

1 James a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, account it all joy when ye fall
3 into various trials: Knowing this, that the
4 proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

5 Now if any of you want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.
6 But let him ask in faith, nothing doubting. For he that doubteth is like a wave of the sea moved with the wind and tossed about. And 7 let not that man think that he shall receive any thing of the Lord: He is a man of a di- 8 vided mind, unsteady in all his ways.

Now let the brother of low degree glory in 9 that he is exalted; But the rich, in that he 10 is made low: for as the flower of the herb he shall pass away. For the sun is no sooner 11 risen with a burning heat, but it withereth the herb, and its flower falleth, and the beauty of its appearance perisheth: so shall the rich man also fade in his ways.

Happy is the man that endureth temptation; 12 for when he hath been proved, he shall receive the crown of life, which the Lord hath promised to those who love him. Let no man say 13

CHAP. I. 1. *To the twelve tribes, &c.* To the Hebrew converts of the several tribes dispersed among the Gentiles. Whitby contends, that the ten tribes were rejected so as to be no more a nation, and applies Hosea i. 6; xviii. 8; ix. 3, 15, 17, to support this opinion; but he maintains that the gospel was sent and preached to them, and that many embraced it. The inscription supports this, "To those who are in the dispersion." They abounded in Mesopotamia, Media, and Babylon; and according to Josephus, had three famous Universities.

2. *Various trials.* From your unbelieving brethren, who accuse and persecute you; but learn to rejoice therein, knowing that the proving of your faith in this manner tends to exercise and strengthen patience and other virtues. And see to it that patience be truly manifest, that ye, &c.

5—8. *And upbraideth not.* The humble suppliant on account of his past sins and ignorance.——*Ask in faith.* In the steady and undoubting confidence that God is both able and willing to grant the favour he asks of him; for he that doubteth of this is, from the state of his mind, agitated with fears and anxieties; and as he can have no firm support while he doubteth respecting the mercy and grace of God, he will be tossed like a wave of the sea by the wind. Let him not expect to receive any thing in this situation, while he dare not trust to God for what he needs. Such a man indeed is of a divided mind; now seeking a thing, and then neglecting it, being unsteady in all his ways. Some think that the apostle had a particular regard to those Jews who were of a divided mind as to their adhering to the gospel, or to the law.

9—11. *Glory in that, &c.* Made a son of God, and an heir of heaven as well as the rich; but let the rich glory that by the gospel he is made sensible of his sins, and humbled before God, and of his mortality and the perishing nature of his earthly enjoyments; for as the flower of the herb, &c.

12—18. *Endureth trial.* This has a reference to verses 2, 3.——*Crown of life.* 1 Cor. iv. 25. 2 Tim. iv. 8.——*Tempted.* I retain this term, because it is used to signify, "to induce or allure to sin or to do evil." To this God tempteth no man; nor by evil things can he be tempted to do any wrong.——*A man is tempted, &c.* His own depravity tempts him to sin. His evil desire

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when he is tempted, "I am tempted of God:" for God cannot be tempted by evils, nor doth
14 he tempt any man: But every man is tempted, when he is drawn aside, and allured by his own
15 *evil* desire. Then when desire hath conceived, it beareth sin: and sin, when it is finished,
16 bringeth forth death. Do not err, my beloved
17 brethren. Every good gift and every perfect benefit is from above, and cometh down from the Father of lights, with whom is no variable-
18 ness, nor shadow of turning. Of his own will he begot us by the word of truth, that we might be a kind of first-fruits of his creatures.
19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to
20 wrath: For the wrath of man worketh not the righteousness of God.
21 Wherefore lay aside all defilement and abounding wickedness, and receive with meekness the implanted word which is able to save your souls. And be ye doers of the word, 22
and not hearers only, deceiving your own selves. For if any be a hearer of the word, 23
and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth 24
himself, and goeth his way, and immediately forgetteth what manner of man he was. But 25
whoso looketh into the perfect law of freedom, and continueth in it, this man, being not a forgetful hearer, but a doer of the work, shall be blessed in the doing of it. If any man 26
among you think that he is religious, and bridle not his tongue, but deceive his own heart, this man's religion is vain. Pure and 27
undefiled religion before our God and Father is this; to take care of the fatherless and widows in their affliction, and to keep one's-self unspotted from the world.

REFLECTIONS UPON CHAPTER I. 1. However believers may be scattered abroad and persecuted, they will not be forgotten or forsaken. God will raise up and employ some of his servants to instruct, comfort, and warn them; and so overrule and sanctify their trials, as to increase their faith and patience. The uncertainty of life itself, and the fading and perishing nature of our earthly enjoyments, should moderate our desires after them, mitigate our grief for the loss of them, and inspire us with a holy zeal, to seek the rich blessings of grace and salvation. Let then the believer, who is rich in this world, rejoice when he is tried and humbled; when he is raised above what he possesses, and steadily pursues his christian course, in hope of enjoying for ever the glorious prize of immortality and bliss. Nor should the poor believer mourn his lot here, as he is exalted to the enjoyment of the noblest privileges, and will soon possess the everlasting inheritance. In doubts as to the path of duty, or as to any doctrine, let all ask wisdom of God, who is so ready to give, and to give in the most liberal manner. Still let us remember that it is only the prayer of faith which prevaileth. For he who so doubteth as to be of a divided mind, and unsteady in his views, desires, and ways, cannot expect to be heard and answered.

2. For wise and holy reasons God often tries most severely those who fear and serve him, that their sincerity, fortitude, and perseverance may be manifest. And happy is every one who endureth trial! For when he hath been proved he shall receive the crown of life. Like gold tried in the furnace, the true believer by his victory over temptation will shine brighter; and his temper and conduct will be found to reflect praise, and honour, on his profession. But alas! how often do unsound professors disgrace the name by which they are called; and when tempted to evil, comply with the temptation, and then virtually, if not in words, impute their sin to God. Let such remember, that as God cannot be tempted to do wrong by the sins of men against him; so he tempteth no one to sin or apostacy, by any influence on their minds, or by any improper allurements. No; a man is tempted to sin by his own evil desire. This conceives and beareth sin; and the

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conceives, and then beareth sin, &c.——*Do not err, &c.* By supposing that God is the author of moral evil. On the contrary, God is the giver of every good gift, &c.——*Father of lights.* Of all perfection and happiness, who is so unchangeably good and perfect, that there is in him not even the appearance of a change; nay, not a shadow of it, much less the reality.——*Of his own will, &c.* As a proof of his unchanging counsel and goodness, he of his own good pleasure begat us Jews, regenerated, called and saved us by the gospel, that we might be among christians a kind of first-fruits presented to God.

19, 20. *Slow to speak, &c.* Considering well what you speak; and be slow to wrath, to a fiery zeal for your ancient rites, remembering that such wrathful zeal is attended with other bad passions, and does not work such righteousness as God requireth.

21. *Implanted word.* The gospel was implanted among them by the labours of the apostles; and when received with a meek and humble disposition was able to save, &c.

22—24. *And be ye doers, &c.* To hear, and not to do, is but to deceive ourselves; it is only acting like a man, who looks at his face as represented in a glass, and then forgets his own features and likeness; for the hearer forgets what manner of man he is, what is his moral image, and never becomes what he should be.

25. *Perfect law of freedom.* The gospel in opposition to the law of Moses. Rom. viii. 15. Gal. iv. 24. Hebr. vii. 19.; x. 1.——*A doer of the work, &c.* Of what the gospel requires, "shall be blessed in the doing of it." I read αὐτῆ, and refer it to ἔργον, *work*. In this version we have a similar sentiment to John vii. 17. By his believing and practising the will of God, he shall be greatly blessed.

26, 27. *Think to be religious, &c.* Pretend to be so, and bridle not his tongue, see verse 19.——*Pure and undefiled, &c.* Religion exemplified in its power is this, to provide for the helpless and afflicted, and to take heed and avoid the vices of the world.

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CHAPTER II.

A. D. 61. *We should not show respect to the rich and despise the poor brethren; nor boast of faith without works; the faith of devils and of Abraham described, &c.*

1 My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with a respect
2 of persons. For if there come into your assembly a man with a gold ring, in gorgeous apparel, and there come in also a poor man in
3 mean apparel; And ye regard him who weareth the gorgeous apparel, and say to him, "Sit thou here in a good place;" and say to the poor, "Stand thou there," or, "Sit here under
4 my footstool;" Do ye not then become partial among yourselves, and have ye not been judges
5 whose thoughts are evil? Hearken, my beloved brethren, Hath not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he hath promised to those
6 who love him? But ye have dishonoured the poor man. Do not the rich oppress you, and
7 draw you before the judgment seats? Do not they blaspheme that excellent name by which
8 ye are called? Now if ye fulfil the royal law according to the scripture, "Thou shalt love thy neighbour as thyself," ye do well: But 9
if ye have a respect to persons, ye commit sin, and are convicted by the law as transgressors.
For whosoever shall keep the whole law, and 10
yet offend as to one *precept*, he is guilty of *breaking* all. For he that said, "Do not com- 11
mit adultery," said also, "Do not commit murder." Now if thou commit no adultery, and yet commit murder, thou becomest a transgressor of the law. So speak ye, and so do, 12
as those who shall be judged by the law of freedom. For he shall have judgment without 13
mercy, that hath shown no mercy; but mercy glorieth over judgment *to him that showeth mercy*.

What *doth* it profit, my brethren, if a man 14
say that he hath faith, and have not works? can this faith save him? Now if a brother or 15
sister be naked, and destitute of daily food,
And one of you say to them, "Depart in peace, 16
be *ye* warmed and be ye filled;" yet give them not those things which are needful to the body; what *doth it* profit? Thus also a faith, if it have 17

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natural tendency of sin, as well as the punishment of it, is to bring forth death. God is the author of good only; and let us not err by exculpating ourselves and wickedly charging our crimes on him. He is the father of lights, possessed of perfect knowledge, wisdom, holiness, and purity; and every temporal or spiritual good and blessing cometh from him. To him then let us ascribe the glory of all the good in us, or done by us, while we take to ourselves the shame of having sinned and done evil in his sight.

3. Let us reflect on our obligations to duty from the change we profess to have experienced. If the gospel has been the instrument of our spiritual birth, we may trace the effect up to the will of our Father. And the great design is that we may be consecrated to him as the first-fruits were, or as the first-born among the Israelites. Let us then cultivate and maintain the spirit of his children, being swift to hear his word; slow to speak, lest we should speak improperly; and especially slow to wrath, not easily provoked, conscious that fiery zeal and ungoverned passion cannot work righteousness, or promote the cause of God. With what reverence, humility, and submission should we hear and receive the good word of God: for when it is implanted in the heart, it will be found able, as a mean, to save the soul. What will it avail to hear it and then forget it? In this case it will aggravate our misery. May the blessed spirit so apply it to our hearts, that we may be doers, as well as hearers, of the word; and instead of vainly talking of religion, show that we possess it by our sympathy, charity, and kindness to the poor, and by our spirituality and freedom from the follies and vices of the world.

CHAP. II. 1—7. *The Lord of glory, &c.* See 1 Cor. ii. 8.——*Assembly, &c.* Doubtless, the christian assembly or church.——*Do ye not become, &c.* Making unjust distinctions, showing such a deference to outward appearances, without regarding their moral conduct?——*Hearken, my, &c.* Is it not a truth that in the gospel God hath a special respect to the poor, having chosen them to be rich in faith, &c. And do ye not suffer most persecution from the rich? Do not they oppress you, &c.?

8—13. *Royal law.* Noble, excellent, governing the other duties we owe to our neighbour; but if you are partial, showing respect to persons, ye are convicted by this precept as transgressors.——*For whosoever, &c.* Keeping all the other precepts, and only violating one, as effectually precludes the hope of life, as if a man had violated all of them. Whitby supposes James opposes the error of some Jewish doctors, who taught that if a man obeyed one precept he would be saved though he transgressed all the rest; and hence some chose the precept of the sabbath, others that of sacrifice; and others that of giving tithes. Yet he that said, "Do not commit adultery, &c." Hence so speak and act as those who are to be judged according to the gospel. See Ps. xviii. 24, 25.

14—17. *Say that he hath faith, &c.* Profess that he is a believer in Christ, and yet does not act as one, can such a faith be of any use as to his salvation? Is it not like one saying to a naked or famished person, "be thou clothed or fed," without supplying him with what he needs; and of what use to him is such language?——*So faith, &c.* This shows that James means no more by faith than a mere assent to certain religious principles, unaccompanied by any fruits of piety, a mere speculative faith, a bare pretention to it, which is a totally different thing from what Paul meant by it; a

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18 not works, is dead, being by itself. Yea, one may say *to him*, "Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."
19 Thou believest that there is one God; thou doest well: the demons also believe, and trem-
20 ble. But wouldst thou know, O vain man,
21 that a faith without works is dead? Was not Abraham our father justified *as to the nature of his faith*, by works, when he lifted up Isaac
22 his son upon the altar? Thou seest that faith wrought with his works, and by works was faith perfected. And the scripture was ful- 23
filled which saith, "Abraham believed God, and it was accounted to him in order to righteousness:" and he was called the Friend of God. You see then, that a man is justified, 24
as to the nature of his faith, by works, and not by a faith that is alone. In like manner 25
was not Rahab the harlot justified *as to her faith*, by works, when she received the messengers, and sent them out another way? For 26
as the body without the spirit is dead, so a faith without works is dead also.

REFLECTIONS UPON CHAPTER II. 1. The distinction of rich and poor is founded on the possession of property or the want of it; and, however proper as a civil distinction, ought to have no place in the church of Christ. Here men are to be regarded according to their moral characters, and no undue preference shown to a man because of his superior dress, or civil station. The great body of pious men, of those who are rich in faith, are found among the labouring classes, among those who are comparitively poor, and some of them really so; and assuredly they ought to be esteemed as heirs of the kingdom which God hath promised to those who love him. Carnal men indeed judge according to outward appearance; but men professing the gospel ought to know that God sets little value on riches, as he often gives them to the most worthless characters; and it should be their endeavour to attain the durable riches of righteousness. And is it not too common for the rich to despise religion, and to persecute its followers? Do they not reproach and blaspheme the name of Jesus? Let it be our concern to fulfil the noble royal law of loving our neighbour, and shewing no partiality, lest we commit sin, and be convicted as transgressors. Let us remember that the constant violation of one precept is a virtual violation of all, as it is a contempt of divine authority; and as we desire mercy, let us exercise and show it to others.

2. How vain is the profession of faith, or even a mere speculative

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faith which worketh by love, a faith which yields the fruits of righteousness.

18—20. *Show me thy faith, &c.* But this is impossible; for it is by works that genuine faith is known. Dost thou say, that thou believest there is one God? This is so far well; but recollect that demons have this speculative faith, and even tremble when they think of God. "Know then, O vain man," empty, false, hypocritical man, that a speculative faith without works is dead, and of no avail to salvation.

21—26. *The scripture was fulfilled, &c.* In the two preceding verses he asserts that Abraham was justified by works, when he offered up Isaac, and that faith wrought with his works, and by works was made perfect, he then says, "the scripture was fulfilled," confirmed, which saith Abraham believed God, &c. See Gen. xv. 6. How was this scripture fulfilled by offering up Isaac, which was more than twenty years after? In this it showed that the faith of Abraham was not a speculative faith, but the genuine faith of the saints working by love, and performing the noblest acts of obedience. James then explains himself to mean that Abraham was justified by a faith producing good works or obedience; and by such works his faith was made or appeared perfect and genuine. In like manner Rahab was justified. So that we may conclude that a man is justified by such a faith as produces good works, and not by a faith of a different kind, a faith without them. For as the body without the animating spirit is dead, so is a faith without works. In this paragraph I have supplied what seems necessary to express clearly the sense of the writer. He is evidently speaking either of a mere hypocritical profession of faith, or of a cold assent to some divine truths; and in either case the question is proper, "Can this faith save him?" He then shows the nature of genuine faith, that of which Paul speaks, and which Abraham had, is a faith producing good works. But the faith of the hypocrite, or a mere speculative faith, produces no works. He then asks the question, Was not Abraham justified or vindicated by works, &c.? From this he concludes that faith was the principle of his obedience and good works, and by works faith was perfected; that is, showed its reality, strength, and perfection. The 22d verse supports, as it implies the insertion, *as to the nature of his faith*, in the 21st; and the 23d equally confirms it. And the scripture was fulfilled, which saith, "Abraham believed, &c." How was this fulfilled by his offering up Isaac? In no other sense, which I can conceive, than that this noble act of obedience, confirmed what was said so long before, as to his faith or belief in God; it again proved its genuine nature. Hence the verb δικαιοται is used, not to signify accounting one righteous, which implies the pardon of sin, and acceptance to the divine favour; but in its original sense, to clear, vindicate, and prove. Now what is it which is to be cleared, vindicated, and proved? The subject of which James treats is, Whether a hypocritical, speculative, and dead faith, or a faith that uniformly and constantly produces good works, is saving. He denies the former to be of any use as to salvation; but the latter he vindicates as the genuine faith of the gospel, from the instance of Abraham the father of the faithful, whose faith was operative, working obedience to God's command. The instance of Rahab supports the same conclusion. She firmly believed that God would give Canaan into the hands of the Israelites; and hence she received the messengers, and sent them out another way; and by this faith she and her family were saved from destruction by the Israelites. The same thing is proved by the 18th verse. Yea, one may say to him, who saith that he hath faith, Show me thy faith without thy works. But how can this be done? Such a faith is only a false profession. I will show thee that my faith is genuine by my works. This pretender to faith may be convinced of the truth, that there is one God. This is not the faith of the gospel; for demons believe this and tremble. The conclusion in the 26th verse supports the same view. As well might we judge a body without the spirit a living man, as a faith without works to be the faith, by which any shall be saved. As in the one case the body is dead, so in the other faith is dead. From this view of the subject there is clearly no disagreement between Paul and James. Paul maintains that we are justified by faith without the works of the law; that is, we are pardoned and accounted righteous by faith in Christ, and by this only, without the merit of any works. James maintains that we are justified or vindicated as believers by our works, and that works alone can prove, either to ourselves or others, that we possess saving faith

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CHAPTER III.

A. D. 61. *We should not rashly reprove others; but rather bridle the tongue, which is an instrument of much good and much harm; we live in peace, &c.*

1 My brethren, be not many *of you* teachers; knowing that we shall receive a greater con-
2 demnation. For in many things we all offend. If any man offend not in word, he is a perfect man, and able to bridle the whole body also.
3 Behold, we put bits in the mouths of horses, that they may obey us; and we turn about
4 their whole body. Behold ships also, which are so great, and are driven by fierce winds, yet are turned about by a very small helm,
5 whithersoever the pilot chooseth. Thus the tongue also is a little member, and boasteth great things. Behold, how much wood a little
6 fire kindleth! And the tongue is a fire, a world of iniquity. The tongue is so set among our members, that it defileth the whole body, and setteth on fire the course of nature; and
7 is itself set on fire by hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is subdued, and hath been subdued by man: But the tongue no man 8
can subdue; it is an evil not to be restrained, full of deadly poison. Therewith we bless our 9
God and Father; and therewith we curse men that are made after the likeness of God. Out 10
of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth out of the 11
same place sweet and bitter water? Can a fig- 12
tree, my brethren, bear olive berries? or a vine, figs? so neither can that fountain which is salt, yield fresh water.

Who is wise and knowing among you? let 13
him show by a good behaviour his works, with meekness of wisdom. But if ye have bitter 14
envy and strife in your hearts, do not glory and lie against the truth. This wisdom cometh 15
not down from above, but is earthly, sensual, devilish. For where envy and strife are, there 16
is confusion and every evil work. But the 17

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faith in the most important truths and doctrines of revelation, if we are destitute of that faith which works by love, and secures obedience? Such a faith never did, nor ever will, be the instrument or medium of pardon and acceptance to life. As no one was ever accounted righteous by any Mosaic observances, or by obedience to any law whatever; so is no one blessed and saved by a mere dead faith, but by such a faith as produceth good works. A mere speculative belief, should it even make us tremble with apprehensions of a future judgment, as the demons do, will leave us in the same misery and despair. What is such a faith but like a body without a soul? Is it any real charity to say to the hungry and naked, be clothed and fed; and yet give them nothing? And can we suppose that a cold assent to truth is the faith of the gospel? No, the nature and reality of genuine faith can only be shown by our works of love and obedience. So Abraham showed his faith by obeying, when commanded to leave his country and father's house; and in like manner when commanded to offer up Isaac. Thus Rahab exposed her life by hiding the spies and sending them away in peace. Let us then examine ourselves, and see whether we possess like faith, or whether it is a mere lifeless opinion with which we are deceiving ourselves. Let such as have no love to God or man, no good works as the fruit of their supposed faith, reflect on the question, Can this faith save them? most certainly not, for then they would be saved not *from*, but *in* their sins. The faith then by which the soul is saved purifies the heart.

CHAP. III. 1, 2. *Be not many, &c.* Pretend not to teach without due qualifications, knowing that in this case we shall receive a greater condemnation. Indeed the best of us are subject to offend in many things; but if a man as a teacher, offend not by the word he preaches, he is as to this a perfectly instructed man, and able to rule and guide the whole body and the members of it, especially the tongue.

3, 4. *We put bits, &c.* By this they are rendered subservient to our will; and so are ships turned and directed by the helm.

5, 6. *Thus the tongue, &c.* Like the bit or helm, is a small member; yet it boasteth of doing great things, and it does them, by raising the passions of others, like a spark of fire kindling a pile of faggots.——*A world of, &c.* Or, a mass of iniquity and injustice. Some render κοσμος "the adorning of iniquity," or the abstract being used for the concrete; "the adorner of iniquity," apologizing for it, or even varnishing it over and representing it as virtue.——*Is so set among, &c.* Is that member which placed among our other members, defileth by its language and irritating power the whole body, and excites turbulent passions through the whole course of life, and is itself set on fire, or excited by hell or Satan.

8—10. *Every kind of beasts, &c.* These are and have been tamed and subdued; but the tongue of other men can no one restrain; and it is found to be full of deadly poison. It is applied to the most contrary purposes; for with it we bless our God and father, as you Jews do; and with it we curse men, &c. Some think James alludes to the practice of the unbelieving Jews, who were accustomed to curse in their synagogues all christians.

11, 12. *Doth a fountain, &c.* These questions are a comment on the words, "My brethren, these things ought not so to be." No such inconsistency is found in the natural world; and this awful abuse of the tongue shows the ignorance and deep depravity of the unrenewed heart.

13. *His works, &c.* As a teacher, let him show works becoming his character; and let him teach and act with the meekness of Christ, and of the wisdom of the gospel.

14—16. *Do not glory, &c.* In these things as being wisdom, and so lie.

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wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and
18 without hypocricy. And the fruit of righteousness is sown in peace by those who make peace.

CHAPTER IV.

A. D. 61. *Exhortation against covetousness, pride, detraction, and foolish confidence as to this life, &c.*

1 Whence come wars and fightings among you? come they not hence from your evil desires which war in your members? Ye desire, 2
and have not: ye kill, and earnestly covet, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, 3
because ye ask amiss, that ye may consume it on your lusts. Ye adulterers and adulteresses, 4
know ye not, that friendship with the world is enmity with God? Whosoever therefore would be a friend to the world is adjudged an enemy to God. Do ye think that the scripture speaketh 5
in vain? Doth the Spirit that dwelleth in us

Reflections upon Chapter iii. 1. How important is the office of a christian teacher, and how great his responsibility! O let none engage in this work without proper qualifications; without a competent degree of knowledge, an aptness to communicate it, and above all, a love to truth and holiness. Assuredly God calls none to this office, who do not possess suitable gifts and graces; and to attempt a work to which we are incompetent, is folly and presumption, nor can we expect the divine acceptance. In this case our failures, mistakes, and errors, will not only affect ourselves, but injure others; and while we are thus running unsent we may bring on ourselves a greater condemnation. Nor let any called, and in some degree qualified for this office, indulge a spirit of prejudice against others, or uncharitably censure and condemn them. Let us ever remember our own faults; for in many things how often do we all offend, and what need have we of forgiveness both from God and men!

2. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," said our blessed Lord. How necessary is it then to govern the tongue, if we desire to stand before our judge with acceptance at the great day. He who through divine aid governs his tongue aright, so as not to offend in word, has attained to a high degree of personal piety, and may comparatively be called a perfect man. How few such can be found! Most think, if they do not say, Our tongues are our own, who is Lord over us? Nor are they solicitous to rule or restrain them; but yield up the reins, and suffer them to walk through the earth. Men can guide and govern the horse by the bit and bridle, or turn and steer vessels by the helm, amidst fierce winds and waves, they can subdue every kind of beast, bird, serpents or fish; but their own tongue, or that of others, can no one subdue, without the grace and spirit of God. It is indeed a little member; yet when under the direction of an enlightened mind and a sanctified heart, how useful, and what highly valuable purposes does it accomplish! But when it is governed by folly, and excited by envy, hatred, malice, or any malignant passion, it is a spark that sets on fire the course of nature; and by its bitter language, reproaches, revilings, and curses, shows that it is set on fire by hell! Let those especially who with their tongue bless God, reflect how inconsistent it is, to reproach and execrate their fellow-men, who are God's workmanship, and were originally made in his image and likeness. This is as contrary to the spirit of the gospel as for the same fountain to send forth sweet and bitter water, or for the same tree to bear different kinds of fruit. May divine grace renew our hearts; and then from the abundance of the heart our tongues will speak only what is good.

3. How excellent is true, heavenly wisdom! and how much opposed to it is the wisdom of the world! This last shows its origin, its nature and tendency, by the evil passions it generates, and the evil practices it encourages. While it cherishes bitter envy and strife in the heart, it leads men to glory and lie against the truth; to glory in what should be matter of grief and shame, and to lie in justification of their conduct. This wisdom regards earthly things, indulges sensual desires, and is the offspring of the old serpent. Let the disciples of

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against the truth which God has given to us. Assuredly this kind of wisdom is earthly, not heavenly; animal, the wisdom of passion, not rational; worthy of evil spirits, not good ones. For where envy and strife are, &c.

17—18. *The wisdom from, &c.* That which comes from God, and is taught in his word and imparted by his Spirit, and which all teachers should possess, is *pure* truth, unmixed with error; *peaceable* in its nature and influence; makes men *gentle* towards others, and ready on being intreated to forgive; being indeed full of mercy, &c. "without partiality" (Ch. ii. 1,) towards the rich; and "without hypocricy" in the statement or profession of religion.——*The fruit of, &c.* The blessed fruit of the gospel, which reveals a justifying righteousness, and which produces the love and practice of righteousness, is *sown* by preaching it *in peace*, not in censure, anger, strife, and envy, (verses 1, 13, 14.;) by such as make and practice peace.

CHAP. IV. 1—3. *Among you.* Among yourselves, and with the Romans. Before the time when James wrote, the Jews had great wars with the neighbouring nations, and among themselves in every city and family, saith Josephus; not only in Judea, but in Egypt, Syria, and other places. The Jews most eagerly desired two things, liberty from the Roman yoke, and dominion over other nations. These were the objects they sought in their prayers, and which they hoped to obtain by engaging in war with the Romans; but as they sought these things in an unlawful manner, and with wrong ends, they did not succeed, but perished in the attempt.——*Evil desires.* These, as it were, first war in your members, and then impel you and other men to the horrid practice of fighting and killing each other. Not content with your state and enjoyments, ye kill others to obtain what they possess, and yet are disappointed; and though you fight and war to obtain what you think would satisfy you, you do not succeed, because you ask not of God; or if you do ask, you ask amiss, having no higher end than your own gratification.

4. *Adulterers, &c.* Some think that James means spiritual adulterers those who professing to be God's people, yet were wedded to the world and to vice. That the Jews were a gross, sensual people is certain, and we ought to understand this literally as well as spiritually.

5. *Scripture speaketh, &c.* Is there no occasion to condemn your worldly mindedness, and sensuality? Doth not the scripture justly speak against

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6 stir up to envy? Nay, but He bestoweth more abundant grace. Wherefore he saith *in the scripture*, "God resisteth the proud, but giveth
7 grace to the humble." Submit yourselves therefore to God. Resist the devil, and he
8 will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye
9 double-minded: Be afflicted, and mourn, and weep: let your laughter be turned to mourn-
10 ing, and your joy to heaviness: Humble yourselves in the sight of the Lord, and he will raise you up.
11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law; and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge of it.
12 There is one law-giver, who is able to save and to destroy: who art thou that judgest another?
13 Come now, ye that say, "To-day or to-morrow we will go into such a city, and continue there a year, and traffic and acquire
14 gain:" Ye who know not what *will* be on the morrow. (For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.)
15 Whereas ye ought to say, "If the Lord will, we shall live, and do this, or that."
16 But now ye glory in your boasting speeches: all such glorying is evil.
17 To him therefore that knoweth to do what is right, and doeth it not, to him it is sin.

Jesus hate and detest it, and show by a good behaviour their works of love and purity, with the meekness and gentleness becoming the wisdom which he taught. In this manner they will prove themselves to be indeed wise; wise as to their own comfort here and happiness hereafter. He whose mind, thoughts, language, and conduct, are pure, will enjoy peace; and he who shows the gentleness and meekness of Christ, and is full of kindness, mercy, and good fruits, cannot even be suspected of deceit and hypocricy, and will experience the pleasure of a good hope and the joy of God's salvation. May this heavenly, holy wisdom dwell more richly in every believer!

REFLECTIONS UPON CHAPTER IV. 1. How affecting is it to reflect on the miseries brought on men by their own evil passions, desires, and worldly spirit! These occasion all the contests and fightings, which have so frequently spread devastation and ruin through once populous and cultivated countries. These inward principles hurry sinful men to the greatest excesses; first to covet the possessions of others, then by force or fraud to kill one another, and yet they who escape are not satisfied. Amidst the greatest crimes such men may adhere to the forms of religion, and ask of God temporal good things; but as their end and design is only to consume what they receive on their own lusts, God denies their request. What an enemy is a worldly sensual frame of mind! May divine grace subdue in us pride, envy, and the love of the world, and produce in us more of that humility, which becomes us as sinners, and to which more grace is promised. We are called to resist the devil, our great adversary, who avails himself of our depravity to seek our destruction. How can we do this more effectually than by the exercise of repentance, submission to God, and drawing near to him by fervent prayer? In this way we obtain purity, peace, and strength; and God will raise us up.

2. How unbecoming is it for any one professing the christian name to speak evil of his brother, or to form plans of future conduct without any sense of dependence on God or regard to his providence! He who speaketh evil, and uncharitably judgeth his brother, violates the command, "Thou shall love thy neighbour as thyself." By this conduct he in effect becomes a judge of the law, and condemns it, and is clearly a transgressor of it. How will such a man acquit himself before the great law-giver: before him who is able to save or destroy? Let such reflect on the account which they have to give, and on the uncertainty of their life. For what is our life? It is even a vapour which appeareth for a little time and then vanisheth away. O let us seriously reflect on this; and on every occasion, and in reference to every concern, let us commit ourselves and our way to the Lord, that he may direct our steps. How improper is it for vain sinful mortals to boast. Our lives are in God's hands, our all is at his disposal; and to him we should look for guidance, support, and final happiness.

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these things.——*Doth the Spirit, &c.* The Holy Spirit which dwelleth in us christians, does not stir up or excite us to indulge envy towards others on account of what they enjoy; but rather leads us to be thankful on this account. Whitby and others point as I have done. The common punctuation implies that the latter clause is a quotation from the Old Testament; but no such can be found there. The sense given is most apposite.

6. *Nay, but he bestoweth, &c.* On those of a humble lowly mind, who instead of envying, rejoice at the good done to others, as he saith by Solomon, (Prov. iii. 34,) "God resisteth the proud, &c."

7—10. *Submit, &c.* He is your great ruler and commander, be subject to him as such; and fighting under his banner, resist the devil and all his wiles, and he, &c.——*Cleanse your, &c.* In your present situation, when judgments are coming on you, seek outward and inward purity; instead of foolish laughter and unhallowed joy, mourn and weep over your sins, and by sincere repentance, humble yourselves before God, and then you may expect him to bless and raise you up to glory. These verses prove that James is addressing his own unbelieving, depraved, and impenitent brethren, the Jews; and they show how desirous he was to snatch them, if possible, as brands from the burning.

11, 12. *Speak not evil, &c.* Ch. iii. 4, &c.——*Evil of the law.* The law of Moses and of Christ, which prohibits such conduct. Matt. x. 11.——*Judgeth the law.* As if thou hadst a right to set it aside; and by so doing thou art evidently transgressing it. This seems to refer to the conduct of many Jewish christians, who were for imposing the yoke of ceremonies on the Gentiles, and who spoke against the gospel as setting them aside.——*One*

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CHAPTER V.

A. D. 61. *Rich wicked men ought to dread God's vengeance; we should be patient after the example of the prophets; pray in affliction, and be thankful in prosperity.*

1 Come now, ye rich men, weep and howl for
your miseries which are coming upon you.
2 Your rich stores are corrupted, and your gar-
3 ments are moth-eaten. Your gold and silver
are rusted; and the rust of them shall be a
witness against you, and shall eat your flesh
as it were fire. Ye have heaped up treasure
4 in the last days. Behold, the hire of the
labourers who have reaped down your fields,
which is unjustly kept back by you, crieth
against you: and the cries of the reapers have
entered into the ears of the Lord of hosts.
5 Ye have lived in pleasure on earth, and have
been wanton; ye have regaled your hearts, as
6 in a day of slaughter. Ye have condemned
and killed the Just One, who did not resist
you.
7 Be patient, therefore, brethren, unto the
coming of the Lord. Behold, the husband-
man waiteth for the precious fruit of the earth,
and is patient in respect to it, until he receive
8 the early and latter rain. Be ye also patient;
establish your hearts; for the coming of the
9 Lord draweth near. Grudge not one against
another, brethren, lest ye be condemned: be-
hold, the judge standeth before the door.
Take, my brethren, the prophets, who have 10
spoken in the name of the Lord, for an ex-
ample of suffering affliction, and of patience.
Behold, we count those as happy who pa- 11
tiently endure. Ye have heard of the patience
of Job, and have seen what the Lord did in
the end; for the Lord is full of compassion,
and of tender mercy.

But above all things, my brethren, swear 12
not, neither by heaven, nor by the earth, nor
by any other oath: but let your yea be yea;
and your nay, nay; lest ye fall under con-
demnation.

Is any among you afflicted? let him pray. 13
Is any cheerful? let him sing psalms. Is any 14
sick among you? let him call the elders of
the church; and having anointed him with
oil, let them pray over him in the name of
the Lord: And the prayer of faith shall save 15
the sick person, and the Lord shall raise him
up; and although he have committed sins,
they shall be forgiven him. Confess your of- 16
fences one to another, and pray one for ano-
ther, that ye may be healed. The inwrought
prayer of a righteous man availeth much. Eli- 17
jah was a man of like infirmities with us, and

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law-giver, &c. In the christian church, and he is able to save those that obey him, and to destroy the disobedient. Who then art thou, &c.

13—15. "*To-day or, &c.*" Many were passionately addicted to gain, and formed their plans without any reference to God and their own mortal condition. Against this James properly cautions them.

16, 17. *Boasting speeches.* Of what you will do and acquire.——*To do what is right.* To have a constant regard to God and his providence, and to exercise a suitable reliance; and by not doing this you greatly sin.

CHAP. V. 1. *Which are coming, &c.* The miseries which you will suffer in every part of the Roman empire, by the war which will soon commence. This is addressed to the unbelieving among the Jews.

2—6. *Rich stores, &c.* Of corn, dried fruits, &c. are corrupted, your garments are moth-eaten, and your gold and silver are rusted, by being kept so long; and these are all proofs of your avarice and want of charity.——*Eat your flesh, &c.* The rust of their stores is not only a witness against them, but an executioner against them, occasioning their destruction. For similar metaphors, see Ps. xxi. 9. Is. x. 16.; xxvii. 11.; xxx. 11.——*In the last days.* Of your state and church. John ii. 18. Comp. Acts ii. 17. Heb. i. 2, and Pet. iii. 3, with Matt. xxiv. 33, and 1 Cor. x. 11.——*The hire of the, &c.* How cruel was this, and yet no doubt true in respect to many; and yet while they deprived the poor of their wages, they were living in pleasure, and giving themselves up to wantonness, living continually as on high festival days.——*The Just One.* He means the Lord Jesus; and this implies that he speaks to the whole Jewish nation, or at least to the ruling and wicked part of it.

7. *Be patient, &c.* Having such an example as Christ, who will soon come in providence to destroy your persecutors. He here addresses christians. Imitate the husbandman, who does not expect to reap as soon as he has sown; but patiently waits for the early and latter rain. See Deuter. xi. 14, and note.

9. *Grudge not one, &c.* Under your trials, lest ye be condemned, &c. Some render, "Groan not, &c." "Murmur not, &c." "Grieve not, &c." It must signify some evil, some sin of impatience. Comp. Luke xviii. 7, 8.

11. *We count those.* We commend them for suffering with a becoming submission to God's will, and consider them as sure to be rewarded.——*What the Lord did, &c.* What blessings he showered upon him, thus proving that he is full of compassion, &c.

12. *Swear not, &c.* Do not express your impatience by any kind of oaths. These were common among them. Matt. v. 34—36. In your conversation only simply affirm or deny a thing. This is sufficient in respect to one who regards truth.

14, 15. *Call the elders.* The stated pastors of the church, who, according to the custom of that time, having anointed him with oil, must pray over him, &c. Mark vi. 13.——*The prayer of faith, &c.* Offered up under a suggestion of the Spirit, with a full persuasion in the mind of the praying elder, that God would work a miracle of healing. This gift of healing was common in the first churches.

16. *Confess your, &c.* In sickness confess your faults, or the injuries you may have done to one another; and show your repentance by praying for one another; especially when any are sick pray that they may be healed.——*The inwrought, &c.* The prayer produced by the Spirit operating on the

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he prayed earnestly that it might not rain; and it rained not on the land during three
18 years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth its produce.

Brethren, if any of you do err from the 19
truth, and one turn him back to it; Let him 20
know, that he who turneth a sinner back from the error of his way, will save a soul from death, and cover *his* multitude of sins.

REFLECTIONS UPON CHAPTER V. 1. Let rich men read this address with holy awe, and with godly jealousy over themselves, lest their wealth and prosperity should prove a snare and a curse to their souls. And assuredly it will if it be acquired by injustice and oppression, and spent in pride and in pampering the appetites and gratifying the passions. However abundant their stores, there is a secret curse entailed on them. Their splendid garments are or shall be moth-eaten, their gold and silver shall rust; and severe but just punishment shall be inflicted for all their crying sins. Soon will death feed on them, and they be deprived and stript of all they possess; and then nothing but a sense of the terrible account they have to give shall occupy and devour like fire their souls. Instead of indulging joy, how ought such to weep and howl for the miseries which are coming upon them!

2. Let not the disciples of Christ, though poor and persecuted, envy the workers of iniquity, however great or wealthy. Amidst their oppressions and sufferings let them wait patiently for the coming of the Lord; for the time draweth near when he will punish their enemies and work salvation for them. Now indeed they sow in tears, but they shall reap with joy. Like the husbandman let them wait for this blessed harvest; and confidently and joyfully expect it as secured by the promise and purpose of God. Suffering christians, establish your hearts with this truth, proved by the experience of the prophets and patriarchs. Especially consider the sufferings, the patience, and the final deliverance of Job, lest ye faint in your minds. From this example we see how full of compassion is God; and that his design is to do us good in the end.

3. In this state believers are often subject to bodily pain and affliction. In such circumstances how proper is the advice given. Let them pray humbly and fervently for the removal of the complaints, or for grace to support them, and to sanctify what they suffer, to them. In such cases they should desire the prayers of their believing brethren, who cannot but sympathise with them, and who will render to them any kind office in their power. We are encouraged to this by the example of Elijah; and by the assurance, "that the inwrought prayer of a righteous man availeth much." Call for the elders of the church to engage their counsel and prayers; and though they have not the gift of healing the sick, they may prevail so as to obtain spiritual comfort for the afflicted, that he may rejoice in God. Let us guard against erring from the truth; and if a brother has erred, with meekness let us endeavour to restore him, knowing that by so doing we shall save a soul from death, a death the most awful. May my readers escape it, and through Christ enjoy eternal life.

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heart, availeth much with God, to heal the sick and to do other things. For Elijah, &c.

17, 18. *Of like infirmities, &c.* Yet when inspired to pray that there might be no rain, was heard; and no rain fell for more than three years, as a judgment on Ahab and the people for their idolatry. And when he prayed again for rain, God sent it in abundance, so that the earth yielded its increase.

19, 20. *Err from the truth.* Either in your sentiments or practice departing from the gospel, and one convert him or turn him back to it by his faithful instructions and admonitions; let him know, &c.——*Save a soul.* Will be the instrument of that man's salvation.—*And cover his, &c.* The instrument of his obtaining forgiveness. Ps. xxxii. 1. "The sins to be covered are the sins of the soul saved from death;" and not of the person who turned him back to the truth; yet for doing this he will be rewarded. Dan xii. 3.

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THE FIRST EPISTLE GENERAL

OF

PETER.

INTRODUCTION.

THIS Epistle was directed to the christians scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and with most expositors, I consider it directed both to those converted from Judaism and Heathenism. It was written when the brethren were suffering great and trying afflictions and persecutions; and abounds with various topics of comfort and direction to them in that state. Without much order or connexion, he writes with great dignity and energy, enforcing moral duties with the strongest motives. It was probably written about Anno Domini 63.

CHAPTER I.

A. D. 63. *He blesseth God for spiritual privileges and favours; showeth that salvation by Christ is no new thing, but prophesied of long since; he exhorteth to a suitable behaviour, &c.*

1 PETER, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Ga-
2 latia, Cappadocia, Asia, and Bithynia; Elect, according to the preordination of God the Father, through sanctification of the Spirit, to obedience and the sprinkling of the blood of Jesus Christ: Grace, and peace, be multiplied to you.
3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us to a lively hope by the resurrection of Jesus Christ from the dead;
4 To an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you,
5 Who are kept by the power of God, through faith, to salvation ready to be revealed in the last time:
6 Wherein ye greatly rejoice, though now for a season, (if need be,) ye be grieved by various trials:
7 That this proof of your faith, which is much more precious than that of gold which perisheth, though proved by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ;
8 Whom, having not seen, ye love; in whom, though not now seeing him, yet believing, ye rejoice with joy unspeakable and full of glory:
9 Receiving the end of your faith, even the salvation of your souls.
10 Of which salvation

CHAP. I. 1. *Sojourners scattered, &c.* Literally, "sojourners of the dispersion." From this some conclude that Peter wrote only to converted Jews; but Macknight answers, in scripture all pious men are called sojourners, (Gen. xlvii. 9. Ps. xxxix. 12,) and they may said to be scattered, on account of their small number. Some things refer to the Gentiles only. Ch. ii. 10.

2. *Elect according, &c.* Some would render, "Elect in the foreknowledge, &c." I have adopted the secondary sense of προγνωσις as most suitable. ——*Through sanctification, &c.* According to his own gracious purpose, God has been pleased to impart his Spirit, by whose holy influence you have been called, and so far sanctified as to yield the obedience of faith, and have received the blessing of pardon, having the blood of Christ sprinkled on your consciences to cleanse you from dead works, and to impart to you all necessary favours; may grace and peace, &c.

3. *Hath begotten us, &c.* Regenerated and called us to enjoy "a lively hope" of future happiness "by the resurrection of Christ;" by which he is proved to be the Son of God, who died for our sins, and who after his resurrection, as our forerunner, hath entered into heaven for us; and is able to save to the uttermost, &c.

4. *To an inheritance, &c.* By faith in him we are become heirs to an inheritance incorruptible, holy, and unfading, the inheritance of heaven.

5. *Power of God, through faith, &c.* As this inheritance is reserved for you, so you are kept by the power of God, by the continued exercise of faith in his truth and promises, to the enjoyment of it, when the salvation now begun, but in respect to some of its glories imperfectly known, shall be fully completed.

7. *That this proof, &c.* The proof of your faith is of much more importance than the proof of gold, which at last perisheth, however pure; but the proof of your faith will be found to end in praise to God, and in honour and glory to yourselves. The proof of their faith by the sufferings, persecutions, and in many instances, by their death on account of the gospel, not only showed the full conviction of its truth, but became a moral demonstration of it to all future ages.

8. *Having not seen, &c.* When in the flesh, as must have been the case with most of those whom Peter addresses.——*In whom, though, &c.* As they loved him as made known to them in the gospel, so now not seeing him, yet

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the prophets, who prophesied of the grace that should come to you, have inquired and
11 searched diligently; Searching as to what *people*, or what manner of time the Spirit of Christ which was in them signified, when he testified beforehand the sufferings of Christ,
12 and the glories which were to follow: To whom it was revealed, that they ministered not to themselves, but to us the things which have now been declared to you, by those who have preached the gospel to you with the Holy Spirit sent down from heaven; into which things angels desire to look.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace which will be brought to you at the manifes-
14 tation of Jesus Christ; As obedient children, not fashioning yourselves according to your
15 former desires in your ignorance; But as he who hath called you is holy, so be ye holy in
16 all manner of behaviour; Because it is writ-
17 ten, "Be ye holy; for I am holy." And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were 18
not redeemed with corruptible things, as with silver and gold, from your vain behaviour delivered down from your fathers; But with 19
the precious blood of Christ, as of a lamb without blemish and without spot: Who was 20
indeed appointed before the foundation of the world, but made manifest in these last times for you, Who by him believe in God, who 21
raised him up from the dead, and gave him glory; so that your faith and hope might be in God. Having therefore purified your souls 22
by obeying the truth through the Spirit to unfeigned brotherly love, see that ye love one another with a pure heart fervently: Having 23
been born again, not from corruptible seed, but from incorruptible, by the word of God, which liveth and remaineth for ever. "For 24
all flesh is as the herb, and all its glory as the flower of the herb. The herb withereth, and its flower falleth off: But the word of the 25
Lord remaineth for ever:" and this is the word which by the gospel is preached to you.

REFLECTIONS UPON CHPTER I. 1. How wise, holy, and sovereign is God in the dispensation of his grace! And what a beautiful harmony is there in the election of the Father, the redemption of the Son, and the sanctification of the Spirit, in order to obedience here, and glory hereafter! Are we anxious to know our election of God? How can we ascertain this but by application to the sprinkling of the blood of Jesus for our pardon, and by the sanctifying influences of the Holy Spirit on our minds? If we are without concern for our souls, and are treating with neglect the precious blood of our Saviour, and living in the transgression of the law, and disobeying the call of the gospel, what pretence can we have to be the elect of God. God never separates the means from the end; and if he has chosen any to salvation, it is in connexion with the application of the atoning blood of Christ to the conscience, and the work of the Spirit on the heart, sanctifying us so as to secure our sincere and humble obedience to the divine will.

2. What reasons have believers to admire and praise the abundant mercy and grace of God towards them, for having begotten them to a lively and assured hope of an inheritance incorruptible, undefiled, and unfading, reserved in heaven for them! O let them ever keep it in view, and earnestly pray to be kept by the power of God through faith to the enjoyment of it. And if, while in this state, affliction should be their lot, and they be grieved and distressed by their various trials, still let them rejoice in the prospect of that complete salvation which is ready to be revealed; and even while suffering, let them remember that the gracious design of God is, to make apparent to themselves and others, the reality and purifying nature and strength of their faith in, and love to

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believing in him as their Saviour, they rejoiced with joy, &c. receiving, as they did the end of their faith, even the, &c.

10—12. *As to what people, &c.* As to what people or to what period of time the Holy Spirit referred, when he foretold the sufferings and death of Christ, with all the glories which should follow. They diligently studied these things; and to them it was only made known, that they ministered as prophets in foretelling these much more to us, who see them fulfilled, than they did to themselves, and to the men of their own time.——*Things into which, &c.* It has often been observed that there is an allusion to the posture of the cherubs, bending and looking on the mercy-seat: they look with earnestness.

13—16. *Gird up, &c.* Prepare for every duty as you do for labour, by girding up your loose robes, and be sober and watchful, hoping to the end, or fully and perfectly hoping for the grace and mercy, &c.——*Former desires, &c.* When you ignorantly indulged every unholy passion; but now consider what obligations you are under to be obedient and holy in all your behaviour, from the favour shown you, and from the character of God who has called you.

17—21. *Respect of persons.* Under the gospel, showing no favour or partiality towards any people or nation, but judgeth men according to their works. Hence live in the fear of God, knowing that you have been redeemed, not with gold and silver, from your sins and foolish conduct, imitating your fathers; but with the precious blood of Christ, who was perfect and spotless. Who was in the counsels of divine love appointed to be a sacrifice, and has become one, in which you are interested, who by him believe in God, &c.

22—25. *See that ye love, &c.* Act agreeably to your profession, and to that new birth you have experienced by the living, and therefore incorruptible

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CHAPTER II.

A. D. 63. *The relation of believers to Christ, as their foundation; the misery of unbelievers; obedience due to magistrates; duty of servants enforced; example of Christ, &c.*

1 WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all
2 evil-speakings, As new-born babes, earnestly desire the sincere milk of the word, that ye
3 may grow thereby [a] to salvation: Since ye
4 have tasted that the Lord is gracious. To whom coming, as to a living stone, rejected indeed by men, but chosen of God, and pre-
5 cious, Ye also, as living stones, being built up, are a spiritual temple, a holy priesthood, to offer up spiritual sacrifices, acceptable to
6 God by Jesus Christ. Wherefore it is contained in the scripture, "Behold, I lay in Zion a chief corner-stone, elect, precious: and he that confideth in it shall not be ashamed."
7 To you therefore who believe it is precious: but to those who believe not, that stone which the builders rejected, is become the chief of the corner. And "a stone of stumbling, and
8 a rock of offence;" against which they who believe not the word stumble, to which they were indeed appointed. But ye are a chosen
9 race, a royal priesthood, a holy nation, a purchased people; that ye should show forth the perfections of him who hath called you out of darkness into his wonderful light: Who
10 in time past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers
11 and sojourners, abstain from fleshly desires,

CHAP. II.

the unseen Saviour. This proof of their graces will be found to praise and honour and glory at the appearing of Jesus Christ, when faith shall cease in the enjoyment of that finished salvation and glory which Christ by his sufferings has effected and procured.

3. What a sure foundation for faith and hope is the blessed gospel! However perishing earthly things are, and however precarious and uncertain all human dependencies, the word of God, by which believers through his Spirit are regenerated, abideth for ever. This is the incorruptible seed sown in the heart, and which springs up and yields a harvest of spiritual fruit. Let the consideration of the price of our redemption, and the blessings conferred on us, stimulate us to constant, affectionate obedience. How vain and sinful was our beha-

2. [a] Mss. *fathers.* Griesb.

viour, walking after our carnal desires as our sinful forefathers did, when God called us by his grace in consequence of our redemption by his Son. Let us cultivate undissembled brotherly love; and not fashioning ourselves according to our former desires in our ignorance, but as he who hath called us is holy, so may we be holy in all manner of behaviour. And, as it is our duty, and privilege to call on the Father, who, as final judge, has no respect of persons, but will render to all according to their characters and works; so let us pass the time of our sojourning here in fear of offending, and of that final and awful sentence which will then be pronounced upon us. And how delightful is it to anticipate the language, "Well done, good and faithful servant, enter into the joy of thy Lord."

seed of the word.——*All flesh is, &c.* What is born of flesh is flesh, and perishing; but the word of God lives for ever; and this powerful living word is preached by the gospel.

CHAP. II. 1—3. *Wherefore, laying, &c.* Since ye have been regenerated by the seed of the word, lay aside all malice, ill-will towards others, and all guile in your conversation with them, and in religious concerns, all hypocricies, &c.——*Milk of the word.* Of the pure unadulterated word of the gospel, which only is suitable to reasonable beings. Rom. xii. 1. The word sown in the heart is the principle of divine life, and it is the food by which it is nourished to salvation. Earnestly desire this, since ye have tasted that the, &c. 2 Thess. i. 6.

4, 5. *Living stone.* A stone, in a spiritual or figurative sense, rejected indeed, &c.——*A spiritual temple, &c.* In which God dwells and is worshipped; yea, "a holy priesthood," to offer the spiritual sacrifices of prayer, praise, &c.

6—8. "*I lay in Zion, &c.*" See Is. xxviii. 16, and note.——*It is precious.* In the 4th verse this stone is said to be "chosen of God and precious" or honourable and esteemed; and here it is said to be precious, or esteemed by all believers. I consider the noun used adjectively, as it often is, and our translators have rendered properly. Macknight renders, "To you who believe is *this honour*," namely, of being built upon him, which though indeed true, does not express the value, the high esteem which believers have for him.——*That stone, &c.* The Jewish builders, the priests and magistrates rejected this stone, as unworthy the honourable place it was destined to occupy; and to those who believe not this stone is a stone of stumbling, &c. (see Ps. cxviii. 22, and note;) because in spite of their efforts it has become the chief of the corner.——*To which they were, &c.* The verb προσκοπτουσι implies a reference to ειτο, and as this makes clear the construction, it gives the sense of the last clause. The unbelieving are appointed to fall and perish for their sin.

9, 10. *But ye are, &c.* Ye who believe, deserve, and enjoy the honourable titles given to God's spiritual Israel, "a chosen race, a royal priesthood, &c." Deuter. vii. 6. Exod. xix. 6. Is. xxiii. 21.——*The perfections, &c.* The wisdom, goodness, justice and truth of God, who hath called, &c.——*In time past were, &c.* Were in heathen darkness, worshipping idols; but are now enjoying the wonderful light of the gospel. Comp. Hos. ii. 23. Rom. ix. 25.

11, 12. *War against the soul.* As being called to the hope of eternal life, and being but strangers and sojourners here, indulge not carnal desires, as they war against the soul, against its present peace and future happiness; and in whatsoever unbelievers speak against you as evil-doers, as seditious, and as atheists, because ye do not worship their idols, they may, from the good works, the submission, kindness and charity which you exercise, and which they cannot but behold, glorify God, by renouncing their folly and superstition, in a day or time of visitation and calamity, when you are called to suffer for your faith. It is well known that the virtues with which the first christians suffered often converted the beholders.

13—17. *Appointment of man, &c.* Every civil institution, from a regard

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12 which war against the soul; Having your behaviour good among the Gentiles; that, in whatsoever they speak against you as evil-doers, they may, from the good works which they be-
13 hold, glorify God in the day of visitation. Submit yourselves to every appointment of man for the Lord's sake: whether it be to the king,
14 as supreme; Or to governors, as to those who are sent by him for the punishment of evil-doers, and for the praise of those who do well.
15 For so is the will of God, that by well-doing ye may put to silence the ignorance of foolish
16 men; As free, and not using your freedom for a cloke of wickedness, but as the servants
17 of God. Honour all men: love the brother-
18 hood: fear God: honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the
19 froward. For this is well-pleasing, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye 20
are beaten for your faults, ye shall bear it patiently? but if, when ye do well, and suffer, ye bear it patiently, this is acceptable with God. For to this were ye called; because, 21
even Christ suffered for ᵛ you," leaving ᵛ you" an example, that ye should follow his steps;
Who did no sin, nor was guile found in his 22
mouth; Who, when he was reviled, reviled 23
not again; when he suffered, he threatened not; but committed himself to him that judg-
eth righteously: Who his ownself bore our 24
sins in his own body on the cross, that we having become dead to sins, should live to righteousness: by whose stripes ye were healed.
For ye were as sheep going astray; but have 25
now returned to the Shepherd and overseer of your souls.

CHAP. II.

REFLECTIONS UPON CHAPTER II. 1. How diligent should we be in cultivating the christian temper here recommended! And how unsuitable to a believer, a professed follower of the meek, humble, and gracious Redeemer, is the indulgence of malice, envy, evil-speakings, guile and hypocricies. On the other hand, since such have tasted that the Lord is gracious, let them earnestly desire the sincere milk of the word, that they may grow thereby to salvation. It is designed for this end, and when it is received and mixed with faith, it will assuredly attain it; and especially as it exhibits to them the Lord Jesus as the foundation of their hope and security. He is the living foundation, and and they are living stones, built up a spiritual temple upon him. How excellent a foundation is Jesus, chosen of God and precious; laid in his eternal counsel, and actually made the chief corner-stone, when he had finished the work given him to do. O let us come to him as such, and stay ourselves upon him, that our minds may be kept in perfect peace. And we have just cause to do so, from the fulness of his grace, the perfection of his righteousness, and the merit of his blood.

2. How dreadful is the end of the unbelieving and disobedient. Through pride, self-esteem, prejudice, and carnal affections, the blessed Saviour has been despised and rejected; despised and rejected by those who professed to be his people, and to be waiting for him as the consolation of Israel. While to all believers he is precious, highly esteemed and honoured; by the unbelieving, even by those who considered themselves builders in Zion, he is disallowed. They took, and by wicked hands crucified the Lord of glory; and in so doing they fulfilled what their own prophets had foretold. To them he became, and to all such he still is, a stone of stumbling, and a rock of offence; against this rock they dash themselves and perish. How different the state and privileges of believers. A chosen race, a royal priesthood, invested with the honour of the mitre and the crown; a people purchased by the blood of the lamb, called and sanctified, and made a peculiar people, whose duty and happiness it is to show forth the perfection of their almighty Saviour.

3. Believers are reminded how they ought to live and to discharge the duties they owe to God, to themselves and to others. In respect to themselves they are to guard against all sinful carnal indulgence. The lusts and desires of the flesh war against the soul; when inordinately indulged, they defile and pollute it, they darken and enslave it; and unless they are conquered and mortified they will be its everlasting ruin. Considering that we are but strangers and sojourners here, passing through this world to another, let us set our

21. ᵛ Mss. Others, us.

to the will of Christ.——*To the king.* To the Roman emperor; for in the provinces this name, king, was given to him. John xix. 15. Acts xvii. 7.——*To governors.* Of the provinces of the empire. Matt. xxvii. 2.——*By well-doing.* By obedience to lawful authority and the exercise of all christian virtues, &c. as free, yet not abusing your freedom in Christ, so as to be seditious, but act as the servants of God, by honouring all to whom honour is due, &c. Rom xiii. 7.

18—20. *Servants, be subject, &c.* Comp. Eph. vi. 5. Coloss. iii. 22.——*And suffer, ye bear, &c.* Sometimes christian servants and slaves were ill-treated on account of their religion; but the apostle suggests, that when they bore this patiently, they might expect to be rewarded of God, &c.

21—25. *To this ye were, &c.* After the example of Christ, who though holy and innocent, suffered with meekness, fortitude, and the most perfect resignation; who, when he was reviled, did not revile again; nor when suffering on the cross did he threaten his crucifiers with vengeance, but prayed for them, and committed himself, &c.——*His own self bore, &c.* See note, Hebr. ix. 28. He bore it as the appointed sin-offering for the people; and by his sufferings he expiated our sins, so that we having become, &c.——*Stripes ye, &c.* Is. liii. 5.——*As sheep going, &c.* Wandering from God, and in danger of perishing; but have, by the gospel, returned to the good Shepherd, &c.

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CHAPTER III.

A. D. 63. *The duty of wives and husbands to each other; exhortation to unity and love; to suffer persecution; Christ by his Spirit preaches to the old world.*

1 In like manner, ye wives, be subject to your own husbands; that, if any believe not the word, they also may, without the word, be
2 won by the behaviour of their wives; While they behold your chaste behaviour joined with
3 reverence. Whose ornament let it not be only that outward one of plaiting the hair, and of
4 wearing gold, or of putting on apparel; But let it be the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great
5 price. For thus in former times holy women also, who trusted in God, adorned themselves,
6 being subject to their own husbands: Even as Sarah obeyed Abraham, calling him *her* lord: whose daughters ye are, while ye do well, and are not afraid with any terror.
7 In like manner, ye husbands, dwell with *your wives* according to knowledge, giving honour to the wife, as to the weaker vessel, and as being joint-heirs of the grace of life; that your prayers be not hindered.

8 Finally, be all of the same mind, be compassionate, love as brethren, be tender-hearted,
9 be courteous: Not rendering evil for evil, or reviling for reviling; but, on the contrary do ye bless; knowing that you are hereunto called,
10 that ye may inherit a blessing. "For he that would love life, and see good days, let him refrain his tongue from evil; and his lips
11 from speaking guile. Let him avoid evil, and do good; let him seek peace, and pursue it.
12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do
13 evil." And who is he that will hurt you, if
14 ye be followers of that which is good? But if ye even suffer for the sake of righteousness, happy are ye: and be not afraid of their terror,
15 nor be troubled; But sanctify the Lord God in your hearts: and be always ready to give an answer, with meekness and reverence, to every man that asketh you a reason of the
16 hope that is in you: Having a good conscience; that, in whatsoever they speak against you, as evil-doers, they may be ashamed who falsely accuse your good behaviour in Christ.
17 For it is better, if the will of God so be, that

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affection on things above, and abstain from the appearance of evil. By our meekness, temperance, charity and love, let us stop the mouths of gainsayers, and win them to Christ. No pretence of freedom should lead us to reject or resist lawful civil authority. We are bound to submit to the King, and other rulers, and thus put to silence the malicious railings of foolish and wicked men. If we are servants, let us adorn our christian profession by showing all fidelity; and should our masters be unkind and froward, and undeservedly reproach, or even punish us, let us imitate the example of our blessed Saviour, who suffered with patience, and who committed himself to him that judgeth righteously. Let us all remember what we were, and what our Lord has done for us; and if called to bear reproach for his sake, let us not be ashamed. How safe are we since we have returned and are under the care of the good Shepherd.

CHAP. III. 1, 2. *In like manner, &c.* As servants should be to their masters, so let wives be subject to their own husbands; that if any believe not the word, &c. See 1 Cor. ix. 19—22.

3—6. *Whose ornament, &c.* The Greek idiom like the Hebrew, using the negative particles in a comparative degree, requires the version given. The incorruptible ornament of a meek and quiet spirit should be more cultivated than any outward ornament. For in this manner holy women, &c.——*Whose daughters ye, &c.* As Abraham is called the father, so Sarah may be called the mother of believing women, who while they do well in showing reverence and subjection to their husbands, as she did, are not afraid with any terror, so as to renounce their christian profession. Macknight renders in the past time. "Whose daughters ye have become, by doing well, and not being frightened with any terror.."

7. *Dwell with your, &c.* 1 Cor. vii. 3. Eph. v. 25.——*Giving honour.* In opposition to neglect and contempt; "as to the weaker vessel," as of less firm body or mind, that your joint or separate prayers be not hindered by discord and hatred.

8—12. *Finally, be all, &c.* Cultivate a spirit of peace, compassion and brotherly love; and when injured do not return it; or reviled, revile not again; but return their evil language in praying for blessings to descend on them; especially as ye are called to inherit the blessing of God in all things.——*Would love life, &c.* That would enjoy the comforts of it, let him refrain, &c. Comp. Ps. xxxiv. 1—6, to which the apostle alludes rather than quotes, adapting it to his purpose.

13. *Followers of, &c.* Actually doing what is good, and imitating those noble examples set before you in the holy scriptures.

14—16. *But if ye even, &c.* As some of you have done and others may; yet ye are happy according to the language of Christ, Matt. v. 10—12.——*Of their terror.* With which your persecutors threaten you, nor even be troubled; but sanctify the Lord, &c. by believing him to be good, holy, and just, and even your Father, notwithstanding your sufferings; and be ever ready to give an answer to any that may inquire concerning the hope you profess of present pardon, peace, and future happiness.——*Accuse your good, &c.* See Ch. ii. 12.

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ye suffer for doing well, than for doing evil.
18 For even Christ hath once suffered for sins,
the righteous for the unrighteous, that he
might bring us to God; being put to death
indeed in the flesh, but made alive by the
19 Spirit: By which also he went and preached
20 to *those whose* spirits *are now* in prison; Who
formerly believed not, when the long-suffering
of God waited in the days of Noah, while the
ark was preparing, wherein few, that is, eight
persons, were saved by water. And what an- 21
swereth to this, even baptism, now saveth us
also, (not the putting away of the filth of the
flesh, but the answer of a good conscience
towards God,) by the resurrection of Jesus
Christ; Who is gone into heaven, and is on 22
the right hand of God; angels and authorities
and powers having been made subject to him.

REFLECTIONS UPON CHAPTER III. 1. We learn that while it is the duty of believers to marry in the Lord, it did often occur on the first preaching of the gospel, and does often yet occur, that the wife may be called by grace to faith in Christ, while the husband abides in unbelief. In this case let the wives show all dutiful subjection, and by an amiable christian spirit and modest behaviour, endeavour to gain their husbands. In this manner should all plead the cause of their Lord and Saviour. And this silent and powerful eloquence, through the divine blessing, will be often found most prevailing. While persons see the holy influence of true religion, in restraining the passions, and rendering us humble, gentle, modest, kind, and obliging, they cannot fail to be impressed with some regard to it. How superior in the eye of reason is the ornament of a meek and quiet spirit, to all the outward ornaments of dress, however splendid. In this incorruptible ornament, let all be adorned, and especially women professing godliness, that they may prove themselves the daughters of such as are recorded and commended in the word of God. And let believing husbands honour their wives as the weaker vessel; and so let both conduct themselves towards each other, as that their joint prayers may be more fervent and effectual.

2. The professed disciples of Christ should cultivate harmony, peace, and love, among themselves. They should be of the same mind and temper, if not of the same opinion on all points. Perhaps this latter is impossible in the present state, as men differ so much in their natural and acquired endowments; but the former may be attained, they may love as brethren, be compassionate, courteous, and condescending. And how amiable does such a temper appear; and what honour does it bring to the christian name! Let not any who name the name of Christ suffer trifles to vex and irritate them, so as to break out into passionate and railing language; much less let them render evil for evil, indulging an unforgiving, revengeful spirit. On the contrary, let them remember the precepts of their Lord, his own conduct, and especially the great design of their christian calling. They are called with a high, a holy, and heavenly calling; called to enjoy now many spiritual blessings, and finally to inherit the blessing of eternal life.

3. With what powerful arguments does the apostle enforce a humble and holy life? Godliness hath the promise of the life that now is. Though every man loves life and wishes to see good days; yet how few are there who restrain their tongues from speaking evil, and their lips from uttering guile? How few are solicitous to avoid the evil of sin, and to do good, by yielding obedience to God? How few show themselves to be the sons of peace, by seeking peace and pursuing it? It is by the practice of these virtues that this life is rendered tranquil and pleasant, that we see and enjoy good days. For men who thus conduct themselves will ever find God's eye is upon them for good, and his ears are open to their prayers. In all situations his favour will encompass them as a shield. And if called to suffer for righteousness' sake, what support will a good conscience and a good hope afford? But a humble upright conduct is the best answer to malicious charges, and has a powerful tendency to convince the unprejudiced and put gainsayers to shame. What a motive have we to this from the conduct of Jesus, and from the judgments which will come upon all the unbelieving and disobedient. God's long-suffering towards them will have an end, and his wrath be poured forth; but then will all his believing, obedient children, be secure in Christ, as Noah and his family were in the Ark. The sufferings, resurrection, ascension, power, reign, and glory of Jesus, secure the final triumph and happiness of his people. While a deluge of fire consumes the wicked, they will be safe and happy in him.

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18. *For sins, the righteous, &c.* He suffered for the sins of men, and in the place and stead of men; the Just One *for* unjust guilty sinners, that he might save us and bring us to God.——*By the Spirit.* Griesbach rejects the article τω; but I think this is a case in which his attachment to his Alexandrian recension biased his judgment. See his authorities. Middleton also rejects the article, and argues against the personal sense of πνευμα because the preposition εν is wanting. But is it not necessarily to be supplied, as appears from the next words? The Æthiopic has *Holy Spirit*; and unless He is meant I can make no sense of the passage.

19, 20. *By which also, &c.* Jesus went, by his Spirit in Noah, to those men who lived in his time, and whose spirits are now as it were in prison, waiting the judgment of the great day; at that period, when the long-suffering of God waited while the ark was building, in which only eight persons were, by means of the water supporting the ark, saved from the general ruin. Doddridge renders, "Were carried safely through the water;" and which is doubtless the sense.

21, 22. *What answereth, &c.* The antitype of this, even baptism, now saveth us also. I do not mean the putting away "the filth of the flesh by the washing of water, but the answer of a good conscience towards God," the testimony of a good conscience that we really and sincerely believe what we profess; this saves us, as it leads to expect a glorious resurrection and future life, by the resurrection, ascension, and glorious reign of Christ, to whom angels, &c. The apostle distinguishes the outward rite of baptism from its spiritual design, as Paul did that of circumcision, Rom. ii. 23, 28.; and if the spiritual design of the former, as some contend, makes it improper to administer it to infants, the same reason would apply to the latter.

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CHAPTER IV.

A. D. 63. *An exhortation to cease from sin by the example of Christ, and the approaching end of life and all things; comfort under persecution.*

1 Since therefore Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: (for he that hath suffered in the
2 flesh hath ceased from sin;) That ye may not live the rest of *your* time in the flesh, according to the desires of men, but according to
3 the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings,
4 and abominable idolatries: And they think it strange that ye run not with *them* herein to the same excess of riot, speaking evil of you:
5 Who shall give account to him who is ready
6 to judge the living and the dead. For to this end hath the gospel been preached also to those that are dead, so that although they were condemned as to men in the flesh, yet they live as to God in the spirit.
7 Now the end of all things is near: be ye therefore sober-minded, and watch unto prayer.
8 And above all things have fervent love among yourselves: for love will cover a multitude
9 of sins. Use hospitality one to another without
10 murmuring. As every man hath received the free gift *of the Spirit,* so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let 11
him speak as the oracles of God: if any man minister, let him do it as of the ability which God supplieth: that God may be glorified in all things through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the 12
fiery persecution which hath come for a trial to you, as though some strange thing had befallen you: But be glad, that inasmuch as 13
ye are partakers of Christ's sufferings, when his glory shall be manifested, ye may be glad also with exceeding joy. If ye be reproached 14
for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. For let none of you suffer 15
as a murderer, or as a thief, or as an evil-doer, or as a busy-meddler in other men's affairs. But 16
if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this account. For the time is come that judgment 17
must begin from the household of God: and if *it* begin from us, what will the end be of those who believe not the gospel of God?
And if the righteous scarcely be saved, where 18
shall the ungodly and the sinner appear?

CHAP. IV. 1. *Arm yourselves, &c.* Arm yourselves with the same fortitude of mind, and if called to it, be ready to suffer for him who hath suffered so much for you; and especially die to sin. And this is necessary; for he that hath suffered a spiritual crucifixion in conformity to Christ, hath ceased from the prevailing love and practice of sin.

2—6. *To the desires of men, &c.* Gratifying the carnal appetites and passions; but rather obeying the commands of God and mortifying them. For the time past of your life, &c.——*They think it strange, &c.* They are surprised at sentiments and self-denial; and they speak evil of and persecute you because you follow not their evil ways; but soon must they have to give an account of their conduct before the judge of all, both of the living and the dead.——*For to this end.* To prepare them for the day of judgment, hath the gospel been preached to those that are dead; so that although they were condemned to die as to men, in respect of the flesh, the body, yet they live now, and shall live for ever as to God in the Spirit.——*As to men. As to God* are in opposition, as are also the verbs κριθωσι and ωσι, condemned and live. They were condemned to die as to men, to be no more conversant with them; but when the animal life is destroyed, and its union with the spirit dissolved, each lives as to God, is conversant with them in the spirit. This preserves the opposition, and I conceive is the sense of this obscure passage. I refer the term dead to those dead by the hand of persecution; and I conceive the spirit and meaning to be the same as Matt. x. 28. In this view the text is a proof of the existence of the spirit in a separate state. Macknight renders κατα, *by.*

7. *The end of all, &c.* The end as to us here is death; and we should be sober-minded, and watch unto prayer, that we may be ready. Some apply this to the end of the Jewish state and church. But Doddridge properly observes, that this was an event in which most of those to whom the apostle wrote, were but comparatively little concerned. Death may be considered as the end of the world and all its concerns to every particular person, as after this we have no more a portion therein.

8. *Love will cover, &c.* Prov. x. 12, and note, and James v. 20. The sense some attribute to this passage subverts the gospel. For if acts of liberality to the poor will procure the covering or forgiveness of our sins, though we continue impenitent and unreformed, then mercy may be purchased with money, and grace is a term without meaning. If indeed our love to one another springs from love to God, it will induce us to put the best construction on the frailties and offences of others, and even to forgive as we hope to be forgiven.

10. *Free gift of the Spirit, &c.* The term χαρισμα refers to spiritual gifts. See Rom. xii. 6—8, and 1 Cor. xii. 4, &c.——*Manifold grace.* Grace exercised and displayed in manifold degrees and ways.

11. *As the oracles of God.* Let him deliver doctrines agreeable to the scriptures, to the doctrine of Christ and his apostles.——*Minister.* Discharging the office of deacon or any other, let him do it, &c.

12—14. *The fiery persecution, &c.* This shows that they were now suffering greatly.——*Some strange thing.* As if you had not been forewarned of it.——*Be glad that, &c.* Be glad that ye are counted worthy to suffer for

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19 Wherefore let those, who suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as to a faithful Creator.

CHAPTER V.

A. D. 63. *Elders ought to feed the flocks committed to them; the younger to obey, and all to be sober and constant in the faith, and to resist the enemy.*

1 The elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and a partaker also of the
2 glory that shall be manifested: Feed the flock of God which is among you, taking the care of it, not by constraint, but willingly; not for base gain, but with a ready mind; Not as 3
having dominion over those allotted to you, but being examples to the flock. And when 4
the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves to 5
the elder. Yea, all of you be subject one to another, and be clothed with humility: for "God resisteth the proud, and giveth grace to the humble." Humble yourselves therefore 6
under the mighty hand of God, that he may

Reflections upon Chapter iv. 1. The recollection of the sufferings of our Lord for us, and the end and design of them, should excite our zeal in his sacred cause. If he has so loved us as to endure the cross and to despise the shame, that he might redeem us from iniquity and bring us to God, shall we shrink from suffering the least degree of shame or reproach for him? O let us not live according to the evil desires and lusts to which many are subjected; but let the will of God revealed in the gospel, be the rule of our conduct. And to stimulate us to this, let us reflect with deep regret on our past offences and crimes, and on that large portion of our time and life which has been spent in them; and humbly adore the grace which has pardoned us and delivered us from these excesses. Let us remember the account we must give to God, and that if he should even suffer us to fall by persecution, we shall still live to him and with him as to the spirit. Fear not them who can kill the body, but have no more that they can do.

2. Let us ever keep in mind that the end of all things is near, as to each of us in particular. Soon shall all be numbered with the dead. God will change our countenance, and send us away; and all our opportunities of service for God and one another will end also. O let us then work while it is day, be sober-minded, and watch unto prayer; and maintain and exercise forbearance and candour, fervent love, and good-will towards all. And if we are blessed with a habitation, and a sufficiency of the good things of life, let us be kind and hospitable, receiving any christian brother with esteem and pleasure. And if God has called us to any office in his church, and enriched us with any gift of his good spirit, be it our care to employ and improve it to his glory, and the peace and edification of the church. Let those who speak in his name speak according to the lively oracles. Let the doctrines taught, the precepts given, the promises and encouragements stated, be all derived from, and agreeable to the inspired word of truth. And in every ministry and service we perform, let us do it with readiness and delight, that in all things God may be glorified.

3. Let christians take heed that they never bring persecutions and sufferings on themselves by their own imprudence, intermeddling with other men's affairs, or by any improper conduct and behaviour. And if, notwithstanding, fiery persecutions and trials should await us, let us remember that our Lord foretold us of them; and if in this manner we are conformed to him, we shall share with him the glory and joy, the exceeding joy of his final triumph. Suffering in so good a cause we have no just reason to be ashamed. Indeed suffering with meekness and patience, we may be accounted happy, as the Spirit of glory and of God resteth upon us; and on our part he is honoured and glorified. If it were necessary in those unhappy times for the righteous to endure such severe trials and tribulations, and God begin first with his people, how dreadful must the end of the sinner be? Where can they obtain safety? Sinners of every class, and especially persecutors, will then receive condign punishment. O how necessary then is it to commit the keeping of our souls to God!

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his sake, and assure yourselves that hereafter your gladness shall rise to the sublimest height of joy: yea, I deem you now happy; for the Spirit of glory, &c.

15, 16. *Let none of you suffer, &c.* Take heed that ye may never be tried and punished for crimes deserving such punishment. But if ye suffer for being the servants of Christ, be not ashamed, but glorify God on this very account.

17. *That judgment, &c.* Persecution, and all the evils which attend it; and if God will thus try us, what will the end be of those who believe not, &c. Peter seems to refer to the dreadful calamities coming on the Jews, and which first begun by the persecution of the christians.

18. *Scarcely be saved.* Or, saved with difficulty out of these miseries and calamities, where will the ungodly, &c. See Prov. xi. 31.

19. *Commit the keeping, &c.* While called to endure many things for your religion, commit by prayer, your life, your soul, and all your concerns to him, &c.

CHAP. V. 1—4. *A fellow-elder.* So Peter speaks of himself, and by this unassuming language, enforces with more effect their duty.——*A witness of, &c.* He had attended him during his ministry, and was present in the garden and at the crucifixion; and he knew that he should be a partaker of future glory.——*Feed the flock.* Teach and instruct it, taking the care of it, or overseeing it, not by constraint, &c.; not for base gain, making merchandize of souls, but with a ready mind, willing to spend and be spent for the good of the church.——*As having dominion, &c.* Here lordly dominion is forbidden to the elders or pastors of any church; and this one scripture is decisive against any original superiority among the elders, and equally against any civil ecclesiastical establishment, which necessarily confers such dominion over the flock, whether it be that of Episcopacy or Presbyterianism, or any other form.——*Allotted to you.* In the providence of God; and among which separate assemblies and flocks you are called to labour, and to be examples of christian prudence, piety, zeal, knowledge, and holiness. And when the chief, &c.

5. *Ye younger, &c.* Respect and submit to those advanced in age, as more able to give you advice. Yea, let all condescend to each other, and be clothed with that peculiar grace of Christ, in humility. See James iv. 6, &c.

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7 exalt you in due time: Casting all your anx-
ious care upon him; because he careth for
8 you. Be sober, be watchful; because your
adversary the devil, walketh about as a roaring
9 lion, seeking whom he may devour: Whom
resist, stedfast in the faith; knowing that the
same sufferings are accomplished in your breth-
ren who are in the world.
10 Now the God of all grace, who hath called
us to his everlasting glory by Christ Jesus,
after ye have suffered awhile, make you per-
fect, establish, strengthen, settle you. To 11
him be glory and dominion for ever and ever.
Amen.

By Silvanus, a faithful brother, as I judge, 12
I have written to you briefly, exhorting, and
testifying that this is the true *doctrine* of God's
grace in which ye stand. The church that is 13
at Babylon, elect together with you, saluteth
you; and so doth Mark my son. Salute ye 14
one another with a kiss of love. Peace be
with you all that are in Christ Jesus. Amen.

REFLECTIONS UPON CHAPTER V. 1. With what condescension and love does Peter address and exhort the Elders and Pastors of the different churches of Christ. He might have assumed authority as an eminent and distinguished apostle; but he only styles himself their fellow-elder. He properly indeed mentions that he was a witness of the sufferings of Jesus. He went with him into the garden, and witnessed in some degree the sorrows of his holy soul; and he saw him affixed to the cross, and most probably beheld all his suffering until he expired. He had seen him glorified on the mount, and now lived in the assurance of partaking of his glory, when he should be manifested. Let all elders listen to his advice, and take the care of, and feed, instruct and rule, the flock of God, not by constraint, but willingly; not from the base motives of gain, but from a love to souls, and the Saviour. And never let any assume a lordly dominion or exercise a spiritual tyranny over the flock allotted to them; but on the contrary, by love, purity, condescension, humility, and the most engaging behaviour, let them aim to become examples to them. Such Elders, however they may be despised by the world, will be approved by Christ, the great shepherd of the sheep, and from him will they receive the crown of life.

2. We should all learn to behave in a manner suitable to our age, condition, and character. Let younger christians respect the aged, and learn wisdom from their experience and more matured judgment; and let the aged advise, counsel, and encourage the younger disciples. Let the more wealthy assume no haughty airs, nor the poor envy and repine at them; but let all be subject to one another, and be invested with the most honourable robe which a christian can wear, humility. And what an inducement is it to be humble, that God opposes the proud, but shows his favour and dispenses his grace to them. Humble persons may cheerfully cast all their anxious cares upon God, because he assuredly careth for them, and will show it, by supplying their needs, supporting their souls, and finally raising and exalting them.

3. We are exhorted to watchfulness from the subtilty, malice, and incessant arts and assaults of our great enemy. He goes about seeking to devour and destroy the sheep of Christ; and let us not give him an advantage over us, by our negligence, or by the commission of any known sin. We should ever be sober-minded, exercising a stedfast faith in Christ, and continuing in prayer, if we hope successfully to resist this enemy, and overcome him. We must not contend in our strength, but in that of our dear Lord. We must call in the mighty aids of grace, that we may be established, strengthened, and settled, in the true doctrine of God's grace; and enjoy the delightful hope of a complete deliverance from the comparatively short afflictions of this life.

6—9. *The mighty hand, &c.* Who now permits you to be persecuted and tried, to exercise your faith and patience. In this state cast all your anxious care upon him, being assured from past experience that he careth for you.——*Be sober, &c.* As there is an enemy seeking to devour, be watchful against him, and steadily resist him in the faith of Christ's promise, who said, "As I have overcome, &c."

10, 11. *Now the God, &c.* The author and original source of all the grace of the blessed gospel, and of every gracious gift, who has called us to be heirs, and to enjoy the hope of glory, after ye have suffered awhile, &c.

12—14. *True doctrine, &c.* The truths which I have now stated, and the other truths which you have heard from inspired teachers, are the true doctrines of grace which you have received, and on which your hope is founded. ——*At Babylon.* There was a place in Egypt thus called; but many think that Peter called Rome by this name; and if so, he knew of its apostacy in future days. See Lardner and Macknight, &c. As many Jews were settled at Babylon, Peter might go and visit them.

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THE SECOND EPISTLE GENERAL OF PETER.

INTRODUCTION.

THIS epistle is thought to have been written about six years after the former; and notwithstanding the objections which have been made, both in early and latter times, from strong internal evidence, it is clearly the genuine production of the apostle Peter. It appears not to have been so early known to the churches of the East, as it is not found in the first Syriac version. Peter considered when he wrote it that the time of his departure was at hand; and exhorting them to holy obedience, he forewarns them of certain false teachers that would arise, against whom he speaks with great severity, as he does against profane scoffers.

CHAPTER I.

A. D. 69. *He exhorteth them to consider their privileges and obligations; and, adverting to his own death, assures that Christ is the Son of God, &c.*

1 SIMON Peter, a servant and an apostle of Jesus Christ, to those that have obtained like precious faith with us, in the righteousness of
2 our God and Saviour Jesus Christ: Grace and peace be multiplied to you by the know-
3 ledge of our God, and Jesus the Lord; According as his divine power hath given unto us all things relating to life and godliness, through the knowledge of him who hath called
4 us by his glory and virtue: By which are given to us exceedingly great and precious promises: that by these ye might be partakers of a divine nature, having escaped the corruption which is in the world through evil desire. And to this end, using all diligence, 5
add to your faith fortitude; and to fortitude knowledge; And to knowledge temperance; 6
and to temperance patience; and to patience godliness; And to godliness brotherly kind- 7
ness; and to brotherly kindness love. For 8
when these things are in you, and abound, they manifest that ye are not barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that hath not these things is blind, 9
having closed his eyes, and forgotten that he was formerly cleansed from his sins. Where- 10
fore the rather, brethren, diligently endeavour

CHAP. I. 1—4. *Like precious faith is, &c.* Faith is doubtless called precious as arising from divine grace, and as a principle of new spiritual obedience, and inseparably connected with all saving blessings. With some of our early translators, I render *in the righteousness*, and understanding his obedience unto death, on which faith rests for pardon and salvation.——*Of our God and Saviour.* The justness of this version is admitted by the best Greek critics, and it has been proved that the words cannot admit of any other. See Dr. Twells, G. Sharp and Middleton.——*Of our God, and Jesus, &c.* Both the Syriac versions have, "of our Lord Jesus Christ" and mss. 69. Pelagius, "Of our God Jesus Christ who is our Lord." The Ethiopic, &c. mss. "Of our God and Saviour Jesus Christ, who is Lord." As there is some uncertainty as to the text, and to the true order of the words, I consider it most probable that Peter, in this verse, still refers to the same person he had before called "Our God and Saviour."——*According as his, &c.* Here all spiritual gifts and blessings, necessary to a holy life and to godliness, are attributed to divine power, as this was signally displayed by them.——*By his glory, &c.* Some render, "by his glorious virtue or power." With Whitby, I understand the glorious virtue and energy of the Holy Spirit to be meant.——*By which, &c.* Some mss. and versions read here, "by whom," which would refer to him "who hath called us." Indeed the text may refer to glory and virtue, denoting the glorious miracles, gifts, and influences of the Holy Spirit, by which are given and confirmed to us exceedingly great, &c. that ye might be happily made partakers of a new, a divine nature, being conformed to the divine image, having escaped the corruption and vices of the world.

5—7. *Add to your, &c.* Christian faith is not a notion, but a holy principle, and must be exemplified by the virtues of the christian character; fortitude in maintaining the truth; knowledge, a thorough acquaintance with the gospel; temperance, in the enjoyment of all earthly good; patience, in bearing the ills of life without murmuring; godliness, in discharging the duties we owe to God constantly; brotherly kindness, respecting one another as brethren in Christ; love, towards all men, seeking their happiness.

8, 9. *When these things, &c.* The virtues above-named.——*They manifest, &c.* Or, make evident that ye are not barren, &c. The apostle uses the figure Litotes, meaning the opposite; they prove that you are growing and fruitful in the knowledge, &c.——*Hath not these, &c.* Is not adding to his faith, &c. but resting in a mere formal profession, "is blind" as to the real nature of the gospel, "having closed his eyes" willfully against the light of truth, "and forgot that he was formerly cleansed from his sins," by the profession he made, and by submitting as a proof of the sincerity of it, to baptism. Acts xxii. 16.

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to make your calling and election sure: for, if ye do these things, ye shall never fall:
11 For thus an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ shall be abundantly ministered to you.
12 Wherefore I will not be negligent to remind you always of these things; though ye know them, and be established in the present truth.
13 Yea, I think it right, as long as I am in this tabernacle, to stir you up by reminding you;
14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ de-
15 clared to me. Moreover I will endeavour that ye may be able, after my decease, to have
16 these things always in remembrance. For we followed not cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from 17
God the Father honour and glory, when such a voice came to him from the excellent glory, *saying*, "This is my beloved Son, in whom I am well pleased." And this voice which 18
came from heaven we heard, when we were with him in the holy mount. We have also 19
the word of prophecy *now* more confirmed; to which ye do well to attend, as to a lamp that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:
Knowing this first, that no prophecy of the 20
scripture is from a man's own invention. For 21
the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit.

REFLECTIONS UPON CHAPTER I. 1. We are called to contemplate the glorious person of our Lord, and to render such honour to him as is becoming his divine nature, and his character and work as Saviour. Peter thought it his happiness to be the servant of Christ, and surely every other minister should; and especially to have a saving, sanctifying faith in his perfect and infinitely meritorious righteousness. How precious is this faith, as exercised and terminating on our God and Saviour Jesus? And how happy all those who have obtained it! Through the knowledge of him, grace and peace will be multiplied. Having called us by his glorious power and the efficacy of his Spirit, and made us partakers of a divine nature, renewing our minds, and delivering us from the corruption of the world; he hath also given and secured to us all things relating and necessary to our present life, and to the promotion of godliness. Well may the promises be called precious, because of the invaluable blessings promised, and of their holy, animating influence on the believing mind. Let us treasure them up in our hearts, and ever plead them at the throne of grace.

2. We are reminded that christian privileges do not supersede, but enforce and strongly oblige us to christian diligence and spiritual improvement. The barren and fruitless professor, though formerly cleansed from some of his grosser sins, has just cause to doubt of his state. It is only by adding to our faith the lovely train of christian graces, and abounding in the exercise of them, that our effectual calling of God, and our election as the spring and cause of it, can be made sure to ourselves and manifest to others. He that is destitute of these things is blind, having closed his eyes, as being averse to the consideration of his own condition, and to the instructions, exhortations, and warnings of God's holy word. It is the diligent hand that maketh rich; and if we would enjoy the consolations of the gospel, and the honour of a triumphant entrance into the everlasting kingdom of our Lord, we must labour to abound in all the fruits of piety and devotion. O how desirable to enter into that state with a full tide of spiritual joy; to be welcomed to those everlasting mansions, with the acclamation of holy angels, and the spirits of just men made perfect.

3. While it is the duty of ministers to remind us of what we know, and excite us to a holy conduct, so long as life continues, it is not less ours to regard the evidence we have for the truth of the gospel. However distinguished individuals may be by their office, talents, and graces, they must put off the tabernacle of the body, leave it for a season a prey to worms, corruption, and death; and then they can be

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10, 11. *Election sure.* Make it an assured thing to yourselves that ye are called and chosen of God, by adding to your faith, fortitude, &c. for if ye do these things, &c.——*For thus an entrance, &c.* You shall not only be admitted into the glorious kingdom of Christ, but admitted in the most honourable manner, in the way of a distinguished triumph.

12—15. *To remind you, &c.* I know it to be necessary to exhort you in this manner, though you know these things; and I do this the more earnestly, as I am about soon to put off the tabernacle of the body in the manner our Lord Jesus declared so expressly to me before his ascension. John xxi. 18, 19.

16—18. *Fables, &c.* Such as the heathen poets have invented respecting their gods.——*The power, &c.* The power displayed by Christ when he came to redeem us, in his miracles, &c. and especially when he appeared in majesty on the mount, and when the Father bore testimony to him in the most evident and glorious manner. Matt. xvii. 5, &c.

19—21. *More confirmed, &c.* From what occurred at the transfiguration, "We have the word of prophecy" contained in the Old Testament, and that delivered by Christ or any of his apostles, "more confirmed" to us, as that event showed he was the Son of God, the true Messiah, the wonderful, the counsellor, &c.; and it also proved the glory he had originally with the Father, and with which he would, and even now is invested, so as to be able to accomplish all the prophecies yet unfulfilled.——*Lamp that shineth, &c.* Prophecy is like a lamp in the night, affording some light as to the events foretold; but the accomplishment is as the dawn of the day, when christians understand it fully.——*Of any private invention.* I have adopted the rendering of Macknight as the best I have seen. Benson nearly, "It is not of private explanation," or "the explanation of a man's own mind." For the prophecy came not of old time, by the will of man; but holy men, &c. This is a reason of what precedes.

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CHAPTER II.

A.D. 69. *He foretells of false teachers, and their punishment, from which the godly shall be delivered; their profane and impious conduct, &c.*

1 But there were false prophets also among the *Jewish* people, as there will be false teachers even among you, who will craftily bring in destructive heresies, even denying the sovereign Lord who bought them, bringing on
2 themselves swift destruction. And many will follow their [r] impurities;" because of whom
3 the way of truth will be evil-spoken of. And through covetousness they will make a gain of you, by their feigned words: but their judgment long since foretold, now lingereth not, and their destruction slumbereth not.
4 For if God spared not the angels who sinned, but cast them down to hell, and delivered them up to chains of darkness to be reserved
5 for judgment; And spared not the old world, but saved Noah, the eighth *person preserved,* a preacher of righteousness, when he brought the flood upon the world of the ungodly;
6 And turned the cities of Sodom and Gomorrah into ashes, condemned them with an utter overthrow, making them an example to those that should afterwards live ungodly; Yet de- 7
livered just Lot, who was grieved by the impure behaviour of the wicked: (For that 8
righteous man dwelling among them, by seeing and hearing, tormented his righteous soul from day to day with their unlawful deeds;) The 9
Lord then knoweth how to deliver the godly out of trial, and to reserve the unjust to the day of judgment to be punished.

But especially those that walk after *strange* 10
flesh, in unclean lust, and despise dominion. Presumptuous and self-willed, they are not afraid to speak evil of dignities. Whereas 11
angels, who are greater in power and might, bring not a blaspheming accusation against them before the Lord. But these, as brute 12
creatures, made by nature to be taken and destroyed, speaking evil of things which they understand not, shall be utterly destroyed in their own corruption: And shall receive the reward 13
of unrighteousness, as they count it pleasure to riot in the day time. They are spots and

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CHAP. II.

of no more service to their fellow-saints here, by their personal labours and instructions. But how many, though dead, yet instruct, edify, warm, and animate, by their writings? So does Peter, by assuring us of the certainty of those things which we believe. He witnessed the glory of Christ on the Mount. He heard the voice from heaven,

2. [r] Mss. Others, *destructive ways.*

saying "This is my beloved son in whom I am well pleased!" And how is the word of prophecy confirmed by its accomplishment in the person and work of Jesus? To this let us take heed, as to a lamp that shineth, to direct us in the right way, to the region of perfect light, love, and happiness.

CHAP. II. 1. *False prophets.* Though the true prophets spoke as they were moved by the Holy Spirit, yet there were others who uttered only their own dreams; and there will be false teachers also among you. The connexion of this with the preceding chapter is close and obvious; and why this should be thought written by another hand, I confess I know not.——*Heresies.* False doctrines, invented and taught from carnal and mercenary motives, and leading to corrupt and sinful practices, denying the sovereign Lord, &c. God is said to buy or purchase Israel by bringing them into a church state, and giving them the means of grace, (Exod. xv. 16. Deuter. xxxii. 6.;) and in this sense Christ may be said to have purchased these false teachers.

3. *Make a gain of you, &c.* As they will cause many to reproach the true christian doctrine, they will impose on others their errors for the purpose of sordid gain; but their judgment long since foretold by the prophets lingereth not, &c. as the following examples prove.

4. *The angels who sinned, &c.* The sentiment of Peter is conformable to the doctrine of prophets, our Lord, and other apostles, on this subject; and how ridiculous is it to sink this passage to mean, the ten spies who did not give a true report of the good land! See note, Socinian version. The writers of this school show admirable skill in the art of the Bathos——*Chains of darkness.* Confined in a state of misery as by chains; and though permitted to tempt man, yet are always under a sovereign control, and they are trembling with fear of the final judgment.

5—9. *Saved Noah, &c.* Together with his sons and their wives, when he brought the flood, &c. Gen. Ch. vii. 8.——*And turned the cities, &c.* Gen. xix. 1, &c.——*Making them an example, &c.* Of his indignation and justice; of that misery which avails impenitent sinners. Yet he delivered Lot, who served him in Sodom; and who was grieved with the impure and unnatural behaviour of these sinners. By these facts two things are established; first, that God knows how and when to deliver the godly out of trial; and secondly, how to keep and bring on the wicked the judgment denounced against them.

10. *Strange flesh, &c.* Committing the sin of Sodom. Rom. i. 26, 27. Jude verse 7. Some think Peter here describes some Jewish teachers, who professing christianity, were in their practice abominable, and like their countrymen, despised the dominion of the Roman empire; while others suppose the filthy sect of the Nicolaitans is meant.

11. *Whereas angels, &c.* If we refer the word *dignities* to civil magistrates whose office is to punish such evil-doers; and whom on this account they hate and despise, then the apostle may be considered as contrasting the conduct of the holy ministering angels with theirs. In giving in their report of the conduct of these false teachers, they state matters as they are, and bring no railing or blaspheming accusation against even them before the Lord.

12—16. *As brute creatures, &c.* As wild beasts, which were intended to be taken and destroyed, so these speaking evil of things, &c. of laws,

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blemishes, living in luxury, by their own de-
14 ceits, while they feast with you; Having eyes full of adultery, and which cannot cease from sin; alluring unstable persons: having a heart exercised in covetous practices; accursed chil-
15 dren; Who have forsaken the right path, and gone astray, following the way of Balaam, the son of Beor, who loved the wages of un-
16 righteousness, But received a rebuke for his transgression: the dumb ass, speaking with man's voice, forbad the madness of the pro-
17 phet. These are as wells without water, as clouds driven away by a tempest; to whom the blackness of darkness is reserved for ever.
18 For they speak great swelling words of vanity, and allure with fleshly desires and impurities, those that had nearly escaped from such as live
19 in error. While they promise them freedom, they themselves are slaves of corruption: for by whatever a man is overcome, by that he is enslaved. For, if after they have escaped the 20 pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, their last state is worse than their first. For it 21 had been better for them not to have known the way of righteousness, than when they have known it, to turn from the holy commandment delivered to them. But this hath befallen 22 them according to that true proverb, "The dog hath returned to his own vomit; and the sow that was washed, to her wallowing in the mire."

CHAPTER III.

A. D. 69. *The certainty of Christ's coming to judgment; the awful change which will be made; an exhortation to godliness.*

THIS second epistle, beloved, I now write 1 unto you; in both which I stir up your pure

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REFLECTIONS UPON CHAPTER II. 1. We learn that there is no church so pure, but some false members, and even false teachers, may privily creep into it. There were such in the Jewish church, as the writings of the true prophets of God abundantly demonstrate; and from the warnings of Christ, and of his apostles, such might be expected among the christian churches. What mischiefs have such erroneous, heretical teachers occasioned. While they have shook some from their stedfastness, they have wholly subverted others; and by their arrogance and presumption, they have practically denied the Lord, and caused the way of truth to be evil spoken of. Under the influence of covetousness, they adopt every method possible to allure and ensnare in order to promote their own gain. Not content to err and sin alone they are like Satan, whose true children they are, going about seeking whom they may devour and destroy. O the depravity of such men! Let them hear what awaits them. They are but bringing on themselves swift destruction.

2. The tremendous judgments which God in righteousness hath inflicted, should excite holy fear and deep repentance. When we reflect on the fall of angels, those bright morning stars, who for one sin were cast down to hell, and are reserved in chains of darkness to the judgment of the great day, well may we be filled with dread, considering our own multiplied and aggravated crimes, and with gratitude and wonder, that God has provided for us an almighty and all-sufficient Saviour! O the depths of the wisdom and sovereign grace of God! how unsearchable are his ways, and past finding out! yet while God has revealed his mercy, and opened a way of escape, he will not spare unbelieving presumptuous sinners of mankind any more than the angels. He has shown this in the destruction of the old world by a flood, and of the filthy cities of the plain by fire from heaven. What treasures of vengeance are at his command! How easily can he open the windows of heaven, and cause the fountains of the deep to break forth; or rain down fire and brimstone upon the ungodly! But while he thus punished the incorrigible, he knew how to deliver and secure the righteous. For them he provides some Ark, some Tower, as a hiding-place and a refuge. He gives his charge to the very elements respecting them; and to his angels, to keep them in all their ways.

3. We learn from the characters of those whom Peter describes, the justice and propriety of their punishment. What vile, shameful, and abominable deeds do they practice. They have made themselves

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punishments, and of those who administer them, will be destroyed in their own corruption, as they assuredly shall receive the reward, &c.——*They are spots, &c.* To the christian name, living in luxury, while they feast at your love-feasts; and even there showing their impure desires, and alluring those not established in the faith, and ignorant of its holy tendency, to deeds the most shameful. Well may they be called accursed children, who imitate the vice of Balaam, &c. See Numb. xxii, &c.

17. *These are as, &c.* These false and wicked teachers are as wells without water, or as clouds, &c. promising great things, but only deceiving and destroying, and shall themselves be destroyed.

18. *Nearly escaped, &c.* They allure those heathens, who occasionally hearing the gospel, were convinced of its truth, and ready to come out from the heathens; but these teachers allure them to follow their own impure ways.

19. *Freedom, &c.* From the holy law of God, pretending that they are allowed to live in every indulgence; and know not that they are slaves to their vices.

20. *Their last state, &c.* What they did before was through ignorance; but if they are entangled and live in the same pollutions, they do it knowingly, and can have no excuse for their sin. The next verse assigns this reason.

21, 22. *The way of righteousness.* Taught in the gospel, than when they have known it, &c.——*That true proverb.* "The dog, &c." Prov. xxvi. 11. The force of their evil habits, though checked for a time, yet prevails over the convictions of their consciences, and they again return to all their former follies and vices.

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2 minds to remembrance; That ye may be mindful of the words which were formerly spoken by the holy prophets, and the commandment of us the apostles of the Lord and
3 Saviour: Knowing this first, that great scoffers will come in the last days, walking after
4 their own evil desires, And saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they
5 were from the beginning of the creation." For of this they willingly are ignorant, that the heavens were made of old by the word of God, and the earth also, which standeth out of the
6 water, and in the water: Which things being so, the world that then was, having been over-
7 flowed with water, was destroyed. But the heavens and the earth, which are now, by the same word, are reserved, and kept for fire against the day of judgment, and of the de-
8 struction of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow 9
concerning his promise, as some men count slowness; but is long-suffering towards us, not willing that any should perish, but that all should come to repentance. But the day of 10
the Lord will come as a thief; ° in which the heavens will pass away with a great noise, and the elements with great heat will be dissolved, the earth also and the works that are thereon will be burnt up. Since then all 11
these things shall be dissolved, what kind of persons ought ye to be in all holy behaviour and godliness, Looking for and earnestly de- 12
siring the coming of the day of God, in which the heavens being set on fire will be dissolved, and the elements will melt with great heat? But besides, according to his promise, we look 13
for new heavens and a new earth, in which dwelleth righteousness.

Wherefore, beloved, since ye look for such 14

CHAP. III.

like those savage and destructive creatures, which it is the interest of all to take and destroy. They are vain-boasters, speaking evil of things which they understand not; given to gross sensual pleasures; covetous of what others enjoy that they may spend it on their lusts; accursed children, under the curse of the law, and ready to receive the reward of their unrighteousness! Let every christian church mark such characters and have no fellowship with them. They are spots and blemishes to any society; and how is it possible that christians should feast with such at the table of the Lord! Whatever they

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10. ° *in the night.* Griesb.

pretend, and however they may speak, they are but as wells without water, as clouds driven away; they allure and corrupt all with whom they associate. Better had it been for them to have remained heathens, than to have come to some knowledge of the truth, and of the way of righteousness, and to have corrupted the one, and neglected the other. Let all who name the name of Christ depart from iniquity, and ever remember, that he came to save us from our sins; and unless we are thus saved, we have no interest in him. It is not saying, Lord, Lord, but doing his will that will prove us true believers.

CHAP. III. 1—4. *In both which, &c.* The relative is plural, and this is a proof that the author had written before.——*Formerly spoken, &c.* In reference to a day of final judgment, when the ungodly shall be punished and the righteous rewarded. See Ps. l. 1—6.; lxxv. 8. Dan. xii. 2. Is. lxvi. 24.——*Of us the apostles, &c.* See 2 Thess. i. 7—10. Jude 17.——*Great scoffers, &c.* Infidels denying the truth of revelation, and the existence of a future state, and ridiculing the notion of a resurrection and a judgment-day.——*In the last days.* Under the christian dispensation. While these scoffers are given up to sensual indulgencies, they say, "Where is the promise, &c."

5. *Of this they, &c.* They do not desire to know what has happened, but even dispute against and deny the Mosaic account of the creation and deluge.——*Out of the water.* Part being dry land, and a part being covered with the sea.

6. *Which things, &c.* See Bowyer's Conj.——*The world, &c.* The earth with all its inhabitants was altered, and even after the waters were gathered into their proper receptacles, and the dry land appeared, its atmosphere, its surface and productions, were not so pure and fit for the support of life as they had been.

7. *The heavens and the, &c.* The aerial heavens, &c.——*The same word, &c.* By the same word or command of God, which originally created them. See verse 5.——*For fire.* For destruction by fire, verses 10—13.

8, 9. *One day is, &c.* This is said in allusion to Ps. xc. 4.; but neither the Psalmist nor apostle meant that the Lord does not perceive any difference between the unequal durations of a day and a thousand years: the sense is, that he will fulfil his own word at the time appointed, though it be a thousand years hence, with as much certainty as if he did it on the day he spoke it, the revolutions of time not in the least affecting his designs and purposes.——*Is long-suffering, &c.* The reason of his long delaying the judgment-day is, that he is long-suffering, and acts towards men, as if not willing that any should perish, &c. affording time, means, motives, &c. to repentance.

10. *As a thief.* Suddenly, and when men are not expecting it, as the deluge came upon the old world. In which day the heavens will pass away, the aerial heavens, or atmosphere, and the elements of which it is composed, with great heat will be dissolved, so as to answer no longer its present purposes.——*The earth also, &c.* Nothing is said which implies that the matter of it will be utterly annihilated; but its form, structure, and probably its nature will in a great degree be changed.

11—13. *All these things.* Which men in general so highly value, what kind of persons should christians be who believe these things, "in all holy conduct and godliness, looking for, and earnestly desiring, &c." For the

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things, diligently endeavour to be found by him in peace, without spot, and blameless.
15 And account that the long-suffering of our Lord *to be for* salvation; even as our beloved brother Paul also, according to the wisdom given to
16 him, hath written unto you; As in all his epistles also, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. Since therefore, belov- 17
ed, ye know these things before, beware lest ye be led away with the error of the wicked, and fall from your own stedfastness. But grow 18
in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

REFLECTIONS UPON CHAPTER III. 1. We have need to be often reminded of the doctrines and commands delivered to us, either by the prophets or the apostles of our Lord; and to be cautioned against the errors and wicked practices of impenitent and hardened sinners. The great doctrines of revelation are strongly confirmed by the harmony and agreement of the whole; and yet alas! how many, through their wilful blindness, love of sin, and unjust prejudices, scoff at, ridicule, and raise objections against them? No wonder that men of corrupt minds, who walk after their own lusts, should endeavour to persuade themselves that the scriptures are a cunningly devised fable; for if they be the truth of God, such men have nothing to expect but that fiery indignation which will devour his adversaries. Well may they attempt to deny the coming of Christ to judgment! and scoffingly ask, "Where is the promise of his coming?" They may boast, that things continue now as they ever have done; and from all that they can judge they will do so; and that men have nothing to fear. They willingly disbelieve what not only Moses has recorded, but what the face of the earth proves, that the world has once perished by a deluge. Such scoffers sport themselves with their own deceivings.

2. We learn also that as God has appointed a judgment-day, however distant it may be, it will assuredly come. The delay of that event is no proof that God has changed his purpose, or will either forget or alter the thing which he has determined. On the contrary, it is a part of his kind and gracious dispensation, to show himself slow to anger, long-suffering, abundant in goodness and truth; not willing that any should perish unwarned, but rather that they should all come to repentance. Yet alas! what should be a motive to repentance, and should excite unfeigned gratitude, man's depravity, in many instances, perverts and makes a motive to infidelity and profaneness; and because judgment is not speedily executed against an evil work, the hearts of men are fully set in them to do evil. Let them remember, that the duration of a thousand or even of ten thousand years, is nothing to eternity; and the day of the Lord will come on them by death, as a thief; and the great day will come, when the earth and its works shall be burnt up.

3. How ought believers to study these things, and grow in the knowledge and grace of Christ? They should realize the coming of their Lord, and the amazing events connected with it; and their great concern should be to be found of him in peace, without spot, or wrinkle, or any such thing. Who can think on the inferior heavens passing away, with a great noise, and of the earth with its works of art burnt up, and of that new heavens and new earth which will succeed, without fear and hope; fear of then perishing, or the hope of then receiving the crown of life? What a magnificent state of bliss and glory will the righteous find in the new heavens and the new earth! All will be refined, pure, and holy; no mixture of sin or sinners! Since then we look for such things, what manner of persons ought we to be in all holy behaviour and godliness.

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sense of *αντὶω*, see the authorities in Parkhurst and Schleusner.——*New heavens, &c.* But though expecting this judgment-day, and the conflagration of the earth, we expect before that period, a happy state of the church, when the promise, Is lxv. 16—18, will be fulfilled, when the Jews shall be converted, and all the Gentiles gathered in, which great change may be called a new heaven and a new earth, a new universe, in consequence of the new and unchanging state of things then introduced, when death and sin and misery as to those saved, of whom Peter speaks, will exist no more.

14—16. *Found by him, &c.* When he comes by death, and so you will at his final coming.——*And account, &c.* Instead of considering his delay in coming to judgment, as a proof that he never will come, consider it as designed to show his long-suffering, and to be for the salvation of all who repent and believe the gospel.——*Our beloved brother, &c.* It is probable that Paul was now dead, but he honours him as a beloved brother, and fellow-apostle.——*Wisdom given to him.* With which he was inspired by the Holy Spirit given to him by the Lord Jesus.——*In all his epistles, &c.* These were then known and acknowledged to be Paul's, and some of them were written and sent to the churches in the countries where those dwelt to whom Peter writes.——*Of these things.* Of the coming of Christ, the resurrection, judgment, conflagration of the world, punishment of the ungodly, and final happiness of the righteous. 1 Thess. iii. 13.; iv. 14—18, and 2 Thess. i. 7—10. 1 Cor. xv. 22, &c. 2 Cor. v. 1—10, &c.——*Hard to be understood.* Which require a humble teachable spirit to be understood, and which the *unteachable*, those puffed up with pride and conceit of their talents, and the *unstable* (James i. 8,) men given to changes, and ready to invent and maintain any novel opinion, are accustomed to *wrest* and torture to serve their own purposes. So some inferred that the day of the Lord was at hand, 2 Thess. ii. 2.; others said the resurrection was passed already. 2 Tim. ii. 18. Some denied that he would come, verses 4, 9, &c. That the holy scriptures have been tortured to support opinions and practices the most absurd, cannot be doubted.

17, 18. *Ye know these, &c.* Since I have faithfully forewarned you of these things, take heed against them, and be not led away with the error of the wicked to imitate them; and to prevent this, grow in the grace, in the belief and experience of the grace, and in the knowledge of the doctrine of our Lord and Saviour, &c. How suitable is this advice, and happy will they be who follow it.

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THE FIRST EPISTLE GENERAL

OF

JOHN.

INTRODUCTION.

By the unanimous consent of antiquity this epistle is ascribed and acknowledged to be John's, the author of the Gospel. It seems to have been written long after the Gospel. (See Introduction, p. 7.) This epistle is directed to no particular church, but seems designed for the use of all christians, to oppose the various errors which sprang up in the church, and which subverted the doctrine of Christ; such as the Docetæ held, some denying the humanity of Christ; and some, his divinity; or the Nicolaitans, who maintaining that Christ having suffered for us, we are under no law to maintain good works, but by a mere profession of believing we are saved, and may live in every kind of sinful indulgence.

CHAPTER 1.

A. D. 90. *The glorious person of Christ as the word of life, who has been manifested to us; and by conformity to him we have communion with him and forgiveness of sins.*

1 With respect to the Word of Life which
was from the beginning, which we have heard,
which we have seen with our eyes, which we
have looked on, and our hands have handled;
2 (For the Life was manifested; and we have
seen, and bear witness, and declare to you that
eternal Life, which was with the Father, and
3 was manifested unto us;) That which we have
seen and heard we declare to you, that ye also
may have fellowship with us: and our fellow-
ship is indeed with the Father, and with his
Son Jesus Christ. And these things write we 4
unto you, that your joy may be full.

Now this is the declaration which we have 5
heard from him, and make known to you, that
God is light, and in him is no darkness at all.
If we say that we have fellowship with him, 6
and walk in darkness, we speak falsely, and
conform not to the truth: But if we walk in the 7
light, as he is in the light, we have fellowship
with each other, and the blood of Jesus Christ
his Son cleanseth us from all sin. If we say 8
that we have no sin, we deceive ourselves, and
the truth is not in us. If we confess our sins, 9

CHAP. I. 1. *The Word of Life.* The terms απ' αρχης, are ambiguous, and may either denote "from the beginning" of our Lord's ministry, or "from eternity." See 2 Thess. ii. 13, and Greek; Mic. v. 3, and Ecclesiasticus xxv. 9. I incline to the latter sense, as agreeing with John i. 1. Rev. i. 3.; iii. 14.; xxi. 6.; and with the next verse, which is explanatory of this. When this Word of Life had come in the flesh, and commenced his ministry, he called the apostles, and they heard, saw, and handled him, so as to be sure that he was a man, and no phantom, as the Docetæ, an early erring sect, maintained. For the sake of perspicuity, I have followed the construction, and not the order of the text; and consider the neuter pronoun as used for the masculine, as it often is by this evangelist, and by other sacred writers. See John iii. 6.; xv. 12, and 1 John v. 4, and 1 Cor. i. 27.

2. *For the Life, &c.* The Word of Life, or Son of God, was manifested by his incarnation to the senses of men, and we have seen him, and we declare to you him who is not only "the Life," but who had an Eternal Life with the Father as his Son, and which was declared to us by a voice from heaven at his baptism, &c.

3. *Our fellowship.* The term κοινωνια, signifies a joint participation in any thing, 1 Cor. x. 16, and was used to denote a firm, a partnership in trade, &c. Christians were united by their common faith into one society, and were joint partakers of the same blessings and privileges; and the head of this, and the source of all good, is the Father and his Son Jesus Christ, of whose fulness, grace, and love, we partake, and in which we have a common interest. And we write these things concerning the adorable person of the Word, and of the love of the Father, and of our interest and fellowship with them, that your joy, &c. In these three verses the pre-existence of Christ as the Life, the Eternal Life, is clearly stated; his being with the Father before he became manifest to men; and his being from the beginning, or before the creation, proves his eternity, and of course his divinity.

5—7. *That God is light, &c.* A being of the most perfect knowledge, of unspotted holiness, and the great source of animation, joy, and pleasure; and "in him is no darkness," no ignorance and sin.——*If we say, &c.* If we endeavour to persuade ourselves and others, if we profess that we, &c.——*And conform, &c.* Or perform and practice not the truth; we do not act agreeably to the true doctrine of the gospel, and studiously follow the holiness which it requires, seeking to be conformed to God in purity, we have fellowship with each other, God by bestowing the richest blessings, and we by receiving and enjoying them.——*And the blood, &c.* This fellowship, and the continuance of it, is founded on the blood of Jesus shed to atone for our sins, and by which we believers are cleansed from the guilt of them.

8—10. *If we say that, &c.* If we maintain as some do, that no action is now sinful; or that we live so as to fulfil the holy law of God, we are but de-

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God is faithful and just to forgive us our sins,
10 and to cleanse us from all unrighteousness. If
we say that we have not sinned, we make him
speak falsely, and his word is not in us.

1 My children, I write these things unto you,
that ye may not sin. Yet if any man sin, we
have an advocate with the Father, Jesus Christ
2 the righteous: And he is the propitiation for
our sins; and not for our's only, but also for
the sins of the whole world.

CHAPTER II.

A. D. 90. *To know God is to keep his commandments; to love our brethren, and not to love the world; we must beware of seducers, and continue in faith and holiness.*

AND we hereby know that we know him, if 3
we keep his commandments. He who saith, 4
"I know him," and keepeth not his command-
ments, speaketh falsely, and the truth is not
in him. But whoso keepeth his word, of a 5
truth the love of God is perfected in him:
hereby we know that we are in him. He who 6
saith that he abideth in him ought himself
so to walk, as he walked.

'Beloved," I write no new commandment to 7
you, but an old commandment which ye had
from the beginning: The old commandment
is the word which ye have heard from the
beginning. Again, a new commandment I 8

CHAP. II.

REFLECTIONS UPON CHAPTER I. 1. How glorious is the person of our Redeemer, as he is the eternal Word and Life! However incomprehensible to us, he was with the Father as his beloved Son, one with him in nature, will, counsel, and operation, before he was manifest in flesh. He had a glory with him before the world existed; a glory, the emanation of his own infinite excellence, and perfections. He had life in himself, and was the source of life and being to all creatures; and of holiness and happiness to the intelligent and spiritual world. And when man had fallen into a state of guilt, misery, and helplessness, he was promised as his deliverer; and in the fulness of time was manifested to men by his incarnation. He bowed his heavens and came down; and in the exercise of love, grace, and mercy, he dwelt with men. As the great prophet, he taught and instructed his disciples, explained and enforced the obligations of the law, and applied it to convince of sin, and then invited the humbled and abased sinner to come to him for pardon and life. Having chosen and called his apostles, they were his constant attendants, receiving divine truth from his lips; and they were the witnesses of his astonishing miracles. What they saw and heard, gazed on, and their hands handled, they testified to others. They could not be deceived, unless we admit as great a miracle as any to which they bear testimony; that all their senses were, during his ministry, so influenced and perverted as to convey only illusions to the mind. O how firmly may our

7. ' Gresb. Others, *brethren.*

faith rest on their word, as to the person, grace, and power of the Saviour; and by it we are introduced to a blessed communion with the Father, Son, and Holy Spirit.

2. Let us beware of imposing on ourselves, either by mistaking the holy character of God or our own. He is pure, glorious, and resplendant as the etherial light, comprising all moral excellence, loveliness and beauty. We cannot have fellowship with him, if we are destitute of his holy image, and walking in the darkness of a blinded mind, and of an unsanctified heart. It is a vain delusion, and equally opposed to the nature of things and to the gospel, for any who live in a course of sin, which is the worst darkness, to imagine that they have communion with him. And it is equally vain for any to think that they are absolutely perfect, and without any sin, as it would be to say and maintain, that they had never sinned. None such have any holy fellowship with God, they only enjoy this privilege, who, by the agency of the Spirit, are convinced of their sins, penitently confess them, and by faith apply to the Redeemer's blood for pardon and reconciliation. In this way we come to the enjoyment of peace, holiness, and fellowship. And though we should be always painfully conscious of our defects, and of our aggravated sins, it is matter of eternal praise that we have an Advocate to plead our cause, and a sacrifice to secure our safety. To this advocate, and to this sacrifice, let us daily apply by believing prayer, that we may be pardoned, cleansed, and purified.

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ceiving ourselves, &c.——*If we confess, &c.* With sincerity and true penitence, "he is *faithful* to perform his promise, and *just* to his Son, in forgiving our sins, and by the influence of the Spirit cleansing us, &c."——*We have not sinned.* In time past "we make him a liar," because in his word he has declared us and all men to be sinners; and because he has acted towards us as such by giving his only Son to die for our sins, and promising pardon.

CHAP. II. 1, 2. *That ye may not sin.* Knowingly, wilfully, and habitually, see verse 8.——*Yet if any man sin, &c.* Fall by some temptation, and by his remaining depravity, let him not despair of mercy, as we have an advocate with the Father to plead our cause, Jesus Christ, the righteous One. ——*The propitiation, &c.* The term, Ιλασμος is used by the seventy to express the making of atonement for any trespass or sin. Levit. vi. 6, 7. Numb. v. 8. Ezek. xliv. 27. Under the law this was done by the shedding of blood; for this only made the atonement, and was the ground of pardon. And so Jesus Christ, the righteous One, died on the cross, and his blood was shed for this gracious purpose, the expiation of our sins; and such is the virtue of it, that it is in its nature sufficient to atone for the sins of the whole world, and will in effect be found sufficient to all believers of every nation and in every period, until the world shall end.

3–6. *If we keep, &c.* We have no right, no genuine knowledge of Christ, if we do not keep his commands. For he who saith I know him, &c. ——*Keepeth his word, &c.* Is careful to practice as well as profess it, shows that the love of God in giving his Son is perfected in him, produces its proper effect, obedience; and hereby we know, &c.——*That he abideth, &c.* As a branch in the vine, that he is united to him by faith, ought to manifest it by walking in love as he walked.

7—11. *Is the word which, &c.* Preached to you from the first, namely, "that ye should keep his word and abide in him."——*New commandment.* If

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write to you, which thing is true in him and in you: because the darkness is past, and the
9 true light now shineth. He who saith that he is in the light, and hateth his brother, is
10 in darkness even until now. He who loveth his brother, abideth in the light, and there
11 is no occasion of stumbling in him. But he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write to you, children, because your sins
13 are forgiven you for his name's sake. [I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye have overcome the wicked one. I write to you, children, because
14 ye have known the Father.] I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome
15 the Evil One. Love not the world, nor the things which are in the world. If any man love the world, the love of the Father is not
16 in him. For all that is in the world, (the desire of the flesh, and the desire of the eyes, and the pride of life,) is not of the Father, but
17 is of the world. And the world passeth away, and the desire of it: but he that doeth the will of God abideth for ever.

My children, it is the last time: and as ye 18
have heard that antichrist will come, so even now there are many antichrists; by which we know that it is the last time. They went out 19
from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest, that they were not all of us.
But ye have an unction from the Holy One, 20
and know all things. I write not to you be- 21
cause ye know not the truth, but because ye know it, and that no falsehood is from the truth.
Who speaketh falsely, but he who denieth that 22
Jesus is the Christ? He is antichrist, who denieth the Father and the Son. Whosoever 23
denieth the Son, hath not the Father: [a] but he that acknowledgeth the Son hath the Father also." Let that therefore abide in you, 24
which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also shall abide in the Son, and in the Father. And this is the 25
promise which he hath promised us, even everlasting life. These things I write to you con- 26
cerning those who would deceive you. But the 27
unction which ye have received from him abideth in you, and ye need not that any one

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CHAP. II.

23. [a] Griesb.

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so loving one another as Christ loved you, John xiii. 34. This is included in "Walking as Christ walked," verse 6, and expressed in verses 9—11.——*Which thing is true.* Which new command, or practice of love, is verified and exemplified in him and in you; because the darkness of heathenism and of Jewish error and superstition is passed, and the true light now shineth, and powerfully teacheth and leadeth men to the exercise of mutual love.——*He is in the light.* Has savingly embraced the gospel, but he who does not love, but hate his christian brother, is a heathen still. He that loveth his brother, abideth in the light, acts agreeably to it, and occasions no one to fall, while he who hateth, &c.

12—17. *I write to you, children.* In the 12th, 13th, and 14th verses there is such a tautology as is not to be found in any other place. Doddridge omits the 13th verse, as do others; but Dr. Wall the 14th. Some mss omit one part and some another. I have followed Doddridge, including the 13th in a parenthesis.——*Your sins are, &c.* Emblematically in your baptism. Acts xxii. 16.——*Him that is, &c.* As there is no variation in the mss. this text clearly refers to the eternal existence of our Lord. "From the beginning" being equivalent to eternity; for he who has existed from the beginning of time, or of creation, must necessarily exist prior to it. See note, Ch. i. 1, and Middleton.——*Young men, &c.* By children, I suppose young converts to be meant; by young men, vigorous christians, who were strong in faith and active in the support and propagation of the gospel; by fathers, old christians, who had long known Jesus and served him.——*Love not the world.* Place not your happiness in the things of it, much less in the vices of wicked men; for he who thus loves the world, &c.——*Desire of the flesh.* Unlawful, sensual, indulgencies; "desire of the eyes," avarice, whose eye is rivetted on acquisition; "pride of life," undue splendour, pomp, &c. These desires are produced, not by the Father, but by the world operating on our depravity; but these objects pass away, and men who seek them only perish; but he that doeth the will of God, &c.

18. *It is the last time, &c.* The last dispensation.——*Antichrist.* Of whom Paul has written, and others have preached; and even now the spirit of that great enemy worketh, and some bearing Christ's name are his enemies, and may be called antichrists.

19. *They went out from, &c.* Hence John means erroneous apostates from the christian church.——*Were not of us.* Never did in heart believe the truth, and feel its holy influence; for if they had, they would have continued with us, &c.

20. *An unction.* Of the Spirit from Christ the Holy One of God; and taught by this ye know all things relating to christian doctrine and discipline.

21—23. *No falsehood is from.* No false sentiment propagated by these apostates is any part of the gospel, or taught by the Holy Spirit; and indeed

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teach you; but as that unction teacheth you concerning all things, and is truth, and no falsehood; and even as it hath taught you, abide in
28 him. And now, *my* children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his
29 coming. If ye know that he is righteous, be assured that every one that doeth righteousness is born of him.

CHAPTER III.

A. D. 90. *God's great love towards us in our adoption; we are bound to keep his commandments, and show brotherly love to each other.*

BEHOLD, what manner of love the Father 1 hath bestowed upon us, that we should be called the children of God: therefore the world knoweth us not, because it knew him not: Beloved, now are we the children of God, and 2

REFLECTIONS UPON CHAPTER II. 1. We learn that the real saving knowledge of Christ is uniformly manifested by keeping his commands. By this only can we ascertain the nature of our knowledge, faith, and hope. If we profess his name, but practically disregard his precepts, our profession is false and vain, and the truth is not in us. But if we bow to his will, and humbly strive to keep his word, though in many instances we fail, yet we may conclude that we are in him, belong to him, and are beloved for his sake. And how reasonable is it for such as abide in him, to endeavour to follow his holy example and walk as he also walked? The glorious light of the gospel having dispelled the darkness which covered the earth, and made manifest the way of pardon, peace, and reconciliation by Christ, and clearly described our duty, and enforced it by the strongest and most endearing motives, we ought to embrace the one, and practice the other. How unsuitable to a disciple of Jesus to live in malice, to indulge hatred, and delight in strife? Let such know that they are in darkness, in an awful state of guilt and sin, and, without repentance, will assuredly perish. He who loveth his brother, and shows it by his whole conduct, is in the light, is a child of light, and an heir of the world of light, love, and happiness.

2. In the household of faith there are babes and children, as well as young men and fathers; and each class needs the word of caution, direction, and exhortation. The lambs in Christ's flock have heard and know his voice; they have fled for refuge to his atoning blood and perfect righteousness; and though their faith and love may be feeble they are genuine and sincere. As the good Shepherd, he is graciously pledged to gather them, and carry them in his bosom, showing to them his love, and assuring them that their sins are forgiven for his name's sake. As to young men, persons who have attained to a deep knowledge of themselves, and of the system of divine truth, and who are strong in the grace of Christ, and have his word dwelling in them richly in all wisdom and spiritual understanding, by their faith they overcome the Evil One. The fathers and mothers in Israel have perhaps less fervour and apparent zeal, but more wisdom, stedfastness, humility, meekness, and spirituality, than either of the other classes. They have known, loved, and served their divine master, and can trust their all in his hand. O let all regard the admonition, "not to love the world, nor the things in it." For the world, as apostate, is opposed to God; and the things which the men of it seek, are only what satisfy their sensuality, covetousness, pride, and ambition. The pursuit of such things for such purposes is altogether inconsistent with the real love of God; and tends only to pollution and condemnation; and how soon will they pass away for ever? But how different is the portion of the believer, who does the will of God. His end is peace, his crown unfading, and his inheritance incorruptible.

3. Among the sincere, humble, believing followers of Christ, there will be found some *almost* christians, and some unsound and hypocritical pretenders to religion. These will one way or another corrupt the gospel and oppose the honour and cause of Christ; and on this account may justly be called antichrists. Some will deny that Jesus is the Christ; and by denying the Son, virtually deny the Father, who had borne and continued to bear, the most evident testimony to him. And let such know that they have no part in the love of the Father, or the redemption and salvation of the Son. Others will endeavour to model the gospel according to their reason and philosophy, and to render it palatable to the world, and consistent with the spirit and practices of it. These withdraw themselves from the self-denying disciples of Jesus; and by this show that they never in reality were true believers. O what a blessed privilege is it to have the unction of the Spirit, to teach us the truth as it is in Christ, and to preserve us from destructive errors and delusions. Taught to know our sinfulness, helplessness, and need of an all-sufficient Redeemer, we cannot but cleave to Jesus as such by faith; and under the influence of our feelings and convictions, we can resist the enticing errors which some propagate, of man's rectitude, the efficacy of repentance alone to obtain pardon, without any atoning sacrifice, the merit of good works, &c. Such opinions are directly contrary to the holy scriptures, to the work of the Holy Spirit, and the experience of all regenerate persons.

he who denieth Jesus to be the Christ, denieth the Father, who gave testimony to him as his Son; and he who doeth this hath no interest in the love of the Father; but he that acknowledgeth the Son, &c.

24, 25. *Let that abide, &c.* That doctrine which ye heard at first, and then ye will abide in the fellowship of the Son and of the Father. Ch. i. 3. ——*This is the promise, &c.* See John xvii. 1, 2. Luke xii. 24.

26—28. *Deceive you, &c.* The false teachers, whom I have named antichrists, the real enemies of our Lord.——*Abideth in you,* teaching you to discern between pretenders to spiritual gifts, and those who possess them; and as ye have this unction of the Spirit, grieve him not, but abide in him in Christ, by a stedfast faith; yea, abide in him, that when he shall appear, &c.

29. *Every one that doeth, &c.* That followeth his holy example is born of him. Newcome observes this is the only place where a christian is said to be born of Christ. Macknight applies it to the Father; but the close of the 28th verse clearly leads us to apply it to Christ.

CHAP. III. 1—3. *What manner of love, &c.* As the term ποταπην signifies both *how great* and *what kind* the apostle might have both senses in his mind. ——*Love.* Unspeakable and immense, and displayed in the most astonishing

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it is not yet manifest what we shall be: but we know that, when he shall be manifested, we shall be like him; for we shall see him as he is.
3 And every man that hath this hope in him,
4 purifieth himself, even as he is pure. Whosoever doeth sin transgresseth the law also; for
5 sin is the transgression of the law. And ye know that he was manifested to take away
6 our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth
7 hath not seen him, nor known him. My children, let no man deceive you: he that doeth righteousness is righteous, even as *Christ* is
8 righteous. He that doeth sin is of the devil; for the devil sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil.
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he
10 cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; nor he who loveth
11 not his brother. For this is the charge which ye heard from the beginning, that we love
12 one another. Not as Cain, who was of that Evil One, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Wonder not, my brethren, if the world hate you.
13 We know that we have passed from death unto
14 life, because we love the brethren. He that loveth not his brother abideth in death. Who-
15 soever hateth his brother is a murderer: and ye know that no murderer hath everlasting life abiding in him. Hereby we know love, in
16 that *Christ* laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the good things of this world,
17 and seeth his brother have need, and shutteth up his bowels of compassion from him, how abideth the love of God in him? My children,
18 let us not love in word, nor in tongue; but in deed and in truth. And hereby we know
19 that we are of the truth, and shall assure our hearts before him. For if our heart condemn
20 us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn
21 us not, then have we confidence towards God.
22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of his Son Jesus Christ,

manner towards sinners, and its effects on them, they being begotten by it to a new life, and by faith adopted and called *the children of God* our Saviour. *Called* signifies "to be, to become such;" and for applying the term θεῖα, to the Saviour, see Tit. ii. 13. Doddridge applies it to him.——*What we shall be.* To what dignity, honour, and glory we shall be raised; but this we know, that at his coming, we shall be made like him, (Phil. iii. 21,) our bodies being made incorruptible, and our souls perfectly holy and happy, in seeing and enjoying him for ever.——*As he is pure.* And the realizing hope of this has now a holy, purifying influence.

4, 5. *Doeth sin.* Practiseth it daily, as if his trade, transgresseth the law also, &c.; but ye know the great design of our Lord's manifestation in the flesh was, that he might take away our sins by suffering for them as the scape-goat did, and to save us from them by the influence of the gospel and the Spirit. John i. 29. Tit. ii. 14.

6, 7. *Abideth in him, &c.* By faith and love sinneth not willingly.——*Not seen him, &c.* Some think that the apostle may refer to one of the wicked apostles, who pretended to have seen and known Christ, to give more effect to his errors; but John observes that such as lived in sin had neither seen his true character, nor known him aright. Be not, my children, deceived, &c.

8. *Is of the devil.* He imitates him and complies with his suggestions.——*From the beginning.* He introduced sin into the creation; and as he was the first offender, he continues to sin and to delight in it.——*Destroy the works, &c.* Sin and the miseries flowing from it.

9, 10. *Doth not sin, &c.* See verse 4.——*His seed.* The word of the gospel, (1 Pet. i. 23,) cordially believed and treasured up in the heart.——*Cannot sin.* Habitually, or at any time willingly, as the unregenerate do, and as he did before his spiritual birth. The word *cannot*, must, in many cases be thus limited, expressing only a strong degree of disinclination. Luke xiii. 33. Hebr. ix. 5. 2 Pet. ii. 14.——*In this the children, &c.* They are manifest by their conduct.

11—15. *The charge, &c.* We delivered to you as what our Lord gave. John xiii. 34.; xv. 12.——*Not as Cain, &c.* Gen. iv. 1, &c. His own works were evil, and not being accepted as his brother's were, he envied, then hated, and at last slew him. Wonder not if such wicked men hate you.——*We love the brethren.* We are conscious from this, that we have passed from a state in which we were subject to death and final misery, to one in which we enjoy spiritual life, and have the promise of everlasting life; for he that loveth not his brother abideth in death, is dow dead in sin and subject to destruction.——*Is a murderer.* His hatred may hurry him on to this great sin, and such a man cannot have any fitness for the enjoyment of everlasting life in heaven, where love is made perfect indeed.

16—18. *We know love, &c.* We know what it is, and what it effects and accomplishes; and we are to follow his example, and if necessary to lay down our life, &c. When the life and happiness of many are concerned, we ought to be willing to sacrifice our own. For if one only were to be rescued on such terms, the argument would fail, unless the life of that one were of such great importance, that in dying for him, we in fact died for many.——*Seeth his brother.* His christian brother, how abideth, &c——*Love in word, &c* James ii. 14—16. Let us give real proofs of our love by our works.

19—21. *Of the truth.* By our brotherly love we know that we have received and obey the truth as it is in Christ; and are assured in our hearts that we shall be approved of God; but if our heart condemn us of hypocrisy,

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and love one another, as he hath given us
24 commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

A D. 90. *He warneth them not to believe all teachers who pretended to have the Spirit, but to try them; by many reasons he urgeth brotherly love.*

1 Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world. Hereby ye know the Spirit of God: 2
Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every 3
spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, of which ye have heard that it should come; and it is even now already in the world. Ye are of God, my children, 4
and have overcome them: because greater is he that is in you, than he that is in the world.

Reflections upon Chapter iii. 1. What abundant reason has every one born of God the Saviour to wonder and admire the love of God towards him. All such were in the same sinful polluted state as others, were devoted to the world and walked according to the course of it, in bold impiety and daring disobedience. Yet when in their sins and pollutions, he passed by and said, live; he wrought effectually upon their hearts, made them sensible of their perishing state, humbled them, and led them to believe on himself that they might be saved. Whether we consider the glorious majesty, holiness, and purity of God, or our vileness, guilt, and misery; or the nature, greatness, and infinite consequences of the blessing bestowed, we must be constrained to cry out, "What manner of love hath the Father bestowed upon us that we should be chosen to salvation, and called to be his children!" How free, distinguishing, immensely great and unspeakable is this love! Born from above we are no longer of the world, and no wonder if the world know us not, approve not of us, but despise and condemn us; for it knows not God, approves not his character, his law, or gospel. Let us not be discouraged, but having the spirit of adoption, cheerfully hope for the completion of the work of grace, in our perfect purity, holiness, and happiness.

2. The privilege of adoption is inseparably connected with the work of the Spirit and the exercise of faith, of genuine faith in Christ, and this is the spring and principle of new and holy obedience. The great design of Christ in coming into the world was to take away sin; first by his atoning sacrifice, and then by saving from the love, power, and practice of it. Those who love it, and habitually practice it, have, therefore, no ground to presume that they are the children of God; but on the contrary, that they are as yet the children of the Evil One. How can such have union with Christ, be branches in the true vine, while bringing forth only the grapes of Sodom? Habitual sin and wickedness show that a man is not born of God, for he that is cannot thus sin. Whatever men may pretend, as to their knowledge, change of heart, repentance, and faith, nothing can decisively prove either to ourselves or others, that we are justified and adopted, but a love to whatever is holy, just, and good. The renewed mind aims at constant obedience to the will of God; and any offence, sin, or transgression is deeply lamented, and forgiveness sought with importunity. By this habitual love of holiness, the children of God are distinguished from the children of Satan. By their different spirit and fruits they may be known; and what a comfort is it to find that we are God's children, and that our right to the title and privilege is supported by our faith, love, and obedience.

3. True christian and brotherly love is another evidence of our calling and adoption. Not the hollow empty profession of it, saying to another, be thou clothed and fed, yet not giving them aught when it is in our power; but such a love as opens the lips to speak kindly, the hand to liberality, and excites to perseverance therein. Indeed the children of God love all men, so as to desire their happiness; even those whose crimes they detest, whose society they shun, and whose reproaches and injurious treatment they have often to endure. But it is their special duty to love the household of faith; and as they love him that begot they cannot but love those begotten by him, with the highest esteem and complacency. And such a love is a proof that we have passed from death to life; and the want of it shows that men are dead in sin. How opposed is the carnal mind to God and his people, and what bloody deeds and crimes has this occasioned in the world. This raised the arm of Cain against righteous Abel, and has in different periods shed rivers of righteous blood. Hatred is murder in the heart, and no such character can have spiritual life in him, nor the prospect of eternal life hereafter. While we should guard against envy and hatred, as believers in Christ, we should consider his love as the pattern we should strive to imitate. Bound by his command, and attracted by his free and matchless grace, we should love those whom he loves; and then may we have confidence towards God, of our acceptance and salvation; and be assured that nothing shall finally separate us from him.

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want of brotherly love &c., God is greater, &c.; but if our heart condemn us not, &c.

22—24. *We ask, we receive.* We ask agreeably to his will, we do and shall receive, because we keep his, &c.; especially by believing on his Son Jesus Christ, and maintaining brotherly love.——*Abideth in him, &c.* In God, in close fellowship; and God in him by his Spirit, &c. See John xiv. 23, and 1 John i. 3, 2, 6.

CHAP. IV. 1. *Every spirit.* Every person pretending to be inspired, but try the teachers, that you may know whether they be sent from God, or they are among the false prophets, many of whom are now infesting the church (Chap. ii. 8,) and the world.

2, 3. *Hereby ye know, &c.* All may know by this that a teacher hath the spirit of God; for he will confess and maintain that Jesus Christ hath come, &c.; but every one that denieth this in any manner is not of God. That his coming in the flesh implies his pre-existence and glory, and is mentioned as an instance of his condescension is to me certain; for to confess

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5 They are of the world: therefore they speak
of the world, and the world heareth them.
6 We are of God. He that knoweth God heareth
us; he that is not of God heareth not us.
Hereby we know the spirit of truth, and the
spirit of error.
7 Beloved, let us love one another: for love
is from God; and every one that loveth is
8 born of God, and knoweth God. He that
loveth not, hath not known God; for God
9 is love. Herein the love of God was mani-
fested towards us, that God sent his only-be-
gotten Son into the world, that we might live
10 through him. Herein is love; not that we
loved God, but that he loved us, and sent
11 his Son to be a propitiation for our sins. Be-
loved, if God so loved us, we ought also to
12 love one another. No man hath seen God
at any time. If we love one another, God
abideth in us, and the love of him is perfected
13 in us. Hereby we know that we abide in him,
and he in us, because he hath given us of his
Spirit. And we have seen and testify that the 14
Father sent the Son to be the Saviour of the
world. Whosoever shall confess that Jesus 15
is the Son of God, God abideth in him, and
he in God. And we have known and believed 16
the love which God hath to us. God is love;
and he that abideth in love abideth in God,
and God in him. Hereby is our love made 17
perfect, that we may have confidence in the
day of judgment: because as he is, so are we
in this world. There is no fear in love; but 18
perfect love casteth out fear: because fear
hath torment. He that feareth is not made
perfect in love. We love him, because he 19
first loved us. If a man say, "I love God," 20
and hate his brother, he speaketh falsely: for
he that loveth not his brother whom he hath
seen, how can he love God whom he hath not
seen? And we have this commandment from 21
him, That he who loveth God love his brother also.

REFLECTIONS UPON CHAPTER IV. 1. In our time very few pretend to be divinely inspired so as to make known new truths; yet some imagine that they are so favoured with the Spirit, that they only understand the holy oracles aright. Others confess that Jesus Christ is come in the flesh, but they deny that he came for any other purpose than to be a moral teacher, and an example of moral righteousness. His office of High-priest is vacated, or twittered away, to praying for his followers while here on earth; his bearing our sins on the cross, making atonement by the shedding of his blood, and his reigning to control and subdue all his enemies, and preserve and save his people, are stoutly denied. Let us try all doctrines by the plain unforced sense of scripture; and we shall soon find such as the above to be unfounded, and the mere errors of men. Those who possess the spirit of Christ, will soon perceive, that such opinions however approved by the

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that a mere man came into the world like other men, would be a proof of nothing respecting the inspiration or spirit by which persons taught.

4. *Of God.* Born and taught by him, and have exposed and overcome the snares and arts of these false prophets.——*Greater is he, &c.* Is God who dwells in you by his Spirit, than the Evil One who dwells in and impels these men of the world.

5, 6. *Of the world.* They belong to the wicked world, and speak and teach what is agreeable to it; and hence it heareth them; but we belong to God, and he that knoweth God, &c.——*Know the spirit, &c.* The true Spirit of God from that evil spirit by which they are animated.

7. *Love is from God.* Is derived from his influence, and promoted by his example; for every one that loveth his christian brother is born of him, &c.; but he that is destitute of love, hath not known God aright, for God is love. He is essentially benevolent; and his other attributes are exerted and modified by love. He commands this by his law, produces and cherishes it by his Spirit, and is the great pattern of it.

9—11. *God sent his, &c.* Macknight appears to have thought the article emphatic before μονογενη, as he renders, "His Son, the only-begotten;" but that the common is the proper version, see Middleton.——*Herein is love.* It is herein manifested in a manner the most wonderful, and the most free, that he should send his only begotten Son to be a propitiation for our sins, that being pardoned, we might live through him; and if he has thus truly loved us we should love one another. Chap. iii. 16, &c.

12, 13. *No man hath seen, &c.* John i. 18. Though no man hath seen God, yet his only-begotten Son hath revealed him, and from this we know that if we love each other he abideth in us by his Spirit, and the love of him is perfected and shows itself by its fruits.

14—17. *Saviour of the world.* Of all that have, do, or shall believe in him; and whosoever shall confess that Jesus is the Son of God, sent in the flesh to be a propitiatory sacrifice for our sins, and who saves us, God abideth in him by his truth and Spirit, and he in God by his faith and love; and hereby is our love made perfect, that we may have confidence in the great day, because as God is in the world showing his kindness, so are we exercising good-will and love to each other as christians, and doing good to all as far as it is in our power.

18, 19. *No fear in love.* No slavish fear of the Judgment, as perfect love to God and to man, in the most effectual manner casteth it out, because such fear occasions torment, which a person who is made perfect in love cannot suffer. He that feareth then is not, &c. Though we love him in the highest degree, let us remember that it is because he first loved us; by forming us capable of such love as his creatures, and by giving for us his Son, and by renewing us sinners, and enabling us to exercise it.

20, 21. *I love God, &c.* If any one profess love to God, and yet hate his brother man, or christian, he is a deceiver; for if he love not one who partakes of his own nature, whose good qualities and whose trials and distresses he daily sees, how can he love God whose excellencies are not the object of his senses, but of his reason and mental contemplation? And that he asserts a falsehood is also evident, because no one that loves God will violate his commands. Now we have this command, that he, &c. See John xiii. 14; xv. 12, and 1 John iii. 11.

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CHAPTER V.

A. D. 90. *He that loveth God loveth his children; he keepeth his commandments; Jesus is able to save us, and to hear our prayers for ourselves and others.*

1 WHOSOEVER believeth that Jesus is the Christ is born of God; and whosoever loveth him that begot loveth him also that is begotten
2 by him. Hereby we know that we love the children of God, when we love God, and
3 keep his commandments. For this is the love of God, that we keep his commandments: and
4 his commandments are not grievous. For whosoever is born of God overcometh the world: and this giveth us victory over the world, even
5 our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he who came by water 6
and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth testimony, because the Spirit is truth. For there are three that bear testi- 7
mony, ° The Spirit, and the Water, and the 8
Blood: and these three agree in one. If we 9
receive the testimony of men, the testimony of God is greater: for this is the testimony of God which he hath testified of his Son. He 10
who believeth on the Son of God hath the testimony in himself: he who believeth not God maketh him a liar; because he believeth not the testimony which God hath testified of his Son. And this is the testimony, that God 11
hath given to us everlasting life, and this life

CHAP. V. 7. ° *in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear testimony on earth.* Griesb.

world, are not agreeable to the word of God, nor adapted to the wants and feelings of a lost perishing sinner. Those teachers are of God, who adhere to his word, explain and enforce it alone, and not their own corrupt notions; and God's children will hear them, however they may be opposed by the proud, covetous, and self-indulgent men of the world. With assurance John could say, "We are of God. He that knoweth God heareth us;" and some may yet be confident that they are of God, from their doctrine, temper, and conduct being agreeable to the word of God, and from the humbling sanctifying effects of their ministry.

2. What motives to humble, holy, brotherly love, does the apostle here state and urge! God is love; and the whole work of salvation is the display of it. It originated in the love of the Father, was effected by the love of the Son, and is applied by the love of the Spirit. In every part of this stupendous work love reigns and triumphs. Jesus is the gift of love, "his nativity was the birth of love, his sermons the words of love, his miracles the wonders of love, his tears the meltings of love, his crucifixion the agonies of love, and his resurrection the triumph of love." And how undeserved is this love. "Not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins;" and by faith in him we obtain remission, and live. We have not indeed seen God, nor can see him; but our faith in his word works by love to him. And by this we can assure ourselves that we know him and are born of him. And how ought we to love one another? To lay ourselves out in every way possible to promote the welfare of our christian brethren, is our bounden duty; and in the discharge of it, we cannot fail to experience, "that he that abideth in love abideth in God, and God in him." In this way our love will increase, and be perfect, and we shall be delivered from all slavish and tormenting fears; and our holy confidence of standing in the day of judgment will be established. And how desirable is it to have such confidence, for it will yield peace.

CHAP. V. 1—3. *Him that begot, &c.* They love him because of his love to them, and will love those who have been begotten by his truth and Spirit, to a resemblance of himself; and to be, as they are, his children; and their love to the brethren is proved genuine, when it arises from the love of God, exemplified by keeping his commandments, and these to all children are not grievous, but agreeable and pleasing.

4, 5. *Whosoever, &c.* John uses the neuter gender, says Macknight, to denote all kind of persons, male or female, Jew or Gentile, bond or free; but that it is often used for the masculine is certain.——*And this giveth, &c.* I conceive it better to render clearly then to retain the idiom of the text.——*Who is he, &c.* That overcomes temptations, despises carnal pleasures, and even worldly possessions, and is ready to suffer even death, but he that believeth Jesus to be the Son of God, and the glorious Saviour of all that trust in him.

6—8. *This is he who, &c.* Came as the Messiah, and Son of God, and claimed to be so. Hence this coming does not refer to his coming in the flesh, and being born into the world, but to the beginning of his ministry, when he was baptized in Jordan, and when the Father testified he was his beloved Son, &c. Thus he came, and was attested to be the Son of God by water; and so he was by the shedding of his blood on the cross, as in that event prophecies were fulfilled, and as at his trial he declared himself to be the Son of God, and during his crucifixion God bore testimony to him in the miracles wrought, and by his resurrection. I omit, with Griesbach and most critics, verse 7, as a marginal gloss, introduced from some Latin writers, and supported by scarcely any authority of the Greek copies.——*Three that bear, &c.* The Spirit by his astonishing gifts, the ordinance of baptism solemnly appointed by Christ as emblematic of moral purity, and the Lord's supper, as being a commemoration of his shed blood. Now these three agree in the testimony they bear to Jesus as the Son of God.

9. *The testimony of men, &c.* As we do in judicial affairs, and as the law enjoined, Deuter. xix. 15.; the testimony of God is more deserving our regard. Now what I have stated is the remarkable testimony God has given, and is yet giving concerning his Son Jesus Christ.

10—13. *Hath the testimony in himself.* His own faith in Christ produceth such a change in his temper, hopes, and conduct, that by these he has the same testimony in himself as the Spirit, water, and blood bear; but he who believeth not the testimony God hath borne to him maketh God a liar, treats him as one, and must answer for it.——*This is the testimony.* The great truth

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12 is through his Son. He that hath the Son hath this life; and he that hath not the Son of
13 God hath not this life. These things I write to you who believe on the name of the Son of God, that ye may know that ye have everlasting life. °
14 And this is the confidence which we have in him, that, if we ask any thing according to
15 his will, he heareth us. And, if we know that he heareth us, whatsoever we ask, we know that we have the petitions *granted* which we
16 ask of him. If any man see his brother sin a sin which is not unto death, he shall ask, and *God* shall give him life; for such *I say* as sin not unto death. There is a sin unto death: I do not say that one should ask concerning it. (All unrighteousness is sin:) and 17
there is a sin not unto death. We know that 18
whosoever is born of God sinneth not: but he who is born of God keepeth himself, and the Evil One toucheth him not. And we know 19
that we are of God, and the whole world lieth under the Evil One. And we know that the 20
Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his Son Jesus Christ; This is the true God, and the eternal life. My children, keep yourselves 21
from idols. Amen.

CHAP. V.

REFLECTIONS UPON CHAPTER V. 1. We may learn that true genuine faith in Christ springs from regeneration; and that while all who are born of God, believe on the strongest evidence that Jesus is the Christ, the Son of the Blessed, and the almighty and all-sufficient Saviour, those who are not born of him, either deny the truth or have a mere dead and unprofitable faith. Real believers "show their faith by their works." They love God, and all those in whom they see his moral image, as his children; and they prove their love to God, by their steady obedience in keeping his commandments. And however ignorant and impenitent sinners may think his precepts and commands to be, as cords and fetters to restrain them, and boldly violate them; believers approve them as holy, just, and good, and find that in keeping them there is great reward. In the exercise of faith in the testimony, the promise, the power, and the love of God, and by the influence of the Holy Spirit, they obtain a final victory over the world, over its snares, temptations, smiles, and frowns; but as long as they live they are to be maintaining the combat, and to be faithful to death, that they may receive the crown of life. Let us then inquire whether our faith is gaining us daily victories over the world, or whether it is yielding to this enemy?

13. ° *and that ye may believe on the name of the Son of God.* Griesb.

2. We are taught how firmly and securely we may rest on the testimony of God given in his word, and by the work of the Spirit in the heart. Whatever respects the counsels of God, the invisible world, the way in which he will show mercy to sinners, can only be understood in a revelation divinely attested, and received by faith. These are things which neither the visible universe nor our reason can ever discover, prove, and demonstrate; and unless we receive the testimony of God respecting them, we must remain wholly ignorant, be without compass to guide, and hope to animate us. But blessed be God for the testimony he has given to his Son, at his baptism, on the holy mount and on the cross, and by the effusion of the Spirit of truth. And all who believe have an inward testimony to the truth, from its effects on their own hearts. It has become the power of God to their salvation; the means of instructing, sanctifying, and comforting them, through the power of the Spirit. But can any have this testimony who do not believe God's word? Assuredly not. Since then God testifies that he has given us everlasting life in his Son, and that he who hath the Son hath life, but that he who hath not the Son hath not life, let us use all diligence to obtain assurance of our interest in Christ, and in this great promised blessing, everlasting life.

testified in revelation to us, and which is founded on Christ's being the Son of God and the Saviour, that God hath given, &c.——*That hath the Son, &c.* By faith in him, hath this life begun and secured by the promise; but he that hath not the Son, that does not believe on him, &c.; and my design in writing these things is, that ye believers may know that ye have everlasting life.

14, 15. *We have in him.* Either in God, verse 11, or in the Son of God, the immediate antecedent.——*Any thing, &c.* The power of working miracles, the gift of wisdom, healing diseases, &c. What follows seems to limit these verses to the things mentioned more immediately; but yet it is now a truth, and ever will be, that when we ask what is agreeable to his will, and ask in a proper manner, he will hear us.

16, 17. *Not unto death.* A sin which hath brought on the sinner some disease as a punishment, but which the Spirit revealeth to any one, is not unto death, he may pray for him, and he shall be miraculously restored to health. James v. 14, 15. 1 Cor. v. 5, 11, 30. 1 Tim. i. 20, and notes.——*There is a sin unto death.* Speaking evil of the miraculous works of the Spirit, as the Jews did; aggravated apostacy, final impenitence, and unbelief.——*All unrighteousness, &c.* Any act of disobedience is sin, and deserves death, but there is a sin, which does not deserve death to be inflicted in a public, judicial manner. Such are all the failures of good men, which they feel and lament, and such are many committed in ignorance and unbelief; for those who are out of the church God will judge hereafter.

18, 19. *Sinneth not.* Does not sin a sin unto death; but through divine influence he keepeth himself, and the Evil One hath no power over him, so as to induce him to commit such a sin, and he is not delivered over to him. 1 Tim. i. 20.——*We know, &c.* Are born of him, belong to him, and obey him; but the world, the wicked of every class, lieth under the Evil One, under his power and dominion, willingly serving him.

20, 21. *Know him that is true.* Some would refer this to the Father; but the following clauses limit it to his Son Jesus Christ, as they appear evidently to be in apposition, and the last explanatory. "We are in him that is true, in his Son, &c." This or He is the true God, as one with the Father, and the person I before mentioned as the Word of Life, and as the "Everlasting Life," which was with the Father. Ch. i. 1, 2. This appears to me the obvious, the natural construction and sense of the text. That the Jews understood our Lord by calling himself the Son of God, to mean that he was God, is certain; and that his reasoning in reply did not tend to refute this, but rather to establish it may be seen, John x. 30—38.

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THE SECOND EPISTLE

OF

JOHN.

INTRODUCTION.

FROM the epistle itself it appears that the female to whom it was written, was a person of rank and wealth. She had embraced and nobly professed the faith; and was distinguished for her liberality, and kind attention to the ministers of the word and the disciples of Jesus. She probably lived in some city of Asia at no great distance from Ephesus, as John hoped soon to see her. The design of this letter was to guard her against false teachers and their heresies.

A. D. 91. *He exhorteth her and her children to perseverance in love and faith, and to avoid those seducers who brought not the true doctrine of Christ*

1 THE elder to the lady Electa and her children, whom I love in the truth; and not I only, but all those likewise who know the truth;
2 Because of the truth which abideth in us, and
3 shall be with us for ever. Grace, mercy, and peace be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
4 I rejoiced greatly that I found *some* of thy children walking in the truth, according as we have received a commandment from the Fa-
5 ther. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we had from the beginning, that we
6 love one another. And this is love, that we walk according to his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For 7 many deceivers are gone forth into the world, who confess not that Jesus Christ did come in the flesh. Such an one is a deceiver and an antichrist. Take heed to yourselves; that we 8 lose not those things which we have wrought, but that we receive a full reward. Whosoever 9 transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If any one come unto you, and 10 bring not this doctrine, receive him not into your house, nor wish him success; For he 11 who wisheth him success, is a partaker of his evil deeds.

Having many things to write to you, I would 12

1—3. *The elder, &c.* Peter gave himself the same title; and it is remarkable that John never mentions his own name in any of his writings. He must have been now very aged.——*To the lady Electa.* Some understand Electa as an appellative, signifying the *chosen* or *excellent lady*; but from the article and Greek usage it is clearly a proper name.——*In the truth.* Whom I love as a christian who knows and believes the truth, and whom all such love; and because ye profess the truth which abideth in us, and shall be in us. Grace, mercy, and peace, &c.

4. *I found some of, &c.* I met with some of them, and from conversation, I learnt with joy that they were sound in the faith, and walking according to it, as we preach conformably to the divine command.

5, 6. *Not a new commandment, &c.* Not one never enjoined before, but one coeval with the gospel. 1 John ii. 8, and John viii. 34.——*This is love.* 1 John v. 3.

7. *Many deceivers, &c.* False teachers, pretending to divine inspiration. 1 John iv. 1, &c.——*Did come in, &c.* Denying his incarnation, and of course his sufferings and death; and thus destroying, as far as possible, the foundation of a sinner's hope. Every such teacher is a deceiver and the enemy of Christ.

8. *Take heed to, &c.* Guard against such men, lest departing from the faith you be led away with the error of the wicked, and we lose the fruits of our labour among you; but on the other hand, so act that both you and us may receive an ample and full reward.

9. *Hath not God.* Hath not his favour, hath not him as reconciled and a father; but he who abideth in the doctrine of Christ, hath both an interest in the love of the Father and the Son. 1 John ii. 23, &c.

10, 11. *Bring not this, &c.* When christians or teachers went to places where they were not known, they usually had letters of commendation (2 Cor.

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not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy cho- 13 sen sister salute thee. Amen.

REFLECTIONS UPON II JOHN. 1. Though not many noble or rich are called, yet there are some, and nothing adds more to their honour, than to be humble, consistent believers and servants of Christ. All who know and love the gospel, will love such as profess and adorn it; and will most cordially pray for, "grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." What pleasure does it afford to ministers, to find any devoted to the Saviour, and employing their talents and influence in every way to promote his glory in the salvation of sinners. How useful may pious mothers be to their children, by their instructions, affectionate warnings, cautions, prayers, and example. And what delight must they experience when they see those of whom they travailed, whom they nursed with the tenderest affection and care, born of the spirit, led to believe on the Saviour, and honourably walking in the truth. In this case their natural union is cemented by divine love and grace, and they can joyfully hope for its everlasting continuance. O God, may the seed of thy servants be established before thee.

2. We are again admonished to abound in brotherly love, and to adhere to the truth against all opposers. "By this shall all men know, said Jesus, that ye are my disciples, if ye have love to one another." This then is the test, the proof we are to give to the world, that we are the disciples of him, who so loved us as to give up himself to death for us, to redeem us to God by his blood. Faith in him, and love to his followers for his sake, will be our best security against the arts of deceivers, or the attacks of open enemies. Alas, how many stumble yet at the corner-stone which God has laid in Zion, and dishonour the Saviour by hostility to the testimony borne to his person, atonement, and glorious grace. What need is there for hearers to watch, and take heed to themselves lest they be ensnared, and thus ministers, teachers, and parents, lose the things which they have wrought? If such deceivers come, receive them not into your houses, nor wish them success; but abide in the doctrine of Christ, for it is a doctrine not only true, but holy in its influence; and through the knowledge of it, and faith in him whose doctrine it is, we shall be preserved from habitual transgression, and enjoy an interest in the Father and the Son.

iii. 1.;) and if not, they made some profession of their faith. Now if any one taught not as a christian or teacher this doctrine, "that Christ did come in the flesh," and that obedience to him in all things taught in the gospel is due, receive him not into your house, nor wish him success, &c. as this would in effect be approving of his errors, and becoming partakers with him in the guilt of his evil deeds, and would expose you to dreadful punishment hereafter.

13. *Of thy chosen sister, &c.* From this it appears that the lady to whom John wrote had a sister, who resided with her family where John was; and who like her had embraced the gospel. As nothing is said respecting their husbands, we may infer that they were dead, or else continued heathens.

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THE THIRD EPISTLE

OF

JOHN.

INTRODUCTION.

THIS epistle is directed to Gaius, who, according to Lardner, was an eminent christian who lived in some city of Asia not far from Ephesus. The apostle speaks of shortly coming to him, which he could not have done had he lived at Corinth, or in some other distant place.

A. D. 91 *He commends Gaius for his piety and hospitality to strangers and ministers; and complains of Diotrephes for his pride, while he bears testimony to good Demetrius.*

1 THE elder to the well beloved Gaius, whom
I love in the truth.
2 Beloved, I wish that thou mayest prosper
in all things and be in health, even as thy soul
3 prospereth. For I rejoiced greatly, when the
brethren came and bore testimony of the truth
which is in thee, according as thou walkest in
4 the truth. I have no greater joy than to hear
5 that my children walk in the truth. Beloved,
thou doest faithfully whatsoever thou doest to
6 the brethren, and to strangers; Who have
borne testimony of thy love before the church:
whom if thou conduct on their journey in a
manner becoming *a servant of* God, thou wilt
7 do well: Because for the sake of his name
they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we
might be fellow-labourers for the truth. 9 I
would have written to the church; but Dio-
trephes, who loveth to have the pre-eminence
among them, receiveth us not. 10 Wherefore,
if I come, I will remember his deeds which he
doeth, tattling against us with malicious words:
and not content herewith, he receiveth not the
brethren himself, and forbiddeth those that
would, and casteth them out of the church.
11 Beloved, imitate not that which is evil, but
that which is good. He that doeth good is of
God: but he that doeth evil hath not seen
12 God. Demetrius hath a good testimony from
all men, and from the truth itself: and we
also bear him testimony; and ye know that our
testimony is true.
13 I had many things to write, but I will not
14 with ink and pen write unto thee: But

2—4 *And be in health, &c.* From this it is inferred that this excellent man did not enjoy good bodily health; but he enjoyed what was better, prosperity of soul. When I heard of thy knowledge of the gospel, and of thy christian spirit and conduct, I greatly rejoiced, as nothing gives me more unfeigned pleasure than to hear that my children walk as becometh the truth.

5—8. *Doest faithfully.* As a servant of Christ, faithfully obeying his will, and receiving strangers who have visited thee, and borne testimony to thy love before the church; whom if thou now receive, as they are going to preach to the Gentiles, and conduct on their way, thou wilt perform an acceptable service; and let me remind thee that we may be fellow-labourers in propagating the blessed gospel.

9, 10. *I would have, &c.* Some mss. have *ay*, which shows how they understood the verb.——*Diotrephes, &c.* He is generally supposed to be the bishop or pastor, and Benson and others suppose him to be a Jew, who would not own the apostle's authority, nor receive those Gentile converts who went forth to preach the gospel. Hence John mildly reproves him, and declares he would remember his deeds when he came.——*Casteth them, &c.* Not only refusing them the rights of hospitality, but treating them as if they were not christians. The terms denote excommunicating. John ix. 34, 35.

11. *Imitate not, &c.* The evil example of Diotrephes; but ever exercise the brotherly love of the gospel. He that doeth good to all, according to his ability, is born of God, and knows his character; but he that doeth evil, behaving unkindly to the servants of Christ, hath not seen or known God aright. 1 John iii. 10.

12. *A good testimony, &c.* From all who know him for his meekness, benevolence, and humility; and from the Truth, from Jesus in the gospel, who bears testimony to all such characters; and we join ours, which ye know to be true.

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I hope I shall shortly see thee, when we shall speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

REFLECTIONS UPON III JOHN. 1. How many professors of the gospel are there, concerning whom the apostles word may be reversed; so that we must earnestly desire and pray, that their souls may prosper, as their health and outward circumstances do. And O what a curse would such a prayer be in respect to many, that they might only prosper, as their souls prospered! And yet what is all other prosperity without this, but like that of fools which destroys them. There are indeed some few so eminent in grace, so lively and zealous, so ready to every good work, that the precarious state of their health is a matter of concern to all who know them, and love the gospel; and what prayers are poured out for such that their lives may be preserved and their ability to do good increased. And what joy does it afford to faithful ministers to hear that their spiritual children thus feel the power of the gospel, and walk in the truth. Their liberal souls devise liberal things; and their unostentatious charities, and generous hospitality, encircle their names with glory; and however they may shun it, their spirit, holy conduct, and usefulness, like ointment, which betrays itself, cannot remain unknown

2. While some may and ought to be commended, alas! how many are there, whose pride, selfishness, and coldness, occasion grief to the servants of God. Even in cases which call most loudly for generous assistance; such as when ministers go forth, constrained by the love of Christ, and of souls, to preach and spread the gospel; these shut up their compassion, and instead of aiding by their counsel, prayers, and property, refuse to see them, or to receive them, or to contribute a mite towards forwarding such a work and labour of love. What numbers under the sacred character have resembled Diotrephes? and despised the best servants of Jesus? But let such remember, that a day will come when every one that exalteth himself shall be abased; and their evil deeds and malicious words shall be recompensed. Be it our aim to imitate that which is good, that we may know that we are of God, his children by adoption and grace. O let us study the character of good Demetrius, who had a good testimony from all who knew him; and from the truth itself, which he believed and preached; and inspired men sealed it with their attestation. May we be found among the Lord's people, enjoy their society and love; and be gathered to the assembly of the first-born in heaven at last, and to Jesus the Mediator, when we depart hence,

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THE GENERAL EPISTLE

OF

JUDE.

INTRODUCTION.

THIS epistle was written near the same time and on the same subject as the second of Peter; and in many parts are the same words and sentiments which are found in 2 Pet. ii. From this some suppose that both were derived from some Jewish writing, and that little authority is due to them; while others more justly think that Jude had seen the epistle of Peter, and as his intention was to expose the same errors, probably prevailing in some different part of the christian church, he borrowed what was adapted to his design.

A. D. 91. *He exhorteth to constancy in the faith; exposes false teachers, for whose doctrines and manners dreadful punishment is prepared; the duty of the godly, &c.*

1 JUDE, the servant of Jesus Christ, and brother of James, to those that are sanctified by God the Father, and preserved in Jesus Christ,
2 and called: Mercy, and peace, and love, be multiplied unto you.
3 Beloved, while I gave all diligence to write unto you of the common salvation, it became necessary for me to write unto you, and exhort you, that ye should earnestly contend for the faith
4 which was once delivered to the saints. For some men have crept in unawares, who were long before described for this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying our only sover-
5 eign and Lord, Jesus Christ. Now I desire to remind you, though ye once knew this, how that the Lord, having saved his people out of the land of Egypt, afterwards destroyed those who believed not. And the angels who kept 6
not their first state, but left their own habitation, he hath reserved in eternal chains, under darkness, to the judgment of the great day. Even as Sodom and Gomorrah, and the cities 7
near to them, which in like manner with them, gave themselves over to uncleanness and unnatural passions, are set forth for an example, suffering the vengeance of everlasting fire. In 8
like manner also these dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael, the archangel, when contending 9
with the devil, he disputed about the body of Moses, durst not bring against him a blaspheming accusation, but said, "The Lord rebuke thee." But these speak evil of those things 10
which they know not: but what they know naturally, as brute creatures, in these things they corrupt themselves. Alas for them! be- 11
cause they have gone in the way of Cain, and greedily followed the error of Balaam for re-

1, 2. *Brother of James.* He was son of Alpheus, and was called Lebbeus and Thaddeus. Matt. x. 3. Mark iii. 18.——*Sanctified by the Father.* Separated in his purposes, being given to Christ, and preserved in and by him in their unregeneracy, and now called by the gospel to repentance and faith. Mercy and peace, &c.

3. *Common salvation.* Announced in the gospel, and enjoyed by all believers.——*Contend, &c.* Steadily maintain the true doctrine of faith which has been delivered to the saints.

4. *Described for this, &c.* In the examples of their wickedness, contained in the writings of Moses and the prophets; such as the angels that sinned, the antediluvians, the conduct of the Sodomites, &c. and in the condemnation and punishment of these sinners God has shown what he will do to all others like them.——*Sovereign and Lord, &c.* Griesbach omits θεον, and the authorities for its omission are considerable. Its omission does not in my opinion alter the sense, as δεσποτην as strongly refers to the divine nature as the term rejected.

5—7. *Destroyed those, &c.* See Heb. iii. 16—19.——*The angels who, &c.* 2 Pet. ii. 4. Did not behave properly, but sinned, and so left or fell from their original abode in heaven, where they had ministered to God; and they are now reserved in, &c.——*Even as Sodom, &c.* See 2 Peter ii. 6.——*The vengeance of, &c.* Everlasting in its effects, the cities being wholly destroyed.

8—10. *Dreamers, &c.* Who fancy themselves wise and great, while they defile themselves with vice, despise dominion, &c. 2 Pet. ii. 10.——*Yet Michael, &c.* This fact is no where recorded in the Old Testament; but like others might be handed down as a tradition. If we refer what is here said to the dead body of Moses, the devil wished to make known where it was buried, and thus tempt the Jews to idolatry, and Michael as watching over them opposed him successfully. Macknight thinks the Jewish church is called the

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ward, and destroyed themselves by gainsaying
12 like Korah. These are spots in your love-feasts, when they feast with you, feeding themselves without fear: they are as clouds without water, carried aside by winds; as trees whose fruit withereth, barren, twice dead, plucked up with
13 the roots; *As* raging waves of the sea, foaming out their own shame; as wandering stars, to whom is reserved the blackness of darkness
14 for ever. Now Enoch, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of his saints,
15 To execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have committed, and of all the hard speeches which ungodly
16 sinners have spoken against him." These are murmurers, complainers, walking after their own evil desires: and their mouth speaketh great swelling words; admiring the persons of men for the sake of gain. But, beloved, 17
remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; How they told you that there would 18
be in the last time scoffers, walking after their own ungodly desires. These are they who 19
separate themselves, sensual, not having the Spirit.

But ye, beloved, building up yourselves in 20
your most holy faith, praying by the Holy Spirit, Keep yourselves in the love of God, 21
looking for the mercy of our Lord Jesus Christ to everlasting life. And making a difference, 22
have compassion on some; And others save 23
by fear, snatching them out of the fire; hating even the garment defiled by the flesh.

Now to him that is able to keep you from 24
falling, and to present you faultless before the

REFLECTIONS UPON JUDE. 1. We are called to admire the humility of the apostle, as well as to regard the exhortation which he gives us. He does not mention his apostolic commission, but describes himself as the brother of James and the servant of Jesus Christ. But assuredly to be the servant of Christ, is the highest stile and character of man. He addresses those sanctified by God the Father, and called, and who were, and would be, in the use of means, preserved in Christ Jesus; and he prays for mercy, peace, and love to be multiplied to them. Like him will every faithful servant of Christ, pray for the church, and exhort and warn with all long-suffering and gentleness. While writing or speaking of the concerns of our common salvation, it may be necessary to guard our friends against prevailing errors and delusions. The faith once delivered to the saints, the doctrine taught by our Lord and his apostles, is so true, holy, and every way interesting, that we should labour to understand it, and strenuously maintain it against all opposers. O let us remember that if any creep into the church who are ungodly, turning the grace of God into lasciviousness, they deny practically our only Sovereign and Lord Jesus Christ, and for them the most awful judgment is prepared. The examples recorded in the scriptures, the death of the unbelieving Israelites, the destruction of Sodom, the misery of the apostate angels, are examples of vengeance, to warn bold and daring sinners what they may expect.

2. We are reminded to what degrees of presumption, vice, and folly, men of corrupt minds may arrive. While boasting of freedom, these dreamers defile the flesh, and are the veriest slaves of the devil. Like the factious Jews they despise dominion, and speak evil of dignities, opposing civil government, giving a loose to their tongues, in

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body of Moses, as the christian is the body of Christ; and that Jude refers to Zech. iii. 1.; xii. 1, and admitting the various reading, Zech. iii. 1, 2, the reference is clear.——*But these speak evil, &c.* 2 Pet. iv. 12.

11—13. *Gone in the way of Cain.* By their pernicious and destructive errors, ruining and murdering the souls of men, as he murdered his brother; and by perverting the truth of God for gain, they have imitated Balaam; and by opposing Christ as Korah did Moses, they are destroying themselves. They are guilty of murder, covetousness, and ambition.——*Spots in, &c.* 2 Peter ii. 13.——*As clouds, &c.* 2 Peter ii. 17.——*As trees whose, &c.* As blasted trees, or as barren, or as trees twice or wholly dead, having been plucked up with the roots; or to use another comparison, they are as raging waves of the sea, turbulent and furious against all who oppose them, foaming out their own shame; as wandering stars, unsteady in their conduct like those stars which appear to us now to go forward, and then to recede back, &c. or like comets which appear, and then pass away.

14, 15. *Prophesied of these, &c.* This fact is not mentioned elsewhere; but from what Moses relates, Enoch was a man eminent for his piety, walking with God on earth, and translated to heaven. Like Noah, he was doubtless a preacher of righteousness; and Benson observes that the name he gave his son, proves him a prophet, Methuselah, which according to Bochart signifies, "When he is dead a flood cometh."——*The Lord cometh, &c.* If he thus prophesied to the sinners of the old world, it is true respecting those who now live; for he will come to judgment, when he will convict all that are, &c.

16. *Murmurers, &c.* Against God, because they do not enjoy what they wish; and yet they gratify their evil desires to the utmost of their power; and they pretend to great knowledge, speaking in a pompous style, and admiring and praising any that listen to them for the sake of base gain.

17—19. *How they told you, &c.* See 2 Pet. iii. 3, and 2 Tim. iii. 1—5. ——*In the last time.* Under the gospel-covenant, God's last dispensation to mankind. Acts ii. 17. Heb. i. 2, &c.——*Who separate, &c.* On account of gain, but pretending to greater knowledge, being mere animal men, gratifying their animal passions, and not having the Spirit of God.

20—23. *Building up, &c.* By mutual conversation and instruction, in the knowledge, belief, and practice of that system of truth called the faith, and the nature and tendency of which is most holy; praying for one another by the Holy Spirit, and thus keep each other in the exercise of love to God, and so be looking for the mercy of our Lord, &c. Here we are directed to expect mercy, the pardon of sin from Christ, and even everlasting life, which

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25 presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

language which an arch-angel would not use, in reply to the blaspheming words of Satan. There always have been men who, from avarice, ambition, and sensuality, have imitated Cain, Balaam, and Korah; and when any such are continued in the communion of a church, they are disgraceful spots, and blemishes. O cast out such wicked persons, ye churches of Christ, and have no fellowship with them!, They will grow worse and worse, and prove to be as clouds without water, as trees without fruit, withered and plucked up with the roots; or they will become as raging waves of the sea, whom nothing can restrain, spreading moral ruin around them, while they foam out their own shame. How dreadful the end of these gospel-sinners. To them is reserved the blackness of darkness for ever.

3. When we see such offenders bearing the christian name, let not any be surprised or moved from their stedfastness; for the spirit of prophecy has foretold that such characters would be found among professors. And these have been and are still murmurers against God and his truth, who walk after their own evil desires; boasters, speaking great swelling words of vanity; men-pleasers, for the sake of gain; scoffers at the humble, self-denying followers of Christ, who believe, seek, and in some measure, exemplify the power of godliness; separatists from the society of christians, not for the sake of purity, and in obedience to the truth; but from the love of power, and self-indulgence, being sensual, not having, nor ever desiring and seeking the Spirit to renew and sanctify them. Of such as these Enoch prophesied, and the apostles of our Lord wrote and spoke. Let those who are of God build up themselves in the faith, and show that the doctrine is most holy, and the belief of it has a purifying influence on the heart and life; and let them endeavour to keep themselves in the exercise of love to God, and in the high enjoyment of a sense of his love to them, looking for the mercy of our Lord unto everlasting life. And let such wise, holy christians, pray for, and admonish sinners, having compassion on them; and let them set before others the terrors of the Lord, that they may be snatched out of the fire. Believing that the coming of the Lord draweth near, let his saints rejoice; and let all ungodly sinners tremble at the thought of the account which they have to render, and of the sentence which they have to expect from him. With what pleasure should we contemplate God our Saviour, and commit ourselves to him, who is able to keep us and present us faultless before the presence of his glory with exceeding joy; to whom be glory and majesty, dominion and power, both now, and for ever. Amen.

imply his divine nature.——*Making a difference.* In the method of reclaiming sinners, on some have compassion as erring through ignorance and weakness; but save if possible others, who show great depravity and obstinacy, by the fear of divine wrath, snatching them as brands from the fire. Zech. iii. 2.——*The garment defiled.* In labouring to restore others, you must show that you cultivate the purity you recommend, by hating any thing defiled. Levit. xv. 4, &c.

24, 25. *Now to him, &c.* What a noble display of the Saviour's power, grace and glory have we in this conclusion! He is the only wise God our Saviour, and to him let all glory be ascribed.

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REVELATION

OF

SAINT JOHN THE DIVINE.

INTRODUCTION.

According to Dr. Mill, this work, in a few years after it was written, was numbered among the apostolic writings, and received as the genuine production of the Evangelist John, by the churches of Asia, Syria, and Samaria; and the more distant ones of Africa, Egypt, Rome, and other churches of Europe. And both Sir Isaac Newton and Lowman, were of opinion, that hardly any one book hath received more early, more authentic, or more satisfactory attestations. It was not questioned for above a hundred years afterwards; but in consequence of some absurd opinions respecting the Millennium, which some fathers held, and which they attempted to support by this book, a certain Caius denied its authority, and Dionisius of Alexandria raised objections preserved by Eusibius; but to all it may be answered, that they bring no proof against its authenticity, nor any testimony against John being the author of it; and on a subject of this nature, testimony alone ought to decide.

CHAPTER I.

A. D. 96. *John writeth to the seven churches of Asia signified by the golden lampstands; the coming of Christ; his glorious power and majesty.*

1 The Revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel to his servant
2 John: Who hath testified of the word of God, and of the testimony given to Jesus Christ,
3 even whatsoever things he hath seen. Happy is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is near.
4 John to the seven churches which are in Asia: Grace, and peace be unto you, from him who is, and who was, and who is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is 5
the faithful witness, and the first-born from the dead, and the prince of the kings of the earth. To him that loved us, and hath washed us from our sins by his own blood, And hath 6
made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every 7
eye shall see him, and they also who pierced him: and all the tribes of the earth shall lament because of him. Even so, Amen. "I 8
am the Alpha and the Omega, ° saith the Lord ª God," who is, and who was, and who is to come, the Almighty.

I John, your brother, and companion in 9

CHAP. I.

8. ° *the beginning and the end.* Griesb.——ª Griesb.

CHAP. I. 1–3. *Shortly come to pass.* Some of the events predicted in this book will soon occur.——*By his angel.* Any thing, in the style of prophecy, which notifies a message from God, a voice, dream, vision, &c.——*Who hath testified, &c.* Concerning the doctrine, miracles, and sufferings of Christ, in the gospel which he hath written, and in which is recorded the testimony given to him by the baptist, by the Father, &c. I have rendered the Aorists in the past time, as they are frequently rendered in the common version. I cannot but think this version more just; for it seems to me the design of John modestly to describe himself, by referring to his gospel. So Hammond, Lowman, and others have explained.——*And they that hear, &c.* Few persons then could afford to buy a copy of the scriptures; and the knowledge of most was derived from hearing them read in the assemblies of christians; but it was not hearing but keeping the things enjoined to which the promise is made.

4—6. *From him who is, &c.* From the eternal unchanging God.——*The seven spirits.* To imagine that John prayed to created spirits or angels would be to make him an idolater. We must then understand the seven spirits to mean the Holy Spirit, thus called on account of the fulness and variety of his grace and operation, the word seven, in Hebrew, denoting fulness and perfection. In the next words, "And from Jesus Christ," which almost obliges us to understand John to mean "From the Father, the Holy Spirit." This is the usual manner of the apostles.——*Prince of the kings, &c.* Being exalted far above them, and by his providence overruling them to accomplish his pleasure. To him, then, says John, with whom every believer unites, who loved us, &c. washed us from our sins by his blood, and anointed and consecrated us as kings, &c.

7, 8. *Behold he cometh, &c.* John speaks of his coming as if at hand because of the certainty of it; and he probably refers to Dan. vii. 13. Zech. xii. 10.——*They who pierced him.* The Jews; and even all others, when they

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affliction, and in the kingdom and patience of Jesus Christ, was in the island which is called Patmos, for the word of God, and for
10 *my* testimony to Jesus Christ. I was in the Spirit on the Lord's day, and heard behind
11 me a loud voice, as of a trumpet, Saying, ° "What thou seest, write in a book, and send it unto the seven churches; ° to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to
12 Laodicea." And I turned to see *whence* the voice *came* that spoke with me. And being
13 turned, I saw seven golden lampstands; And in the midst of the seven lampstands one like to the Son of man, clothed with a garment down to the feet, and girt about his breast with
14 a golden girdle. His head and his hair were white, as white wool, or as snow; and his eyes
15 were as a flame of fire; And his feet like fine brass, as if they had been purified in a furnace: and his voice as the sound of many waters.
16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shining in his strength.
17 And when I saw him, I fell at his feet as if dead. And he put his right hand upon me, saying to me, "Fear not; I am the first and the last;
18 He that liveth, though I was once dead; and, behold, I continue living for evermore, and have the keys of death and hades.
19 Write therefore the things which thou hast seen, and the things which *now* are, and the things which shall be hereafter.
20 The mystery of the seven stars which thou seest in my right hand, and the seven golden lampstands *is this:* The seven stars are the angels of the seven churches: and the seven lampstands which thou seest are the seven churches.

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11. ° *I am Alpha and Omega, the first and the last.* Griesb.

11. ° *which are in Asia.* Griesb.

REFLECTIONS UPON CHAPTER I. 1. Whatever God has been pleased to reveal to his servants, by his Son Jesus Christ, respecting his own will, their duty, or privileges; or respecting the state of the church on earth, its sufferings, persecutions, supports and triumphs; or respecting its final deliverance, and happiness in heaven, deserves our most serious regard, study, and constant meditation. The testimony given to Jesus by the Father on many occasions, John and others have declared, even what things they saw and heard; and we are bound in duty and interest to receive their word. We have now to contemplate a prophecy of no common interest and importance, respecting things, some of which were then shortly to come to pass, and which have come accordingly. May the grace and peace John devoutly desires, come to us from the ever-living and unchangeable Jehovah, by the influence of the Holy Spirit, whose fulness and operations prove his divinity, and from Jesus the faithful witness, the first-born from the dead, and the prince of the kings of the earth. We cannot indeed enjoy these blessings unless washed from our sins in his blood, and anointed and consecrated to God, even our Father, as priests, to offer the sacrifices of prayer and praise; and as kings, to rule over our depravity, and to wear the royal robe and the crown of righteousness. To what honour and dignity does Jesus raise miserable sinners by his free love and grace; and how thankfully should they ascribe to him glory and dominion for ever. Amen.

2. We are admonished not to imitate the conduct of scoffers, who say, "Where is the promise of his coming?" Do not all things continue still as they were, after so many years have passed away? Let us remember that the longest duration of years bears no proportion to eternity, and that at the appointed time He that is to come, will come, and will not tarry. Behold He is coming in the clouds of heaven, in his own glory and in that of the Father, to raise the dead, and to judge

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see him in his glory, will lament that he was treated with such indignity and cruelty when on earth.——*I am Alpha, &c.* Here he who is described as coming in the clouds speaks of himself as possessing divine attributes. See v. 18.

9. *Companion in the, &c.* A fellow-sufferer with you in the kingdom of Christ, whose subjects are now so grievously persecuted and have need of the patience of Christ, was banished to the island called Patmos, for preaching the word of God, and giving testimony to Christ. This event occurred about the year 95, in the reign of Domitian; and this shows that this book could not be published sooner than 96 or 97.

10, 11. *On the Lord's day.* On the first day of the week, the day on which he rose from the dead, and the day on which christians usually meet for divine worship; on this day, in the island of Patmos, the Spirit came upon me as on the prophets, and presented to my mind the following visions. I seemed to hear a voice behind me, saying, "What thou seest, &c."

13. *I saw seven golden, &c.* This is the just version of the text, but they must have been single, and very different in their form from the chandelier of the tabernacle. Exod. xxv. 31, &c. They were properly lampstands, and each was the emblem of a single church. They were placed either in a circle, or in a straight line, a space being left in the middle, where in the vision stood one like to the Son of Man, a most glorious person, clothed in robes of majesty.

14—16, *His head, &c.* This is very like what Daniel saw, Ch. vii. 9. ——*White.* Surrounded with uncommon brightness and lustre, as the word signifies; and his eyes were as a flame, darting and penetrating. His feet, his lower parts, as the finest and best polished brass, while his voice was awful as the sound of the roaring ocean. This glorious person held in his right hand seven shining stars; and there seemed to issue from his mouth a sharp two-edged sword, to represent the power of his word as a judge; and his countenance was like the sun shining in his noontide brightness.

17—20. *As if dead.* The glory of this scene overpowered me, and I became as one dead, insensible; but he revived me and said, Fear not. See Dan. x. 10.——*I am the first, &c.* Though appearing as a man, I am indeed possessed of divine perfections and glories.——*He that liveth.* He that now

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CHAPTER II.

A. D. 96. *What is commanded to be written to the angels or ministers of the churches of Ephesus, Smyrna, Pergamos, and Thyatira, &c.*

1 "To the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand; that walketh in the midst of the seven golden lampstands;
2 I know thy works, and thy labour, and thy patience, and that thou canst not bear those that are evil: and thou hast tried those who say that they are apostles, and are not, and
3 hast found them liars: And hast patience, and hast borne *much* for my name's sake, and
4 hast not fainted. Nevertheless I have somewhat against thee, because thou hast lost thy first love. Remember, therefore, whence thou 5
hast fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy lampstand out of its place, unless thou repent. But this *praise* thou hast, that 6
thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him 7
hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

"And to the angel of the church in Smyrna 8
write; These things saith the first and the last, who was dead, and is alive; I know thy 9
works, and affliction, and poverty, (yet thou art rich,) and the blasphemy of those who say

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mankind. Then every one shall see him in human nature, exercise sovereign power, infinite knowledge, awful justice, awarding to all according to their deeds. He who as man was once despised and rejected will appear to be the Alpha and the Omega, the First cause and Last end of all things in creation, providence, and redemption; as one with the Father, the Eternal and Almighty. Then they who pierced him, and all who have crucified him afresh, by their unbelief, apostacy, and persecutions, shall see his glory, and feel the power of his avenging arm. Then shall Caiaphas, and the chief-priests, Herod and his men of war, Pilate and his soldiers, and all the tribes of the earth, who have neglected his great salvation, lament because of him in horror and despair; nor can they find any hiding-place from his justly deserved wrath. O that men were wise, that they would consider this awful day! and in the exercise of repentance, faith, and love, prepare to meet their judge. Humble believers can look forward to it as the completion of their redemption, and can add their attestation, even so, Amen.

3. We learn that in times of suffering God's children have been favoured with the brightest visions of his glory, and discoveries of his love. When they are banished from the society of christian friends by persecutors, they have often enjoyed the peculiar influence of the Spirit, and been blessed with the most delightful fellowship with the Saviour. A solitary island, a prison, a sick bed, cannot prevent their prayers and serious meditations, nor the gracious visits of their Saviour. We should esteem the Lord's day holy and honourable; and seek the special aid of the Spirit, that we may employ its hours in the duties of humble worship. In such exercises we may find strong consolation, while by faith we realize the glory of the Redeemer, who walketh amidst his churches, and hear his voice as the good Shepherd who laid down his life for the sheep. What may we not expect from his love, who is the First and the Last, who, having once died for our sins, and risen for our justification, now ever lives to make intercession for us? What may we not expect from his power and grace, in whose hands are the keys of death and the unseen worlds of heaven and hell? Let us not fear what men or devils may do to injure and destroy us; but confiding in our almighty Saviour, let us leave the disposal of our lives, and the manner of our death to his wisdom and love, assured that he will fulfil his promise, and fit us and bring us to behold his glory, the sight of which would now overwhelm us.

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liveth again, though I was as to my human nature, as thou knowest, once dead and laid in the tomb; and behold, as your High priest and Saviour, I continue living for ever, and am invested with power over death and the unseen world. ——*The mystery, &c.* This vision of the stars and lampstands represents the seven pastors, and seven churches of Asia.

CHAP. II. 1. *To the angel.* From what is said to the angel of the church at Ephesus and the other churches, it is evident, that the people forming these churches are included, or rather particularly addressed; and as we learn that there were in this church many elders or pastors, (Acts xx. 17, 28) it is by some concluded that the term angel is symbolical both of the pastors and the people. Campbell supposes that the angel means the *presiding* elder, or the chairman, when they met for any special purpose, together with the church, according to the custom of all societies. See Lect. 5, on Eccles. Hist. Ephesus was the capital of the province called Asia. See Acts xix. 8—12. ——*Holdeth the seven, &c.* Who supports and maintains his ministers, and who is present to bless and encourage all believers.

2, 3. *I know thy works, &c.* That this is addressed to the whole church is admitted; and from this I conclude, that the presiding minister or elder included the rest of the officers.——*That they are apostles, &c.* Who pretend to a special commission from me, and thou hast found them impostors, and hast rejected them; and thou hast exercised patience under thy trials, and hast not fainted or been wearied out.

4, 5. *Thy first love.* Thou art declining in affection and zeal. It is proper, therefore, to call upon thee to remember thy state, and to regain thy former love, and do the same works of charity as formerly.

6. *Nicolaitans.* The followers of one Nicolas, who held and taught that the most impure practices were indifferent, or even innocent.

7. *To him that overcometh.* That nobly perseveres in maintaining the faith, and triumphs over all difficulties, shall enter into the heavenly paradise.

8—11. Smyrna was a large city to the north of Ephesus, and still abides and retains its name.——*Are Jews, &c.* Pretend to be the peculiar people of God, and are ever speaking evil of me; but they are indeed the synagogue of Satan.——*The devil.* By his servants and instruments, persecutors, will cast some of you, &c.——*Ten days, &c.* That is a short and limited period. Some,

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they are Jews, and are not, but are the syna-
10 gogue of Satan. Fear none of those things which thou art about to suffer. Behold, the devil will cast some of you into prison, that ye may be proved; and ye will have affliction for ten days. Be thou faithful to death, and I
11 will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt by the second death.

12 "And to the angel of the church in Pergamos write; These things saith he which hath the sharp
13 two-edged sword; I know thy works, and where thou dwellest, even where the throne of Satan is: and yet thou holdest fast my name, and didst not deny my faith, even in those days wherein Antipas was my faithful witness, who was slain
14 among you, where Satan dwelleth. Nevertheless I have a few things against thee, because thou hast there such as hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit for-
15 nication. So hast thou also such as hold the doctrine of the Nicolaitans, which thing I hate.
16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of
17 my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth but he that receiveth it.

"And to the angel of the church in Thya- 18
tira write; These things saith the Son of God, who hath his eyes as a flame of fire, and whose feet are like fine brass; I know thy works, 19
and thy love, and service, and faith, and patience, and thy last works, which are better than the first. Nevertheless I have somewhat 20
against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I have given her time, and she 21
will not repent of her fornication. Behold, 22
I will cast her on a bed *of sickness*, and those that commit adultery with her into great affliction, unless they repent of their deeds. And 23
I will kill her children by death; and all the churches shall know that I am he who searcheth the reins and the hearts: and I will give unto every one of you according to your works. But to you I say, *even* to the rest in Thyatira, 24
as many as have not this doctrine, and who have not known the depths of Satan, as they speak: I will put upon you none other burden. But that which ye have already, hold fast till 25
I come. And he that overcometh, and keep- 26
eth my works unto the end, to him will I give

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however, understand *ten prophetic days*, a day signifying a year.——*Crown of life.* Paul calls the reward of the christian an incorruptible crown, a crown of righteousness, and James, a crown of life; by which is meant the future state of glory and happiness.——*Second death.* The future punishment of the wicked.

12, 13. Pergamos lay north of Smyrna.——*Two-edged sword.* Ch. i. 16. ——*Throne of Satan.* Is established by the superstition, wickedness, and persecution of the people; yet you profess my name, and did not deny my doctrine in those days, when Antipas was, &c. Nothing more is said of this person; so that we know not whether he was a minister, or a private christian. He nobly suffered death for his faith, and his Lord mentions him with respect and honour.

14, 15. *The doctrine of Balaam, &c.* See Numb. xxv. 1, 2.; xxxi. 16. As he taught Balak how to seduce the Israelites, so some among you seduce my disciples, and teach the impure doctrines of the Nicolaitans. See verse 6.

16, 17. *Sword of my mouth.* I will quickly come and punish them.—— *Hidden manna.* He shall enter into the most Holy place in heaven, and partake of the pleasures which are there for evermore. The allusion is to the pot of manna, which Moses commanded to be laid up before the Lord. Exod. xvi. 33, &c.——*A white stone, &c.* White stones were used in acquitting accused persons, and black in condemning them; and white stones were also given to the victors in the Grecian games, as warrants to receive their prizes. To one of these customs the passage seems to refer, and Lowman applies it to the latter.——*New name.* Such a conqueror is not only to be for ever absolved and entitled to the promised reward, but to enjoy a new name, a new rank and state, which no one can know but he who receives and enjoys it. Danbuz refers this new name, or state, to the new situation of immortality in heaven.

18, 19. Thyatira lay to the south-east of Pergamos.——*The Son of God.* He appeared as the Son of man, but was, in a particular sense, the Son of God. Comp. Ch. i. 13—16.——*I know thy works, &c.* This shows that he searches the reins and the hearts of men, as he knows not only the works of his people, but the faith, the love, and the patience which they exercise.

20—23. *Woman Jezebel.* One like her addicted to vice, teaching and seducing my disciples to uncleanness, and to join in the feasts of idols.——*Of her fornication.* Of that which she teaches.——*Commit adultery, &c.* Who follow her impure and pernicious doctrines.——*Kill her children.* Her disciples and adherents; and this awful judgment shall make all the churches know that I will reward every one according to his works.

24. *Even to the rest, &c.* To those who abide faithful, and do not receive this impure doctrine, and who happily have not known the deep arts of Satan, as they are justly called, but which they esteem the deep things of God; I will put on you no new burden. Some suppose that he refers to Acts xv. 28.; see verse 20.

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27 power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even
28 as I have received from my Father. And I
29 will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

A. D. 96. *The church of Sardis is reproved and exhorted to repent; the church of Philadelphia is approved, and that of Laodicea rebuked for its lukewarmness.*

"AND to the angel of the church in Sardis 1
write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and yet art dead. Be watchful, 2
and strengthen the things which remain, which are ready to die: for I have not found thy works perfect before God. Remember there- 3
fore how thou hast received and heard, and keep *those things*, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour

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REFLECTIONS UPON CHAPTER II. 1. Here both ministers and the body of believers are addressed. Let the former remember that their light is wholly derived from, and supported and maintained by Christ. He holds them in his sovereign hand; and may he guide all their steps and motions by his unerring wisdom. And let the church rejoice in the gifts, talents, and usefulness of ministers; and while they faithfully hold forth the word of life, let them receive it in the love of it, and walk according to its light, that sinners may be won to Christ. How condescending is Jesus, who visits and inspects the churches of his saints, walks among them, and is ever ready to commend their works of love, their patience under sufferings, and their diligence and labour for his cause and in his service. Nor is it a less proof of his love to rebuke them for what is amiss, since his design is to excite to repentance, and save them. How just is the charge of having lost our first love, in most instances, and how proper is it that we reflect on it and do our first works! What should excite and rouse us, if the denunciation of the Saviour will not, that though there may be something commendable in us, yet unless we repent, he will remove the lampstand of his truth and ordinances, and leave us to our errors and crimes. O let us hear what the Spirit saith; take the warning, and fight the good fight, that we may eat of the tree of life in the midst of the paradise of God.

2. With what authority does our Lord speak to his professing people at Smyrna, and through them to all others! These things saith He who is the "First and the Last, but who in his incarnate state died and rose again; I know thy works." He knows what is in men, their patience in affliction and poverty; their calm submission and resignation to the divine will. While many of his people are poor in this world, and sometimes like the Redeemer, who in the days of his humiliation, had not where to lay his head; yet are they rich in faith and hope, in peace and consolation. And though fresh trials are ever occurring, yet is the grace of Jesus sufficient to enable them to suffer joyfully. The devil may rage against them, and by his servants cast some of them into prison; yet let them not fear, but be faithful unto death, and they shall receive the crown of life. The second death will have no power to hurt such as thus overcome.

3. In addressing the church at Pergamos, Jesus alludes to what John saw, Chap. i. 16, as a sharp two-edged sword coming from his mouth, to denote his awful justice in the punishment of his enemies. And this was suitable to encourage his believing children. Like Lot in Sodom they dwelt where Satan had established his throne; where the two great engines of his power, persecution and heresy, were employed in opposing the gospel. How honourable is it in such a situation to hold fast the Redeemer's name, and not to deny the faith. Yet some among them were corrupted, holding the doctrine of Balaam, and were seducing others to idolatry and other impurities. Without repentance these would soon become the victims of justice. Let all sinful, impure professors, reflect on this, and repent, and overcome by faith in the blood of the Lamb, that they may eat of the hidden manna of divine love, and receive the white stone of absolution and victory.

4. As there is no member of the church of Christ, free from imperfections and sins, so there is no church on earth free from errors, and unsound members. The Son of God, (Chap. i. 13—16) knew and praised what was good in many of the members of the church of Thyatira, and their growth and improvement; yet were they blameable in suffering some female pretender to prophecy and seduce and corrupt many. When discipline is not exercised, the tares or darnel, will soon overgrow the wheat. Jesus sometimes takes the work into his own hands, and exposes and punishes hypocritical and sensual professors of his holy name. Let us then hold fast his pure doctrine against all deceitful teachers and perverters of it, and overcoming the deep designs of Satan, let us look forward to that day when we shall sit with Christ on his throne, approve his righteous sentence on the wicked, and be made resplendent as the bright and morning star.

26, 27. *Over the nations.* Danbuz refers this to the period when Christ shall reign on earth and his saints with him, Ch. v. 10.; xx. 4, 9.; but Doddridge to the final judgment, when they shall sit down with him on his throne, and judge and condemn all his enemies. Ps. ii. 8, 9.

28. *Morning star.* Such splendour and glory as the morning star fitly represents.

CHAP. III. 1. Sardis lay to the south of Thyatira, and was once the renowned capital of Lydia, where Crœsus, one of the most wealthy of ancient kings, reigned.——*Seven spirits, &c.* Ch. i. 4, 16. If the explanation there given be just, this shows that Jesus has the command of the blessed Spirit, as to his gifts and operations.——*A name that, &c.* A name among men, as if alive to the interests of the gospel, but thou art indeed in my sight in a dying condition.

4. *A few persons.* Greek *names.* These have not defiled their gar-

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4 I will come upon thee. Yet thou hast a few persons even in Sardis who have not defiled their garments; and they shall walk with me
5 in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will by no means blot out his name from the book of life, but I will confess his name before my Father, and before his
6 angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

7 "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true. he that hath the key of David, he that openeth, and no one shutteth,
8 and shutteth, and no one openeth; I know thy works: behold, I have set before thee an open door, which no one can shut: for thou hast but little strength, and yet hast kept my
9 word, and hast not denied my name. Behold, I will make those of the synagogue of Satan, (who say they are Jews, and are not, but lie; behold, I will make them) to come and do obeisance before thy feet, and to know that I
10 have loved thee. Because thou hast kept my word enjoining patience, I also will keep thee from the hour of trial, which shall come upon all the world, to try those who dwell upon the
11 earth. Behold, I come quickly: hold fast what thou hast, that no one take thy crown *from thee*. Him that overcometh I will make 12
a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which shall come down out of heaven from my God; and my own new name. He that hath an ear, let him 13
hear what the Spirit saith unto the churches.

"And to the angel of the church at Laodicea 14
write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that 15
thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou 16
art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because 17
thou sayest, 'I am rich, and grown wealthy, and have need of nothing;' and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked: I counsel thee to buy 18
of me gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear; and to anoint thine eyes with eye-salve, that thou mayest see. As 19
many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand 20

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ments, or themselves, by those gross pollutions with which so many are defiled; and these shall walk with me in *white* robes, as an emblem of their purity, and as enjoying the pleasure of a triumph, of which they are worthy.

5. *From the book of life.* The allusion is to the custom of enrolling the names of citizens, or subjects, in a book or register. Our Lord speaks of having such a book. Doddridge argues that this book does not signify those whom God has absolutely purposed to save, but all those who profess the gospel, and are to be considered as heirs of heaven, until by their sins and apostacy, they prove themselves to be otherwise. I see no need of this, as it is a very common figure to express by a strong negation what must be understood positively; and the sense is, I will never disown him, but confess him, &c. Let it be recollected that this is a promise made to the christian victor, and is only fulfilled after he has entered into the future state.

7, 8. Philadelphia lay to the south-east of Sardis.——*Key of David.* See Is. ix. 6.; xxii. 22, and notes.——*An open door.* Opportunity and means of extending my doctrine and kingdom. I Cor. xvi. 9.——*But little strength.* Either by numbers, wealth, or influence, to repel persecution; and yet to thy honour thou hast kept, &c.

9. *Synagogue of Satan.* Ch. ii. 9.——*Do obeisance, &c.* The Jews were the most bitter foes of the christian name; and it is not improbable that this was fulfilled when they were vanquished by Adrian, and dispersed in all directions; and probably some of them were converted to the faith.

10, 11. *My word, &c.* Hast exercised such patience under thy past sufferings as I have required of my followers.——*The hour of trial, &c.* Lowman thinks this refers to the persecution under Trajan, which was more general, and continued longer than those which had preceded it.——*I come quickly, &c.* In providence by my instruments to try you; hold fast what you possess, &c.

12. *A pillar in the, &c.* As a pillar in the heavenly temple; and according to the custom, I will write upon him the name of my God, under whom this glorious victory hath been obtained; and the name of the city to which he belongs, and my own new name of Redeemer. The allusion is to those pillars erected in memory of some victory.

14. Laodicia lay also south of Philadelphia, and in the road to Ephesus. The seven churches were situated in a kind of circle.——*The beginning of the, &c.* Comp. Ch. xxi. 6.; xxii. 13. Some render, "Chief of the creation, &c." Daubuz, "Prince or ruler," while others consider the abstract used for the concrete, and that the sense is, "the efficient cause of the creation of God." Gal. i. 16, 17. As the word is ambiguous, I retain the common version.

15, 16. *I would that thou, &c.* Lowman observes, that this is only saying, that lukewarmness is very detestable to Christ; and indeed the metaphor strongly conveys this notion.

17, 18. *I am rich and, &c.* They thought themselves so wise and so good, as to need nothing, and knew not as to real religion, they were in the lowest and most pitiable state, destitute of every good, like a man who is poor and blind and naked.——*I counsel, &c.* To obtain from me, without money and price, blessings more valuable than purified gold; the white raiment of my righteousness, put on by faith, that thou, &c.; and *to anoint, &c.* praying for the unction of the Spirit, that he may enlighten thee and bring thee to know thyself.

19, 20. *I rebuke and, &c.* I take methods to convince them of their

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at the door, and knock: if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he *shall sup*
21 with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and sit with my Father on his throne.
22 He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER IV.

A. D. 96. *John seeth the throne of God in heaven; the four living creatures full of eyes, and the elders worshipping before him.*

AFTER these things I looked, and, behold, 1
a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; and saying, "Come up hither, and I will show thee things which must be hereafter." And immediately I was in the 2
Spirit: and behold, a throne was placed in heaven, and one sat on the throne. And he 3
who sat was in appearance like a jasper and a sardine stone: and a rainbow was round about the throne, in appearance like to an emerald.
And round about the throne were twenty-four 4

REFLECTIONS UPON CHAPTER III. 1. While Jesus reproves the church at Sardis for deadness, he kindly represents himself as having the Spirit with all his fulness of gifts and graces, to communicate. They had indeed a name of being alive and probably thought themselves to be so; they professed the truth, and had the ordinances administered among them; but He assures them that they were dead; some in trespasses and sin, and all comparatively, being in a lifeless disordered state. When an individual or a church is in this condition, what need is there of watchfulness, and prayer for the supplies of the Spirit, that they may be revived, strengthened, and established? Let such remember then how they did once receive the truth; with what affection, confidence, and hope, they heard the gospel, and let them keep the faith and renew their repentance. Jesus warns such of their danger, and if they are deaf to his voice, he will come upon them in judgment, when they least expect it. Some, in the lowest state of a church, are found pure, who have not defiled their garments; and, clothed in white raiment, the emblem of their purity and victory, their names shall stand enrolled in the book of life, and Jesus will confess them to be his own before the Father and the holy angels, in the great day of final account.

2. We learn how much one church may differ from another as to its spiritual state, and prosperity. That at Philadelphia was more alive, zealous and faithful, than any of the neighbouring ones; though but weak as to numbers, and as to gifts. With what majesty does Jesus speak to them, as the Holy, faithful One, the Heir of David, possessing all power. He had set before these believers an open door of access into the family and kingdom of God, to all the present and everlasting privileges of his people, which none could shut against them; and one of usefulness, in spreading the gospel, nor could its enemies prevent its success. They had kept his word, believing his doctrines, fearing his denunciations, embracing his promises, and obeying his precepts with humility and perseverance; and he would keep them in the hour of trial and difficulty. When believers are consistent, and watchful, their Lord knows how to deliver them from temptation. And what an encouragement is it to hold fast our integrity, faith, and hope, and by the power and grace of Christ, to fight and vanquish all enemies, that such will be made pillars in the temple of God, not only a part of it, but a beautiful, ornamental part; on which should be inscribed the name of the city to which he belonged, the New Jerusalem; and the new name of its king and Saviour, Jesus. How lovely will such be in the heavenly state, adorned in all the beauty of holiness; and how happy to dwell in that city, where the glory of God and the Lamb is the light thereof, and where sorrow and sighing are for ever fled away.

3. In the address to the church of Laodicea, we learn how easy it is to observe and keep the form of religion, when the spirit and power of it are lost. The faithful witness, the Amen, describes their state, and in great kindness instructs, warns, and invites them. They were all in a lukewarm state, neither cold nor hot; did not renounce the name of Christ and the profession of the gospel, and yet had no affection, zeal, and spirituality. How detestable is such a state to the Redeemer! For while such professors are a dishonour to Christ, and unworthy to bear his name, they generally think most highly of themselves, are full of spiritual pride, and suppose they need nothing, when they are wretched, pitiable, and poor, and blind, and naked. What condition out of hell can be worse? And O what delusion, what madness, to fancy ourselves in such a state, to be rich, and grown wealthy! Yet pitiable as this state is, the loving Redeemer can deliver out of it. He has gold, white raiment, and eye-salve; blessings adapted to the miseries and wants of sinners, and lukewarm professors; and if they be willing to submit to his terms they may possess them. Let them seek the Holy Spirit, to open their blind eyes that they may see their nakedness, and convinced of their want of a justifying righteousness, come to Christ for it; and for that grace, which like gold makes truly rich. What means does the Redeemer use to convince and allure men to himself. He has stood, is standing, and will stand, knocking at the door, and waiting for admission, that he may bless us. Let us regard his voice in providence, in his word, and the ministry of it, that we have fellowship with him here, and sit with him on the throne hereafter. Amen.

errors as I am doing with thee; be then more zealous, shaking off sloth and repent.——*Behold I stand, &c.* I am now giving them warning, and if they comply with it, they shall enjoy the comfort of holy intercourse and fellowship with me, and I will raise them to the highest honour.

CHAP. IV. 1, 2. *A door.* An opening or entrance appeared, and I seemed to hear a voice loud as a trumpet, calling to me, and saying, &c.—— *I was in the Spirit.* Wrapt up in the most wonderful visions by the spirit of prophecy.——*Throne was, &c.* Though nothing is said of the form of the

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thrones: and upon the thrones I saw twenty-four elders sitting, clothed in white raiment, and they had on their heads crowns of gold.
5 And out of the throne proceed lightnings and thunderings and voices: and seven lamps of fire were burning before the throne, which are
6 the seven spirits of God. And there was before the throne *as it were* a laver of glass like to crystal: and in the midst of the throne, and round about the throne, were four living crea-
7 tures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had 8
each of them six wings; and they were full of eyes round about and within: and they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." And when those living creatures 9
give glory, and honour, and thanks, to him who sat on the throne, who liveth for ever and ever, The twenty-four elders fall down 10
before him who sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou 11
art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things and by thy will they are, and were created.

REFLECTIONS UPON CHAPTER IV. 1. What John saw in vision is literally true, that there is a way opened to the kingdom of heaven for all believers, through the rent-veil of our Redeemer's humanity. We may now approach the throne of God by faith in his blood, as it is become through his mediation a throne of grace and mercy. The terrors of divine justice, the curses of the broken law, the lightnings and thunders of Sinai, need not alarm us, while the rainbow of covenant-love encircles the divine throne. To what honour and dignity are believers raised even on earth; and what glory and felicity are prepared for them in heaven. Now they are invested with the white robe of a Redeemer's righteousness, partakers of the renovating, holy influences of the Spirit, and obtaining daily victories over sin, Satan, and the world; and they will ere long be consecrated to God for evermore as priests in the temple of heaven, and seated on thrones, wearing their golden crowns, as victors over all their enemies, through the Great Captain of their salvation.

2. By the instructive emblems in this vision, let ministers learn what they should be. They are by their office near to God, and they ought to aspire after a greater degree of holiness than their brethren. In the sacred cause of the gospel, what courage should they possess in maintaining the truth against all opposers, in rebuking sinners with all long-suffering and gentleness, whatever may be their rank. What patience should they exercise in their work; in the morning sowing their seed, and in the evening not withholding their hand; and though they wait long and see little fruit, yet let them persevere. What knowledge, love, prudence, watchfulness and zeal are required to the due discharge of the duties of the ministry. May the Great Head of the church raise up and qualify his servants for their work, and bless them in it with great success; and may they worship him that liveth for ever, who is worthy to receive glory, and honour, and power, as the Great Creator, Supporter, and Governor of all. Bless the Lord, ye his angels; bless the Lord, O my soul!

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throne, or of him that sat on it, yet it is manifest that the throne of God is intended. I agree with Doddridge, in considering that all the visionary scenes recorded in this book passed in the imagination of John; and we are not to suppose that there are in heaven four living creatures, such as are after described, or twenty-four elders, &c. but that these are figurative representations of other things.

3, 4. *Like a jasper, &c.* The jasper is of a white and sky colour, and the sardius red. The former might be intended to represent the purity and excellence of the divine nature; and the *red* colour, his awful justice and fiery indignation against all sin. The rain-bow investing the throne, may be designed to indicate God's covenant and faithfulness. Gen. ix. 13. The prevailing colour of the rain-bow was that of the emerald, or green. This surrounding the throne of God may denote that the holiness and justice of God, and all his dispensations, have respect to his covenant of grace and love, which he has ratified with his believing people, and harmonized with them. The sight of the rain-bow inspires confidence, as the token of love and mercy; and we may contemplate the glory of God, in his purity, holiness, and justice, combined with his grace and love, not only without dismay, but with pleasure and delight.——*Twenty-four elders, &c.* The representatives of the Jewish and christian church, founded by the twelve patriarchs and twelve apostles; and they were clothed in *white*, the dress of the Jewish priests, and had *crowns* to denote their purity, honour, and dignity.

5. *Thunderings, &c.* Something resembling the awful appearance at Sinai.——*Seven lamps of fire, &c.* As emblems of the seven Spirits, or of the perfection and fulness of the gifts and graces of the Holy Spirit communicated to good men, and who in consequence are sanctified and fitted for the heavenly state. See Ch. i. 4.

6. *Laver of glass.* A capacious vessel of glass, like to that which was in the tabernacle, the water in which was clear as crystal. Exod. xxxviii. 8. This might be intended to represent the means of obtaining pardon and purity, by the blood of Christ, and the influence of the Spirit.——*And in the midst of, &c.* If the throne was square, then one appeared in the midst of each side opposite to another.

7, 8. *The first was like, &c.* That those living creatures were in some respects different from the cherubs in Ezekiel, (Ch. i. and xx.) is now generally admitted; but of what they were symbols is yet disputed. Some apply the symbols to denote the spirits of the just in heaven, as (Ch. v. 9.) they seem to be united with the elders, the representatives of the church on earth, in celebrating the Lamb who had redeemed them; others consider them as denoting the highest order of angels, the attendants on God's throne, but this is opposed by Ch. v. 8—10, where they are said to be redeemed. Hence some think that they are the emblems or symbols of all true, faithful, and zealous ministers of the gospel, who ought to possess the qualities they represent, courage, patience in labour, benevolence and compassion, penetration and spirituality.

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CHAPTER V.

A. D. 96. The book sealed with seven seals, and which the lamb only could open; hence the elders praise him, and confess that he redeemed them.

1 And I saw in the right hand of him who sat on the throne a book, written within, and
2 without, sealed with seven seals. And I saw a strong angel who proclaimed with a loud voice, "Who is worthy to open the book,
3 and to loose the seals thereof?" And no one in heaven, nor on earth, nor under the earth, was able to open the book, and to look therein.
4 And I wept much, because no one was found worthy to open the book, and to look therein.
5 Then one of the elders saith to me, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."
6 And I beheld, and, lo, in the midst between the throne and the four living creatures, and in the midst between the elders, stood a Lamb, as if it had been slain, having seven horns and seven eyes, which are the seven spirits of God
7 sent forth into all the earth. And he came and took the book out of the right hand of
8 him who sat upon the throne. And when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having every one of them harps, and golden censers full of odours, which are the prayers of saints. And they sang a new 9
song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every tribe, and language, and people, and nation; And hast made us 10
kings and priests to our God, and we shall reign on the earth." And I looked, and I 11
heard the voice of many angels round about the throne and *round about* the living creatures and the elders: (and the number of them was ten thousand times ten thousand, and thousands of thousands;) Saying with a loud voice, 12
"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And 13
every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, heard I saying, "Blessing, and honour, and glory, and dominion, be to him that sitteth upon the throne, and to the Lamb for ever

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Their having wings may denote their alacrity in the work of the Lord, however difficult it may be; and being full of eyes, fitly represents their knowledge, penetration, caution, and watchfulness. Isa. vi. Ezek. i. 10. These had six wings as the seraphs, and use their language.——*They were full of eyes.* Denoting their knowledge, prudence, and foresight; "and they rest not day and night, saying, &c." They perform continued acts of worship, as was done in the temple at stated times.

9—11. *When these, &c.* When these cherubs begin their adorations, they are joined by the elders, who were at a greater distance from the throne, who by taking off their crowns, and casting them before the throne, acknowledge from whom they received them, and that as the creator, he that sits on the throne, is deserving of all honour, glory, and praise.

CHAP. V. 1. *A book.* A roll of parchment, and it was written on both sides, within and without, contrary to the usual custom; but it was sealed up with seven seals, to intimate the secrecy and importance of what was written.

2—4. *Who is worthy, &c.* This seems to have been designed to awaken attention.——*And no one, &c.* No angel or saint in heaven, or man alive on earth, or dead and buried, was worthy to be raised, that he might open the book, &c. At this I wept much.

5. *One of the elders.* The symbols of the church on earth, said, "Weep not; behold the Lion of the tribe, &c." There is an allusion to Gen. xlix. 9. The root of David—the root or scion that was to spring from David, Is. xi. 1, 10. He hath prevailed, and is perfectly competent to reveal all the counsels of God to the church.

6. *In the midst between, &c.* John immediately saw in the vision the Lamb take his station nearest the throne, and he appeared as if he had been slain, and had seven horns and seven eyes, emblems of his perfect power and knowledge, having the spirit of wisdom and revelation in the fullest degree, and which he can communicate according to his own will.

7—10. *Took the book, &c.* In this vision the Lamb seemed to go near the throne and take the book; and on this the four living creatures, and the twenty-four elders fell down in adoration.——*Every one of them, &c.* If we include the living creatures as having censers, and joining in the new song, then it seems to follow that they were emblems of those in heaven redeemed unto God; but this is not certain, as the elders are the immediate antecedent, and the terms, "having every one of them harps and golden censers," may refer to them only, as well as the new song. The "censers full of odours" were emblems of the prayers of good men, and of their acceptableness to God. The new song certainly includes all the redeemed of every age and clime. ——*Kings and priests.* The church is a kingdom of priests, consecrated to God's service and glory, and ever offering up acceptable spiritual sacrifices. ——*We shall reign.* The christian cause shall prevail through all ages, in spite of all opposition, and at last become triumphant.

11. *Many angels.* If the living creatures were emblems of the superior orders of the heavenly host, these who appeared were not represented by them. Their numbers were myriads of myriads, a number incalculable.

12. *Receive power, &c.* All authority in heaven and on earth; all the *riches* of divine excellencies, of wisdom, strength, &c.

13. *And every creature.* This song to the Lamb was taken up as it were by universal nature, and every creature joined in it.——*To the Lamb.* This ascription of the same blessing, and honour, and glory, to the Lamb as to him that sat on the throne, is a proof of the same divine nature; and the homage paid in the next verse seems to me to be paid to both as to the one true God.

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14 and ever." And the four living creatures said, Amen. And the twenty-four elders fell down and worshipped him who liveth for ever and ever.

CHAPTER VI.

A. D. 96. *The opening of the seals and what followed thereon, containing a prophecy of events until the end of the heathen Roman empire.*

1 And I saw when the Lamb opened one of the seals; and I heard, as it were the sound of thunder, one of the four living creatures
2 saying, "Come and see." And I looked, and behold a white horse: and he that sat thereon had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
3 And when he had opened the second seal, I heard the second living creature say, "Come
4 and see." And another horse that was red went forth: and power was given to him that sat thereon to take peace from the earth, and that men should kill one another: and there was given to him a great sword.
5 And when he had opened the third seal, I heard the third living creature say, "Come and see." And I looked, and behold a black horse; and he that sat thereon had a pair of balances in his hand. And I heard a voice in
6 the midst of the four living creatures say, "A small measure of wheat for a denarius, and three small measures of barley for a denarius; but hurt thou not the oil and the wine."
7 And when he had opened the fourth seal, I heard the fourth living creature say, "Come

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REFLECTIONS UPON CHAPTER V. 1. Futurity is known with certainty only to him who knows the end from the beginning. An impenetrable cloud covers it from the ken of all created minds, however sagacious; and whatever we know, or even can know, of the state of the world or church in future periods, must be derived from the spirit of prophecy. The book of God's decrees is sealed, and no one in heaven or earth, or hell, is able, and worthy, to open the book, and unfold its pages, besides the incarnate Son of God. Enough is communicated in the holy scriptures respecting the way of salvation, the duty and privilege of God's people, as a ground for humble faith, guidance, and encouragement; but nothing to gratify curiosity in respect to ourselves or others, as individuals. Let us not weep then because more is not revealed, but rejoice in the light imparted, and improve it to the glory of God. Especially let us remember to whom we are indebted for all as the meritorious cause and medium; to him who is both the Lion of the tribe of Judah, and the meek, holy Lamb of God in the midst of the throne. What various and apparently contrary excellencies meet and combine in our Redeemer's character! The majesty, strength, and prowess of the lion he possesses to defend his people and punish his enemies; and as Saviour, he was as a lamb without spot or blemish, fit for sacrifice, and offered himself as such when his hour was come, for the eternal redemption of all that obey him; and even in heaven wears the marks of his sufferings, and unspeakable love, while he ever lives to make intercession. May we be made like him in holy courage, meekness, gentleness, submission, and love.

2. As the whole church is interested in the prophecy of this book, so are all faithful ministers in particular to receive what is communicated, and teach men to worship the Lamb as one with the Father. They are to preach him to their fellow-sinners, and to present their prayers and praises, and excite others to join with them in these exercises, to the Lamb that was slain, and who has redeemed them to God by his blood, and in and through whom alone their prayers can ascend like incense before the throne of God. According to the representations here given, Jesus is alone worthy to reveal and direct the dispensations of providence, and grace; and justly entitled to receive universal adoration and praise together with the Father. The holy angels, the whole heavenly host, unite with redeemed sinners in this ascription of praise to the Lamb, as "Worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Yea, the whole intelligent universe are summoned to engage in this work; and if we have any sense of a Redeemer's love, we cannot but join our most hearty Amen to this anthem of praise.

CHAP. VI. 1, 2. *One of the four, &c.* That μιας signifies first here, and in some other places, see Ch. iv. 7. Matt. xxviii. 1.——*A white horse, &c.* The white horse, used in Roman triumphs, the bow and the crown which he that sat on him had, are the proper emblems of victory, triumph, and royalty; and he who thus appeared in the vision, went forth conquering and to conquer. With Lowman, I conceive this to signify our Lord going forth by the apostles and others, and widely propagating the gospel, conquering the prejudices and passions and errors of men, and establishing his church in spite of all opposition. The scriptures inform us how the gospel prevailed in the first century.

3, 4. *That was red, &c.* A suitable emblem of great and dreadful slaughter. This actually occurred in the calamitous and destructive wars between the Jews and the Romans, the common enemies of the christian faith. In the reign of Trajan the Jews of Egypt and Cyprus rebelled, and are said to have put to death, in the most cruel manner, four hundred and sixty thousand men; but afterwards they were subdued, and prodigious numbers slain by the Romans. In the reign of Adrian similar slaughter took place. This seal comprised the period from 100 to 138, A. D.

5, 6. *A black horse, &c.* Black was an emblem of affliction and famine. Sam. v. 10. and Ezek. iv. 16, 17.——*A small measure, &c.* Such a quantity as would suffice a man for a day, about a quart; and as a denarius was the usual wages of a day, a man could only earn what would support himself, which indicates a dearth. Lowman limits the period of this seal to the reign of the Antonine family, from A. D. 138 to 193. That during this period there was a great scarcity of grain and provisions and distress and tumults in Rome itself about it, is attested by various historians. Tertullian ascribed this to God's wrath for the persecution of christians.

7, 8. *A pale horse, &c.* This pale yellow colour is a mark of disease and affliction.——*Hades.* The invisible world follows death.——*Over the fourth,*

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8 and see." And I looked, and behold a pale horse: and the name of him that sat thereon was Death, and Hades followeth him. And power was given to him over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence, and by wild-beasts.
9 And when he had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the
10 testimony which they had borne, And they cried with a loud voice, saying, "How long, O sovereign Lord, holy and true, ere thou wilt judge and avenge our blood on those that
11 dwell upon the earth?" And a white robe was given to every one of them; and it was said to them, that they should rest yet for a short season, until the number of their fellow-servants and of their brethren, that should be killed as they were, should be filled up.

12 And I looked when he had opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of 13 heaven fell to the earth, even as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind. And the heaven departed as 14 a parchment when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and 15 the great men, and the commanders, and the rich men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; And said to the mountains and rocks, "Fall 16 on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath 17 is come; and who is able to stand?"

REFLECTIONS UPON CHAPTER VI. 1. When the book of prophecy is opened, and providential events correspond with and fulfil it, we are called to see and consider it for the strengthening of our faith and love. We cannot but feel a lively interest in the victories of our gracious Redeemer, by the preaching of the gospel, in bringing men of all nations to the obedience of the faith. His kingdom was small in its beginning, but it gradually increased under his wise government and holy administration. He went forth at first by the apostles and the ministers who succeeded them, not with carnal weapons, but with the word of peace, love, and mercy, conquering and to conquer; and may he still go forth in this manner, until the ends of the earth have seen his salvation. And should men resist his truth, and refuse to submit to the overtures of his mercy, and even fight against his cause and people, let them know that he has judgments treasured up for them. He can send the spirit of discord among them, and leave them to destroy each other with the sword; or can restrain the rain of heaven, and the fruits of the earth, and cut them off by famine, or sweep them away by pestilence and death. O let us kiss the golden sceptre of his mercy, that we may live, and not provoke him to dash us to pieces with the iron rod of his anger.

2. When the mild spirit of the gospel is considered, the good-will that it displays to mankind, the mercy which it unfolds, the holiness, justice, humility and benevolence which it inculcates, one would think that all reasonable men would embrace it, and highly esteem all those who professed it, and made it the rule of their conduct. But what is the fact? Have men thus embraced it? In every period vast numbers have rejected it, and shed the blood of the righteous for no other reason, but because they renounced their superstition, crimes, and abominable deeds. These holy sufferers were called to exercise patience, and in conformity to their Lord, to seal their testimony with their blood; but they had his comforting presence, and the sweet assurance, that though their enemies might kill the body, they could not touch the soul. The souls of martyrs were gathered into the heavenly temple, near to the throne of God, and expecting his righteous vengeance on their persecutors. And in due time vengeance was executed on them, and ever will be on all such ungodly men, whatever their rank or power on earth may be. O fly for refuge to Jesus by repentance and faith, lest the time should come when you may seek for a refuge in vain; lest you should say to the mountains and rocks, "Fall on us and hide us from the wrath of the Lamb."

&c. Over a great part of the inhabitants of the earth, to kill by the sword, by pestilence, &c. It is certain that the Hebrew רעב, is used in the sense given. Ezek. xiv. 21.; xxxiii. 27. The images represent a period of great misery, desolation, and slaughter; and Lowman extends it from A. D. 193 to 270. Civil and foreign wars and famines and pestilences as a consequence prevailed during this whole period; and most of the emperors died violent deaths, there being not fewer then twenty emperors in the space of sixty years.

9—11. *The souls of those, &c.* In the vision they appeared as if in the most Holy place, near the foot of the golden altar of incense, intimating that their constancy and perseverance were acceptable to God.——*How long, O Lord, &c.* These martyrs knew that God would avenge the shedding of innocent blood; and they inquire how long it would be before this time arrived. White robes were given as a mark of their dignity and happiness; and they are informed that they must wait a little season until others, like them, had suffered. This shows that the period of the fifth seal would be marked by violent persecution, and that many christians would be put to death on account of their religion. This seems to represent the last and most severe persecution which the christians suffered under Maximian and Deoclesian, which lasted for ten years; and the heathens thought that they had exterminated in a great degree the christian name.

12—17. *A great earthquake, &c.* The world seemed as if in the pangs of dissolution; the sun became covered, the moon like blood, and the stars fell, and the whole heavens seemed as if rolled up, while mountains and islands were forcibly removed. These strong figures display the awful judgments of

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CHAPTER VII.

A. D. 96. *The angel seals the servants of God; the number of those of Israel sealed; of other nations the number could not be expressed; saved by the blood of Christ.*

1 And after these things I saw four angels standing on the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on the sea, 2 nor on any tree. And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to 3 hurt the earth and the sea, Saying, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their 4 foreheads." And I heard the number of those who were sealed: and there were sealed a hundred and forty-four thousand of all the 5 tribes of the children of Israel. Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve 6 thousand. Of the tribe of Asher *were* sealed twelve thousand. Of the tribe of Naphtali *were* sealed twelve thousand. Of the tribe 7 of Manasseh *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed 8 twelve thousand. Of the tribe of Zebulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

After these things I looked, and behold, a 9 great multitude, which no one could number, of all nations, and tribes, and people, and languages, standing before the throne, and before the Lamb, clothed with white robes, and palm-branches in their hands; And they 10 cry with a loud voice, saying, "Salvation be ascribed to our God who sitteth on the throne, and to the Lamb." And all the angels stood 11 round about the throne, and about the elders, and about the four living creatures, and fell before the throne on their faces, and worshipped God, Saying, "Amen: Blessing, and 12 glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

And one of the elders spoke, saying to me, 13 "Who are these that are arrayed in white robes? and whence came they?" And I said 14 to him, "Sir, thou knowest." And he said to me, "These are they who came out of great affliction, and have washed their robes, and made them white, in the blood of the Lamb. Therefore they are before the throne of God, 15 and serve him day and night in his temple: and he that sitteth on the throne will dwell

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God, the great changes which would occur in the civil affairs of the nations, when the highest powers would be subverted and destroyed. Daubuz and others have justly observed, that the civil and political world is represented by the natural, the sun meaning the imperial power, the moon and stars inferior officers, see Is. xiii. 10.; xxxiv. 4. Ezek. xxxii. 7, 8. Joel ii. 10, &c.——*Kings of the earth, &c.* These awful judgments and changes shall affect all ranks and conditions of men; and so terrified shall they be as to seek to hide themselves, and so alarmed with apprehensions of having deserved the wrath of the Lamb, that they will desire in any way to escape it. This seal is generally and justly applied to the wars and changes effected by Constantine, called the Great, who first favouring, and then openly espousing the cause of Christ, destroyed the persecuting heathen power, put down all the Pagan priests, displaced the Pagan military and civil officers, and appointed christians to fill their places. This deliverance from persecution was granted to the church, and was a proof that faith and patience will prevail.

CHAP. VII. 1. *The four winds, &c.* These angels appeared to stand opposite to each other in the four quarters whence the winds blow; and the winds which are the causes of storms, are the emblems of commotions and wars. These were to be restrained, to show that the church would enjoy peace and prosperity for a season.

2. *From the east.* Some tell us that omens from the east were esteemed favourable. This is thought to be an emblem of our Lord, the angel of the covenant: for who else could have the seal of the living God, even the Holy Spirit, by which his servants are sealed to the day of redemption? By his gospel he came from the east, and diffused his heavenly light among the western and European parts of the empire. Many in these parts were called and sealed with the Spirit as the servants of God. During the reign of Constantine, great numbers embraced the faith, and though many did it to court favour, yet doubtless there were numbers of sincere converts.

3. *Sealed the servants, &c.* These are sealed to denote their belonging to God, and the assured protection which he would afford to them, from those calamities of which the four winds were symbols. See Ezek. ix. 4.

4—8. *The number, &c.* This definite number signifies the christian church, now become the true Israel of God. Ephraim and Dan are not mentioned, perhaps on account of their total defection to idolatry.

9—12. *After these things, &c.* After having seen this prosperous state of the church on earth, and the servants of God sealed, I saw in vision the church in heaven joining in a solemn act of praise to him that sat on the throne and to the Lamb. And this was composed of an innumerable company out of all nations; and they wore white robes, and had palm-branches in their hands, in token of their final victory and triumph. While they ascribed their salvation to God, the angels joined them in an act of solemn worship and praise. If the number then saved could not be counted, how unable will any be to sum up the total of the redeemed at the last day!

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16 among them. They shall hunger no more,
nor thirst any more: nor shall the sun strike
17 on them, or any heat. For the Lamb which
is in the midst of the throne shall feed them,
and shall lead them to living fountains of
waters; and God shall wipe away all tears
from their eyes."

CHAPTER VIII.

A. D. 96. *The seventh seal opened, and seven angels with each a trumpet appear; four of them sound and great plagues follow, &c.*

1 And when *the Lamb* had opened the seventh
seal, there was silence in heaven about the
2 space of half an hour. And I saw the seven
angels who stood before God; and to them
3 were given seven trumpets. And another an-
gel came and stood at the altar, having a
golden censer; and there was given to him
much incense, that he might offer it, with the
prayers of all the saints, upon the golden altar
which was before the throne. And the smoke 4
of the incense, from the hand of the angel,
together with the prayers of the saints, ascend-
ed up before God. And the angel took the 5
censer, and filled it with the fire of the altar,
and cast it upon the earth: and there were
sounds, and thunderings, and lightnings, and
an earthquake.

And the seven angels who had the seven 6
trumpets, prepared themselves to sound them.
The first angel sounded *his trumpet*, and there 7
followed hail and fire mingled with blood, and
they were cast upon the earth; [a] and the third
part of the earth was burnt up; [a] and the third

CHAP. VIII.

REFLECTIONS UPON CHAPTER VII. 1. When the violence of human passions, pride, lust, avarice, and ambition are considered, it is more wonderful that there should be intervals of peace, than that war should rage and make its dreadful ravages among mankind. This is owing to the restraining providence of God. And it is a remarkable instance of his favour, when he raises up powerful protectors of his church and people, and gives them rest from their enemies round about; and even still more so, when he excites the zeal of his ministers to spread his cause, and seals his servants by the gifts and graces of his Spirit. And though in such seasons of tranquility, the gospel-net may inclose the bad as well as the good, and many formal and hypocritical professors may creep into the church; yet the Lord knoweth them that are his, and will preserve them from the spirit and practice of such false professors of his name. With what pleasure will every spiritual Israelite reflect on the thousands of God's sealed ones; and how ardently will he desire, that their numbers may be increased. The seal is to be on their foreheads, visible to all who converse with them; teaching us that the work of the Holy Spirit, makes such a change in the temper, heart, and life, that God's servants may be known and distinguished from others.

2 "Are there few that will be saved?" was a question asked

7. [a] Gr. esb.

our blessed Lord, to which, he did not deem it proper to give a direct answer; but exhorted his followers to strive to enter in at the strait gate. This is unquestionably the duty of every man, to seek his own salvation. Judging from scripture, and from what we see in the world, the sincere, humble disciples o Christ are but a little flock, compared with the multitude of the wicked; yet when assembled in their Father's house above, they will be found a great multitude which no one can number. And how instructing is it, to be informed how they obtained their purity, conquered, and entered into the joy of their Lord. Not by works of righteousness which they had done, were they justified; nor did the tears of their repentance wash out the stains of guilt and depravity, nor the giving up their own life in the cause of Christ procure heaven for them. They were washed in the fountain opened for sin and pollution; they were clothed with the Redeemer's righteousness and sanctified by his Spirit; and by faith in their blessed Lord they obtained their victories, and entered heaven. Hence they ascribe their salvation to God and the Lamb. And what glory and happiness do they enjoy! They serve God day and night, without weariness! They hunger and thirst no more, nor do they suffer persecution; but the Lamb feeds them and leads them to the fountain of living waters. O may our future state be like theirs. Amen.

13—17. *Who are these, &c.* This question was not asked for want of knowledge, but to excite attention ——*Came out of great, &c.* They were on earth tried and tempted, and many suffered even to blood; but now they enjoy all the blessings acquired by the blood of Christ, and are holy and happy, being ever before the throne, and exempt from all kinds of want and sorrow; yea, enjoying all that they can enjoy.

CHAP. VIII. 1—5. *Silence in heaven, &c.* There are no events proper to the opening of the seventh seal, but it is introductory to the events denoted by the seven trumpets. The silence was a solemn and awful circumstance, and seemed to intimate some great events were to follow. Most think there is an allusion to the silence allowed for secret prayer among the people while incense was offered in the temple. Luke i. 10 ——*Seven trumpets, &c.* The *seals* foretold the state of the Roman empire, and the church within it, while it continued heathen; and the trumpets foretel the state of it, and of the church after it became professedly christian.——*Another angel.* The appearance of a Lamb was the symbol of Christ sacrificed for us; and this angel represented him, as a priest standing before the altar of incense, presenting the prayers of his people, and making intercession for them.——*Much incense, &c.* From this we learn that the saints are men of devotion and prayer, and that their prayers are acceptable to God.——*The fire of the altar.* Having consumed the incense, the angel took the burning coals from the altar, and cast them on the earth, as an emblem that great calamities were about to befal the empire, and this was shown by what followed, sounds, &c.

6, 7. *Hail and fire, &c.* A desolating thunder-storm very forcibly re-

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part of trees was burnt up, and every green herb was burnt up.

8 And the second angel sounded *his trumpet*, and as it were a great mountain burning with fire was cast into the sea; and the third part
9 of the sea became blood: And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded *his trumpet*, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of
11 waters; And the name of the star is called Wormwood: and the third part of the waters became *bitter as* wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded *his trumpet*, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

13 And I looked, and heard an angel flying through the midst of heaven, saying with a loud voice, "Wo, wo, wo, to the inhabiters of the earth because of the other blasts of the trumpet of the three angels, which are about to sound!"

CHAPTER IX.

A. D. 96. *A star falleth, to whom is given the key of the bottomless pit, which he opens, and locusts like scorpions come forth; four angels loosed, &c.*

1 And the fifth angel sounded *his trumpet*, and I saw a star fall from heaven to the earth;

REFLECTIONS UPON CHAPTER VIII. Who can think on the slaughters and devastation predicted, and which actually occurred, without mingled feelings of pity, humility, and gratitude; pity for the many innocent sufferers of this calamitous period, humility at the recollection of human crimes and barbarities, and gratitude that we live in times of peace, of security, and freedom. Dreadful as these scenes of blood, and desolation are, there is one thing to alleviate them and inspire hope and excite pleasure in the devout mind—the view given us of our exalted Redeemer, as the High-priest of our profession, standing before the altar, and rendering the prayers of his saints acceptable. In the most calamitous times his faithful, believing children, can find consolation in him; and when called to suffer in his righteous cause they are assured of gracious support, and final triumph and happiness. Such revolutions and wars, slaughters and devastations, are under his guidance and control, and are intended to show his wrath against the nations that possess and abuse his truth, and to be an awful warning to future times. And what are these temporal plagues inflicted on the unbelieving, and disobedient, but awful preludes of the wrath to come. O let sinners take warning, and flee from the wrath to come, to Jesus as the only safe refuge, and secure hiding-place. Then when the hail and fire are poured down, and burning mountains are cast into the sea, and the rivers and springs of water are dried up; and when the sun and moon are darkened, and gloom and horror prevail, will the believing soul find peace, and enjoy an assured hope of deliverance and salvation; yea in such seasons he will be happily exempt from fear.

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presents the direful effects of war. See Is. xxviii. 2.; xxix. 6. Ezek. xiii. 13. On the death of Constantine his three sons reigned in different parts of the empire; and though they adhered to christianity, as established by their father, as the religion of the empire, yet they dishonoured it by their crimes; and many gross corruptions prevailed in the church. They soon quarrelled and contended with each other, so that a destructive civil war raged for many years; while various parts of the empire were invaded and desolated by various hordes of German and other barbarians. The trees, the great men perished, so that in twenty-seven years, not one of the large family of Constantine was left. See Eutropius and Clodian.

8, 9. *A great mountain, &c.* The period of the first trumpet endured from the death of Constantine to the death of Theodosius, A. D. 395, when this second was sounded. A *mountain* signifies a kingdom, in the style of prophecy, or the strength of it, its metropolis. See Jerem. li. 25. The sea denotes, or is a symbol of people, Rev. xvii. 15.; and a burning mountain cast into it, strongly represents the dreadful effects of an invading conquering army, burning the habitations, and seizing or destroying all before them. Now what is here predicted occurred. The year 400, Sigonius says, was the most calamitous that had ever befallen the empire. Alaric, at the head of the Goths, like a burning mountain, entered Greece, slew all the men, and gave the women and the children, with all the spoil of the country, to his troops. Five years after other fierce hordes entered Italy, and occasioned great slaughter; and the next year many of the provinces were invaded, and the maritime power of Rome greatly weakened. In 409 Alaric invaded Italy, and took Rome. See Sigonius.

10, 11. *A great star, &c.* This image is nearly similar to the former; and its effects are similar. After Rome had been once taken, many of the provinces were torn from it, and began to form independent states. In the year 427 Genseric invaded Africa, and founded a new kingdom there; and Italy and other parts were ravaged by Alita and the Huns. In 455 Genseric passed over from Africa, took Rome and plundered it; and in 476 Odoacer put an end to the Roman power in Italy, and the Gothic kingdom was founded. How many perished by these wars, and died of these bitter waters!

12. *The sun, &c.* Lowman applies this to the final removal of all government from Rome, when it was made subject to the Exarchate of Ravenna, when she that had been mistress of the nations was degraded, her sun, moon, and stars being covered with darkness. This occurred about 566. An angel excites attention, by calling the next, Wo trumpets. Gibbon, though hostile to revolution, has, in his decline and fall of the Roman empire, unintentionally contributed to illustrate and confirm the truth of these prophecies. See his history, and the concluding Reflections of the 38th Chapter.

CHAP. IX. 1, 2. *A star fall.* An angel came down from heaven, having the key of the bottomless pit, or hell, and he opened, whence seemed to issue such a smoke as darkened the whole hemisphere, to denote that

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and to him was given the key of the bottomless
2 pit. And he opened the bottomless pit; and
a smoke arose out of the pit, as the smoke
of a great furnace; and the sun and the air
were darkened by reason of the smoke of the
3 pit. And out of the smoke locusts came upon
the earth: and to them was given power, as
4 the scorpions of the earth have power. And
it was commanded them that they should not
hurt the herb of the earth, nor any green thing,
nor any tree; but only those men that had not
5 the seal of God on their foreheads. And to
the locusts it was given that they should not
kill them, but that they should be tormented
five months: and their torment was as the tor-
ment of a scorpion, when he stingeth a man.
6 And in those days will men seek death, and will
not find it; and shall desire to die, and death
7 shall flee from them. And the shapes of the
locusts were like to horses prepared for war;
and on their heads were as if golden crowns,
8 and their faces were as the faces of men. And
they had hair as the hair of women, and their
teeth were as the teeth of lions. And they 9
had breast-plates, as breast-plates of iron; and
the sound of their wings was as the sound of
chariots with many horses rushing to battle.
And they had tails like scorpions, and stings 10
were in their tails: and their power was to hurt
men five months. And they had a king over 11
them, the angel of the bottomless pit; whose
name in the Hebrew tongue is Abaddon, but
in the Greek tongue he hath the name Appol-
lyon. [THE DESTROYER.] One wo is past; 12
behold, two woes more come hereafter.

And the sixth angel sounded *his trumpet*, 13
and I heard a voice from the four horns of the
golden altar, which is before God, Saying to 14
the sixth angel who had the trumpet, "Loose
the four angels who are bound at the great
river Euphrates." And the four angels were 15
loosed, who were prepared for an hour, and
a day, and a month, and a year, to slay the
third part of men. And the number of the 16

God in righteous judgment was about to permit Satan and his instruments to inflict judgments, and propagate the most destructive errors in the world. That these verses announce the rise and progress of the Mahometan imposture is generally admitted. Early in the seventh century, about 606—608, Mahomet pretended to extraordinary intercourse with God, declaring that he had been in heaven, and had there learned a new religion, which he was to propagate in the world, and assumed to himself the character of a prophet, and formed a system, partly from Judaism and christianity, and adapted to the genius of the people, among whom he began to spread it. The key given him to open the bottomless pit, was a fit emblem of the power God was pleased to permit him to acquire, for the spreading of his delusions, as if hell itself had been opened. By degrees he united many in his cause, and became not only their religious teacher, but their leader and commander in the wars, which he undertook to propagate his errors. He had never been a minister of the gospel; and hence some think that the star which had fallen from heaven, denotes corrupt and wicked christian teachers of the gospel, who gave occasion to his imposture, and to the success of it.

3. *Locusts, &c.* To intimate their number and ravages, and as being a proper emblem of the Arabs, among whom locusts abound.——*As scorpions.* Whose sting produces inflammation and great torment.

4—6. *Hurt the herb, &c.* These locusts were to act contrary to the natural ones; and one of the laws of Mahomet was, "that his followers should spare fruit-trees and the produce of the ground, when they invaded a country." These locusts were only to hurt and torment those corrupt and wicked men, whom God had given up to their power; and though many perished in the wars of the Saracens, yet their conduct towards those they conquered, fulfilled what is here said. They reduced them to captivity, or exacted the heaviest tribute, profaned churches, made proselytes, and treated women with a brutality worse than death. Lowman and Newton have collected sufficient evidence of these things.

7—12. *Like to horses.* The head of the natural locust is like that of the horse; and these seemed to carry men wearing crowns. The Arabs had a formidable cavalry, and wore turbans.——*They had hair, &c.* This also describes that people, as they suffered their hair to grow; and had teeth like lions, were strong to devour.——*And stings were, &c.* See verse 5. They spread the poison of their error wherever they came.——*Five months.* As locusts appear during five months, from April to August, so the expeditions of the Arabs usually lasted about that period.——*A king, &c.* Mahomet and the Caliphs, his successors, both in power and in imposture, justly called "the destroyer," both as to this and another state. This wo commenced with the rise of the Mahometan imposture, about 606, and extended to 675, in which period they subdued all Arabia, Egypt, and other parts of Africa, Judea, Syria, Chaldea, and Persia.

13, 14. *From the golden altar.* The altar of incense, in the most Holy place; and this seemed strongly to express that no intercession should prevail to prevent the execution of the following wo.——*The four angels, &c.* Mede, who applies what follows to the rise of the Turkish empire, supposes that the four angels were emblems of the four governments of the Turks in Asia; but Lowman, after Daubuz, considers that the number expresses universality. Thus the *four* corners of the earth mean all the parts of the earth, Is. xi. 12.; and the *four* winds, all the winds, Jerem. xlix. 36. By quarrels and feuds about the succession to the Caliphate, or throne, on the death of Othman, 655, the Saracen power was checked, and the family of Mahomet was destroyed. Furious battles were fought near the Euphrates; and so much was the Mahometan power weakened, that several Caliphs paid tribute to the Greek emperors. This continued for about fifty years, when the Caliph Wallid having united the empire, passed into Europe, and such was his success as to threaten the extinction of the christian name. They entered Spain with an army of one hundred thousand men, and destroyed the kingdom of the Goths. The devastations and sufferings of the people were carried to the utmost extreme. They passed into France, where they were met by the celebrated Charles Martel, at the head of a valiant army, who obtained one of the most decisive victories, and in which three hundred thousand Mahometans and their General were slain. This victory saved Europe from their hateful dominion; and they were gradually expelled from Spain. See Mariana.

15, 16. *For an hour, a day, &c.* The time they are permitted to afflict

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army of the horsemen was two myriads of my-
17 riads: for I heard the number of them. And
afterward I saw the horses in the vision, and
those that sat on them, having breast-plates
of fire, and of jacinth, and of brimstone: and
the heads of the horses were as the heads of
lions: and out of their mouths issued fire, and
18 smoke, and brimstone. By these three [a] scourges," the third part of men was killed, by the
fire, and by the smoke, and by the brimstone,
19 which issued out of their mouths. For the
power [a] of the horses" was in their mouth, and
in their tails: for their tails were like serpents,
and had heads, and with them they do hurt.
And the rest of the men who were not killed 20
by these plagues, repented not of the works
of their hands, that they should not worship
demons, and idols of gold, and of silver, and
of brass, and of stone, and of wood: which can
neither see, nor hear, nor walk: Nor repented 21
they of their murders, nor of their sorceries,
nor of their fornication, nor of their thefts.

CHAP. IX. 18. [a] Gricsb.

19. [a] Griesb.

REFLECTIONS UPON CHAPTER IX. 1. It is a righteous procedure in the divine dispensations, to leave men to become the victims of error and of judgment, who have enjoyed the light of truth, but hated it, because their deeds were evil. How often has God given such up to a reprobate mind, to work all iniquity with greediness. He has suffered some apostates from the truth, to invent and propagate the most palpable absurdities; and yet corrupt and depraved christians have been ready to embrace them, in preference to his own holy word. Thus he gives up men who have no pleasure in the truth, to believe a lie; and such characters combined spread around them desolation and ruin. They resemble him whose children they are; and like him are the true adversaries of God and all good men; and are indeed Apollyon's, destroyers. What efforts has the devil made to extinguish the light of the glorious gospel, at one time by exciting his instruments to persecute and destroy its professors; and at another, by false teachers and bold daring imposters. And what a proof is it of man's depravity, that when men come in their own name, without any divine credentials, so many are ready to receive them! So it was when the Arabian imposter arose, and so it is yet. He founded his empire in blood, and it has been perpetuated in the same manner; and slavery and misery, have been the portion of those under it. What a state for men to long for death, and yet not be able to find it! This is the emblem of hell; for there will the victims of justice long for death, for the utter extinction of being, but will not find it.

2. We may rejoice that the Lord hath a hook in the nose, and a bridle in the mouth of every boasting enemy, by whatever method he threatens to subvert his cause. He gives deceivers or destroyers power, till his own purposes of judgment or correction are accomplished; and then he outs them off, or lays them aside at his pleasure. Thus one woe comes on after another, on hypocrites and corrupt churches; but they who have the seal of God on their foreheads, cannot be hurt. The attentive reader of scripture and history, may find his faith and hope increased by those events, which fill his heart with horror and anguish; while he observes on the one hand men's ingenuity, and indefatigable industry, and perseverance in the work of destruction; and while on the other, he reads and hears, that the rest of men, who escape, repent not of their evil works, but go on in their idolatry, impiety, infidelity, oppression, and sensuality, until wrath come upon them to the uttermost. When God's judgments are in the earth men will not see or acknowledge his hand, so as to humble themselves, seek his mercy, and bow to his will; and assuredly he will at last dash them in pieces like a potter's vessel. Nor let any presume, because judgment is not executed speedily against an evil work; for the longer it is delayed the heavier it will fall.

men is accurately determined; and they were ready at any period to accomplish this event; and the numbers of this people were incredible, even myriads of myriads. Those who apply this part of the prophecy to the Turks, take the "hour, day, month, and year," to include a period of three hundred and ninety one years, in which they were chiefly successful, and extended their empire, and possessed large provinces both in Asia and Europe.

17—19. *In the vision.* Both the horses and their riders appeared very terrible, having breast-plates red as fire, mingled with the blue of the jacinth, and the yellow of sulphur; and from the mouths of their horses issued fire and smoke and brimstone, to denote how formidable and dreadful they were when marching on to battle. And the destruction they made was according to their appearance; for by these scourges a third part of men, very many, were killed, where ever they came.——*The power of the horses, &c.* Mede and others, who apply this to the Turks, explain the fire and brimstone to mean the use of gunpowder, and of heavy artillery, which they used at the siege of Constantinople; but Lowman observes, that the emblem of the breast-plates and horses, whence issued fire, &c. agrees well with the terror they inspired, and the destruction they occasioned. They had heads on their tails, most probably to denote, as before, the hurt they did by the poison of their false doctrines.

20, 21. *Worship demons.* The spirits of men departed, and especially those called saints; and idols or images of gold, silver, brass, and stone, as their representatives, to whom they weakly and wickedly offered up their prayers and praises.——*Murders, &c.* Of those who opposed their corruptions.——*Sorceries.* Or poisonings, which have been very common in Italy; but some think charms, exorcisms, and lying miracles, to be meant. And yet they continued to practise the grossest impurities, allowing stews and brothels publicly, and robbing men by unjust exactions, &c. Lowman remarks that christians were reproached for their worshipping images by the Mahometans, and that about this time the Emperor ordered all images to be removed from churches; but Gregory II. the Pope, opposed his order, and even had the boldness to excommunicate him, and to forbid the people of Italy to pay taxes to him. Indeed the priesthood defended the worship of images with such obstinacy, that it was established by the authority of councils, both in the east and west. So far were corrupt christians from repenting, that they persisted in their idolatry and sins.

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CHAPTER X.

A. D. 96. *An angel appeareth with a little book open in his hand; he sweareth by the living God, that the time of final deliverance should not be until the close of the events denoted under the seventh trumpet.*

1 And I saw another strong angel coming down
from heaven, clothed with a cloud: and a
rainbow was over his head, and his face was
2 as the sun, and his feet as pillars of fire: And
he had in his hand a little book open: and he
set his right foot upon the sea, and his left
3 foot upon the earth, And he cried with a loud
voice, as when a lion roareth: and when he
had cried, seven thunders uttered their voices.
4 And when the seven thunders had uttered their
voices, I was about to write: and I heard a
voice from heaven saying to me, "Seal up
those things which the seven thunders uttered,
5 and write them not." And the angel whom I
saw standing upon the sea and upon the earth
6 lifted up his right hand to heaven, And swore
by him that liveth for ever and ever, who created heaven, and the things which are therein, and the earth, and the things which are therein, and the sea and the things that are therein, that the time would not be yet; But in the 7
days of the blast of the seventh angel, when
he shall sound his trumpet, and the mystery
of God shall be finished, as he hath declared
the glad tidings to his servants the prophets.
And the voice which I heard from heaven 8
spoke to me again, and said, "Go and take
the little book which is open in the hand of
the angel who standeth upon the sea, and upon
the earth." And I went to the angel, and 9
said to him, "Give me the little book." And
he said to me, "Take it, and eat it up; it
shall make thy belly bitter, but it shall be in
thy mouth sweet as honey." And I took the 10
little book out of the angel's hand, and ate it
up; and it was in my mouth sweet as honey:
but as soon as I had eaten it, my belly was
bitter. Then he said to me, "Thou must 11
again prophesy before many peoples, and nations, and tongues, and kings."

REFLECTIONS UPON CHAPTER X. 1. How endearing, yet how grand and awful are the representations which Christ has made of himself, as the Angel of the covenant. He appeared clothed with a cloud to denote the comparative darkness of those scenes he was about to disclose; but around his head had the well-known emblem of his covenant, faithfulness, and love, the beautiful rainbow. His countenance, which was more marred than that of any man, now shone with the resplendent, dazzling brightness of the sun, while his feet were like pillars of brass, standing both on the sea and the earth, to intimate his power over all nature. How awful was his voice, loud as when a lion roareth, and accompanied with thunders! This glorious vision of the Lord Jesus ought to inspire confidence in his people, and terror in his enemies; for he will assuredly fulfil his promises to his children, and execute his threatening upon his opposers.

2. We should be thankful for what the Redeemer has seen fit to reveal, and not pry into secret things, which in his wisdom he has reserved in his own breast. If he has shown his people the corruptions which would be introduced into the church, the persecutions, and the sufferings which they would have to endure, they may be assured of his presence, care, and love under them, and final deliverance from them. The page of providence has explained many of these prophetic symbols, and others are now fulfilling; but the days of the seventh angel and the mystery of God, are not yet fulfilled. They are however fulfilling; the power of Antichrist is become feeble, the power of the false prophet is nearly subverted, the glorious gospel is spreading; and may it spread in its light and power through the whole earth. Bitter indeed is it to think on what has occurred, under the christian name; but it is sweet to the mind to think on the final triumph of the Prince of peace; and until this desired event his servants must continue to preach and prophesy in His name.

CHAP. X. 1—3. *Clothed with, &c.* How awfully majestic was his appearance, and it is highly probable that he was the angel of the covenant, who opened the seals and made known the contents of the book.——*A little book.* Much smaller than that before seen, Ch. v. 1.; and adapted to the use mentioned verse 10. It was open to show that the apostle was to deliver down other prophecies besides the foregoing. Newton contends that this little book contained only the vision, Ch. xi. 1—13, while Lowman supposes that it contained all that follows. I incline to think the former opinion just, and that what follows on blowing the third wo-trumpet, is the remainder of the prophecy contained under the seventh seal.

4. *About to write.* What they said; but he said, &c. The things uttered or represented were proper for John to know, but not to be communicated.

5—7. *His right hand, &c.* This was the ancient solemn gesture in swearing. Gen. xiv. 22.——*The time would not be yet, &c.* The common version is absurd, "that time shall be no more;" as all that follows implies its continuance. The meaning is, "That the time when the mystery of God shall be completed, and the church made triumphant, will not be as yet;" but notwithstanding all its trials, it is advancing to this state, and in the conclusion of the seventh trumpet will actually attain it. Dan. vii. 23—27. 2 Thess. ii. 8.

8—11. *Go and take, &c.* Comp. Ezek. iii. 3.——*Sweet as honey, &c.* The knowledge of future events was at first pleasant, but the dreadful nature of them caused bitter grief and pain.——*Again prophesy.* Eating this book is symbolical, and denotes that thou must again deliver, for the use of the church, other prophecies.

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CHAPTER XI.

A. D. 96. *The two witnesses prophecy; have power to shut heaven; the beast will fight against and kill them, but after three days they will rise again, &c.*

1 And a reed was given me like a rod: *the angel* saying, "Rise, and measure the temple of God, and the altar, and *compute* those who
2 worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty-two
3 months. And I will give to my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.
4 These are two olive trees, and two lampstands
5 placed before the [r] Lord" of the earth. And if any one purpose to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any purpose to hurt them, he
6 must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with every plague, as often as they will. And while they shall perform their tes- 7
timony, the beast that ascendeth out of the bottomless pit will make war against them, and will overcome them, and kill them. And 8
their carcases will lie in the street of the great city, which is called spiritually Sodom, and Egypt, and where [r] their" Lord was crucified. And they of the people and tribes and langua- 9
ges and nations shall see their carcases three days and a half, and will not suffer their carcases to be put into a tomb. And those who 10
dwell upon the earth will rejoice over them, and be glad, and send gifts one to another; because these two prophets tormented those who dwelt on the earth. And after three 11
days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw

CHAP. XI. 4. [r] Gricsb. Others, *God.*

8. [r] Griesb. Others, *our.*

CHAP. XI. 1, 2. *And a reed was, &c.* To measure the temple and altar, and compute those who worshipped therein, is a fit description of the true worship of God, and the true worshippers adhering to his law and his institutions with constancy.——*But the court, &c.* The court of the tabernacle and of the temple, was nearly four times as large as the sanctuary, and judging from this, it is intimated, that corrupt and idolatrous christians, called Gentiles, would immensely out-number and prevail over the true spiritual church, but this latter would be preserved, though often unknown and often oppressed. ——*Forty-two months.* That is 1260 days, the same period the woman flies to, and is hid in the wilderness, and as the persecuting power of the beast is to continue. Hence, with Lowman, I conceive we have three distinct representations of the same period in this and the two next chapters; and from circumstances to be observed, Ch. xiii. it is manifest we are to date the beginning of this period of 1260 days from the time the Pope of Rome assumed the title of universal Bishop about 606, or was made a temporal prince about 750.

3. *Two witnesses.* These were to be clothed as mourners, to indicate their grief at what they witnessed; but were to testify against all corrupt doctrines and practices during the whole time the persecuting beast is to exist. They are called two, because in a matter of testimony two witnesses are by the law deemed to be sufficient. Deut. xix. 15. The meaning is, that in the whole course of this period there should be a sufficient number of faithful witnesses for God, who should preach and profess the gospel in purity, and oppose the idolatry and corruptions of the mother of harlots. Calmet justly observes, "These witnesses do not mean two particular persons, but all the martyrs in general," or witnesses for God and his truth, in whatever way they bore witness. Their prophesying signifies persons filled with the Spirit of God, and who zealously maintained the truth against all error, preaching the unsearchable riches of Christ, and adorning the gospel by their love, faith, humility, and holiness.

4—6. *Two olive trees, &c.* This is an allusion to Zech. iv. and the meaning, that God's faithful servants shall shine like lamps on their stands, fed from the olive tree; and the judgments which these shall denounce against their persecutors shall be executed as in the case of Elijah, 2 Kings i.; yet, God will vindicate the honour of these witnesses, and the truth of their testimony, by as great judgments in their times as in those of the ancient prophets. 1 Kings xvi. 1, and Exod. vii. 20. It is well known that prophets are said to do what they declare will be done, Jerem. i. 9, 10.; and in this sense only can we understand what is here said of these witnesses. Moses and Elijah brought real fire from heaven, and consumed their enemies; but these are only symbolical fire, for it proceeded from their mouths, Jerem. v. 14.——*Power to shut heaven, &c.* Not that the real rain of heaven may be withheld; but during the time of their prophesying, they denounce against those who neglect the truth, that they shall have no showers of blessing, no favour from God.

7. *And while they, &c.* I follow Daubuz in this version, and I consider that it is supported by the scheme of the prophecy, and by what is said, verse 3. They are not single persons, but a succession of faithful witnesses, during the reign of antichrist.——*Will kill them.* This must refer to some period and event, when the witnesses seemed to be all cut off, and when the power of the enemy seemed to have attained its highest designs, or to a succession of such events in the period of their prophesying.

8—10. *Their carcases.* Their enemies shall treat them with great cruelty, not even granting them the rites of sepulchre. Such people may be compared to Sodom and Egypt for pride, lewdness, and cruelty, or to those who killed their Lord; and who indeed again killed him in a spiritual sense in his members. And the peoples and nations, subject to the beast, shall see their dead bodies lying with the highest satisfaction, and rejoicing, because by their testimony they had been tormented with fear lest they should lose their own power, &c. Rome is the great city with its territory, and in this sense it is literally true that our Lord was there crucified; and in this sense were his followers constantly persecuted and killed in the most conspicuous places, and the principal parts of the great city.

11, 12. *Three days and a half, &c.* This period is probably mentioned in allusion to the time a dead body will keep before it becomes putrid; and some think it refers to the time our Lord was under the power of death.——

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12 them. And [v] I heard a great voice from heaven saying to them, "Come up hither." And they ascended up to heaven in a cloud; 13 and their enemies beheld them. And in that hour was there a great earthquake, and the tenth part of the city fell, and by the earthquake seven thousand men were killed: and the rest were affrighted, and gave glory to the 14 God of heaven. The second wo hath passed; and, behold, the third wo cometh quickly.

15 And the seventh angel sounded *his trumpet*; and there were great voices in heaven, saying, "The kingdom of this world is become the kingdom of our Lord, and of his Christ, who shall reign for ever and ever." And the twenty-four elders, who sat before God on their 16 thrones, fell upon their faces, and worshipped God, saying, "We thank thee, O Lord God 17 Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations 18 were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldest destroy those who destroy the earth."

CHAP. XI.

12. [v] Gr. Others, they.

REFLECTION UPON CHAPTER XI. 1. The Lord measures his professed worshippers by the rule of his word, and weighs them in the balance of the sanctuary. His faithful ones must also use the same standard, adhering to what is written in the scriptures of truth; and if any would be approved as inward court worshippers, they must try themselves, and govern their temper and conduct by the same unerring rule. All who have a mere form of religion, without the faith which works by love, and the holiness which adorns the spiritual members of the church, are esteemed but gentiles and heathens, they belong to the outer court, and how often has the holy city been trodden under foot by such enemies of the Lord in the form of worshippers. Who can read these predictions and compare them with the events recorded in the page of history and not perceive how exactly they have been fulfilled. In many periods the faithful witnesses have been few, afflicted, and bearing their testimony amidst dreadful persecution; while their enemies, Antichrist and his abettors, have been numerous, possessed of the honour, wealth, and power of the world. Yet though few, despised and persecuted, they are as green olive trees in the house of God, and as shining lights in the dark night of error, superstition, wickedness, and idolatry.

2. We learn that however God's witnesses may be slain, and their enemies exult and rejoice over them, it will still be found that the triumphing of the wicked is but for a short season. They shall rise again in their brethren, who possess the same spirit and zeal in the cause of their Saviour; and who shall not cease to denounce God's judgment against all ungodliness and unrighteousness of men. Though they dwell like Lot in Sodom, and are oppressed like Israel in Egypt, and often treated as their Lord was, they shall be preserved from the errors and pollutions of those around them, and finally ascend up to God and glory. Being faithful to death, they will receive the crown of life; while their hardened, impenitent, and wicked enemies shall at last perish, with a destruction more terrible than that occasioned by earthquakes, or even natural death in its most horrible forms.

3. While we are taught to contemplate with feelings of grief and sorrow the awful wickedness of men bearing the christian name, it cannot but afford pleasure to be assured of the glorious and happy state of the church on earth in some future period. After the wars are completed, then shall the kingdoms of the earth become the kingdoms of our God and of his Christ. We may say, "Now is this salvation nearer" than when John announced it; many of the events foretold have come to pass, and others are occurring, and at length that consummation so much to be desired, will come also. Let us pray for it, and give God no rest, till he establish Zion, and make her the joy of the whole earth. And let us give God thanks for delivering so many from spiritual tyranny and idolatry, and for exciting the zeal of his people, and spreading the knowledge of his salvation in the earth in our day. His word runneth swiftly; many pious zealous men preach it; and may God give testimony to it in the conversion and salvation of sinners. Amen.

The Spirit of life, &c. Their civil death shall only be for a limited time, and the power of God shall be exerted in their favour in such a manner as if the dead were raised, and they shall so bear testimony to the truth as to excite new fears in their persecutors.—*And they ascended up, &c.* In the style of prophecy, to be raised to heaven is to attain power and eminence, or to enjoy great privileges. Matt. xi. 23. Luke x. 18. Is. xiv. 12, 13, &c. Hence the meaning is, that in some period of their prophecy, they should, contrary to all probable expectation, and to the wonder and dread of their enemies, rise to power and the possession of privileges singular and great, and should be enabled to profess the truth, and oppose error more effectually than before.

13. *A great earthquake.* The emblem of some great commotion and change; and this soon appeared, in that the "tenth part of the city fell." The number ten is used for many in several instances. Gen. xxxi. 7. 1 Sam. i. 8. Eccles. vii. 19. The city being taken for the empire, of which it was the metropolis and seat of government, the words may denote some heavy calamities which should fall upon it, in which "seven thousand men of name," or of note, should be killed. This may refer to the reformation and its final influence in the world. The slaughter of the witnesses and their resurrection, and the consequence of it, the falling of a tenth part of the city, has engaged the study of expositors; but their opinions have been discordant. It has been applied to the case of John Huss and Jerome of Prague, who were two faithful witnesses and martyrs of the blessed Jesus. They were condemned to death and burned for heresy, by the council of Constance; which council sitting about three years and a half, their bodies may be said to be unburied in the street of the great city, from November 1414 to April 1418, where was assembled the greatest assembly of bishops, cardinals, ambassadors, barons,

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CHAPTER XII.

A. D. 96. *A woman, clothed with the sun, travaileth; a great red dragon standeth ready to devour her child, but she flieth into the wilderness; war in heaven between Michael and the dragon; the dragon persecuteth the woman.*

12 And the temple of God was opened in heaven, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

1 Now a great wonder appeared in heaven; a woman clothed with the sun, and the moon was under her feet, and upon her head a crown
2 of twelve stars: And she was with child, and cried out being in travail, and pained to bring
3 forth. And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third
4 part of the stars of heaven, and cast them down to the earth. And the dragon stood before the woman who was about to bring forth, that when she had brought forth, he might devour her
5 child. And she brought forth a male child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to
6 his throne. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and sixty days.

7 And there was war in heaven: Michael and

counts, dukes, princes, together with the emperor. After the council was dissolved, these two witnesses revived in their followers, and Bohemia revolted alike from the Pope and the emperor. Others refer it to the Protestants of the league of Smalcald, who were defeated at Marburgh, April 24, 1547, by Charles the Fifth, and the Protestant cause seemed hopeless. The Papists rejoiced over them and made merry, and sent gifts one to another; but this joy was of very short duration, for they were raised again by the victory of Magdeburgh, and of the treaty of Passau, their civil rights, and the true profession of their religion were secured to them. Perhaps both the above events may be intended. Some, however, consider this event yet future, and suppose that all the witnesses for the truth in these western parts will be suppressed and silenced for three years and a half, and then revive in a singular manner. This opinion rests on the sense given to verse 7, "When they shall have finished their testimony, or are about to finish it;" but may be more properly rendered, "While they shall be perfecting or finishing, (comp. Matt. xxiv. 32. Luke ii. 39.) *i. e.* in some period of the time they prophecy in sackcloth and ashes. If the seven vials include the period of the last two trumpet, the persecuting power must be gradually weakened; and it is not probable that just before its final destruction, it should be able to slay all God's witnesses, and silence all the preachers of the truth. On the contrary we have reason to believe and hope that the light which burst forth at the reformation will shine with brighter lustre, and that the adherents of the persecuting idolatrous church will be diminished, so that whatever they may attempt against the truth will be ineffectual. Lowman considers the slaughter of the witnesses, and their rising again, to denote the various slaughters of the zealous, faithful servants of God, but their resuscitation in others who followed them, during the whole period of their prophesying. But the fall of the tenth part of the city leads me to conclude that the first event mentioned above, the slaughter of John Huss, &c. to be intended, as the prelude to the glorious reformation, when a tenth part, or a large portion of the great city, or of the people and countries subject to the Pope, fell off, and have not since been united to the Roman see.

14. *The second woe, &c.* This ended about the year 756; and was to be followed by the third, which embraces the period of 1260 years, the time the witnesses are to prophecy. When it is said, "the *third* cometh quickly," the church is admonished, that as this would follow the second, it would, like it, be a time of affliction, as the foregoing general representation indicated; but the end of it would be glorious.

15—19. *The kingdom of this world, &c.* The events under the seventh trumpet having been generally exhibited by the witnesses, this shows that they would be followed by the general profession of the gospel, when the dead as it were would return to life, and God would be praised by the whole church for his judgments on the wicked.

CHAP. XII. 1, 2. *A woman.* The emblem of the true church of Christ, clothed with the sun, reflecting the rays of the Sun of righteousness, having the moon under her feet, to denote that she paid no regard to the new moon as the Jews did; and upon her head a crown of twelve stars, to show that she is under the light and guidance of the twelve apostles.——*Pained to bring forth.* Though pain attends child-bearing, yet the chief thing here intended is doubtless fruitfulness, denoting the converts which the church should bring forth to God, amidst her sufferings and persecutions.

3—6. *A great red dragon.* The well known symbol of Satan and all his instruments and agents. Ps. lxxiv. 13. Is. li. 9. Ezek. xxix. 3. The description of this dragon limits it to the city and empire of Rome. Ch. xvii. 3, 9, 10. He is *great* to represent the greatness of the Roman power; and *red*, both to show the dress of the Roman emperors, consuls, and generals, who were clothed in purple or scarlet, as the Popes and Cardinals have been since; and to denote the blood which this power had, and would shed. The seven heads of this dragon signify the seven hills on which Rome was built, and the seven forms of government which successively prevailed there, as the angel explains it, Ch. xvii. 10. The *ten* horns marked out the ten kingdoms into which the western empire was to be divided; but the seven crowns on the dragon's heads, and not ten crowns on his horns, shows that the whole power was vested in the Emperors and senate at Rome, and not, as afterwards, in the monarchs of the kingdoms. Hence in this vision the church is represented from the beginning, until she fled into the wilderness from the Popish beast or dragon. The tail of the heathen dragon, dashing out a third part of the stars, indicates the subjugation of the kings and nations of the third part of the earth by the Roman power. This monster watched the woman, prepared to destroy her offspring, as Pharaoh did those of the Israelites, or Herod sought the life of Christ. At length the church brought forth a male child, appointed to rule and govern. Most refer this to Constantine and his successors, in connexion with christian magistrates and officers. Soon, however, new trials were prepared for the true church; the heathen persecuting power being revived by that of the beast rising up out of the sea, Ch. xiii. 1.; and she flies into the wilderness, and there abides during the long period of 1260 years.

7—9. *Michael and his, &c.* This state of the church was also represented by a war in heaven, or the air. Michael, who maintained the interest of God's people Israel, (Dan. x. 21.) and his angels, fought with the dragon and his angels, and the latter were vanquished, and cast down from heaven. This dragon may properly be called the old serpent, the Devil and Satan, that great enemy of God and man. The visible actors in this contest were Constantine and his successors, the preachers of the gospel, confessors and martyrs on the one hand; and the unbelieving rulers, heathen priests, and sophists on the other. This contest lasted for many years, but at last christianity pre-

his angels warred against the dragon: and the
8 dragon warred and his angels, But they pre-
vailed not; nor was their place found any more
9 in heaven. For the great dragon was cast out,
that old serpent, called the Devil, and Satan,
who deceiveth the whole world; he was cast
out upon the earth, and his angels were cast
10 out with him. And I heard a loud voice saying
in heaven, "Now is come salvation, and might,
and the kingdom of our God, and the power
of his Christ: for the accuser of our brethren
is cast down, who accused them before our God
11 day and night. But they overcame him by the
blood of the Lamb, and by the word of their
testimony; and they loved not their lives, *but*
12 *exposed them* to death. Rejoice therefore,
ye heavens, and ye that dwell in them. Alas
for the earth and for the sea!" for the devil
is come down unto you, having great wrath,
because he knoweth that he hath but a short
time." And when the dragon saw that he was 13
cast out upon the earth, he pursued the woman
who brought forth the male child. And to 14
the woman were given two wings of a great
eagle, that she might fly into the wilderness,
to her place, where she is to be fed for a time,
and times, and half a time, from the face of
the serpent. And the serpent cast out of his 15
mouth after the woman, water as it were a
river, that he might cause her to be carried
away by the river. But the earth helped the 16
woman, and the earth opened its mouth, and
drank up the river which the dragon cast out
of his mouth. And the dragon was wroth 17
with the woman, and departed to make war
with the rest of her seed, who kept the com-
mandments of God, and held fast the testi-
mony of Jesus Christ.

CHAP. XII.

REFLECTIONS UPON CHAPTER XII. 1. The whole church and every member of it is of heavenly origin, and living in the hope of heavenly felicity. Believers put on Christ, are clothed with his righteousness, enlightened by his Spirit, and formed after his image; and then are taught to put earthly things beneath their feet, while they profess and adorn the doctrine of grace delivered by the apostles. Ministers and people should labour to promote the increase and prosperity of the church, by preaching, instruction, prayer, and the exercise of all the graces of the christian temper. For in every period and in every place, the old dragon, the devil and his servants, are watchful, diligent, and unwearied in their endeavours to subvert the kingdom of Christ; and surely his believing people should be as vigilant, active, and persevering, in opposing their designs. They are engaged in a cause so just, holy, and good, that they may well be bold as lions, whatever they may have to suffer from the tyrants of the earth. And blessed be God, the church sometimes brings forth sons destined to afford her protection, and to avenge her on her enemies. They become her nursing-fathers. May she bring forth many such in all the earth.

12. *N Gr.* Others, *inhabiters of the earth, &c.*

2. We need be under no concern as to the final safety of the church or of any believer, however opposed and oppressed they may be on particular occasions. For "salvation, and strength, the kingdom of our God, and the power of his Christ," will renewedly come, until the power of every enemy be destroyed, and the mouth of every accuser of the brethren be stopped. These events will not come to pass, these victories will not be obtained, but by faith in the blood of the lamb, and by a firm adherence to the word of his testimony, and even sometimes by yielding up life itself in his cause. Such noble faith, constancy, and heroic courage, fill heaven with joy and praise. And while the body of believers may be driven into the wilderness, the Shepherd of the sheep will watch over them, and provide for them, and so secure them that he shall never want a seed to serve him; and in their trials and greatest difficulties he will raise up helpers. The very earth shall help the woman, so that the poisoned waters of rage, superstition, and destructive error, shall not overwhelm her. Such as keep the commandments of God, and the testimony of Christ, shall never be forsaken.

vailed, and the heathens were deposed from all rule and authority. Thus were the sons of the woman caught up to God, &c.

10, 11. *Now is come salvation, &c:* On this victory there was a song of praise offered to God. Idolatry was humbled, and it was no longer in the power of heathens to accuse christians as Satan did Job before God, and to charge men with being the perpetrators of all crimes, and the authors of all calamities. Now they had obtained a triumph, but it was not achieved by the sword, but by their faith in the blood of the Lamb, and by their noble testimony to the truth, their patience and sufferings unto death. Well might the heavenly hosts be called upon to rejoice in this singular event.

12—14. *Alas for the, &c.* Though the dragon was dethroned, he was not destroyed, but had power to do much mischief; and he exerted it to restore Paganism in various ways. He could not succeed, and was in a short time destined as a dragon to expire.——*He pursued the, &c.* By calumnies, by sowing discords, &c.; but to denote her protection she had two wings of a great eagle given to her, that she might fly to the wilderness, and there abide for three years and a half as Elijah did from Ahab. This period did not begin before she fled into the wilderness.

15—17. *Water as it were, &c.* By water is meant peoples, and this was literally fulfilled by the inundation of the barbarous heathen nations which soon overspread the western empire, and which seemed to threaten the extinction of the christian cause; "but the earth helped the woman," the Romans swallowed up the barbarians, and they conformed to the manners, and embraced the religion of the Romans, whom they had conquered.——*Make war with, &c.* This implies that a great part of the people had become corrupt, and that only a few kept the commandments of God, &c.

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CHAPTER XIII.

A. D. 96. *A seven-headed and ten-horned beast riseth out of the sea, to whom the dragon gives his power; another beast ariseth out of the earth, and causeth an image of the former to be made, and forceth men to worship it and to receive his mark.*

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns and seven heads; and upon his horns ten crowns, and upon his heads names of blas-
2 phemy. And the beast which I saw was like a leopard, and his feet were as those of a bear, and his mouth as the mouth of a lion: and the dragon gave him his own power, and his
3 throne, and great authority. And I saw one of his heads wounded as it were to death; and his deadly wound was healed: and all the world wondered *and followed* after the beast:
4 And they worshipped the dragon [v] because he gave power to the beast: and they worshipped the beast, saying, "Who is like unto the beast? who is able to make war with him?"
5 And there was given to [v] the beast a mouth speaking great things and blasphemies; and power was given unto him to continue forty-two
6 months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those who dwell in
7 heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over every tribe, and language, and nation. And all that dwelt
8 on the earth worshipped him, whose name was not written in the book of life of the Lamb that was slain, from the foundation of the
9 world. If any man have an ear, let him
10 hear. If any lead into captivity he shall go into captivity: if any kill with the sword he must be killed with the sword. Here is the patience and the faith of the saints.
11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb,
12 but he spoke as a dragon. And he exerciseth all the power of the first beast in his presence, and causeth the earth and those who dwell in

CHAP. XIII. 4. [v] Gr. Others, *who gave.*

5. [v] *to him.* Gr.

CHAP. XIII. 1. *A beast rise, &c.* Here the beast, mentioned Ch. xi. 7, is described at large. He comes up from the sea, from the commotions of the world. Comp. Dan. vii. 2, 3. This beast had *seven heads*, signifying the seven mountains on which Rome stood, and the seven forms of government which had successively prevailed; and the *ten horns*, the ten kingdoms into which the western empire was divided. Ch. xvii. 9—11. And on each horn was a crown, which shows that there had been a revolution of power, as the dragon, Ch. xii. 3, had only seven crowns on his seven heads, which denoted that imperial power then prevailed; but now this power was transferred to ten kings.——*Names of, &c.* See verse 6.

2. *And the beast, &c.* No name is given to it, but it is described as having the nature and qualities of Daniel's three beasts united. Dan. vii. 4—7.——*And the dragon, &c.* The symbol of Satan, working by the heathen empire, gave to this new empire his own power and throne, intimating that this succeeded the former, and consisted of the same people and territories, and would carry on the same designs.

3, 4. *One of the heads, &c.* Or forms of government appeared mortally wounded. This was the imperial form, the sixth head, as five had passed away, when John wrote. Ch. xvii. 10. This event occurred when Rome was made subject to Ravenna, and she seemed to have lost her power for ever; but this wound was healed when Pepin gave the Exarchate of Ravenna to the Pope, and Rome became the seat of a temporal as well as a spiritual government. It is this which makes the Pope the beast, and made all wonder and follow it; yea, they worshipped, or did homage to the beast, as being subject to its power; and in doing this, they in effect did homage to the dragon, the old heathen persecuting power.

5, 6. *A mouth speaking, &c.* Comp. Dan. vii. 8.——*Power to continue.* Or to do as he pleased in a great degree, in some parts of this period, for forty-two months, or 1260 years, as often mentioned.——*In blasphemy, &c.* And what greater blasphemies can be uttered than the claims of the bishop of Rome, who calls himself "universal bishop, infallible judge, sovereign of kings, disposer of kingdoms, vice-gerent of Christ, God upon earth;" and by thus assuming divine attributes, he blasphemes the name of God, and by calling the faithful true worshippers, schismatics and heretics, he blasphemes his tabernacle and church; and those that dwell in heaven, angels and glorified saints, by idolatrous worship and impious adoration.

7—10. *War with the saints, &c.* And who can calculate the millions of saints who have perished by this persecuting and horrible monster? Mede, from good authorities, states, that a million of Waldenses in France alone was put to death; and how many in other countries is not known. In about thirty years the Jesuits destroyed about nine hundred thousand orthodox christians. In the Netherlands the Duke of Alva boasted that he had executed thirty-six thousand; and in the same period, the Inquisition destroyed one hundred and fifty thousand christians.——*Power was given, &c.* All the nations of the western empire were in slavery to him, and did him homage; even the kings as well as the people gave up in part their power to him, and they thus proved that their name was not written, &c. The last clause may either refer to the Lamb slain, in promise and type, or to the book of life. But for the comfort of the saints let it be known, that God will give unto their enemies in righteous judgment a cup of his wrath to drink; and they will find, in resisting this power, full scope for the exercise of faith and patience.

11, 12. *Another beast, &c.* This appeared to rise out of the earth like a plant, gradually and imperceptibly; and he appeared like a lamb, but spoke and acted like a dragon.——*All the power of the first beast, &c.* Most expositors apply this to the Ecclesiastical state of Rome; but Lowman has proved that this does not agree either to the time or to the description here given. This second beast was to arise after the first, in which spiritual was to be united with temporal authority, as in the Popes; and this power and authority is to be exercised in like manner, and to be employed to support and advance the interest and authority of the Pope. Now this exactly agrees to those bishopricks in the several states of Europe, to which were annexed large estates, called baronies, earldoms, duchies, and principalities, and over which

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it to worship the first beast, whose deadly
13 wound was healed. And he doeth great mi-
racles, so that he maketh fire to come down
from heaven on the earth in the presence of
14 men. And he deceiveth those that dwell on
the earth by the means of those miracles which
he had power to do in the presence of the
beast; saying to those who dwell on the earth,
that they should make an image to the beast,
which had the wound by a sword, and yet
15 lived. And he had power to give life to the
image of the beast, that the image of the beast
should both speak, and cause that as many as
would not worship the image of the beast,
should be killed. And he causeth all, both 16
small and great, rich and poor, free and slaves,
to receive a mark on their right hand, or on
their foreheads: And that no man might buy 17
or sell, but he that had the mark, or the name
of the beast, or the number of his name. Here 18
is wisdom. Let him that hath understanding
count the number of the beast: for it is the
number of a man; and his number is six hun-
dred and sixty-six.

REFLECTIONS UPON CHAPTER XIII. 1. Had not the spirit of prophecy foretold, and the page of history recorded the fact, who could have supposed that the professed disciples of the meek, humble, and loving Redeemer, who so expressly requires his people to be like him, would ever become such monsters of cruelty and wickedness? And especially that the ministers of his word, the successors of the fishermen of Galilee, would become the secret and real enemies of Jesus, and discover such pride and exercise such oppression as is here described! The Leader in this awful apostacy from truth, may well be compared to a furious wild beast, or rather a compound of the savage qualities of various kinds of wild beasts! Whatever his profession, he is the same in effect as the dragon, the emblem of heathenism. He possesses his power, his throne, and his rage against the true servants of Christ. And yet such is the spirit of the world, that multitudes are more ready to follow this monster of iniquity, and to cry up his power, than to hear the word of God from his faithful ministers, or to believe in and serve the almighty Saviour.

2. How dreadful have been the blasphemies of these men against God, his church on earth, and the angels in heaven; and what blood have they shed in support of their unrighteous cause! God for wise ends permits them to persecute and slay his servants; but they have no power to hurt their souls. They may thunder out their anathemas, and excommunicate them, prohibiting them all intercourse with others; but they will find the curse causeless will not come, and that when they are banished or shut up in prisons, or living in dens and caves of the earth, they have access to God, and fellowship with their Redeemer. We ought to be thankful that the time for the final destruction of antichrist, with all his adherents, is limited and revealed; and this should induce us to exercise both faith and patience. Let ungodly priests and tyrannical rulers support each other's usurpations, exactions, and oppressions; let the one by war, or under the legal forms of justice, cut men off, and the other terrify men by false miracles, erroneous doctrines, and censures; yet let both know that for all these things God will bring them into judgment.

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the bishops exercised the same temporal power as the Pope did over the patrimony of the church of Rome. The same may be applied to the abbeys, &c. The bishops in this manner resembled the beast of Rome; and as power follows wealth, the bishops soon became the leading persons throughout Europe, and exerted all their power to support and advance the interest of the Roman power.

13—15. *Great miracles, &c.* This second beast pretends to do great miracles, as if he could bring fire from heaven like Elijah; and in this manner he deceiveth those who dwell on the earth, &c. They pretend to work miracles, to make fire come down from heaven, as in the case of St. Anthony's fire, and in their excommunications, which are called the *thunders* of the church! 2 Thess. ii. 9, 10. These false lying miracles are all pretended to be wrought in support of the doctrine of purgatory, prayers for the dead, the worship of saints, images, and relics; and by these are ignorant men deceived into the grossest errors and idolatry.——*That they should make, &c.* By making an image is meant giving to the first beast divine honour, in allusion to the custom of heathen Rome, towards the emperors, images of whom were made and worshipped.——*And he had power to give life.* The clergy gave life to this image by their own implicit obedience, and by obliging all to receive the decrees of the Popes as divine oracles, and punishing with death all who refused. The cardinals create and then worship the Pope. He is only a private individual till thus created; but then becomes the infallible head of the church, the vicar of Christ upon earth, to whom all christians should be subject; and if any refuse, the clergy excommunicate, and exhort civil magistrates to burn and destroy them. They share in his power, and like him abuse it.

16—18. *A mark on, &c.* Every person was obliged to profess his submission to this authority, whatever his rank or condition in life might be; and and so was as it were marked as belonging to the beast in the manner as slaves were marked with the names of their masters, or as the heathen votaries with those of their gods. These marks were usually impressed on their right hands, or on their foreheads, and consisted in some higroglyphic character, or of the name expressed in common letters, or in some numerical letters. Receiving the mark or character of the beast "on the forehead" may denote the public profession which they made of their faith; and "in their right hand," when they lived and acted according to it.——*Might buy or sell, &c.* In this manner Ptolemy Philopater persecuted the Jews of Alexandria; and in many instances the decrees of Popes and councils run in the same strain. One of the canons of the council of Lateran made against the Waldenses enjoins, "that no person should presume to keep them in his house, or on his land, or to entertain or *traffic* with them! The council of Constance commands, "that they permit not the heretics to have houses in their districts, or to carry on commerce." So William the Conqueror, when he had become fixed on the throne of England, would not permit any to *buy* or *sell*, who were disobedient to the Roman see.——*Number of the beast.* Irenæus mentions Lateinos as containing numeral letters, amounting to 666. The Hebrew רומית. Roman is also composed of the same number. Lowman thinks that the number refers to the time when this persecuting power would arise; and adding the year 96 when John wrote to 666, will make 762, when the Pope's temporal power was established. There have been many other conjectures; but the above are most probable.

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CHAPTER XIV.

A. D. 96. *Vision of the Lamb with his servants; the gospel preached by an angel; the fall of Babylon, the harvest, vintage and wine-press of God's wrath, &c.*

1 And I looked, and, behold, a Lamb stood on Mount Zion, and with him a hundred and forty-four thousand persons, having his Father's
2 name written on their foreheads. And I heard a sound from heaven, as the sound of many waters, and as the sound of a great thunder: and the sound which I heard was as that of
3 harpers playing on their harps: And they sang as if it were a new song before the throne, and before the four living creatures, and the elders: and no one could learn that song but the hundred and forty-four thousand, who
4 were redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, as the first-
5 fruits to God and to the Lamb. And in their mouth was found no falsehood: for they are without fault. °
6 And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, and to every nation, and tribe, and language, and
7 people, Saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him who made heaven, and earth, and the sea, and the springs of waters." And another angel fol- 8
lowed, saying, "Fallen, fallen is Babylon the great, because she made all nations drink of the wine of the fury of her fornication." And 9
a third angel followed them, saying with a loud voice, "If any one worship the beast and his image, and receive the mark on his forehead, or on his hand; He shall drink of 10
the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment shall go up 11
for ever and ever: and they shall have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Here is the patience of the 12
saints, who keep the commandments of God, and the faith of Jesus. And I heard a voice 13
from heaven saying unto me, "Write, Happy are the dead who die in the Lord henceforth: Yea, saith the Spirit, they rest from their labours, and their works follow them."

And I looked, and behold a white cloud, 14
and upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And 15
another angel came out of the temple, crying

CHAP. XIV.

5. ° *before the throne of God.* Griesb.

CHAP. XIV. 1. *A Lamb.* The known name of Jesus the Saviour, who seemed to stand on Mount Zion, where God's temple had long stood; and the persons sealed appeared with him, Ch. vii. 4—9. These had not the mark of the beast, but of God on their foreheads.

2—5. *As that of harpers, &c.* It was a delightful chorus, filled up with the sound of the sweetest instruments. And, as in a former vision, they sung a new song, in which the living creatures and the elders joined the company of Christ's people. The psalm was a new composition, the full knowledge of which belonged to those who had been saved from the defilements of the world. For those who sung it had preserved themselves pure from idolatry, called fornication and adultery; and were in this sense as chaste virgins, following faithfully the Lamb, and were holy and consecrated to God as the first-born or first fruits under the law were; and they were sincere, &c.

6—8. *The everlasting gospel, &c.* This vision showed, that during the reign of the beast the gospel should be preached, and that every faithful minister should do all in his power to preach it to every individual. The angel says, "Fear God, &c. Render due worship to the great Creator, and not to saints and angels." This shows that the holy gospel will be preached in a more extensive manner, and the truth be more known before the fall of Babylon, and that this will hasten on that fall. And is not that period now come? Are not protestants preaching the gospel, and sending it in bibles far and wide? Soon may the angel say, "Fallen, fallen is, &c."

9—11. *Worship the beast, &c.* This is an awful warning, and designed to excite to constancy in the faith, whatever might be the temporal consequences; for all that comply with such idolatrous practices, will be punished with everlasting perdition.

12, 13. *Here is the patience.* Here will be need of it to all the true followers of Christ; but if they should be called to die for the faith, let them bear with pleasure, that "Happy are the dead, &c." This is a noble testimony to a separate state, &c.

14—20. *The Son of man, &c.* The Lord himself comes to reap the harvest of the earth, and inflict the last strokes of vengeance. The harvest is ripe, means the time of punishment is come. See Joel iii. 13. In like manner the vintage being ripe shows that men were ripe for the ruin impending, and ready to fall on them; and the image of treading the wine-press shows that as they had shed the blood of others, their own blood would be shed. The angels

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with a loud voice to him who sat on the cloud, "Put in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the
16 earth is ripe." And he that sat on the cloud applied his sickle to the earth; and the earth
17 was reaped. And another angel came out of the temple which was in heaven, he also
18 having a sharp sickle. And another angel came out from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, "Put in thy sharp sickle, and cut the clusters of the vines of the earth; for their grapes are fully ripe."
19 And the angel applied his sickle to the earth, and cut the vines of the earth, and cast *the clusters* into the great wine-press of the wrath of God. And the wine-press was trodden out
20 of the city, and blood came out of the wine-press, up to the bridles of the horses, for the space of a thousand and six hundred furlongs.

CHAPTER XV. XVI.

A. D. 96. *Seven angels with the seven last plagues; the song of those who have conquered the beast; seven bowls full of the wrath of God, which are poured out.*

AND I saw another sign in heaven, great
1 and wonderful; seven angels having the seven last plagues; for by them the wrath of God was filled up. And I saw as it were a laver
2 of glass mingled with fire: and those that had gotten the victory over the beast, and over

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REFLECTIONS UPON CHAPTER XIV. 1. When the grossest corruptions prevail in the visible church, and the gospel is hid as to its true nature, spirit, and power, by the ignorance, pride, and wickedness of those who should preach it; the Lamb has a holy remnant of faithful servants, who display and exercise the christian virtues, and have thus the seal of God on their foreheads. They are kept from the contaminating influence of all surrounding pollutions and abominable idolatries, and are as chaste virgins espoused to Christ; and by their faith in, love to, and zeal in his cause, they bear an honourable testimony even in the worst of times. They follow the Lamb whithersoever he goeth. These are redeemed from the earth, from a carnal, worldly spirit, and delightfully employed in singing a new song of praise to God, for his distinguished love and grace towards them; while the whole choir of heaven joins the song in sweetest melody. In their mouth is found no guile; they know and honestly profess the truth; nor can their enemies charge them with any fault, unless that of not bowing to the idols which they have set up. Being redeemed from among men as the first-born, they are consecrated to God; and are his portion, treasure, and joy, being fully accepted, and really sanctified before the throne of God.

2. What comfort has it afforded during the dark night of papal ignorance and oppression, that a time would come, when the gospel, should be preached more generally, more faithfully, and successfully. God has often raised up and qualified some of his servants for this important work; and they have gone forth like holy, beneficent angels, announcing to ignorant perishing sinners, the power and grace of Christ. How eminently was this the case, when he raised up Luther and Melancton, Calvin and other burning and shining lights, who boldly maintained and zealously propagated the pure word of God, and the doctrines of grace; and blessed be his name the number of such has increased, and is still increasing. O let them raise their warning voice against all unrighteousness, and ungodliness of men, and exhort men to fear God, and give glory unto him, and worship him only, who made heaven, earth, and sea and all things therein.

3. How awful are the judgments denounced against antichristians and all who work iniquity. Those who corrupt God's truth and doctrine, and such as receive their errors, and the mark of the beast, are doomed to drink of the wine of the wrath of God, and to be tormented with fire and brimstone, in the presence of the holy angels, and of the Lamb. They may dream of having the door of heaven opened by the key of Peter, or vainly hope to be purified by the fire of purgatory, and then admitted to paradise; but they will find themselves deceived: for the smoke of their torment shall ascend up for ever and ever, and they shall have no rest day nor night. This shall be the end of all impenitent, unbelieving sinners. But how diligent that of the humble believing disciples of Jesus. The Spirit pronounces their blessedness, in the state of the dead. Though they died in prisons, on racks, or amidst flames, they are blessed, for they die in the Lord, rest from labours and sufferings, and their works of faith and labours of love follow them. While this is announced to comfort God's saints on earth, how soon will vintage come as to the ungodly; and the wine-press of his wrath be trodden. O that men were wise, that they would consider their latter end!

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may denote the ministers of the gospel; and the first announces that judgment is at hand; and the second, some executioner of the wrath of Christ against the enemies of his cause and of his people; while the third from the altar, who had power over fire, giving orders to reap the vintage, implies that these judgments would be a sacrifice to justice. These descriptions of the punishment of Rome and all her supporters, must be fulfilled under some of the vials or bowls; and if these embrace the whole period of the reign of antichrist, as I conceive they do, I would refer what is here said, either to the close of the sixth or beginning of the seventh vial or bowl.

CHAP. XV. 1. *Seven angels, &c.* General descriptions of the judgments to fall on the beast have before been given; but we are soon to have them more particularly exhibited. They are called the seven last plagues, by which the wrath of God is filled up or ended.

2—4. *Laver of glass, &c.* In which there appeared liquid fire, to denote the judgments about to be inflicted. And by this stood the multitude of christian conquerors, singing the song of Moses, like that of his, Exod. xv.; and of the Lamb, celebrating him as the captain and author of their salvation, and the father of the king of saints, for what he had done, and was about to do.

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his image, and over his mark, and over the number of his name, standing by the laver of
3 glass, having the harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, thou King
4 of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."
5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in
6 heaven was opened: And the seven angels, having the seven plagues, came out of the temple, clothed in pure white linen, and having their breasts girded with golden gir-
7 dles. And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who liveth for ever
8 and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were finished.

AND I heard a loud voice out of the temple 1
saying to the seven angels, "Go, and pour out the bowls of the wrath of God upon the earth."

And the first went, and poured out his bowl 2
upon the earth; and a bad and noisome ulcer fell upon the men who had the mark of the beast, and upon those that worshipped his image.

And the second angel poured out his bowl 3
upon the sea: and it became blood, like that of a dead man: and every living creature died in the sea.

And the third angel poured out his bowl upon 4
the rivers and springs of waters; and they became blood. And I heard the angel of the 5
waters say, "Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast thus executed judgment. For they have shed 6
the blood of saints and prophets, and thou hast given them blood to drink; of which they are worthy." And I heard another out of the altar 7
say, "Even so, Lord God Almighty, true and righteous are thy judgments."

And the fourth angel poured out his bowl 8
upon the sun; and power was given unto him

5—8. *In heaven was opened.* See Ch. xi. 19.——*Came out of the temple.* To show that their commission was from God; and were clothed in pure white, to denote that the judgments to be executed were righteous; and being girt intimated they were ready to obey the divine command. The bowls were then given to them, and the temple was filled with the cloud of God's glory. Comp. Exod. xl. 34, 35. 1 Kings viii. 10, 11.

CHAP. XVI. 1, 2. *Go, and pour, &c.* Here was their commission, and they hastened to fulfil it. Before an attempt is made to explain these seven last plagues, it should be considered to what period they belong. It is generally agreed that they comprise the last wo-trumpet, at the conclusion of which period the blessed reign of Christ, of truth and righteousness, is to commence. But when did or does the wo-trumpet begin? The time the beast shall continue is repeatedly mentioned, and the seventh wo-trumpet must be within this period. Those who extend the sixth trumpet to the conquest of the eastern empire by the Turks, and as that empire still subsists, consider that none of the bowls of wrath have been poured out. I do not see any necessity to extend the sixth trumpet to that event, which, although it diminished the extent of christianity, is not the particular subject of the prophecy of this book. This subject is Papal Rome, and to her every particular relates. And are we to think that the glorious reformation by which the cause of the beast received one of the severest strokes, is not one of these bowls of wrath? Or that subsequent events by which the power of this enemy is so weakened, as to be little dreaded, have no right to be considered as scourges? I agree with Lowman, that as these bowls are to be poured out on those who had the mark of the beast, and worshipped his image, they must be considered as belonging to the time in which he reigns under the last form of Roman government. As then in my view the sixth wo-trumpet ended with the check of the Saracens in France, by Charles Martel, soon after which the Pope became a temporal prince; and by the interest and grants of Charlemagne and others, the power of the bishops and clergy was increased so as to become, through Europe, an image of the beast; so I conceive we are to find events after this period corresponding with the cups of wrath to be poured out successively, until the final destruction of this antichristian power.——*Upon the earth.* See Ch. viii. 7. The earth signifies the territory over which the power of the beast extended; and as this ulcer fell on those who had the mark of the beast, it must denote some grievous calamities, under which they particularly suffered. Lowman applies it to the bloody wars under the family of Charles the Great, by which that family became extinct, and the crown of France passed to other families. This period endured from 830 to 988 A. D. In this period the power of the Popes was carried to a great height, and the corruptions of the church increased; while by their arts and intrigues, wars were excited and continued, so as to make life itself painful.

3. *Upon the sea, &c.* This may mean the maritime parts of Europe, subject to the power of Rome; and the expression following shows that this plague consisted in very great slaughter, the sea becoming as congealed blood. That this referred to the holy war or crusade to recover Jerusalem from the Mahometans, both Pyle and Lowman agree. This includes a period from 1000 to 1190. In the first forty years the Popes continued their quarrels with the emperors, and occasioned the shedding of blood; and when Urban proposed the holy war, it is almost incredible what numbers of wild and mad enthusiasts engaged in this cause. Near two millions lost their lives in this war; and many illustrious families were ruined by it. This cause drained the west of its best troops, and exhausted its treasures; but while these subject to the beast were thus perishing, the Popes and the clergy were advancing their own power, and increasing the riches of the holy see.

4—7. *Rivers and springs, &c.* There is most probably a reference to Exod. vii. 19. See also Ch. viii. 10. As rivers and springs may signify the original seat of government in opposition to the more distant provinces; and

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9 to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues: and they repented not so as to give him glory.

10 And the fifth angel poured out his bowl upon the throne of the beast; and his kingdom was full of darkness; and they gnawed
11 their tongues for pain; And blasphemed the God of heaven, because of their pains and their ulcers, and yet repented not of their deeds.

12 And the sixth angel poured out his bowl upon the great river Euphrates; and its water was dried up, that the way of the kings of the
13 east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons, 14 working miracles, which go forth to the kings of the whole world, to gather them to the battle of the great day of the Almighty God. (Behold, I come as a thief. Happy is he 15 that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And 16 they gathered them together into a place called in the Hebrew tongue, Armageddon. [THE MOUNTAIN OF MEGIDDO.]

And the seventh angel poured out his bowl 17 into the air; and a loud voice came from the temple of heaven, even from the throne, saying, "It is done." And there were voices, 18 and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great and mighty an earthquake. And the great city was divi- 19

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as water is necessary to life, so this judgment should fall heavily on Italy; and as the people shed the blood of saints, they should have their own shed by each others hands. This awful judgment is celebrated as most righteous. Lowman applies it to the civil wars of Italy, between the papal and imperial parties. It seems connected with or immediately followed their shedding the blood of saints; and the history of the times confirms this. The Albigenses became very numerous in the south of France, and their opinions spread fast abroad. The Pope raised a holy war against them, and they were slain without mercy. At the same time the inquisition was established, and all persons suspected of disaffection to the Pope were murdered. Soon the emperors and Popes quarrelled, and Italy became a scene of contention and carnage almost unequalled. The Popes were driven out of Italy, and dwelt at Avignon, in France, for seventy years.

8, 9. *Upon the sun, &c.* A scorching heat denotes persecution on the one hand, vexatious wars and unfruitful seasons and diseases on the other. Matt. xiii. 6—12. Is. xxiv. 6. This scourge seems to mean the schism in the papacy, and the feuds and bloody wars which were the consequence of it. This period includes about 150 years from near 1380 to 1530. While Pope was contending with Pope, and their different adherents in like manner, and thus afflicting and destroying each other, vast numbers perished by a new disease, called the sweating sickness, in England, Germany, and France; and in the last century, for six years, the heat was so great, and no rain falling to moderate it, the earth no longer yielded its increase, nothing came to maturity, and a famine ensued, which took away one-fourth part of the people.

10, 11. *Throne of the beast, &c.* The various vials had hitherto only destroyed the men, who had the mark of the beast, and the power and tyranny of it still continued. This fifth plague attacks the throne, that is the power and authority of the beast; and the effect of it was to fill his kingdom with darkness, and to excite the bitterest griefs; yea, to lead the supporters of it to blaspheme God, instead of repenting of their sins. These circumstances clearly point out the reformation begun by Luther, and carried on and spread by others. By this event the foundation of papal power was shook, the arts and false doctrines exposed, and in many kingdoms his authority was subverted. The wars, blood-shedding, with which this event was accompanied, are well known; and one thing may be observed as a fact, that the power of the corrupt church has always been exerted to support the tyranny of princes, and tyrannical princes have supported it; but the influence of protestantism has been, and is alike favourable to civil as to religious freedom.

12—16. *Euphrates, &c.* As Rome, the seat of the beast, is called Babylon, which was taken by Cyrus, by diverting the course of the Euphrates, and thus drying up the channel of the river; so I conceive the drying up of the Euphrates only signifies the gradual removal of whatever supports and defends the mystical Babylon. If, with Lowman, we consider this plague to be accomplished within the period from 1700 to 1900, we are now living under it; and has not popery received most severe wounds already, by the increase of knowledge, the spread of civil liberty, and the more tolerant spirit which even in catholic countries in some degree prevails? The late revolution in France, the awful carnage of people and priests, and the sufferings of the popish countries, as well as the effects yet to follow this event, may be regarded as completing this plague. Yet this man of sin and his adherents will do all in their power to uphold their sinking cause.——*Three unclean spirits, &c.* One seemed to come out of the dragon, the symbol of Satan, another from that of the beast, and a third from that of the false prophet; and they may be justly called the spirits of demons, or demoniacal spirits, who go forth to the kings of the whole Roman world, to induce them to undertake the defence of antichrist; but the event will prove that it is to their own ruin. The false prophet seems to be another name for the second beast. Ch. xiii. 14—13, and xix. 20. The meaning of these three spirits sent to the kings seems to be, that the Pope and ecclesiastics, the agents and servants of Satan will, by all the arts and pretences possible, endeavour to persuade kings that the throne cannot exist without the mitre, and it is their interest to support them. May not this be now fulfilling by the Holy Alliance, and the efforts which are made to re-establish both civil and religious tyranny? Are not the kings in league with popery? How long they may succeed it is impossible to conjecture; but the end is certain.——*Behold, I come, &c.* This is an admonition to christians to be on their guard against the seductive arts of these men; and what follows is a reason to enforce it. For they are to be destroyed at a place which may be called Megiddo, from the slaughter which will there be made of them. Comp. Judges v. 19. 2 Kings ix. 27.; xxiii. 29. Zech. xii. 11, &c.

17—21. *Into the air, &c.* The seat of Satan's empire. On this a loud voice from heaven declared, "It is done." The last plague on the beast and his worshippers hath now begun. And immediately the air was in commotion, and thunderings and lightnings and a most terrible earthquake succeeded; and the effects of this convulsion of nature reached to the cities and clouds and mountains of the antichristian world, and even on Babylon itself, which was split into parts, and made an example of divine vengeance. And heaven seemed to complete the destruction, by pouring down hail of such a weight as was sufficient to kill all on whom it fell. Comp. Ch. xiii. This awful repre-

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ded into three parts, and the cities of the nations fell: and the great Babylon came in remembrance before God, so that he gave her the cup of the wine of the fierceness of his
20 wrath. And every island fled away; and the
21 mountains were not found. And there fell upon men a great hail out of heaven, every stone the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great.

CHAPTER XVII.

A. D. 96. *The harlot of Babylon sitting on the seven headed and ten-horned beast; the meaning of the seven heads and ten horns; her punishment and the victory of the Lamb.*

1 THEN one of the seven angels who had the seven bowls, came and talked with me, saying to me, "Come hither; I will show thee the judgment of the great harlot who sitteth upon many waters; With whom the kings of the 2
earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication." So he 3
carried me away in the spirit into the wilderness: and I saw a woman sitting on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the 4
woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and had in her hand a golden cup full of abominations and the filthiness of her fornication: And upon her forehead a 5

REFLECTIONS UPON CHAPTERS XV. AND XVI. 1. In these surprising visions, while we behold many things truly appalling, we have other scenes cheering and animating presented to our view. Of this latter kind is that of those of who have gotten the victory over the beast and his image, having the harps of God, and singing the song of Moses and the Lamb. While they are standing on a laver of brass, mingled with fire, they may, and ought to sing the praise of free grace, and the love of him who has redeemed them by his blood, and is enabling them to conquer all their enemies. And as the Israelites beheld the carcases of the Egyptians on the shore, with praise for their own deliverance, so shall they look on those of their oppressors, and sing, "Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

2. Though God bears with much long-suffering the evil deeds of men, his forbearance will have an end, and the day of his visitation come. How blind and infatuated must men be, to set at defiance the power of God, who can fight against them with such terrible and irresistable weapons of destruction? especially when we reflect how kindly he invites them to seek his mercy, and be reconciled to him. Who can say, that his judgments are not righteous, when inflicted on men, whom no favours could conciliate, no denunciations in the least alarm, and who discovered implacable hatred against God, Christ, and holiness? How dreadful will the bowls of his wrath, ere long to be poured out, be! They will be found as grievous as the sorest ulcer; as nauseous and mortal as seas and rivers of blood; as distressing as the scorching heat of the sun, which, like fire, burns up all before it; as doleful, as the thickest darkness; and as terrifying and overwhelming, as tempests of lightning, thunder, hail-storms, and earthquakes. When the day of God's vengeance, and the year of his redeemed is come, there will be no escaping from his almighty hand; no refuge nor hiding-place will be found.

3. What can show more the depravity of man's heart, and the hardening nature of sin, than the proof that the most awful judgments only exasperate the wicked, who, instead of repenting, more boldly accuse, condemn, and blaspheme the God of heaven. While gnawing their tongues for pain, they think and speak of him who inflicts it with hellish malice and rage. Indeed they are children of the Wicked One, and the spirit of their father is in them. All their malice and rage shall be in vain. One plague shall be followed by another, until they be utterly consumed. To whatever quarter they look for aid, or for safety, they shall be disappointed; and though by all the arts they possess, they may combine together to ward off the awful judgments, they will be taken in their own craftiness, and at once be finally overwhelmed and destroyed. Jesus will come upon them as a thief in the night; and when they are hoping for peace, then will sudden destruction come upon them. Let believers watch for the coming of their Lord, to punish his enemies, and to complete their salvation and happiness.

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sentation of the destruction of the beast and his worshippers, shows that it will be exemplary as it will be final. As it is yet future, the event only can explain it more particularly.

CHAP. XVII. 1, 2. *One of the seven, &c.* The awful events foretold extending to a period of 1260 years, and which so much concerned the christian world, it seemed necessary to explain some particulars more fully to prevent misapplication. Hence another view is given of Babylon, as a harlot, committing spiritual fornication, or being guilty of corrupting the truth, and establishing gross idolatry.

3—6. *In the spirit, &c.* The scene of the prophetic vision was changed into a desert; and I saw a woman riding on a beast; and its form was the same as I had before seen, Ch. xiii. 1—7, only it was now covered with scarlet. And the woman was adorned, &c. This is the dress of the Pope and cardinals; and it is well known that this corrupt church has always affected pomp and grandeur.——*A name written, &c.* Some affirm that the Pope actually had the word *mystery* on the front of his tiara; and if so, it is here explained; it was a mystery of iniquity, as this harlot was drunk with the blood of saints. She calls herself indeed, "Our Holy Mother Church," but is in reality the "Mother of harlots, and abominations of the earth," the inventress, source, promoter, and defender of idolatries, of all kinds of abuses and perversions of

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name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered with great astonishment.
7 And the angel said to me, "Why didst thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the
8 seven heads and the ten horns. The beast which thou sawest was, and is not; and is about to ascend from the bottomless pit, and to go into perdition: and those who dwell on the earth, (whose names were not written in the book of life from the foundation of the world,) will wonder, when they behold the beast that was, and is not, and yet will appear
9 again. There is the mind which hath wisdom. The seven heads are seven mountains, on which
10 the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he doth come, he
11 must continue but for a short time. And the beast which was, and is not, even he is the eighth, and is as one of the seven, and will go to perdition. And the ten horns which 12
thou sawest are ten kings, which have not yet received a kingdom; but *will* receive power as kings at the same time with the beast. These *will* have one mind, and *will* give their 13
power and strength unto the beast. These will 14
make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and those that are with him are called, and chosen, and faithful." Then 15
he saith to me, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and languages. And the 16
ten horns which thou sawest, [t] and" the beast, will hate the harlot, and will make her desolate and naked, and eat her flesh, and burn her with fire. For God hath put in their hearts 17
to do his will, and to agree, and give their kingly power to the beast, until the words of God shall be fulfilled. And the woman 18
which thou sawest is that great city, which hath dominion over the kings of the earth.'

CHAP. XVII.

REFLECTIONS UPON CHAPTER XVII. 1. The manner in which has pleased the great head of the church to foretel the things that should come to pass in the world, is by visions and figurative representations; grand and awful indeed, but general, and often obscure. He has in condescension so explained some of the objects beheld in these visions, that the truly pious and candid inquirer after truth may know, in some degree, how to apply them. Justly may a corrupt, idolatrous, and persecuting church be called the mother of harlots! with whom the kings of the earth have committed fornication. The worst abomina-

16. [t] Gr. sab.

tions and cruelties have been committed under the christian name; and because of the power, wealth, splendour, and luxury of the great harlot, men of corrupt minds have committed fornication with her, have joined in her idolatry, and persecuted the children of God. She and her supporters have been drunk with the blood of saints, and of the martyrs and witnesses of Jesus. Well might John wonder to behold such a harlot calling herself the bride of Christ! His true bride is not to be found decked with gold or jewels, or clothed with scarlet, and conformed in her spirit to the world; but clothed with humility, adorned

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pure and undefiled religion. Rome-pagan and Rome-papal have both shed the blood of saints; but the *latter* has probably slain more thousands than the former did individuals. Hence the apostle wondered to see a professedly christian city drunk with the blood of saints.

8. *Was and is not.* It did exist under the heathen emperors, and then ceased for a period under christian emperors, and when Rome was made dependent on Ravenna; but this beast would arise again, and become as idolatrous and as great an enemy to true christians as heathen Rome had been, but at last it will be destroyed.

9, 10. *Seven heads, &c.* The city of Rome every scholar knows is seated on seven hills; but seven denotes also the *seven* forms of government. Five had fallen; these were, "kings, consuls, dictators, decemvirs, and military tribunes." One is the imperial; and the other is yet to come, referring to the change when Rome was made a dukedom, subject to Ravenna, which was to continue but a short time.

11. *The beast that was, &c.* If we consider the dukedom of Rome a new form, then the beast's kingdom will be the eighth; but if that be considered as not a new form, his will be the seventh. Mede observes, "the seven hills and the seven successive forms of government tie down the prophecy to Rome.

12—14. *Are ten kings, &c.* Or kingdoms, which as yet do not exist, but which will arise on the fall of the western empire. These are variously reckoned, but it is remarkable that about so many did then and afterwards exist. Lowman thinks that *ten* signifies many. See note, Ch. ii. 10. The beast and the ten kings are to be contemporary powers, reigning at the same time, and the latter are to give their power, or join the beast in all his idolatry and persecutions; and they are in union to make war with the Lamb, who will ultimately overcome them, as hath been so fully represented.

15—18. *The waters, &c.* Mean various people, speaking various languages.——*And the beast.* There is good authority for this reading, and it implies that the civil powers of the Pope and many of the kingdoms which

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CHAPTER XVIII.

A. D. 96. *Babylon fallen; the people of God commanded to depart out of her; kings, merchants, and mariners lament over her; the saints rejoice, &c.*

1 And after these things I saw another angel coming down from heaven, who had great power; and the earth was enlightened with
2 his glory; And he cried with a strong voice, saying, "Fallen, fallen is Babylon the great, and is become the habitation of demons, and the haunt of every unclean spirit, and the
3 haunt of every unclean and hateful bird. For all nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich
4 through the abundance of her luxury." And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive
5 not of her plagues. For her sins have reached unto heaven, and God hath remembered her
6 iniquities. Render to her as she also hath rendered; and repay to her double according to her works: in the cup which she hath mixed, mix to her double. By how much 7
she hath glorified herself, and lived luxuriously, so much torment and mourning give her: for she saith in her heart, 'I sit as a queen, and am no widow, and shall not see mourning.' Therefore shall her plagues come 8
in one day, pestilence, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have com- 9
mitted fornication and lived luxuriously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, 10
and saying, 'Alas, alas! O great city Babylon, O mighty city! for in one hour thy judgment is come.' And the merchants of the 11
earth shall weep and mourn over her; for no one buyeth their merchandize any more: The 12
merchandize of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all sweet-smelling wood, and all vessels of ivory,

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with the robe of his righteousness, rich in faith, and abounding in good works, filled with the fruits of the Spirit, and confessing herself a stranger here, looking for the coming of her bridegroom, to take her to himself.

2. We are not to judge of the true church by outward appearances, any more than of the state of men. The visible church may enjoy wealth and pomp, and power; and such as are not written in the book of life may gaze and wonder, and without seriousness or thought may give themselves up to her from the love of the world, and to promote their gain. We may justly suspect any church of being antichristian, when its worship, rites, dress of its ministers, are all calculated rather to excite admiration, than to promote the love of holiness and godly edification. Such things are of the world, and no wonder if the world should love its own; but we may be assured that every attempt to accommodate the truth and the holy worship of God to the world, can only destroy its simplicity, and corrupt its purity. The most corrupt of all professing churches is the most splendid in its forms and services; but she is destined to be stripped of her wealth, power, and gaudy attire, and to be exposed to shame, contempt, and perdition. The very place where she has reigned shall become desolate; and like old Babylon, shall be the haunt of wild beasts and satyrs.

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once submitted to him, shall hate him, and contribute to his utter ruin. Hence the explanation I have given of the sixth vial or bowl seems to be confirmed, and cannot after refer to some eastern kings.

CHAP. XVIII. 1—3. *The earth was, &c.* The magnificent appearance of this angel bespeaks his high rank, and the whole shows the manifestation of God's glory. Ezek. xliii. 2.——*Fallen, &c.* Is. xxi. 9.; and as this city was fallen, so she would become like old Babylon, a habitation of demons, &c. See Is. xiii. 19, 21.——*The merchants, &c.* The Romish clergy, as Daubuz observes, by trading in spiritual matters, by selling their trinkets, indulgences and prayers for the dead; and other things of a like nature, have gotten a great part of the wealth of the world into their hands. Her outward magnificence, splendour, and luxury, have proved a source of wealth to vast multitudes; and the various arts, trades, manufactures, and commerce, which flourish by means of her pompous religious ceremonial, greatly support it. Hence painting, sculpture, architecture, and music, have been cultivated to adorn and beautify this corrupt church, that she might dazzle and fascinate the minds of her deluded worshippers.

4—8. *Come out of her, &c.* Here the servants of Christ are called to depart from her as the Israelites from old Babylon, Is. xlviii. 20.; lest they should fall into her sins, and then suffer her plagues, which would be great and wonderful in proportion to her crimes. As she had done so must it be done unto her. Though she adopted the language of Babylon, saying, "I sit as a queen, &c." Is. xlvii. 7, 8.; yet her plagues shall come, and she shall be utterly consumed, and perish by the hand of God.

9, 10. *And the kings, &c.* Those who have continued in her communion, and aided her in her spiritual fornication.

11—20. *The merchants, &c.* See verse 3. These lamentations of the merchants are similar to those made over the fall of old Tyre, in the 26th and 27th Chapters of Ezekiel. We are not, I think, to look for a particular fulfilment of every thing here said. All the articles mentioned are such as merchants deal in; and the design is to show that Rome shall perish, and that merchants shall trade with her no more. Daubuz observes, "that Rome receives all the wares mentioned, but pays for them only in bills drawn upon

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and all vessels of most precious wood, and of
13 brass, and of iron, and of marble; And cinnamon, and amomum, and perfumes, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and of the
14 bodies and lives of men. And the fruits that thy soul desired are departed from thee, and all things which were delicate and sumptuous are departed from thee, and thou shalt
15 by no means obtain them any more. The merchants of these things, who were made rich by her, shall stand afar off for the fear of
16 her torment, weeping and wailing, And saying, 'Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stones,
17 and pearls! For in one hour so great riches are laid waste.' And every pilot, and every one that saileth to the place, and the mariners, and as many as trade by sea, stood afar off,
18 And cried out, when they saw the smoke of her burning, saying, 'What city was like unto
19 this great city!' And they cast dust on their heads, and cried out, weeping and wailing, and saying, 'Alas, alas that great city, whereby all that had ships on the sea were made rich by reason of her costliness! for in one hour she is laid waste. Rejoice over her, *thou* heaven, 20 and *ye* saints, and apostles and prophets; for God hath avenged you on her."

And a mighty angel took up a stone like a 21 great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall never more be found. And the sound of harpers, and mu- 22 sicians, and of pipers, and of trumpeters, shall never more be heard in thee; and no artificer of any kind shall ever more be found in thee; and the sound of a millstone shall never more be heard in thee; And the light of a candle 23 shall never more shine in thee; and the voice of the bridegroom and of the bride shall never more be heard in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was 24 found the blood of prophets, and of saints; and of all that were slain upon the earth."

CHAP. XVIII.

REFLECTIONS UPON CHAPTER XVIII. 1. When the Lord shall come in his power to enlighten the earth with his glory, he will destroy whatever opposes his cause, or injures his faithful people. Great Babylon, with all her dependent cities and powerful allies, shall not withstand the direful vengeance of his arm; but shall fall, yea, fall to rise no more. How kind the invitation to come out of her, lest allured to be partakers in her sins, we should also be partakers in her plagues. And let all remember, that their sins will come into remembrance before God; for as they reach to heaven in their enormity, and crying guilt, from heaven judgments deserved will come. It is only by repentance, an entire change of mind, and sincere and unfeigned trust in the all-gracious Redeemer, that we can obtain pardon.

2. No allies or helpers can deliver those, against whom the Lord God is pleased to contend, as a judge, and an avenger. Kings and merchants may lament over the victims of his justice, and tremble for themselves; but they cannot deliver them out of his hand. Let them seriously consider how they have in various ways supported spiritual tyranny, and made merchandize of the souls of men, by unjust laws, by appointing unfit, wicked ungodly men to teach what they never knew, and to enforce duties which they neither love nor practise. Is there not much of this in all establishments; and are protestant dissenters free from them? Alas, much of the leaven of Antichrist

18. 'Greek.'

still remains; and in various ways a worldly spirit, love of gain, pre-eminence, show, and pride, strongly prevail. O that the humble, self-denying, loving spirit of Jesus may be poured out; and that they who profess his name, may be bright as the morning star, reflecting his image, and shining in all the beauty of holiness.

3. The statement of Christ is often verified that, "in the world his people shall have tribulation;" but through faith in him they find and enjoy peace. Now they have their evil things, while the rich, the mighty, the unbelieving are exulting in their good things, and enjoying the pleasures of life, unconcerned for what may come upon them. But alas! how soon will they be stripped of all! Death will soon terminate their mirth, give their wealth to others, and transmit their souls to the tribunal of him who sits on the throne, and who will pronounce their awful sentence. Then indeed will the righteous rejoice over them! Then will the words of the prophet be fulfilled. "Lo, my servants shall sing for joy of heart; but ye shall cry out for anguish of heart; and ye shall howl through distress of spirit. And the light of a candle shall never more shine in thee; and the voice of the bridegroom and of the bride shall never more be heard in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints; and of all that were slain upon the earth."

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heaven and hell, which will never be accepted." Her destruction is what occasions joy in heaven.

21—24. *Thus with violence, &c.* This was done to impress on John's mind, and on that of his readers, that the doom of Babylon is sealed and sure,

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CHAPTER XIX.

A. D. 96. *God is praised for judging the great harlot; the marriage of the Lamb; the angel forbids John to worship him; fowls called to the great slaughter.*

1 And after these things I heard as it were a great voice of a great multitude in heaven, saying, "Hallelujah: [PRAISE JEHOVAH:] *now* is the salvation, and glory, and honour, and
2 power of our God: For true and righteous are his judgments: for he hath judged the great harlot, who corrupted the earth with her fornication; and hath avenged the blood
3 of his servants at her hand. (And again they said, Hallelujah.) And her smoke goeth up
4 for ever and ever." And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying,
5 "Amen; Hallelujah." And a voice came out of the throne, saying, "Praise our God, all ye his servants, and ye that fear him, both small and
6 great." And I heard as it were the voice of a great multitude, and as it were the sound of many waters, and as the sound of mighty thunderings, saying, "Hallelujah: for the Lord
7 God omnipotent reigneth. Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath
8 made herself ready." And it was given her, that she should be clothed in fine linen, clean and white: for fine linen is the righteousness
9 of saints. And he saith to me, "Write, Happy are they who are called to the marriage-supper of the Lamb." And he saith to me, "These are the true sayings of God."
10 Then I fell at his feet to worship him. And he said to me, "See thou do it not: I am a fellow-servant with thee, and with thy brethren, who bear testimony to Jesus: (worship God:) for the spirit of prophecy is the testimony of Jesus."
11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness
12 he judgeth and maketh war. His eyes were as a flame of fire, and on his head were many
13 crowns; and he had a name written, which none knoweth, but he himself. And he was clothed with a mantle dipped in blood: and
14 his name is called The Word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white
15 and pure. And out of his mouth went a sharp sword, that with it he might smite the nations: and he shall rule them with a rod of iron: and he will tread the wine-press of the fierceness
16 and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls which fly in the midst of heaven, "Come
18 and gather yourselves together to the great supper of God; That ye may eat the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all men, both free and bound, both
19 small and great." And I saw the beast, and

Jerem. li. 64.; and her perpetual desolation is strongly painted in the language of the ancient prophets. Comp. Is. xxiv. 8. Jerem. vii. 34.; xvi. 9.; xxv. 10. Ezek. xxvi. 13.

CHAP. XIX. 1—4. *Multitude in heaven.* We have here the heavenly choir singing a song of praise to God for his righteous judgments on this mother of harlots; and to represent her utter destruction, her smoke is said to go up for ever. Is. xxxiv. 10. Angels and glorified saints alike join in their hallelujahs.

5, 6. *Praise our God, &c.* A command is given to the saints on earth, of whatever condition, to join in this triumphant song; and they seemed to do so, as the sound of their united voices was like that of the roaring ocean, or of mighty thunder, while they said Hallelujah; for the Lord God, &c.

7—10. *His wife.* The true spiritual church is now to receive eminent marks of his affection, in a state of happiness and dignity suitable to her relation to him. This spouse of Christ is not arrayed like a harlot, "in purple and scarlet," but like a chaste bride, in fine linen clean and white, as the fittest emblem of her purity in doctrine and sanctity in conduct. The church is now to be what Paul represents it, Eph. v. 26, 27.; and "happy are they who shall be living at that time, and shall partake of this marriage-feast!". While the angel assured John of the truth of these things, he fell at his feet to do obeysance; but the angel would not allow it, as he was but a fellow-servant of Jesus, and who bore testimony to him in what he said; and this is the spirit of all prophecy from the beginning.

11—16. *A white horse, &c.* See Ch. vi. 2. Here a new scene was exhibited to John. He saw the gates of heaven opened, and Jesus appearing as a conqueror, he to whom all power and judgment is committed, and who executes it faithfully. His eyes were bright and piercing; his head, to show his many conquests, and large empire, was adorned with many crowns, and he had a name which no one fully knows but himself, his person and government being incomprehensible. He was clothed with a mantle dipped in blood, to

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the kings of the earth, and their armies, gathered together, to make war against him who
20 sat on the horse, and against his army. And the beast was taken, and the false prophet that was with him, that wrought miracles before him, with which he deceived those that had received the mark of the beast, and those that worshipped his image. These two were cast alive into a lake of fire burning with brim-
21 stone. And the rest were slain with the sword of him who sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

A. D. 96. Satan bound for a thousand years; the first resurrection; Satan let loose again; Gog and Magog; the devil cast into the lake of fire; the last resurrection, &c.

AND I saw an angel coming down from hea- 1
ven, that had the key of the bottomless pit, and a great chain in his hand. And he laid 2
hold on the dragon, that old serpent, who is the Devil, and Satan, and bound him a thousand years; And cast him into the bot- 3
tomless pit, and shut him up, and set a seal on him, that he might deceive the nations no

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REFLECTIONS UPON CHAPTER XIX. 1. It is our duty, and should be our pleasure, to join in songs of praise to him who hath loved us and washed us from our sins in his own blood; nor should we refuse to celebrate his justice in the punishment of impenitent and incorrigible sinners. He who is holy is also just in all his works, even when he punisheth with everlasting destruction the enemies of his people. They were warned of their danger, and invited to come to him and be saved; but they made light both of the warning and invitation; and even abused those who addressed them in the name of the almighty Saviour. They continued to despise, resist, and even to destroy, if possible, the truth of God; and shall it be deemed wrong for him to slay these rebels who would not have him to rule over them? And in numerous instances they have shed the blood of saints, and is it unjust that their blood should be shed? They have leagued themselves with hell, and is it unbecoming the supreme Judge, to assign them their portion with their associates? True and righteous are his judgments, however awful and tremendous.

2. The time will come when all believers shall celebrate the marriage supper of the Lamb; and when his whole church shall appear in his presence as a chaste virgin whom he hath espoused to himself. And how glorious will she appear, clothed in white robes, of perfect righteousness, free from every spot, or blemish, or any such thing. He will admit them to feast in his presence, while he views them with unutterable delight, as redeemed, sanctified, and brought to glory, by his own mediation and grace. Happy, happy indeed are they, who are called to this marriage supper: for these are the true sayings of God. How concerned should we be to have a place in this assembly? We are invited, and let us not make any sinful excuses. The wedding garment is prepared; and if we seek it properly, we may find and be adorned with it. Now is the time of favour and grace; and let us improve it that we may share in the honours and sacred joys of that blessed supper.

3. While in this imperfect state, let believers hear and rejoice in the titles and glories of their Lord. He is "Faithful and True," in respect to his promises; and it is in righteousness he judgeth and executeth vengeance on his enemies. His dominion is not confined to one kingdom or nation or even world; but he wears on his blessed head many crowns, and is indeed the King of kings, and the Lord of lords. He is the divine person, called, "The word of God;" and is over all God blessed for ever. Here is a foundation for the strongest confidence and hope; and a reason why we should pay the profoundest homage to him, and render the highest praise and honour. When he goes forth as a conqueror he is attended with a people, resembling him in their spirit, and purity! May he ride forth prosperously in the cause of meekness, righteousness and truth; and may stout-hearted sinners be subdued, and induced to sue for mercy, before he slay them with the sword of his mouth. When we see opposing enemies crushed, false prophets put to silence, the beast and his allies seized and cast into the lake of fire, we should praise his power; but it is still our duty to pray that he may give repentance to the acknowledgment of the truth that sinners may be saved, knowing that he hath no pleasure in their destruction.

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show that he had suffered death, and would shed the blood of his incorrigible enemies. He is called the Word of God, as he ever has revealed the divine will, and is the efficient cause of creation and redemption. Armies of heaven, or the angels followed this leader, clothed in white, to intimate the purity, peace, and prosperity of the church. A sharp sword, to denote that he was going to inflict punishment on his enemies, ruling them with a rod of iron, and treading them in the wine-press of divine wrath; and he enjoys the title, Lord of lords, &c.

17—21. *In the sun, &c.* And hence, conspicuous to all, and with a loud voice calling the fowls of heaven (see Ezek. xxxix. 17, 18.) to the great slaughter of Christ's enemies, the beast, false prophet, and their adherents. The chiefs are taken and cast into the fiery lake of brimstone; and their followers destroyed by the sword of Christ. The meaning is, that exemplary punishment will be inflicted at the appointed season.

CHAP. XX. 1—3. *Coming down, &c.* Having received a commission to seize and bind the instigator of all mischief and sin. Binding him with a strong chain, casting him into the bottomless pit, and sealing him up there are strong expressions to show the strict and severe restraint he would be under during the period of a thousand years.

4—6. *Saw thrones, &c.* He saw a number of thrones, and persons sitting on them, and to them judgment was given, the power of ruling and governing according to the law of Christ.—*The souls of those, &c.* It has been much disputed whether we are to understand what is here said in a *literal* or *figurative* sense. Newton contends for the former, but does not answer

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more, till the thousand years should be finished: and after that he must be loosed a little season.

4 And I saw thrones, and those who sat on them, and judgment was given to them: and I saw the souls of those that had been beheaded for their testimony to Jesus, and for the word of God, and who had not worshipped the beast, or his image, nor had received his mark on their foreheads, or on their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not until the thousand years were finshed. This is the first

6 resurrection. Happy and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign

7 with him a thousand years. And when a thousand years are finished, Satan shall be loosed

8 out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom will

9 be as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil who de- 10
ceived them was cast into the lake of fire and brimstone, where the beast and the false prophet were, and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and him 11
who sat on it, from whose face the earth and the heaven fled away; and no place was found for them. And I saw the dead, small and 12
great, standing before [†] the throne;" and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in 13
it; and Death and Hades gave up the dead which were in them; and they were judged every one according to their works. And 14
Death and Hades were cast into the lake of fire. This is the second death. And whoso- 15
ever was not found written in the book of life, was cast into the lake of fire.

CHAP. XI.

REFLECTIONS UPON CHAPTER XX. 1. Let us not pass hasty and rash judgments on the divine dispensations, because we, after all the aids of revelation and prophecy, see but a small part. From ignorance of future events and the necessary connexion which present dark providences have with them, we may like Jacob say, "all these things are against us," when in truth they are working for our good. Thus it will be respecting all the calamities, afflictions, persecutions and sufferings of the church of God; in the end they will be found to the honour and praise of her mighty Redeemer. Ere long the Lord will make bare his arm to cut off his enemies, to bind the great deceiver of the nations, and to give effectual success to his blessed gospel; and the earth shall be filled with his glory. This will be a time of peace, holiness, and spiritual prosperity, such as has not before been enjoyed. Then they who have been faithful to Christ, and manifested

12. [†] Gricsb.

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the reasoning or objections of Whitby, who, in my opinion, proves that they are to be understood figuratively. The souls of those beheaded may mean persons of like spirit and temper, faith, patience, and zeal; as John the baptist is called Elijah, because he came in the spirit of Elijah. Matt. xi. 14. Luke i. 17. It is usual to call persons and things by the names of those they resemble. Thus Rome, in this book, is called Babylon, Egypt, and Sodom; and wicked Israelites are called the children of Sodom. So that this first resurrection seems to be a figurative, a spiritual one. Ezek. xxxvii. 1—12. Hosea vi. 1, 2. To suppose that the martyrs are to be raised and live on earth again a thousand years, appears inconsistent with Paul's account of the body with which we are to be raised, which will be a spiritual body; and it implies that Christ will in person come and live on earth again, contrary to many express declarations. I consider then that the spirit of the martyrs is to live in christians at this period, and that the Jews being converted, and the fulness of the Gentiles gathered in, Christ will reign on earth in his members; and that knowledge, peace, and holiness will greatly prevail.——*The rest of the dead, &c.* We have mentioned two sorts of dead persons, such as died for the testimony they bore to Christ, and their persecutors, whom Christ slew with the sword of his mouth. These latter did not live, there being no persecutions during this whole period, either literally or figuratively.——*Happy and holy, &c.* These will then be joined; and they will have no fear of the second death, or future misery; but will here be consecrated to God as priests, and a succession of such characters will reign with Christ for this thousand years. See Lowman and Whitby.

7—10. *Satan shall be loosed.* Shall be permitted in a growing spirit of wickedness for a short season, especially among some of the northern Scythian nations, to deceive them and gather them together against Christ and his faithful followers; and their number will be very great, even as the sand of the sea. And they will cover a vast extent of the earth, and encompass the camp of the saints, and the beloved city; but when they imagine that they are secure of victory and triumph, then will fire descend from heaven and consume them. Ezek. xxxix. 1, &c. and notes. Daubuz supposes that during the happy period described there may be rude nations, who envying the happiness of the saints, will make this attempt against them.

11—15. *From whose face, &c.* Of the great judge of all. The earth and the heavens passing away, may mean such a change as Peter describes. 2 Peter iii. 10—15.——*The dead small, &c.* Here the dead of all conditions are raised and stand before the throne of their judge; and the books recording

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CHAPTER XXI.

A. D. 96. *A new heaven and a new earth; the new Jerusalem described; the glory of God is the light thereof; it is full of riches, wanting nothing.*

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And
3 I heard a loud voice out of heaven, saying, "Behold the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them,
4 *and be* their God. And he shall wipe away all tears from their eyes; and death shall be no more: and mourning, and lamentation, and pain shall be no more: for the former things are
5 passed away." And he who sat upon the throne said, "Behold, I make all things new." And he said to me, "Write: for these words are true and faithful." And he said to me,
6 It is done. I am Alpha and Omega, the beginning and the end. To him that is athirst I will freely give drink from the fountain of the water of life. He that overcometh shall in-
7 herit these things; and I will be his God, and he shall be my son. But the fearful, and un-
8 believing, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

9 And one of the seven angels who had the seven bowls full of the seven last plagues, came and talked with me, saying, "Come hither; I will show thee the bride, the wife of the Lamb."
10 And he carried me away in the spirit to a great and high mountain, and showed me that

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the spirit of martyrs, by their constancy, self-denial, and spiritual mindedness, shall, together with their successors of the same spirit, reign with Christ for a thousand years; shall enjoy during this period his smiles and presence in a degree near to the heavenly state. What vast multitudes will then exist; and the earth will be a new one, in comparison of past times, wherein dwelleth righteousness. Happy they who then believe! who have a part in this first resurrection; for they are in no danger of the second death.

2 Long and happy as the millenial state of the church will be, it will come to an end; and again will Satan be let loose for a short period, to go forth, and collect the wicked to make one effort more to regain their lost power, and to cut off the saints. O how unwearied is this enemy in the work of temptation, and in opposing the gracious will of God towards his people; and how active, and persevering are his servants! May the disciples of Jesus be as diligent in his service, as alive in supporting his cause, and in seeking the everlasting welfare of their fellow-sinners: now the struggle must come to an end. Fire will descend from heaven and devour Satan and his hosts. The dead will then be raised, the judgment commence, the books of scripture, conscience, and the authentic and true records of heaven, will be opened, the world judged in righteousness. Then will the beast and the false prophet, death and hades be cast into the lake of fire, together with all the ungodly, whose names are not found written in the Lamb's book of life; and they shall be tormented with unutterable anguish for ever and ever. This will be the second death. O that the thought of it may awaken fear, and impel us to flee from this wrath to come.

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their characters and actions were opened, as well as the book of life, and they were judged according to what was written therein, and according to their works; and then Death and Hades were destroyed, by being cast into the burning lake, which may be called the second death; and this all the wicked suffer, but the righteous escape from it, and enter into life eternal.

CHAP. XXI. 1. *A new heaven*, &c. As we have had a view of the last judgment, I agree with those divines and commentators, who consider the new heaven and earth, the new Jerusalem, as emblematical of the glory and happiness which good men shall for ever enjoy.——*No more sea.* In this new earth one thing was remarkable, there was *no sea*, the well known symbol of agitation, commotions, and troubles.

2—8. *The new Jerusalem*, &c. The emblem of the glorified church; and it appeared as a bride adorned for her husband, ornamented in the neatest manner. Comp. Ch. xix. 7, 8.——*The tabernacle*, &c. In allusion to the tabernacle of Moses in which Jehovah dwelt, and where he manifested his glory. He will now dwell among his people in a more peculiar and distinguishing manner, and no tear, no sorrow or pain shall they ever more experience.——*Sat on the throne.* The Lord Jesus said, Behold, I make, &c. I create these new heavens and earth, and form this glorious state for my redeemed; write what thou hast heard; for these visions contain the true sayings of God. He further said, "It is done," it is accomplished; all things are brought to a glorious and happy consummation. And I will give drink, &c. I will satisfy the desires and hopes of my people; happiness shall flow in upon them as water from a living perpetual spring. This is the reward of all conquerors; these are what they shall inherit, &c.; but the fearful, &c. unbelieving who shrink from their profession, and the abominable, polluted with strange flesh, (Rom. i. 27,) and all fornicators shall perish in the lake of fire.

10. *High mountain*, &c. Ezek. xl. 2. John in the vision seemed to stand on a high mount, that he might survey this model of the heavenly city or state, formed for the everlasting abode of the redeemed.

11—13. *The glory of God.* The shechina or divine presence was signally displayed.——*A high wall.* To express its perfect security, no enemy being able to scale it; and it has twelve gates, and an angel as centinel at each; and the gates were named after the children of Israel, figuratively showing that none but spiritual Israelites should be admitted to enter and dwell therein.

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great city, the holy Jerusalem, coming down
11 out of heaven from God, Having the glory of God: and its light *was* like to a most precious stone, even like a jasper stone, when clear as
12 crystal; And it had a great and high wall, *and* twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the sons of Israel:
13 On the east, three gates: on the north, three gates; on the south, three gates; and on the
14 west, three gates. And the wall of the city had twelve foundations; and on them the names
15 of the twelve apostles of the Lamb. And he that talked with me had for a measure a golden reed to measure the city, and its gates, and its
16 wall. Now the city lay foursquare, and its length was as large as its breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth
17 and the height of it were equal. And he measured its wall a hundred *and* forty-four cubits, *according to* the measure of a man, which is
18 the angel's measure. And the building of its wall was *of* jasper: and the city *was* pure gold,
19 and like clear glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, a sar- 20
donyx; the sixth, a sardius; the seventh, a chrysolyte; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve 21
gates *were* twelve pearls; every gate was of one pearl; and the street of the city *was* pure gold, like transparent glass. And I saw in it no tem- 22
ple: for the Lord God Almighty and the Lamb are its temple. And the city had no 23
need of the sun, or of the moon, to shine in it: for the glory of God enlightened it, and the Lamb was its light. And the nations[o] shall 24
walk in its light: and the kings of the earth bring into it their glory and honour. And its 25
gates shall not be shut by day: for there shall be no night there. And men shall bring into 26
it the glory and honour of the nations. And 27
nothing shall enter into it which defileth, or which worketh abomination, or *uttereth* a lie: but those only who are written in the Lamb's book of life.

CHAP. XXI.

REFLECTIONS UPON CHAPTER XXI. 1. Whatever may be the happiness of the mellenial state, or whatever the glory of the church, it must fall far short of the future and heavenly state, and of the glory of it. This is the consummation of the work of redemption, when all things will be made new; when holiness and happiness shall be perfected for ever. Then will the tabernacle of God be with redeemed sinners, and he will dwell with them as their God; nor shall they any more entertain a doubt of their relation to him, but will be everlastingly assured that they are his people, because admitted to dwell in his house, and to enjoy his presence and glory. Now we are subject to death, and mourning, lamentation and pain; and tears often furrow our cheeks, and bitter anguish rends our heart because of sin that dwelleth in us; but in the heavenly state, as there will be no sea, the emblem of the agitations, the troubles of this life, so there will be no more pain, lamentation, mourning, or death, or tears, or heart-rending anguish. Then will the Redeemer give drink freely from the

24. [o] *of those who are saved.* Griesb.

14. *Twelve foundations.* Or foundation-stones on which were inscribed the names of the twelve apostles, who laid the foundation of the christian church by their ministry and labours; and who will for ever enjoy distinguished pre-eminence.

15—18. *To measure the city, &c.* This was done to show its just proportions, as well as its amazing magnitude. It was square; and its four sides measured twelve thousand furlongs, or fifteen hundred miles, each side being three hundred and seventy-five miles long, to denote the ample capacity of the church. Here there is room for many of all nations.——*The height of it are equal.* One thing appeared singular, the walls and buildings of this city were all equal in height, to show that in heaven all the civil distinctions of rank are done away, and the rich and poor of this world are there equal. See Grotius. As the wall was high, so the city was most glorious, as if made of gold, and shining as pure glass, which transmits the rays of light in the most perfect manner.

19—21. *The foundations, &c.* These were large masses, or appeared so in the vision, inlaid with the following precious stones, which formerly adorned the high priest's breast-plate. Exod. xxviii. 17—20, and notes.—— *Twelve pearls, &c.* So they appeared from their colour; while the street or forum, public place of meeting, was paved with pure gold, &c.

22, 23. *No temple, &c.* And there is no need of one, as the whole may be considered as a temple, God and the Lamb dwelling in this city, in a far more glorious manner than they did in any former temple; they may be said to be instead of a temple. Such is the glory they display, that there is no need of sun or moon to give light unto it.

24—26. *Walk in its light, &c.* This city shall be as glorious as if all kings and nations brought their wealth into it; or "the nations walking in its light and kings bringing glory" may signify the worship and honour and glory which persons of all nations, and of all ranks, will in that state render to God and the Lamb.——*Not shut by day.* They will never be shut, as there is no night there. This is a forcible emblem of the greatest security and peace.

27. *Which defileth.* Though the gates of this city are always open, yet

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CHAPTER XXII.

A. D. 96. *The river and the tree of life; God himself is the light of this city; the angel refuses the homage of John; nothing must be added or taken from the prophecies of this book.*

1 THEN *the angel* showed me a river of water of life, clear as crystal, proceeding out of the
2 throne of God and of the Lamb. In the midst, between the breadth *of the city* and the river, which ran on each side, was the tree of life, which bore twelve kinds of fruits, and yielded its fruit every month: and the leaves of the
3 tree were for the healing of the nations. And there shall be no curse any more: but the throne of God and of the Lamb shall be in it;
4 and his servants shall serve him: And they shall see his face; and his name shall be on their foreheads. And no night shall be there; 5
and they shall need no candle, or light of the sun; for the Lord God shall enlighten them: and they shall reign for ever and ever."

Then *the angel* said to me, "These sayings 6
are faithful and true: and the Lord God of the
ᵛ spirits" of the prophets hath sent his angel to show to his servants the things which must shortly come to pass. For, behold, *saith Je-* 7
sus, I come quickly: happy *is* he who keepeth the words of the prophecy of this book."

And I John saw these things, and heard 8
them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then saith he 9

CHAP. XXII.

fountain of the water of life, and for ever refresh and fill his people with ineffable joy and pleasure. He who is the Alpha and Omega announces and promises these things; yea he himself will effect and perform them.

2. The hope of heaven through the merits of our dying Saviour is now the believer's sheet-anchor, amidst the sins, storms, and sufferings of the world; and it is a powerful motive to holy diligence in his service, courage in maintaining the spiritual warfare, and perseverance to the end. Let them often contemplate the prize set before them, the crown of life, which may encourage and animate them as a reviving cordial, while they are combating with sin in all its hated forms; until they have obtained a complete victory, and are owned as children of God in Christ, and in him inherit all things. But let such as dare not own Christ on earth, as are afraid to be thought to belong to him, are ranked with the most abominable sinners, who shall have their portion in the lake of fire and brimstone. How clearly are sinners described and how certain it is that they are in the broad way which leadeth to destruction. While they live in infidelity, impiety, idolatry, luxury, uncleanness and in other sins, how do they show themselves to be enemies of God, of truth and righteousness? And unless such repent

6. ᵛ Griesb.

and be converted, that their sins may be blotted out, they will not, cannot escape the second death.

3. Paul was highly favoured in being caught up to the paradise of God, and in hearing and seeing things unutterable; and so are we in having exhibited to us in so lively and glorious a manner, the new Jerusalem, the city of God, and the everlasting abode of his children. The images employed to teach and instruct us in the nature of heavenly glory and happiness, prove that we cannot in this state form any just conceptions of it. The pearls and the gems, the gold and the crystal, the honour of kings, and all the nations they govern, convey only imperfect, and obscure views of it; and even those of light, splendour, beauty, magnificence, and security, fall far short of the reality. The presence of the all-sufficient Jehovah, Father, Son and Spirit, will constitute both the glory and felicity of this state; for God's presence is fulness of joy, and at his right hand are pleasures for evermore. Only those who are written in the Lamb's book of Life, and who are washed and sanctified, will be permitted to enter into it; and all that remain unclean, defiled with sin, given up to abominations and idolatry, will be for ever excluded. May divine grace make us meet for this inheritance of the saints in light. Amen.

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none are suffered to enter but those who are holy and sanctified; for impure and vicious persons, all idolatrous hypocrites and liars shall be excluded; and those only shall enter whose names are written in the Lamb's book of life.

CHAP. XXII. 1. *A river of water, &c.* As the first paradise was watered with a river, so this city had one, clear as crystal, as an emblem of pure and overflowing happiness; and to show the source of this happiness this river flowed from the throne of God and the Lamb. Ezek. xl. 1—9.

2. *In the midst, &c.* Mede supposes that an area, or plain appeared, around which this river ran, and in the midst of this was the tree of life, alluding to the trees called in the first paradise; and this tree was always loaded with fruit of the richest kinds, to indicate the provision made for the happiness of the heavenly inhabitants; and even the leaves of this tree were, &c. to indicate that there will be no sickness there. Ch. xxi. 4.

3—5. *No curse there, &c.* See Gen. iii. 17. The displeasure of God shall be unknown there. Some think that the sense is, there shall be no persons worthy of the curse there.——*See his face.* Have the fullest discoveries of his perfections, and the most intimate and delightful communion and fellowship, not seeing as through a darkened glass, but face to face; and in this state they shall reign for ever and ever. 1 John iii. 2.

6, 7. *To show to his servants, &c.* What now follows is a kind of epilogue to this wonderful series of prophecies, which regard things which were then shortly to begin to come to pass.——*Behold, saith Jesus.* Here our blessed Lord is generally considered as the speaker, and he assures his people that he would soon come to accomplish these sure and faithful words, and happy would they be in every period who should keep and observe them.

8—11. *A fellow-servant, &c.* See Ch. xix. 10.——*Seal not, &c.* What is revealed is not to be kept secret, but to be made known for the edification

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to me, "See *thou do it* not: for I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words
10 of this book: worship God." And he saith to me, "Seal not the words of the prophecy
11 of this book: for the time is near. He that is unjust, let him be unjust still: and he that is polluted, let him be polluted still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."
12 "Behold, *saith Jesus*, I come quickly; and my reward is with me, to give unto every man
13 according as his work shall be. I am Alpha and Omega, the beginning and the end, the
14 first and the last. Happy are they that do his commandments, that they may have right to the tree of life, and may enter by the gates
15 into the city. Without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie.
16 I Jesus have sent my messenger to testify unto you these things in the churches. I am the root and the offspring of David, and the bright morning star. And the Spirit and the bride
17 say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
18 "I testify to every man that heareth the words of the prophecy of this book; If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And
19 if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, which are written of in this book.

REFLECTIONS UPON CHAPTER XXII. 1. How lovely, holy, and happy, was man when formed after the image of God, and placed in the garden of Eden, where grew every tree suitable for food or pleasant to behold, and which was watered with copious and never failing streams! How much superior is the paradise above, where flows the pure, crystal stream of life from the throne of God and the Lamb; where grows the Tree of Life, full of fruit to regale and bless all who partake of it, and whose very leaves are salutary and healing. May we thirst for these waters, and receive them, even the life-giving Spirit, with his influences, that we may live and enjoy the fruits of redeeming love by faith, and for ever in heaven. There is no curse there, because there is no sin; and there shall be no night of darkness and trouble, because there is no curse. Jesus having been made a curse for his people, he has removed it from them; and as a proof of it, he calls them in this life to the knowledge of salvation through the forgiveness of sin, and creates them anew after his own image, in righteousness and true holiness. His name is on their foreheads; and they shall see his face with unutterable joy and delight, and for ever dwell and reign with him. O let us realize by faith this happiness and glory; and then we may leave the world's poor toys to the men of the world, without envy. Heaven is our home, and Jehovah our portion.

2. Difficult as many things in this prophecy are to explain, yet there are many plain, and easy to be understood. And blessed be God, they are faithful and true sayings, which must all come to pass. They are the communications of him who formed the spirits of the prophets, and who spoke by them; and they are not to be sealed up, but to be open for the encouragement of the faith and patience of the saints. And soon will the Alpha, the author of salvation, become the Omega, the finisher of it; he will come quickly as the great judge of mankind,

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of the church. And if notwithstanding these awful warnings men continue to be unrighteous and polluted, let them remain so, and let them receive the due rewards of their deeds; and on the other hand, let the righteous and the holy maintain a righteous and holy conduct, and they shall enjoy a most sure reward in the new Jerusalem.

12—15. *My reward is, &c.* I am ready to deal with all on the just grounds of their conduct. And I declare, that happy are they that do his commandments, believing on me and discharging all the duties of godliness, that they may have a right or the privilege of enjoying the fruits of the tree of life, and of entering into the Holy City, and being recognized as citizens for ever.——*Are dogs, &c.* Those who are unclean as that animal, or bite and devour others like it; and all other polluted and impenitent sinners are excluded from that city hereafter, as they form no part of my church here upon earth.

16, 17. *I am the root, &c.* With Doddridge I consider that John is here called the angel or messenger of Jesus to the churches; and he was to testify those things which he had seen or heard. Our Lord assures us that as he is Alpha and Omega, he is also the root and offspring of David, he who formed David as a man, and renewed him as a good man, and yet as to his human nature descended from him.——*The Spirit.* Of inspiration and prophecy; and the bride to which I am espoused, my church, unite in the kind invitation to men, saying, "Come;" and let every one that heareth this invitation respect it; and let him that is athirst accept it and come; and whosoever is willing let him come and take of the waters of life freely; let him receive without money and without price the blessings exhibited and promised in the gospel, which shall give life to the soul, and end in eternal life hereafter.

18—21. *Shall add unto, &c.* I consider this awful threatening as extending to the whole of divine revelation, as well as to this book; because the same reason applies to the whole scriptures, as they are the true and faithful sayings of God. By adding to, I suppose is meant pretending to have received similar divine revelations, and attempting to persuade men to receive them as divine, as Mahomet and many others, either through hypocricy, or delusion and enthusiasm, have done; and by taking from, denying that these are revelations from God, and acting wholly contrary to them. We are not to imagine that what is here said applies to any attempt either to expunge a corrupt read-

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20 He who testifieth these things saith, 'Surely I come quickly;' Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

and happy will they be, who keep the sayings of this book and do his commandments; for they will have a right to the tree of life. Soon will the state of all be decided; and the unjust and filthy, dogs, sorcerers, fornicators, and idolaters, will be cast into the outer darkness, while the righteous and holy shall enter into the marriage supper. This sentence is not yet passed; and through abounding, sovereign grace, those who are now unrighteous and unholy, may be purified and reformed, justified and saved! O let us remember for our humiliation that such polluted, filthy sinners were we; but we have been washed, we have been justified and accepted in the name of the Lord Jesus, and by the spirit of our God.

3. Neither the glory which Jesus enjoys with the Father, nor the worship and praises rendered to him in heaven, make him forget his people on earth. He inspired and sent his beloved disciple John to testify these things to the churches. And he was able to open the sealed book and to communicate its contents, for he is not only the offspring of David, but the root, having created him as man, and renewed him as a sinner. He is the bright morning star; and as such may he arise in our hearts. And blessed be God our Saviour for his most free, gracious, and encouraging invitations! Are any deeply convinced of sin, athirst for the waters of life! O let them hear with believing application the language of the Spirit, who saith to them, "Come," and let every one say to his relations, friends, neighbours, Come; and "whosoever will, Come, take of the water of life freely." And let none add restrictions to this invitation, nor take any thing from it; or impose terms of acceptance and salvation which God has not imposed, lest the plagues written in this book should be inflicted. And let all the disciples of Christ live in the believing expectation of his coming; and be ready to say with hope and joy, "Even so come, Lord Jesus." And may the grace, the converting, sanctifying, and saving grace, of our Lord Jesus be with all my readers, and with the poor sinner who has written these meditations. Amen and amen.

ing, or to restore a true one; for by so doing we are neither adding to, nor taking from the words of this prophecy, nor any part of divine truth, but are defending and honouring it.——*I come quickly.* To this declaration John replies with the most hearty concurrence, Amen. Even so, come, Lord Jesus. And may the rich and the free grace of this adorable Lord and Saviour be with all my readers for ever. Amen and amen.

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to me, "See *thou do it* not
servant with thee, and w
prophets, and with thos
10 of this book: worship G
to me, "Seal not the w
11 of this book: for the ti
unjust, let him be unjust
polluted, let him be poll
is righteous, let him be
that is holy, let him be h
12 "Behold, *saith Jesus*,
my reward is with me, t
13 according as his work
and Omega, the beg
14 first and the last. B
commandments, that
the tree of life, and
15 into the city. With

REFLECTIONS UPON CH
and happy, was man when form
in the garden of Eden, where
pleasant to behold, and which
failing streams!, How much
flows the pure, crystal stream
Lamb; where grows the T
bless all who partake of it.
healing. May we thirst for
life-giving Spirit, with h
the fruits of redeeming l
is no curse there, becaus
of darkness and trouble,
made a curse for his pe
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November.
December.
December,
January.

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TABLE of MEASURES, WEIGHTS, and MONEY, and of TIME, mentioned in the HOLY SCRIPTURES.

Measures of Length.

	Yards.	Feet.	Inches.
A finger-breadth, about	0	0	0¾
A hand-breadth, rather more, than	0	0	3½
A span, or half cubit, about	0	0	10
A cubit, the length of a full sized man's arm, from the elbow to the extremity of the middle finger	0	1	8

	Feet.	Inches.
N. B. Some compute the cubit to be	1	9
And others only	1	5

The computation here selected is, probably, rather too large. There seems no sufficient ground in scripture, for supposing different kinds of cubits; the only texts, which appear to imply this, being capable of another interpretation. (*Note, Ezekiel* xl. 5.—xliii. 13)

A fathom, 4 cubits	2	0	8
Ezekiel's Reed, by some computed to be	3	1	2
A stadium, or furlong, 400 cubits	223	0	8
A mile, 10 furlongs, being about one-fifth longer than an English mile	2,220	6	8

Measures of capacity, for Corn, or Liquids.

	Wine Gal.	Qts.	Pints.
The Log $\frac{1}{72}$ of an Ephah	0	0	0¾
The Cab $\frac{1}{18}$ of an Ephah	0	1	1½
The Omer $\frac{1}{10}$ of an Ephah (about)	0	3	0¾
The Hin $\frac{1}{6}$ of an Ephah (about)	1	1	0
The Ephah, or Bath, or Batus, (*Luke* xvi. 6), (about)	7	2	0½
The Chomer, or Homer, 10 Ephahs	75	2	1

(This should carefully be distinguished from the *Omer*, which is only a hundredth part of it.)

Some think the *Kor*, or Κορος, *Luke* xvi. 7; to be the same as the Chomer; but this is not fully agreed on.

The firkin, as mentioned John ii. 6, is differently computed. Some think it contained	0	3	1½
The measure, or Chœnix, mentioned Rev. vi. 6. seems to have been the daily allowance made of corn to a slave, perhaps rather more than	0	1	0
That mentioned 2 Kings vii. 1, is supposed to have contained about	2	0	0

A Table of Weights and Money.

BY TROY WEIGHT.	£.	Oz.	Pen.	Grs.
The Gerah $\frac{1}{20}$ of a Shekel	0	0	0	12
The Bekah $\frac{1}{2}$ of a Shekel	0	0	5	0
The Shekel	0	0	10	0
The Maneh, 60 Shekels	2	6	0	0
The Talent, 3000 Shekels	125	0	0	0

N. B. Some make the Shekel, according to which all other weights are computed, rather less than in this table; and others rather more.

Money, in Value.

This is a subject of a very difficult nature: for money is mere relative property; and its value consists in the quantity of things useful to life, which it will purchase. Now it is certain, that the same weight, either of brass, silver, or gold, will at one time, and in one place, purchase far more of these things, than in another time and place: and probably, an ounce of silver, in any of the times of which the scripture treats, would purchase as much as three, or four, or five ounces now would. All therefore that can be attempted on this head, is to show the relative value of the money mentioned in scripture, as computed in the money of this age and nation. An ounce of silver is generally, I believe, coined into something more than five shillings: but as minute exactness is not the object in this place, the computation will be made at that price.

	£.	s.	d.
The Drachma	0	0	7¼
The Beka, or Didrachma	0	1	3
The Shekel, or Stater	0	2	6
The Maneh, or pound	7	10	0
The Talent	375	0	0
A Talent of gold, (at 16 of silver to one of gold)	6000	0	0

N. B. Some learned men compute each of these lower, and some higher. But this appears to be about the mean between discordant opinions.

Roman Money mentioned in the New Testament.

	£.	s.	d.	far.
A Mite, (Λεπτον)	0	0	0	0¾
A Farthing (Κοδραντης) (about)	0	0	0	1½
A Penny, or Denarius	0	0	7	0¼
A Pound, Mina	3	2	6	0

A Table of Time.

Learned men state the names of the months, and their relation to the months into which we divide the year, as follows; but all the names, mentioned, are not found in scripture. Of those which are, a reference to some text, in which it is named, will be annexed.

1 Nisan, (*Neh.* ii. 1.) or Abib (*Ex.* xiii. 4.)	March, April.
2 Zif, (1 *Kings* vi. 2.) or Jyar	April, May.
3 Sivan, (*Esth.* viii. 9.)	May, June.
4 Tamuz, or Thamuz	June, July.
5 Ab	July, August.
6 Elul, (*Neh.* vi. 15.)	August, September.
7 Ethanim, (1 *Kings* viii. 2.) or Tifri	September, October.
8 Bul, (1 *Kings* vi. 38.) or Maicheswan	October, November.
9 Cisleu, or, Chisleu, (*Neh.* i. 1.)	November, December.
10 Tabeth, (*Esth.* ii. 16.)	December, January.

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11 Shebar, or Sebat, (*Zech.* i. 7.) . . .	January, February.
12 Adar, (*Ezra* vi. 15.)	February, March.
13 Ve adar, or the second Adar.	

This last month was added, or *intercalated*, from time to time; when the twelve lunar months, falling considerably short of a solar year, introduced such an irregularity in the seasons as was inconsistent with the observance of the sacred festivals at the proper time. This month being on those occasions added, between the end of Adar the twelfth month, and the beginning of Nisan the first month, brought back the computation of the year to some degree of regularity. It answered the purpose, in some measure, which the 29th of February every fourth year, does in our days: viz. to preserve a coincidence between the twelve months which constitute the year, and the actual yearly revolution of the earth round the sun. But the intercalated month by no means settled the calculations of the Israelites, in that degree of exactness to which astronomers have at present reduced it. The months of Israel as here stated, are supposed to answer each to the closing half of the former, and the first part of the latter of our months, and especially the absolute necessity which there was for them, must considerably deduct from accuracy in all these calculations. They are, however, sufficiently exact for all useful purposes.

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Hebrew. One lineally descended from Abraham; and not one who had been proselyted, or whose ancestors had been proselyted.

Herodians. Persons who paid their court to Herod, and like him, conformed in many things to the Roman customs. They are supposed to have been Sadducees.

Israelites. This is the proper name of the whole nation, as descended from Jacob or Israel; but became appropriate to the ten tribes after their revolt from the house of David.

Jews. The descendants of Judah, with the Levites, Benjaminites, and others, who joined themselves to Judah, and adhered to the house of David after the revolt of the ten tribes. After the Babylonish captivity, the term is applied to all the people who returned, and now is used to denote any Israelite, from whatever tribe he may have descended.

Kings. These were not appointed at first, but God himself was considered as the king of Israel. The people desiring to be like the surrounding nations, a king was granted to them, Saul, a Benjaminite. For his disobedience to the divine will, he was rejected, and David chosen, in whose family the crown became hereditary, and continued, in respect to his own tribe, at least until the captivity.

Levites. The descendants of Levi, by Gershon, Kohath, and Merari, who were not of the race of Aaron; but in many respects they were servants to the priests, though some of them were teachers and rulers in Israel.

Nazarene. A name at first given to Christ, afterwards to his followers, and then to an heretical sect.

Nethinims. Servants to the priests and Levites, for the meaner and more laborious offices, being the descendants of the Gibeonites; and of others, who were devoted voluntarily to these services.

Nicolaitans. A corrupt sect of professing christians, resembling, in their opinions and practices, the wicked Antinomians of modern times.

Patriarchs. Fathers and heads of families, who eventually became great and renowned in Israel; as the twelve sons of Jacob. The term also denotes the ancient worthies of the church, as Noah, Abraham, &c.

Pharisees. Separists, who pretended to more than ordinary strictness in the externals of religion; and observed the traditions of the elders. See Introduction.

Priest, high. The priest of the race of Aaron, who was allowed to enter into the most Holy place once in the year; and was constituted chief ruler of the Jewish church. In his office he was a special type of Christ.

Priest, the second. He, as is generally supposed, who was appointed to officiate, in case the High priest was by any circumstance unqualified.

Priests, chief. The heads, or principal persons of the twenty-four courses, into which the sons of Aaron were divided by David, that they might minister by rotation.

Prophets. These were anciently called seers. They were extraordinary ministers of religion, whom God raised up to reform the church of Israel, to predict future events, and make known the divine will to mankind; especially to foretel the coming of the Messiah, his sufferings, and the glory that should follow.

Prophets, sons of the. Persons educated in the schools of the prophets, from the days of Samuel, who instituted them; from whom God frequently called men to the prophetic office; and who on many occasions were extraordinary teachers of religion, when the priests and Levites neglected their duty.

Proselyte. A person from another nation, who was incorporated into the church of Israel, by receiving circumcision, and becoming obedient to the law of Moses. Learned men mention various kinds of proselytes, but the scripture does not.

Publicans. Tax-gatherers under the Romans. The principal publicans formed large districts at an annual rent, and were aided by the Roman armies in obtaining their demands; and the inferior publicans were servants to them.

Rabbies, Doctors, Lawyers. Scribes, who had attained to certain degrees of eminency and reputation in their profession, and who were distinguished in a similar manner to that of learned men, who are honoured with degrees by modern universities.

Sadducees. A sect among the Jews, who at first adhered to the law of Moses, in opposition to the traditions of the elders, but by degrees degenerated, and became nearly infidels, denying the existence of angels and spirits, and the resurrection of the dead.

Samaritans. The descendants of those nations whom the kings of Assyria established in the country, from which they took away the ten tribes of Israel; and with whom were united some Jews and priests, who apostatized from the purity of their laws and religion. This produced the greatest enmity between them and the Jews, so that in the mouth of a Jew, a Samaritan was a most odious name.

Scribes. Learned men among the Jews, whose professed object was to explain and enforce the law of God, from the days of Ezra, to those of our Lord. Under the kings of Israel and Judah, the word scribe means *secretary, i. e.* to the king.

Tetrarchs. Persons, each of whom were appointed by the Romans to govern a fourth part of the kingdom of Herod the Great.

Tershatha. The governor of the Jews, appointed by the Persian kings after the captivity.

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GENERAL INDEX

TO THE

HOLY BIBLE;

GIVING AN ACCOUNT OF THE MOST REMARKABLE THINGS RELATED, THE TIME WHEN THEY HAPPENED, AND THE PLACES IN WHICH THEY ARE RECORDED.

A.M.	B. C.	
		THE self-existent and eternal Jehovah, having decreed to manifest his power, wisdom, and goodness, in the creation of the material and intelligent universe, at length called into being the heavens and the earth, with all their inhabitants and hosts. He formed man after his own image, placed him in Paradise, made a covenant with him, promising a continuance of his happiness to obedience, and denouncing death as the penalty of transgression. As the natural Head of the human race, this covenant involved all his posterity; and on his fall they fell in and with him. Rom. v. 12—21. 1 Cor. xv. 22. God being infinitely merciful as well as holy and just, while he condemned Adam to suffer diseases and at length death, promised a Saviour, the seed of the woman. Gen. i.—iii.
1	4003	Adam and Eve are expelled Paradise; and doomed to cultivate the ground, and eat their bread in the sweat of their brow. They have children; but only Cain and Abel are mentioned. Gen. iv. 1, 2.
129	3875	Near to this time Cain and Abel offer sacrifice; and Cain, provoked at the preference shown to Abel and his offering, rises up against, and kills him, Gen. iv. 4—8. Heb. xi. 4. and 1 John iii. 12. Cain is punished; but his life is spared, and his posterity greatly increased. Gen. iv. 11—24.
130	3874	Seth is born, in whom Eve hoped to find the same piety as in Abel. Gen. iv. 25.
235	3769	Enos is born; and about this time serious men were called by the Name of Jehovah, 'Jehovah's people,' worshippers of him, as opposed to the wicked. Gen. iv. 26.
325	3679	Cainan born. Gen. v. 9.
395	3609	Mahalaleel born. Gen. v. 12.
460	3544	Jared born. Gen. v. 15.
622	3382	Enoch, the seventh in direct descent from Adam, born. Gen. v. 18.
687	3317	Methuselah born. Gen. v. 21.
874	3130	Lamech, the father of Noah, born. Gen. v. 25.
930	3074	Adam dieth, aged nine hundred and thirty years. Gen. v. 5.
987	3017	Enoch, having predicted the last judgment, and lived three hundred and sixty-five years, was translated to heaven without dying. Gen. v. 23, 24. Heb. xi. 5. Jude 14, 15.
1042	2962	Seth dieth, aged nine hundred and twelve years. Gen. v. 8.
1056	2948	Noah, the father and patriarch of the New World after the flood, born. Gen. v. 28.
1140	2864	Enos, the third from Adam, dieth, aged nine hundred and five years. Gen. v. 11.
1235	2769	Cainan dieth, aged nine hundred and ten years. Gen. v. 14.
1290	2714	Mahalaleel, the fifth from Adam, dieth, aged eight hundred and ninety-five years. Gen. v. 17.
1422	2582	Jared, the sixth from Adam, dieth, aged nine hundred and sixty-two years. Gen. v. 20.
1535	2469	God commands Noah to preach repentance, and to build the Ark, one hundred and twenty years before the flood. Gen. vi. 3. 1 Pet. iii. 20.
1556	2448	To Noah, aged five hundred years, is born Japheth, and two years after Shem, and then Ham. Gen. v. 32.
1651	2353	Lamech, the ninth from Adam, dieth, aged seven hundred and seventy-seven years. He is the first man mentioned in scripture, as dying before his father. Gen. v. 31.

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A.M. B. C.
1655 2349 Methuselah, who lived longer than any other of the antediluvians, reaching to his nine hundred and sixty-ninth year, dieth a little before the flood. Gen. v. 27.

1656 2348 The flood comes upon the earth in the six hundredth year of Noah, and destroys all flesh, except Noah and his family, and the animals with him in the Ark. Gen. vii. 11. Matt. xxiv. 37—39.

The most ancient nations have had among them traditions of the creation, the paradisiacal state, the fall of man, the longevity of the antediluvians, the number of generations before the flood; but the memory of the flood, with the destruction of mankind and the singular preservation of Noah and his family, has been preserved, in one way or another, most complete and pure. The Chaldeans, Phœnicians, Egyptians, and Indians, have in their histories recorded, under other names indeed, the facts related by Moses; and thus undesignedly contribute to establish the truth of the sacred historian.

1657 2347 The flood ceases; the ark rests on mount Ararat, and Noah, his wife, his sons and their wives, and the animals come out of the ark. Noah offers sacrifices; God makes a covenant with him, and constitutes the rain-bow a sign of it, that he will no more destroy the earth with a flood; he allows him to eat flesh, and forbids murder. Not long after Noah plants a vineyard; is drunk with the wine of it; and from the behaviour of his sons foretels the future condition of their seed. Gen. viii. ix. Isa. liv. 8—10.

1658 2346 Arphaxad is born. Gen. xi. 10.

1693 2311 Salah is born. Gen. xi. 12.

1723 2281 Heber is born. Gen. xi. 14.

1757 2247 Peleg is born; and was so called because in his days the earth was divided among the posterity of Shem, Ham, and Japheth. Gen. xi. 16.

1770 2234 About this time Nimrod becomes great, and is supposed to have laid the first foundation of the Assyrian monarchy; and Nineveh, the future metropolis of it is built. Gen. x. 8, 11.

1771 2233 Men having again become corrupt, a body of them travelled from the east, until they reached the plains of Shinar, or of Chaldea, and formed the project of becoming famous by building a Tower, whose top might reach the heavens. After labouring for some time they differed, and separated; and the Tower was called Babel, because God confounded their language, by sending a spirit of discord among them; and they were scattered abroad. Gen. xi. 4—9.

1787 2217 Reu is born. Gen. xi. 18.

1816 2188 Mizraim, the grandson of Ham, is supposed to have led a colony into Egypt, and to lay the foundation of a kingdom, which became powerful, and continued for the space of one thousand, six hundred and sixty-three years; whence Egypt is called the Land of Ham. Ps. cv. 23. Isa. xix. 12.

1819 2185 Serug is born. Gen. xi. 20.

1849 2155 Nahor is born. Gen. xi. 22.

1878 2126 Terah, the father of Abraham, is born. Gen. xi. 24.

1996 2008 Peleg, the sixth from Noah, dieth. Gen. xi. 19.

1997 2007 Nahor, the ninth from Noah, dieth. Gen. xi. 25.

2006 1998 Noah dieth, aged nine hundred and fifty years, three hundred and fifty years after the flood. Gen. ix. 28.

2008 1996 Abram is born. Gen. xi. 32.

2018 1986 Sarai, the wife of Abram, was born ten years after her husband. Gen. xvii. 17.

2026 1978 Reu, the seventh from Noah, dieth. Gen. xi. 21.

2049 1955 Serug, the eighth from Noah, dieth. Gen. xi. 23.

2079 1925 About this time Chedorlaomer, king of Elam, subdues Sodom, Gomorrah, &c. and they serve him twelve years. Gen. xiv. 1, &c.

2082 1922 Terah with his family leaveth Ur of the Chaldeans, and after dwelling five years at Haran, dies there. Gen. xi. 31.

2083 1921 Abram, on the death of his father, by the special call and direction of God, departs from Haran, with Sarai, his wife, and Lot his nephew, and comes into the Land of Canaan, which God promises to give to his seed, and that in his seed, (Christ) all the families of the earth should be blessed. Gen. xii. 1—3. Josh. xxiv. 2, 3. Ps. cv. 9—15. Acts vii. 2—5. Gal. iii. 16.

2084 1920 The next year a famine in the land of Canaan obligeth Abram with his family and Lot, to go down to Egypt. From this descent to Egypt to the departure of the children of Israel out of it, are reckoned the four hundred and thirty years, the period of the sojourning and affliction of Abram and his seed. Gen. xv. 13. Exod. xii. 40, 41. Gal. iii. 17.

In this same year Abram and Lot return to Canaan, but the land not being sufficient to support their

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A.M. B. C. increasing flocks and herds, they amicably separate. Lot goeth to Sodom; and Abram having received a renewal of the promise, removed southward to Hebron, and there built an altar and worshipped God. Gen. xiii. 1, &c.

2091 1913 The kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, revolt from Chedorlaomer, who comes with his allies, and having ravaged their country, obtained a complete victory over them in the valley of Siddim. The cities of the plain are plundered, and the people made captives, among whom were Lot and his family. Abram with his friends pursues them, and defeats them, rescues the captives, and recovers the spoil. On his return he is met by Melchizedek, who blesses him, and to whom he gave the tenth of the spoil. The remainder he gave to the king of Sodom, his friends having received their portions. Gen. xiv. 15. Heb. vii. 1—11.

Abram not having any children complaineth; but God promises to him a numerous seed, and the promise of the land of Canaan is again confirmed. Gen. xv. 1, &c.

2093 1911 Sarai still continuing barren, giveth Hagar her Egyptian handmaid to Abram, as a secondary wife; by whom the next year he had Ishmael. Gen. xvi. 1. & xxv. 12—18. Gal. iv. 22—31.

2096 1908 Arphaxad, the third from Noah, dieth. Gen. xi. 13.

2097 1907 God maketh a covenant with Abram, and to indicate his numerous seed, his name is changed to Abraham. Circumcision is appointed as the sign and seal of the covenant. The name of Sarai is changed to Sarah, and she is blessed. God promiseth to them a son, and commands them to call his name Isaac. God constitutes Abraham and his seed by Isaac, his peculiar people. Gen. xvii. 1—27.

In this same year Abraham entertaineth three angels, of whom one appears to have been the future Saviour. The promise of a son is renewed, and the divine purpose to destroy Sodom and the other cities of the plain, is revealed to Abraham, who intercedes with great humility and perseverance for them. Though he did not prevail to avert the threatened judgment, yet he succeeded in obtaining the deliverance of his nephew, (Lot,) who was commanded to depart out of Sodom, and to go into the wilderness; but in answer to his prayer, Zoar was spared and granted to him for an asylum. Fire and brimstone are rained down upon those cities, and all the inhabitants destroyed for their horrible wickedness; and this whole land is changed into the Dead Sea, which to this day continues as a monument of this awful judgment. Lot's wife looking back was struck dead; and Lot fearing to continue in Zoar, flies to the mountain, where his two daughters impose on, and lie with him, and bring forth two sons, Moab and Ammon, the founders of the Moabites and Ammonites. Gen. xviii.—xix. Isa. xiii. 19. 2 Pet. ii. 6—8. Jude 7.

2108 1896 Isaac is born, in the one hundredth year of Abraham's age, and the ninetieth of Sarah's, to the great joy of both. Gen. xxi. 2.

2112 1892 Ishmael insulting Isaac, he and his mother are dismissed from the family; and after some difficulties settle in the wilderness of Paran. Gen. xxi. 9—21. Rom. ix. 9. Gal. iv. 22—31.

2133 1871 God commands Abraham, to try his faith and obedience, to offer up his son Isaac as a sacrifice. Abraham readily obeys; but Isaac's death is prevented, and Abraham and his family are again blessed. Gen. xxii. 1. Heb. xi. 17—19.

2145 1859 Sarah dies in the one hundred and twenty-seventh year of her age; and Abraham buries her in the cave of Machpelah, which he purchased of Ephron, the Hethite. Gen xxiii. 1, &c.; xlix. 30—32.

2148 1856 Isaac, by the special direction of providence, is married to Rebekah, his cousin, the daughter of Bethuel the Syrian. She was the sister of Laban. Gen. xxiv. 1—67. This marriage was pleasing to Abraham and a happy one for Isaac.

2158 1846 Shem, according to the Hebrew chronology, now died; but we have no information where he lived or ended his days. Gen. xi. 11.

2168 1836 While Abraham's family by Keturah and Hagar greatly increase, Esau and Jacob are born to Isaac in the sixtieth year of his age. Gen. xxv. 1, &c. Rom. ix. 10—13.

2183 1821 Abraham, after having consistently and faithfully served God in his generation, dieth, in the one hundred and seventy-fifth year of his age. Gen. xxv. 7.

2187 1817 Heber, the fifth from Noah, and great grandson of Shem, dieth. Gen. xi. 17. and from him some think Abraham was called the Hebrew. Gen. xiv. 13.

2208 1796 Esau, having sold Jacob his birth-right, married two wives, in the fortieth year of his age, Judith the daughter of Beeri, and Bashemath the daughter of Elon, Hethites. Gen. xxv. 27—34. & xxvi. 34. Heb. xii. 16. By these marriages Esau grieves his parents.

2221 1783 Ishmael, Abraham's son by Hagar, after having become the father of twelve sons, who became heads of different clans, and having lived one hundred and thirty-seven years, died. Gen. xxv. 12—17.

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A.M. 2244 B. C. 1760 Instigated by his mother, Jacob deceitfully obtains his father's principal blessing. Esau is enraged, and determines on revenge, which obliges Jacob, with the advice and consent of his parents, to flee to Padan-Aram, to his uncle Laban. On his way he is favoured with a remarkable vision, in which God promises to be with him, to protect him and to multiply his seed. He prosecutes his journey, and at length arrives at his uncle Laban's in safety. Gen. xxvii—xxix.

2251 1753 Jacob having faithfully served Laban seven years, as a reward receives Leah instead of Rachel for his wife; and then Rachel on condition of serving other seven years. By these two wives and their handmaids, he had eleven sons, and one daughter, in about fourteen years. Gen. xxix. xxx. Hos. xii. 12. Acts vii. 8.

2265 1739 After having served Laban twenty years, and God having blessed him with flocks and herds in abundance, Jacob, privately with all that he had, departs for the land of Canaan. Rachel having stolen her father's Teraphs, Laban, who pursued Jacob, remonstrates with him for this deed. Jacob ignorant of it, vindicates his conduct. Laban is pacified, and makes a covenant with him; and Jacob pursues his journey, meets with angels at Mahanaim,—with God at Peniel, and contrary to his fears and expectations, with his brother Esau in love. Gen. xxxi—xxxiii.

2270 1734 Dinah, Jacob's daughter, is dishonoured by Shechem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's dishonour, in an unjust and cruel manner on all the Shechemites; for which Jacob properly reproves them. Gen. xxxiv. 1, &c. Jacob removes to Bethel, where Deborah, Rebekah's nurse dieth. Soon after Rachel dies in child-birth of Benjamin, near to Bethlehem and Ephrath. Gen. xxxv. 1, &c. Reuben commits incest with Bilhah. Gen. xxxv. 22.

About this time it is most probable that Job lived in the land of Uz, as the prince of his tribe, worshipping the true God, and exercising justice and benevolence towards men. By a series of calamities he became poor, and the hand of God was heavy upon him in affliction. His friends visit him, but by their false reasonings instead of comforting increase his distress. God at length restored his prosperity, and blessed his latter end. Job i. ii. & xlii.

2276 1728 Joseph, now about seventeen years old, is hated by his brethren on account of his dreams; and being sent by his father to inquire after their welfare, when feeding their flocks at a distance, they conspire against him, and sell him for a slave to some Ishmaelites and Midianites, who carried him down to Egypt, where he is again sold to Potiphar, an officer of Pharaoh, and is soon made overseer of his house. Gen. xxvii. 1—36.

2286 1718 About seventeen years after his marriage with Shuah, a Canaanitess, Judah commits incest with Tamar his daughter-in-law, who bears to him Pharez and Zerah. Gen. xxviii. 1—30.

Near this time Joseph's mistress tempts him to commit adultery with her; but he refusing under the influence of the fear of God, and from a principle of justice and gratitude to his master, is falsely accused by her, and cast into prison. God there favours him; and he interprets the dreams of Pharaoh's butler and baker. Gen. xxxviii. xxxix. Ps. cv. 18.

2288 1716 Isaac dieth, aged one hundred and eighty years, and his sons Jacob and Esau bury him. Gen. xxxv. 28.

Soon after this event Esau finally removes from the land of Canaan, and settles in mount Seir, where his family, uniting with the Horites, wonderfully increased. He was called Edom, his posterity Edomites, and their country Idumea. Gen. xxxv. 28, 29. & Chap. xxxvi.

2289 1715 About this time Joseph is sent for out of prison, to interpret Pharaoh's dreams, being recollected and recommended by his butler. He interprets them, giveth Pharaoh the best advice and counsel, and is made governor of the whole land of Egypt, and married to a princess, named Asenath, the daughter of Potipherah. Gen. xli. 25—46. Ps. cv. 19—22. Acts vii. 10.

From this period begin the seven years of plenty; and there were born to Joseph his two sons Ephraim and Manasseh. Gen. xli. 50.

2296 1708 In this year a terrible famine begins in Egypt and the neighbouring countries. Gen. xli. 53. Ps. cv. 16. Acts vii. 11.

2297 1707 Jacob sendeth his ten sons into Egypt to buy corn; and they are imprisoned by Joseph's order as spies, but are set at liberty on condition of bringing down with them their brother Benjamin; and Simeon is detained as a pledge. Gen. xlii.

2298 1706 On their return to Canaan, they inform their father Jacob what had befallen them, and that they must take Benjamin with them, if they wanted more corn, or would release Simeon. He bitterly complains of his trials, and at first refuses to let Benjamin go; but at length after a solemn engagement on the part of his son Judah, and urged by famine he consents, and they again depart for Egypt with their

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A.M. B. C. brother Benjamin. After severely trying his brethren, Joseph maketh himself known to them, and sendeth for his father by the command of Pharaoh. Gen. xliii—xlv. Acts vii. 11—15.

Jacob, after being satisfied that Joseph was alive, and having offered sacrifice to God, goes with all his family down to Egypt, in the third year of the famine, and in the one hundred and thirtieth year of his age. He and his family are settled in the land of Goshen. Gen. xlvi.

2302 1702 Joseph, by the sale of corn, getteth all the money, the land, and then the cattle of the Egyptians, and renders them a kind of feudal tenants to the king; but the priests were exempted, their land being allowed to remain their own. Gen. xlvii.

2315 1689 Jacob adopteth Ephraim and Manasseh, and blesseth them and all his sons; he predicts the advent of Messiah, who was to descend from Judah, and then dieth, aged one hundred and forty-seven years, seventeen of which he had lived in Egypt. He is carried with great pomp into the land of Canaan, and buried in the sepulchre of his father. Joseph's brethren after this event supplicate, and receive, his forgiveness. Gen. xlviii, xlix. Acts vii. 15, 16. Heb. xi. 23.

2369 1635 Joseph, drawing near his end, called for his brethren, and foretold their departure out of Egypt, and gave them a solemn command to carry his bones with them, and then died, in the one hundred and tenth year of his age. Gen. l. 24—26. Heb. xi. 22.

The book of Genesis ends at the death of Joseph, containing the most authentic and important records of the creation of the universe, the fall of man, the deluge, the re-peopling of the world by the sons of Noah, the origin of the various nations, the call of Abraham, the covenant made with him and his posterity, and the manner in which God was worshipped. The short account of the antediluvian world, the genealogy from Adam to Noah, and the events which followed the deluge to the call and separation of Abraham, were probably derived from some ancient records; and succeeding events, relating to Abraham and his sons Isaac and Ishmael, and their descendants, were doubtless preserved, not only by tradition, but in some manner recorded. Before Moses wrote the book of Genesis, it is probable he had written that of Job. (*see Preface to Job.*) This book contains the history of the long period of two thousand, three hundred and sixty-nine years. Before this period various kingdoms had been formed and become great; as that of Egypt, Assyria, &c. And it is certain, that idolatry had spread, especially the worship of the sun, moon, and stars, of which men first made rude images, and then images of their kings, and legislators, until they came to worship every species of creature, instead of the Creator, who is blessed for ever.

2385 1619 Levi dieth in Egypt, aged one hundred and thirty-seven years. He was grandfather to Moses and Aaron. Exod. vi. 16.

2413 1591 About this time the oppression of the Israelites begins, when a new king arose who knew not Joseph, and also had no respect for his memory or for his relations. Exod. i. 8.

2433 1571 Moses is born, three years after his brother Aaron, and is saved from the water, and educated by Pharaoh's daughter. Exod. ii. 1—5. vii. 7. xvi. 20. Acts vii. 18—22.

2473 1531 Moses having been educated in all the wisdom of Egypt, and being about forty years old, kills a murderous Egyptian, which becoming known, he fleeth into Midian, marrieth the daughter of Jethro. Exod. ii. 11—22. Acts vii. 23—29. Heb. xi. 24—26.

2474 1530 Caleb, the son of Jephunneh, is born. Josh. xiv. 7—10.

2513 1491 The cry of the oppressed Israelites was at length heard; and as the appointed time of their deliverance drew near, God appeareth to Moses while tending the sheep of Jethro his father-in-law, in a burning bush at Sinai; and sendeth him and his brother Aaron to deliver them Exod. v.

Moses and Aaron having declared to Pharaoh the message with which they were sent, are charged as disturbers of the peace, and as exciters of a mutinous spirit among the people. They are dismissed with reproaches, and heavier burdens are laid on the Israelites. Exod. v. 3—23.

Moses being about eighty years old, and Aaron eighty-three, return to Pharaoh, and demand that he would let Israel go out of his land to serve Jehovah their God; and as a proof that Jehovah had sent them, the rod of Moses was turned to a serpent. But as the magicians by sleight of hand imitated in appearance this miracle, Pharaoh persisted in refusing to let them depart. After ten awful plagues inflicted on the Egyptians, the Israelites are not only allowed, but even urged to depart. Ps. lxxviii. & cv.

2513 1491 On the fourteenth of the first month, the fourth of our May, and on Monday, the passover is appointed. Upon the fifteenth, at midnight, the first-born of the Egyptians being all slain, the children of Israel are sent away; and on that same day, four hundred and thirty years, after Abraham's first descent to Egypt, they come out of it, being about six hundred thousand men, besides children, and a mixed multitude that joined them. Exod xii. 1—51. By short stages they arrive at the Red Sea, the Lord con-

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A.M B. C. ducting them by a pillar of a cloud by day, and by a pillar of fire by night. They remembered and obeyed the command of Joseph, and took his bones with them. Numb. xxxiii.

2513 1491 Pharaoh, repenting that he had let the Israelites depart, collects his forces and pursues them. He overtakes them at the Red Sea, and they are greatly alarmed for their safety; but Moses is ordered to stretch forth his rod, and the sea is divided, and at God's command the Israelites march through on dry land, and safely gain the opposite shore. The Egyptians rashly attempting to follow them, are overwhelmed by the returning waves, and all perish. On this Moses composes a divine song, and Miriam and others sing it in responses. Exod. xiv. & xv.

In the second month from the Exodus they come to the wilderness of Zin, and murmur for want of food; but about even-tide God sends them quails in great abundance, and the next morning rains down Manna from heaven for bread; and on this they continued to feed, during the space of forty years, until they came to the borders of the promised land. A small quantity of it was long preserved in the Ark. Exod. xvi. 33—35. Josh. v. 12.

They come to Rephidim, and murmur for want of water. Moses is ordered to smite the rock in Horeb, and water issues forth sufficient to supply all the thousands of Israel. Exod. xvii. 1—7.

The Amalekites attack the Israelites; but Joshua with some of the people defeats them. During the battle, Moses lifts his hands to God in prayer for his people. Exod. xvii. 8, &c.

God descends upon Mount Sinai, and in the most solemn and awful manner, he publisheth the law contained in the Ten Commandments. Exod. xx. 1, &c.

The people being greatly alarmed, God gives them various other laws, which being all written out, Moses proposeth them to the people. After having built an altar at the foot of mount Sinai, and set up twelve stones, to represent the twelve tribes of Israel, twelve young men are selected to offer sacrifices, first for sin, and then for thanksgiving; and when these were offered, Moses takes the book of the Covenant, reads it to the people, sprinkles the book with blood, and the people, or the twelve stones which represented them; and in this manner was the Covenant between God and them ratified. Exod. xxi—xxiv.

Moses and Aaron, Nadab and Abihu, and seventy elders of Israel go up to Mount Sinai, and there behold the glory of God. The others returning, Moses with Joshua abides there still, and waits six days, and on the seventh God speaks to him, and there he continues forty days and forty nights, without eating any food or even drinking water. During this period God gives him instructions and commands respecting the tabernacle, the priests, their garments, their consecration, sacrifices, and other things, contained. Exod. xxv—xxx. Deut. ix. 9.

At the end of forty days God gives to Moses the two tables of the law in stone, made and written with his own hand, and orders him to go down to the people who had already corrupted themselves, and made a golden calf. Moses intercedeth for them, and is accepted; but on coming down and seeing the people keeping a feast in honour of the calf, he breaks the two tables of the law at the foot of the mount. He wholly destroys this object of their veneration, and orders the Levites to slay those who had been most active in this rebellion against God. Exod. xxxi—xxxiii.

Moses is commanded to prepare two other tables of stone, and to go up again to Horeb. God in answer to his prayer, and to assure him of his favour, passeth by, proclaimeth his gracious name, and showeth him something of his glory. God renews his covenant with the people, and on certain conditions gives again to them his laws. Exod. xxxiv.

2514 1490 In the first six months of this year, the tabernacle, the ark of the covenant, the altar, table for the presence-bread, priests' garments, holy ointments, chandelier, and other vessels and utensils belonging to the sacrifices, are finished and brought to Moses. Exod. xxxix. xl. The tabernacle is set up, and consecrated; and Aaron and his sons are consecrated to discharge the office of priests.

About this time Cadmus brought the Phœnician letters into Greece, and built the citadel of Thebes.

Nadab and Abihu are struck dead by fire from heaven, for offering the burnt-offerings with strange fire. Lev. x.

Hobab, brother-in-law to Moses, brings Zipporah, his wife, and her two sons Gershon and Eliezer, to him; and having congratulated Moses and the people on their wonderful deliverance from bondage, he declares his faith in the true God. By his advice, and by the direction of God, seventy of the elders of Israel are appointed to the office of magistrates, and decide lesser causes. Numb. xi. 16, 17.

The people desire flesh; God gives them quails in wrath, and a very grievous plague breaks out among them. Numb. xi. 31.

Miriam and Aaron raise a sedition against Moses, for which Miriam is smitten with the leprosy, and put out of the camp. Numb. xii. 1, &c.

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A.M. B. C. From the wilderness of Paran, twelve men are sent to spy out the land of Canaan. Returning they bring with them a branch of a vine, loaded with grapes; yet ten of them declare the country to be barren, the cities to be impregnable, and the inhabitants stout and valiant. The people terrified with this account are ready to appoint a leader, and return to Egypt; and Joshua and Caleb, two of the spies, who give a very different account of the land, trying to pacify them, are likely to be stoned. God provoked with their rebellious spirit, threatens to destroy them; but Moses pleads the honour of his own great name, and his covenant, and so far prevails that he spares them; yet he declares that all twenty years old and upward should die in the wilderness. Joshua and Caleb excepted. The ten spies, who raised the evil report are punished with sudden death. Numb. xiii. xiv.

2515 1489 In this wilderness, near to Kadesh-barnea, they continued many days; and in some places they must have continued for a year or two, as only seventeen journeys and encampments are mentioned from this place, during the space of thirty-seven years. Deut. i. 46. While they continued here, Korah, Dathan, and Abiram, raise a rebellion against Moses and Aaron; and they together with two hundred and fifty of their associates are swallowed up alive, by the earth opening, and they descending into it. The people murmuring are destroyed to the number of upwards of fourteen thousand. Aaron's rod buddeth, and is laid up by the Ark, as a memorial of God's interposition, and to prevent future rebellion. Numb. xv—xix.

Near to this period, Sparta is built by Lacedemon, which afterwards became so famous, as the metropolis of the Lacedemonians.

2552 1452 The people having abode in the Arabian desert thirty-seven years, and the men having died off, who rebelled in the wilderness of Paran, according to what God denounced, they come back to Kadesh-barnea, in the fortieth year after their departure from Egypt. Numb. xx. 1. Deut. ii. 1—17.

Here Miriam, the sister of Moses and Aaron, dieth; and the people for want of water, again murmur against Moses and Aaron. They offend God, by their anger, and speaking unadvisedly with their lips, and by striking the rock thrice, whence water issued forth for the people; and for their offence they are both debarred from entering Canaan. Numb. xx. 7—12. Deut. i. 37. & iii. 26, 27.

In the fifth month of this year, Aaron dieth on mount Hor, in the one hundred and twenty-third year of his age, and his son Eleazar succeeds him in the high priesthood. Numb. xx. 22—29.

The people again murmur, and are destroyed by fiery flying serpents; but on their repentance God commands a brazen serpent to be made, and fixed on a pole, and promises that as many as look on it shall live. Numb. xxi. 5—9. John iii. 14. 1 Cor. x. 9.

The latter end of this year the people pass over Zared, come to the borders of Moab, and arrive at the foot of mount Pisgah.

2553 1451 Sihon, king of the Amorites, refusing the Israelites a passage through his country, is slain, and they possess his land. Numb. xxi. 21.

Og, the king of Bashan, coming against the Israelites is destroyed together with all his people, and they possess his land. Numb. xxi. 33.

After these victories they march forward and encamp in the plains of Moab. Balak, king of Moab, seeing what had befallen Sihon and Og, and fearing for his own safety, forms an alliance with the Midianites his neighbours, and sends for Balaam a celebrated soothsayer, out of Mesopotamia, to come and curse for him the Israelites, promising to him great rewards; and intending afterwards to engage in war against them. Josh. xxiv. 9, 10.

Balaam, warned of God, at first refuseth to come; but being sent for a second time, he importuneth God to let him go, and sets off with a covetous design, and with a purpose to curse Israel; and God, offended at him, makes the dumb ass on which he rode, to speak with a man's voice, and reprove his folly. Numb. xxii. 7, 35. 2 Pet. ii. 15, 16.

Balaam twice offers sacrifices, and would have gratified Balak if he could by cursing the Israelites, but is constrained by divine influence to bless them, by foretelling their prosperity, and the calamities which would befal their enemies. Numb. xxiii. 1, &c. Deut. xxiii. 5.

By the advice of Balaam, the women of Moab and Midian are employed to ensnare the Israelites, by enticing them to whoredom and idolatry. God commands to take the ring-leaders of this disorder and hang them up before the sun; and orders the magistrates to put to death all that had joined themselves to Baal-peor. A plague follows this execution. Numb. xxv. 1, &c. Deut. iv. 3. 1 Cor. x. 8.

Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi, the daughter of Zur, a prince of Midian, appeaseth the wrath of God, and the plague ceaseth. God settles the priesthood in the family of Phinehas; and commands war to be made upon the Midianites. Numb. xxv. 6—18.

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A.M. B. C.
2553 1451 Moses and Eleazar, by God's command, in the plain of Moab, near the Jordan, and opposite to Jericho, number the people from twenty years old and upwards, and they amount to six hundred and one thousand, seven hundred and thirty men, besides the Levites. Moses receives a command for dividing the land of promise, and the law for succession in heritages. Numb. xxvi. 1. & xxvii. 1, 2.

At length twelve thousand men under the command of Phinehas, attack and conquer the Midianites, and utterly destroy them, except young females. In this war fell Zur, the father of Cozbi, and Baalam the soothsayer. Josh. xiii. 21, 22. Numb. xxxi. 1, &c.

The lands which belonged to Sihon and Og, on the east side of the Jordan, Moses divides and allots to the tribes of Reuben and Gad, and the half-tribe of Manasseh, on condition that they assist their brethren in the conquest of Canaan. Numb. xxxii. Josh. xiii. & xxii.

After a most solemn rehearsal of God's providences; an inculcation, explanation, and full account of the laws given to them; a declaration of the blessings annexed to obedience, and of the curses and miseries which would follow disobedience; and having written out the whole law, and delivered it to the priests, the sons of Levi, and to the elders of the people, to be most carefully kept and preserved, and transmitted to following generations; and having like his fathers, predicted the future fates of the different tribes; in the last month of this year, he goeth up to the top of mount Nebo, a part of Pisgah, and from thence beholds the land of promise, and then dies in the one hundred and twentieth year of his age. His body was miraculously translated from the place, and buried in some unknown place in the land of Moab, doubtless to prevent some superstitious respects being shown to it. The Israelites mourn for him, whom their fathers had so much opposed, thirty days. Numb. xxix—xxxiv. Deut. i.—xxxiv.

Here ends the Pentateuch, or five books of Moses, comprising a period of two thousand, five hundred and fifty-three years; and containing besides historical naratives, a body of sound doctrine respecting the divine nature and perfections, a system of the best civil laws, a typical exhibition of spiritual blessings to be obtained by the future Saviour, in their whole religious polity; and the most pressing exhortations to the practice of the duties of piety; and of justice, kindness, charity, and fidelity towards men. From the pure source of his writings, the best opinions of the neighbouring heathen, on law, religion, and morals, seem to be derived.

2554 1450 Joshua, who had been chosen before for the successor of Moses, was now confirmed in the government by divine promises, sends spies to the city of Jericho, who, being cordially received by Rahab, and carefully concealed, when search was made for them, were sent away in safety. On the tenth of this first month, the paschal lamb was selected from the flock, the waters of the Jordan are divided, the people pass through on dry ground, twelve stones are taken out of the river and set up at Gilgal, as a memorial of this miracle. Josh. i—iv.

The day following Joshua renews the practice of circumcision, which had been neglected for the space of forty years, which the Israelites had spent in the wilderness. Josh. v. 1, &c.

On the fourteenth of the same month the Israelites celebrate their first passover festival in the land of Canaan; and the day after the manna, which had been for so long a period miraculously rained down from heaven, ceased. Josh. v. 10.

Joshua was favoured with a most encouraging vision, of a divine person, who styled himself, the Captain of the Lord's Host, intimating that he would defend and save his people. Josh. v. 11—13.

Jericho, after the Ark of the Lord had been carried round about it for six days, on the seventh the walls fall down at the sound of the priests' trumpets, and the city is taken, and the people destroyed, except Rahab and her family. Josh. vi. 1, &c.

The Israelites besiege Ai, and are smitten by their enemies in consequence of the sacrilege of Achor. His sin is detected, and himself and his family are stoned; Ai is then taken and its inhabitants put to the sword. Josh. vii. 1, &c.

The Gibeonites make a league with the Israelites, and the kings of Canaan unite to besiege Gibeon; but Joshua hastens to their assistance, and defeats the kings of Canaan, who hide themselves in the cave of Makkedah, whence they are brought, treated with indignity, and then hanged. Josh. x. 1, &c.

2560 1444 After spending six years in the conquest of the south and north parts of Canaan, Joshua in the seventh divides it by lot to those tribes of Israel, who had received no inheritance on the other side the Jordan. He then set up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities with their suburbs; and having conquered all his enemies, he sends home the Reubenites, Gadites, and half-tribe of Manasseh, who erect an altar of memorial on the bank of the Jordan. Josh. x—xxii.

2561 1443 This year was their first sabbatical year, from which the years of release and Jubilee were afterward reckoned.

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2570 1434 Joshua drawing near his end, once and again assembles the people, rehearses God's favours to them, renews their covenant with him, and dieth, aged one hundred and ten years; and Eleazar the high priest dieth soon after. Josh. xxiii, xxiv.

2591 1413 After the death of Joshua, and the elders who out-lived him, and who had seen all the wonders which God did for Israel, a new generation arose, who turned from the God of their fathers, married with the remaining Canaanites, and worshipped their idols. In this period there being no judge or ruler in Israel, of sufficient authority, the people lived according to their wills and pleasure. To this time most probably we are to refer those things related in the five last chapters of the book of Judges, the idolatry of Micah, and of the children of Dan; the war of the Benjamites, with the cause thereof. God being highly incensed on account of their sins, gave them into the hand of Cushan, king of Mesopotamia, during the space of eight years.

2599 1405 Othniel, the son of Kenaz, and son-in-law of Joshua, was influenced by the Spirit of God to assume the office of judge and leader of Israel; and under him the Israelites defeat Cushan, and are no longer under tribute and in bondage. From this decisive victory the land had rest for forty years. Judg. iii. 10, 11.

2651 1353 On the death of Othniel, the Israelites fall again into the sin of idolatry and the vices connected with it, and God delivers them into the hand of Eglon, king of Moab, who, uniting with the Ammonites and Amalekites, overthrows the forces of Israel, and takes Jericho. This second oppression continueth eighteen years.

2699 1305 About this time the Isthmean games are instituted at Corinth; and about twenty years after, the Olympic games are instituted by Pelops.

Ehud, the son of Gera, is raised up to be an avenger of his people, and to deliver them out of the enemy's hand. He feigned a message of importance to Eglon, who ordered his servants to withdraw, and Ehud then drew a dagger, and slew him; and having made his escape collected the Israelites, and slew ten thousand Moabites. After this victory the land had rest after that obtained by Othniel other forty years. During this period Shamgar routs the Philistines, and Boaz marries Ruth. Judg. iii. 15—31. Ruth i—iv.

2719 1285 After the Israelites for their sins had been oppressed for twenty years, by Jabin, king of the Canaanites, who were left in the land, Deborah and Barak deliver them, and celebrate their victory in a noble song of praise. Judg. iv, v. Heb. xi. 32. Ps. cvi. 40—43.

The city of Tyre is supposed to be built about this period; and about twenty years after a colony of Tyrians, sailing up the Mediterranean Sea, landed on the African continent, and founded the afterwards celebrated city of Carthage.

2752 1252 The Israelites again relapsing into idolatry are given up into the hands of the Midianites, who oppress them during the period of seven years. They are humbled and cry to God for help, who, having reproved them by a prophet, sends an angel to Gideon, son of Joash, and gives him a commission to de-
2759 1245 liver them from their oppressors. He first overthrows the altar of Baal, and is called, Jerub-baal; and, by divine direction having collected thirty-two thousand men, selects three hundred, and with lamps and pitchers, and crying out "the sword of the Lord and of Gideon," strikes such terror into the Midianites, that they kill one another, and are put to flight. The men of Ephraim pursue them, and take and slay their princes Oreb and Zeeb. Gideon passeth the Jordan, destroys the remainder of the Midianites, takes and slays Zebah and Zalmunna, two kings of the Moabites. These great victories induce the people to offer to settle the kingdom on him and his posterity; but he refuseth it. He receiveth the golden ear-rings, taken from the slain enemies, of which he makes an Ephod, which afterwards proves an occasion of idolatry. The land now enjoyed rest for forty years after that restored by Deborah and Barak. Judg. vi, vii, viii.

2768 1236 Gideon dying, the people again do evil, and worship Baal-berith for their god. Judg. viii. 33.

2769 1235 Abimelech, the son of Gideon by a concubine, ambitiously aims to become king, and slays seventy of his brethren on one stone. He is made king by the aid of the Shechemites; but Jotham, the youngest son of Gideon, who only escaped Abimelech's fury, expostulates with them on account of their injustice to his father's house, and in a parable foretels their ruin, and flies to Beerith. Judg. ix. 1, &c.

2771 1233 Abimelech having reigned three years, Gaal, a Shechemite, conspires against him; which being made known to him, he utterly destroys the city, puts the inhabitants to the sword, and burns the temple of their idol Beerith; and from thence he goeth and layeth siege to Thebes, where a woman throws down a piece of a mill-stone upon him, upon which he desires his armour-bearer to slay him. Judg. ix. 22—50. 2 Sam. xi. 21.

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After Abimelech, Tolah, the son of Puah, judgeth Israel twenty-three years. Judg. x. 1, 2.

2795 1209 Jair, a Gileadite, succeeds Tolah, and judgeth Israel twenty-two years. No particular wars occurred in their time. Judg. x. 3—6.

2798 1206 The Israelites again turn to idols, and worship the gods of the surrounding nations, and are again oppressed by the Philistines and Ammonites, for the space of eighteen years. Judg. x. 8.

2817 1187 On their repentance Jephthah is raised up to deliver them; and being made captain of their host, he subdues the Ammonites. Having made a rash vow he performs it; and his daughter is devoted to perpetual virginity. He slays many Ephraimites who treated him with insolence; and rules over Israel for six years. Judg. xi. & xii. 6.

Near to this period began, in consequence of the rape of Helen, the Trojan war, which was carried on by the united strength of Greece, during ten years, when Troy was taken and destroyed.

2822 1182 Ibzan, a Bethlemite succeeds Jephthah, and judgeth Israel seven years. Judg. xii. 8.

2829 1175 Elon, a Zebulonite, succeeds Ibzan, and judgeth Israel ten years. Judg. xii. 11.

2836 1168 Abdon, an Ephraimite, succeeds Elon, and judgeth Israel eight years. Judg. xii. 13.

2844 1160 Eli, the high priest, succeeds Abdon, and judgeth Israel forty years. At this time the high priesthood was translated from the family of Eleazar to that of Ithamar. The Israelites again provoke the Lord to anger, and he delivers them up to the Philistines. This oppression continueth all Eli's days. 1 Sam. iv. 18. Judg. xiii. 1, 2.

2845 1159 Samson the Nazarite, as an angel had foretold, is born. Judg. xiii. 24.

2873 1131 While Eli judgeth Israel in civil causes, Samson being grown up, by marrying a woman of Timnath takes occasion to quarrel with the Philistines, and kills thirty men of Askelon. Judg. xiv.

2874 1130 The next year in harvest time he goeth down to Timnath, to see his wife, but finds her given away in marriage to another. He resolves to be revenged; and catching three hundred jackals, ties their tails together, puts fire-brands between them, and turning them into the corn-fields, consumes them. The Philistines slay his wife and father-in-law; but Samson slays numbers of them, and then goes to the rock Etham, whence being brought by his own countrymen, with the jaw bone of an ass he slays three thousand Philistines. Judg. xv.

2903 1101 Samson is at length enticed and betrayed by Delilah his concubine; and being delivered into the hands of the Philistines, they put out his eyes, and bind him with chains of brass. The Philistines assembling to offer sacrifice to Dagon, their god, send for Samson to make sport for them. His hair having now grown and his strength being again restored, he begs to lean on the pillar which supported the roof of the temple, and praying to God for help, he raised, and threw down the pillar and temple, killing more Philistines at his death than during his life-time. Judg. xvi.

2888 1116 The Israelites take up arms against the Philistines, but are defeated with the loss of four thousand men. They then send for the Ark of the covenant, to be brought into the camp, in the hope, that animated by its presence, and the divine assistance, they should be able to conquer their enemies. On the other hand the Philistines encouraged one another, from the consideration that their power and existence were at stake; and they obtained a decisive victory, slaying thirty thousand Israelites, and taking the ark of God. Hophni and Phinehas, the priests, sons of Eli, fell among the slain; and when tidings came to Eli, that his sons were slain, and the Ark taken, he fell from his seat and died, in the ninety-eighth year of his age, leaving the Israelites in a most oppressed and afflicted state. 1 Sam. iv.

The Philistines having brought the Ark of God to Ashdod, set it in the temple of Dagon, their god; but when Dagon had been twice found fallen before it, and broken to pieces, and the people grievously plagued, they removed it to Gath, and thence to Ekron. But the same plagues and judgments falling on the people wherever the Ark was sent; at the end of seven months, by the advice of the priests, they send home the Ark again, with presents and gifts. It was at first brought to Beth-shemesh, where many were smitten for looking into it. From hence it was carried to the house of Abinadab, in Kirjath-jearim, who sanctifieth his son Eleazar to keep it. 1 Sam. v—vii.

2906 1098 Samuel, the son of Elkanah and Hannah, who had been solemnly devoted to the service of God, and to whom God had revealed himself, on the death of Eli and his sons, became the judge of Israel. He by his exhortations induced them to forsake their idols, and to seek the God of their fathers; and by his prevailing intercession they obtain a complete victory over the Philistines, and recover their cities and lands. 1 Sam. vii. 11. After this he spent his remaining days in going through the cities, and administering justice to the people. 1 Sam. vii. 15—17.

2917 1087 Samuel, about this time, associates his sons with him in the government; by whose imprudent and probably oppressive measures the people desire a king to be appointed over them. God orders Samuel

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A.M. B. C. to comply with their desire, and to anoint Saul, the son of Kish, first privately, to be king over them. He does so, and afterwards he is publicly acknowledged king at Mizpeh. Soon after Jabesh-gilead is besieged by Nahash, king of the Amorites; against whom Saul, with what forces he could collect, marches, and raises the siege.

2919 1085 David, the son of Jesse, is born at Bethlehem of Judah, thirty years before he succeeded Saul in the kingdom. 1 Sam. xvii. 14.

2941 1063 God rejects Saul from having the kingdom established in his family, for intermeddling with the priests' office, and neglecting to destroy the Amalekites and their property; and Samuel is sent privately to Bethlehem to anoint David to be king over Israel. 1 Sam. xvi. 11.

Saul being now troubled with an evil spirit, and full of jealousy, some one is sought to cheer him, by playing on the harp. David being a skilful player on this instrument, is introduced to Saul; and soothes his mind by playing, and by his prudence and valour gains the love of Jonathan, Saul's son, and of the officers and people. The armies of Israel and the Philistines being assembled, Goliah of Gath, a Philistine, comes forth and defieth the Israelites to find one to fight with him. David offers to accept his challenge; and Saul permitting him, with a sling and a stone, he kills him, and the Philistines are vanquished. From this time Saul becomes jealous of him, and gives him his daughter Michal to be a snare to him. Disappointed in his hopes, that David would fall in some contest with the Philistines, he in fury throws his own spear at him, which David avoids, and fleeth. He dwells in caves of the mountains with a few men with him; and though twice God delivered Saul into his hand, with a noble generosity he spared his life; during four years David suffered the severest persecution, and in this time of trouble wrote several of his Psalms, v, vii, xxxiv, lii—lix, lxiii, lxiv, &c. 1 Sam. xvii—26.

2948 1056 David fearing that he should one day fall into the hands of Saul, at length fleeth to Achish, king of Gath, who gives him Ziklag for his abode. He continues here above a year, making inroads upon the Amalekites and the neighbouring hordes. 1 Sam. xxvii.

2949 1055 Achish, and the other kings of the Philistines, purposing to make war on the Israelites, David marches with him; but on seeing him and his men, the other princes suspect him, and he is sent back to Ziklag, which he found burnt with fire, and his wives and children, and the wives, children, and goods of all his men, taken as a spoil. Under divine direction, he pursued and recovered all. 1 Sam. xxix, xxx.

In the mean while Saul, alarmed at the numbers of his enemies, and perhaps doubting the fidelity of his own troops, Samuel being dead, and God giving him no direction, goeth to Endor to consult a necromancer, respecting the event of the ensuing contest. She pretends to raise Samuel, describes him, and in his name foretels the defeat of the Israelites, and in ambiguous language, the death of Saul. At length the day of battle arrives, the Israelites are defeated, three of Saul's sons are slain, and himself being wounded falls on his own sword and dieth. 1 Sam. xxxi.

Three days after this battle, an Amalekite brings Saul's crown, and the bracelet that was on his arm, to David, professing that having fallen upon his own sword, he had killed him out-right, and had then taken the crown and the bracelet. David was affected with the news of the death of Saul and his sons; and after ordering this Amalekite to be slain for lifting up his hand against Saul, he celebrates the valour of Saul and Jonathan in a divine song. 2. Sam. i. 1—27.

David, having asked counsel of God, goes up with his men to Hebron, where he is anointed king by the men of Judah, his own tribe, in the thirtieth year of his age; and he reigns in Hebron seven years and six months. 2 Sam. ii. 1 Chron. xii. 23.

Abner, captain over the host of Saul, carries Ishbosheth, Saul's son, to Mahanaim; and he makes him king over the rest of the tribes of Israel. 2 Sam. ii. 8.

2951 1053 About two years after the death of Saul, a partial war begins between David and Ishbosheth, and many are slain on both sides; but the cause of David prospers, while that of Ishbosheth becomes more feeble daily.

2954 1050 Abner, affronted by Ishbosheth revolteth to David, and induceth the leading men of Israel to submit to David. He cometh to David to make terms with him, and to stipulate on what conditions he should reign over them. David receives him kindly, and dismisses him in peace; but Joab, David's nephew, pursues him, and treacherously kills him. David laments and celebrates his untimely end, and buries him with honour in Hebron. 2 Sam. iii. 5—39.

Soon after this Baanah and Rechab murder Ishbosheth their king, as he lay resting on his bed, and they bring his head to David, who in detestation of their crime orders them both to be put to the sword. 2 Sam. iv. 1—12.

The chiefs of all the tribes now assemble at Hebron, and on certain specified conditions, contained

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A. M. B. C. in the covenant made with him, they acknowledge David as their king; and he is anointed the third time as king over Israel. 2 Sam. i—iv. 1 Chron. xi.

2955 1049 David now marcheth from Hebron with all the forces of Israel to Jerusalem against the Jebusites; and having taken the strong-hold of Zion, he calls it the city of David, and making Jerusalem the metropolis of his kingdom, he reigns there thirty-three years.

2957 1047 The Ark of the Covenant, which in the first sabbatical year was brought from Gilgal to Shiloh, is this year, being also a sabbatical one, brought from Kerjath-jearim, out of the house of Aminadab, and placed in Zion, where David had prepared a suitable tent for it. It was brought up with great solemnity, thirty thousand chosen men attending it, and singing the praises of God in divine songs composed for the occasion. 1 Chron. xvi. Ps. xxiv, lxviii, cxxxii.

2960 1044 David having finished his own house, forms the resolution of building a temple for the ark of God. He communicates his design to the prophet Nathan, who approves of it; but the Lord reveals his will to the prophet, that this should be done by a son to be born to him, and that the kingdom should be established in his house. David receives, and pleads this promise with thankfulness and pious fervour. 2 Sam. vii. 1—29. 1 Chron. xvii.

David pursues his victorious career, and conquers the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and thus extended the dominion of the Israelites to the utmost bounds promised to the seed of Abraham. Gen. xv. 18—21. Exod. xxiii. 23—31.

2969 1035 Near the end of this year, Joab goeth against the Ammonites, and besiegeth Rabbah, their capital, while David enjoying himself at Jerusalem, sees Bathsheba, commits adultery with her, and causeth Uriah, the Hethite, her husband to be slain. After some time Nathan is sent to him, and by a beautiful parable leads David to pass sentence on himself for his own great crime. He bitterly repents; the child, the fruit of this adultery, dies; and though the guilt of his sin is forgiven, he is threatened with domestic afflictions and wars to the end of his days. 2 Sam. xi, xii. Ps. li.

2970 1034 David this year marries Bathsheba, who is thought to have been a grand-daughter of Ahithophel, and she beareth to him a son, to whom God gives the name of Solomon, as he was to be a man of peace, and during whose reign peace should be enjoyed; and as being one possessed of many virtues he was called Jedidiah, beloved of the Lord. 2 Sam. xii. 25. 2 Chron. xxii. 9.

2972 1032 Amnon, David's eldest son, basely seduceth his half sister, and then treats her with cruelty; and two years after, he is slain by Absalom, her full brother, who flies to Geshur in Syria, to Talmai, his grandfather by the mother's side. He abode there three years; but by the art and influence of Joab he is permitted to return to Jerusalem; and after two years more he is fully reconciled to David his father. 2 Sam. xiii, xiv.

2980 1024 This wicked son, having got chariots and horses, and a guard to attend him, by popular arts, insinuates himself into the favour of the people, and prepares them to revolt from David. The next year, under the pretence of a religious vow, he obtaineth permission to go to Hebron, where by Ahithophel's counsel, he breaks out into open rebellion, and obligeth his aged father, with his faithful troops and friends, to flee from Jerusalem. 2 Sam. xv—xvii.

2981 1023 On David's departure from Jerusalem, greatly distressed on account of the conduct of his son, and of many, who were greatly indebted to him, Absalom soon entered, seized the palace, and lay with his father's concubines. Hushai, one of David's particular friends, pretended to join Absalom, for the purpose of learning his designs, and of defeating them; and when the leaders consulted on the plan to be adopted, Ahithophel advised, that Absalom with all his forces should pursue David; but Hushai advised delay, and assembling a larger army, which might overwhelm David at once. This counsel was preferred; on which Ahithophel went and hanged himself, properly judging that delay would ruin Absalom's affairs. 2 Sam. xvii. 1—23.

David, having fled beyond the Jordan, was there joined by his veteran troops and friends; and Absalom and his adherents pursuing and venturing to attack him, were utterly routed, having no fewer than twenty thousand men slain. Absalom himself fleeing was caught by the bough of a tree, and there hanging, Joab, who commanded for David, coming up, runs him through with his spear. During the period David encamped at Mahanaim, he is justly supposed to have composed several of his Psalms. See Ps. iii. iv, vii, xxiii, xlii, lv. 2 Sam. xviii.

David bitterly laments the death of Absalom; and after some altercation with the men of Judah, the Israelites again revolt under Sheba, but he being slain, they return to their allegiance. 2 Sam. xix, xx.

2987 1017 About six years after Absalom's rebellion, David is tempted to number the Israelites, either for the purpose of levying more tribute or engaging in some war; God being offended thereat, proposeth by a

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A.M. B. C. prophet one of three plagues. David chooseth to fall into the hands of God, rather than into the hands of men; and God sends a pestilence, so that seventy thousand die on one day. An angel was ready to smite Jerusalem; but on David's deep repentance, and intreaty that God would punish him and his house, rather than the people, the judgment was averted. 2 Sam. xxiv. 1 Chron. xxi.

2988 1016 Rehoboam is born to Solomon, by Naamah, an Ammonitess. 1 Kings xiv. 21.

David being now seventy years of age, and extremely infirm, Abishag is procured to sleep with him, as his concubine, that he might have warmth. Adonijah, assisted by Joab and Abiathar, makes himself king; but by the activity of Nathan and Bathsheba, David gives orders to anoint Solomon his successor. 1 Kings i. On Adonijah hearing this, he betakes himself to the sanctuary and is pardoned.

2989 1015 David had made great preparations for building the temple, and having given Solomon a plan of it, and a charge concerning it, he fixes the order of the priests, levites, singers, and porters of the temple; and either now or sometime before, he regulates the troops, and the royal property; and then having solemnly charged Solomon, and the princes of Israel, to cleave to the Lord, he soon after dieth. 1 Kings ii. 1—10. 1 Chron. xxii—xxix. David reigned in Hebron seven years and a half; and in Jerusalem thirty-two years.

2990 1014 Pharaoh, king of Egypt, gives his daughter in marriage to Solomon. 1 Kings iii. 1, 2. 2 Chron viii. 11. Gezer, a frontier city was given with her. 1 Kings ix. 16.

The Lord appears to Solomon in a dream, and bids him ask what he will, and promises it shall be given him. Solomon asks for wisdom; and God gives it to him, together with riches and honour. In his decision respecting the two harlots, he displays his wisdom; and no less so in his admirable proverbs, songs, and various works on natural history, and in the administration of his government. He becomes the admiration of the princes and nations around. 1 Kings iii, iv. 2 Chron. i.

2992 1012 After securing the friendship and assistance of Hiram, king of Tyre, and making great preparations, Solomon, in the four hundred and eightieth year, from the deliverance of the Israelites out of Egypt, lays the FOUNDATION OF THE TEMPLE. It was finished in seven years and six months, about three thousand years from the Creation, and one thousand and four years before Christ. 1 Kings iv, v, vi. 2 Chron. ii, iii.

3001 1003 Solomon now in a most solemn manner dedicates the Temple, by offering a multitude of sacrifices, and by presenting one of the most suitable prayers ever offered at the throne of mercy. God accepted his prayer, and the structure which he had erected to the honour of his name, and gave a sensible token of his favour. 1 Kings viii. 2 Chron. v—vii.

3013 991 Near to this time Solomon finishes his own magnificent palace; and continued for some years, building and repairing various cities; and in connexion with Hiram, king of Tyre, he carried on a lucrative trade, sending ships from Ezion-geber, on the Red Sea, to Ophir, most probably, some part of the East Indies. 1 Kings ix. 2 Chron. ix.

In the midst of his prosperity, the queen of Sheba visits him, and is amazed at his wisdom, establishments, and riches. 1 Kings x. 2 Chron ix.

3029 975 Solomon, wise and serious in the earlier parts of his reign, in the latter part, indulged great licentiousness with heathen women, and apostatized to their idolatries, 1 Kings xi. Neh. xiii. 26. In consequence of this conduct he was threatened with judgments on his house; and several enemies rose up to disturb the peace of his reign towards its close. He at length dies after a reign of forty years. 2 Chron. ix. 30.

The Israelites assemble at Shechem, to crown Rehoboam, the son of Solomon, king over all Israel. The people sue for some diminution of their burdens, and a redress of grievances; to whom Rehoboam, neglecting the advice of his father's old and experienced counsellors, and following that of his own young and head-strong companions, returning a harsh and insulting answer, ten tribes revolt from him, and from the pure worship of God, choosing Jeroboam the son of Nebat to reign over them. 1 Kings xii.

Jeroboam, in the beginning of his reign, repairs Shechem, and dwells there; but afterwards passing over the Jordan, he builds Penuel, and at length makes Tirzah the capital of his kingdom. Fearing lest his subjects by going up to Jerusalem to worship, should be induced to revolt from him, he wickedly contrives a new form of religion, setting up two golden calves, one at Bethel, and the other at Dan, as objects for the people to worship. Nor could the reproof of the man of God, nor the miracle attending it, bring him to repentance. 1 Kings xii, xiii. 2 Chron. x.

3030 974 The priests and levites, and other Israelites who feared God, adhere to Rehoboam, and during three years he reigns prosperously; but afterwards apostatizes to idolatry, and walks no more in the ways of David and Solomon. On this God in his providence raises up Shishak, king of Egypt, against him, who

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A.M. B. C. cometh to Jerusalem and plundereth both the city and temple; but the king and people repenting under the preaching of Shemaiah the prophet, God does not give them up to utter ruin. 1 Kings xiv. 25. 2 Chron. xii.

After the division of the kingdom, Rehoboam reigned over Judah and Benjamin seventeen years; and Jeroboam, over the other ten tribes, twenty-two years. 1 Kings xiv. 20, 29.

3046 958 Abijam, the son of Rehoboam, succeeds his father in the kingdom of Judah. He obtaineth a signal victory over Jeroboam, killing a vast number of his men, and takes Bethel, and other cities from him. He reigned only three years. 1 Kings xv. 1—7. 2 Chron. xiii.

3049 955 Asa, in the twentieth year of Jeroboam, king of Israel, succeeds his father Abijah in the kingdom of Judah, and reigns forty-one years. He was a pious king, who extirpated idolatry, and walked in the ways of David. He was prudent and vigorous in his government, strengthening his kingdom by building fenced cities and forts; and he defeated Zerah the Ethiopian with immense slaughter; and deposed his idolatrous grand-mother. He zealously seconded the efforts of Obed the prophet, exhorting the people to repentance, and to a solemn renewal of their covenant with God. 1 Kings xv. 9—15. 2 Chron. xiv. xv.

3050 954 Nadab, the son of Jeroboam, in the second year of Asa, succeeds his father in the kingdom of Israel; but reigneth not two full years. For Baasha, of the tribe of Issachar, one of his chief officers, conspires against him, while besieging Gibbethon, a town of the Philistines; and the same year having vanquished all opposition, he became king over Israel, and reigned twenty-four years. In his time lived the prophets, Jehu, Hanani, and Azariah; and he destroyed the whole family of Jeroboam, the son of Nebat. 1 Kings xv. 25—34. & xvi. 1—7.

Baasha soon engaged in a war with Asa, king of Judah, who from mistaken policy, hired the Syrians to invade the kingdom of Israel, and imprisons the prophet who reproves his conduct. 1 Kings xv. 16—22. 2 Chron. xvi. 1—10.

3074 930 Elah, the son of Baasha, succeeds his father in the kingdom of Israel. In the second year of his reign, and the twenty-seventh of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. To prevent all future claimants on the crown, he immediately cuts off the whole family of Baasha; but the army, which then lay before Gibbethon, make Omri their king, who hastens to besiege Zimri in Tirzah; and having taken the city, Zimri sets fire to the king's palace, and perisheth amidst the flames. On this the people of Israel were divided into two parties, the one endeavouring to make Tibni, the son of Ginath, king; the other adhere to Omri. After this civil war had lasted near four years, Tibni dieth, and Omri reigns alone, in the thirty-first year of Asa. 1 Kings xvi. 16—22.

3080 964 Omri, having bought the hill belonging to one Shamar, or Samar, built on it a city, and called it Samaria; and after reigning six years in Tirzah, he removes, and makes Samaria the seat of his kingdom. 1 Kings xvi. 23, 24.

3086 918 Ahab, the son of Omri, succeeds his father in the kingdom of Irael, in the thirty-eighth year of Asa, king of Judah, and reigneth twenty-two years in Samaria. Ahab was more wicked than any of the kings of Israel. He married Jezebel, a Zidonian princess, and by her advice introduced the worship of Baal. 1 Kings xvi. 29—34.

Asa dying of diseased feet, Jehoshaphat his son succeeds him. He reforms his kingdom, fortifies his cities, and forms a large body of militia for defence or aggression. He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son. 1 Kings xxii. 41—46. Jehoshaphat began to reign in the fourth year of Ahab, and reigned twenty-five years in Jerusalem.

During Ahab and Jehoshaphat's reign, Elijah, the Tishbite, the zealous prophet of God, appeared and exercised his office in the kingdom of Israel. At his prayer a drought of three years and a half occurs to the kingdom of Israel, and a grievous famine is the consequence. He withdraws to the brook Cherith, where ravens feed him for a season; and then to a poor widow of Zarephath, whose barrel of meal and cruise of oil, were miraculously increased until the Lord sent rain. He abides with her many days, and her son dying he restores him to life. 1 Kings xvii. 1—24.

After three years he returns to the land of Israel, shows himself to Ahab, proposes an assembly of the people, and that all the prophets of Baal, who were supported by Jezebel, should be called; and then offers to them, that they should take one steer, and slay it, and put wood on the altar, but no fire, and that he would take another, and slay it, and put wood on the altar, but no fire; and that the God, who should consume the wood and the sacrifice should be acknowledged the Only True God. The proposal is accepted, and the priests of Baal, cry to him in vain; at length Elijah insults them, and then orders a large quantity of water to be poured on his sacrifice, and prays to Jehovah, who instantly sends fire from heaven, which consumes the sacrifice, and licks up the water. The people acknowledge Jehovah to be

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A.M. B. C. God; and he orders the priests of Baal to be slain, and then prays for rain which God sends in abundance. 1 Kings xviii. 1—46.

Jezebel incensed at the prophet for the slaughter of her priests and prophets, threatens to take away his life; and alarmed by her menaces, Elijah retires far southward, into the wilderness of Sinai, where he wished to die; but God by an angel comforts him, and afterwards appears to him in a still small voice at Horeb, orders him to depart, and to anoint Jehu to be king over Israel, Hazael, over Syria, and Elisha prophet in his stead. 1 Kings xix. 1—21.

3103 901 Benhadad, king of Syria, having arrogantly threatened the destruction of Samaria, God punishes him with a signal defeat by a handful of Israelites. Next year to punish his captains' blasphemy, his army is almost utterly cut off. He submits to Ahab, who makes a treaty of peace with him, which proves his own ruin. 1 Kings xx. 1—43.

3105 899 Ahab, desiring the vineyard of Naboth, which he refuses to sell as being the patrimony of his house, he becomes sick at the refusal; but Jezebel soon contrives to cut off Naboth, by false accusation, and Ahab seizeth on his vineyard. For this complicated wickedness he draws upon himself and his family awful denunciations of wrath; but on his outward repentance the execution is deferred for a season. 1 Kings xxi. 1—29.

3107 897 Having in the preceding year associated their eldest sons Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by false prophets, march against the Syrians for the recovery of Ramoth-Gilead, though faithfully warned what would be the event, by the honest prophet Micaiah. Ahab is slain in battle, and Jehoshaphat escapes with great difficulty. 1 Kings xxii. 1—40.

3108 896 On the death of Ahab the Moabites revolt from Israel, to whom they had been subject ever since the days of David. 2 Kings i. 1.

Ahaziah, king of Israel, lying ill of a fall, sends to consult Baal-zebub, the god of Ekron, concerning his recovery. Elijah meeteth the messenger, and sends him back, to inform Ahaziah, that he shall assuredly die. He is so offended at the prophet, that he sends two captains with fifty men to seize him; but he calls for fire from heaven and they are consumed. A third captain being sent, and behaving with great submission, Elijah goes with him, and assures the king of his speedy death. So he dieth, having governed partly with his father, and partly alone, two years. 1 Kings xxii. 50—53. His brother Jehoram succeeds him.

Jehoshaphat, returning from the battle at Ramoth-Gilead, is met by a prophet, and reproved for his alliance with the family of Ahab. He zealously begins and prosecutes the reformation of his kingdom, both as to its civil and religious affairs. 2 Chron. xix. 1—11. And he resumes the same trade, by which Solomon acquired so much wealth; but from his alliance with the house of Ahab, he was disappointed in his hopes; for God as a punishment sent a storm and broke his ships. 2 Chron. xx. 35—37. Elijah is taken up to heaven. 2 Kings ii. 1—11. Elisha succeeds him.

Elisha receives the spirit of Elijah, and multiplies the oil of the widow, promises a son to the Shunamitess, and restores him to life; makes poison harmless; multiplies provision; heals Naaman of his leprosy and affects Gehazi with it; makes iron to swim; blinds and opens the eyes of the Syrian soldiers. The Syrians having long besieged Samaria, and reduced it to the greatest distress, are struck with terror from God, and fly, leaving their tents, utensils, and vast stores of provision. 2 Kings iv—vii.

3109 896 A mighty host of Moabites, Ammonites, and others, coming against him, he proclaimed a fast, and offered up his fervent supplications to God for his assistance. God heard his prayer; and he obtained a complete victory. 2 Chron. xx. 1, &c.

Jehoshaphat, now grown old, gives to his sons many gifts with fenced cities in Judea; but his eldest son Jehoram he establisheth on the throne, in the fifth year of Jehoram king of Israel. 2 Chron. xxi. 2, 3.

3115 889 2 Kings viii. 16.

Jehoram was no sooner fixed on the throne, than he began to abuse the power he possessed, by the slaughter of his own brethren. Those Edomites, who had been subdued by David and rendered tributaries, now revolted from the king of Judah, and according to the ancient prophecy, they shake off his

3116 888 yoke. Gen. xxvii. 40. 2 Chron. xxii. 16.

Jehoram, following the counsel of his wicked wife Athaliah the daughter of Ahab, sets up in Judah, and even Jerusalem itself, the idolatrous worship of Baal, and compels his people to adopt it. A letter is received from Elisha the prophet, reproving him, and denouncing all those calamities which afterwards befal him. The Philistines, Arabs, and other tribes of the desert, invade his kingdom, ravage it, and murder his family. 2 Chron. xxi. 5—20.

3119 885 Ahaziah succeeds his father Jehoram, being his only surviving son; and having reigned about a year

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A.M B. C. alone, he and Jehoram king of Israel, and other male-descendants of Ahab, together with Jezebel and the priests of Baal, are all slain by Jehu, to whom God had given the kingdom of Israel. Thus were fulfilled God's denunciations against the house of Ahab. 2 Kings viii. 25—29. & ix. x. 2 Chron. xxii. 1—12.

3120 884 On the death of Ahaziah, Athaliah, the daughter of Ahab, had sufficient art and interest to secure to herself the crown; and immediately destroys all those whom she could find, who had any claim to the succession; Jehoshebath, the daughter of king Joram and wife to Jehoiada the high priest, takes Joash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and thus secures him from perishing among the rest of the royal family. 2 Chron. xxii. 10.

3126 878 Athaliah continues to tyrannize over Judah and Jerusalem, and to support idolatry. Joash in the mean while is safe and educated by his uncle, who calls privately the leading men and the priests, and brings forth and anoints Joash, now seven years old, to be king over Judah. Jehoiada orders Athaliah to be slain, and restoreth the worship of God, having destroyed the temple of Baal, and commanded the idolatrous priest Mattan to be killed before his altars. He reforms the nation and renews their covenant with God. Joash began to reign in the seventh year of Jehu, king of Israel, and reigned forty years. 2 Kings xi. 2 Chron. xxiii.

3149 855 In the twenty-third year of his reign, Joash giveth order for the repairing of the temple, and committeth the charge thereof to Jehoiada the high priest. 2 Kings xii. 7—16.

Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth seventeen years. Hazael, who had been anointed to reign over Syria, having slain Benhadad, obtains the throne, and terribly ravages both the kingdoms of Israel and Judah, exercising all the cruelties which Elisha had foretold. 2 Kings xiii. 1. & viii. 12.

3164 840 Joash, king of Judah, after the death of Jehoiada the high priest, turns from God, together with his subjects, to the worship of idols. Zechariah, the son of Jehoiada, reproves the king and the people for their folly and sin; and is stoned to death in the court of the temple by the command of Joash. Soon after this, the Syrians invade and ravage his kingdom; and the next year, some of his own servants conspire against, and murder him. 2 Kings xiii. 10—23. 2 Chron. xxiv. 17—27.

3165 839 Jehoash, grandson of Jehu, who had been associated with his father Jehoahaz in the government some years, now succeeds him. He visits the prophet Elisha, on his death-bed, and according to his prediction he afterwards obtaineth three signal victories over the Syrians. 2 Kings xiii. 10, 14—23.

3166 838 Amaziah succeeds his father Joash in the kingdom of Judah, and punisheth his father's murderers. He invades and ravages the country of the Edomites with great cruelty; and becoming proud of his success, provokes Jehoash, king of Israel to a war, in which his army is defeated, Jerusalem and the temple pillaged, and himself taken prisoner. 2 Kings xiv. 1—14. 2 Chron. xxv.

3179 825 Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, succeeds him, and reigns in Samaria forty-one years. He is successful against his enemies, and restores the kingdom almost to its ancient glory, according to the predictions of the prophet Jonah. 2 Kings. xiv. 23—28.

Jonah was commanded to go to Nineveh, the capital of the Assyrian empire, and denounce God's judgments against it; but probably being afraid of losing his life in the execution of this charge, he endeavours to flee to Tarshish. A storm arising, he is cast into the sea, swallowed by a fish, vomited up again, and then goes and proclaims the destruction of Nineveh. Jonah i.—iv. Matt. xii. 39—41. The king and the people fast and repent; and the judgment threatened is delayed for a season.

3194 810 Amaziah, king of Judah, finding a conspiracy formed against him, flies to Lachish, where he is murdered; and his son Uzziah, in the twenty-seventh year of Jeroboam the second, king of Israel, begins to reign, and reigns fifty-two years in Jerusalem. 2 Kings xiv. 21, 22. & xv. 1—4. 2 Chron. xxvi. 1—15. During Uzziah's long reign, Amos and Hosea prophesy; reprove severely the Israelites for their sins, and foretel the judgments which would assuredly come upon them. Amos i. 1, &c. Hos. i. 1, &c. A terrible earthquake is felt in Judea. Zech. xiv. 5. Amos i. 1.

3220 784 Jeroboam the second, after a long and prosperous reign, dying, the kingdom of Israel falls into a state of anarchy, and continues so for the space of eleven years and more, when Zechariah, the fourth in descent from Jehu, obtains the crown and reigns six months. 2 Kings xv. 8—12. Thus was fulfilled the prediction, 2 Kings x. 30.

3233 771 Shallum, who murders Zechariah, succeeds him and reigns but one month, when he is slain by Menahem, who becomes king and reigns ten years. While he was spreading destruction in his own country, Pul, king of Assyria, invades the kingdom and lays it under tribute. The kingdom of Assyria had flourished for above a thousand years, including Chaldea, Media, Persia, &c. This king is supposed to be the king who repented at the preaching of Jonah, and called by profane writers Sardanapalus, on whose

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A. M. B. C. death the empire was divided between Arbaces and Belesis. The latter had Babylon, Chaldea, and Arabia for his part; and the former all the rest of the provinces.

3241 763 About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high priest, and struck with the leprosy. He is thrust out of the temple as unclean; and his son Jotham governs the kingdom. 2 Kings xv. 5, 6. 2 Chron. xxvi. 16—23. Isaiah and Micah begin now to prophesy.

3245 759 Pekahiah succeeds his father Menahem, as king over Israel, in the fiftieth year of Uzziah, king of Judah, and reigned two years. Pekah one of his own captains, conspired against him, and kills him, in his own palace in Samaria; and succeeds him in the kingdom of Israel, which he governs twenty years. 2 Kings xv. 23—26.

3246 758 Jotham succeeds his father Uzziah, in the second year of Pekah, and in the twenty-fifth of his own age, and reigned with wisdom, and piety, and great prosperity, sixteen years. 2 Kings xv. 27—38. 2 Chron. xxvii. 1—9.

3262 742 Ahaz succeeds Jotham, and reigns sixteen years. He does not follow the conduct of his father, and brings on himself and kingdom heavy judgments. Retzin, king of Syria, and Pekah, king of Israel, form a league against Ahaz and Judah, which strikes terror into the people; but Isaiah is sent with a gracious message, assuring the king that their designs should be frustrated. Isa. vii. They invade Judah and lay siege to Jerusalem, but are compelled to retreat. They however slay his best troops, and carry off a number of captives, which by order of the prophet Oded, are sent back. In this state of weakness, the Edomites and Philistines from the south and west, invade and plunder Judah. Ahaz at last sends a present and hires Tiglath-pileser, or Arbaces king of Nineveh, to come against his enemies; who accordingly invades Syria, takes Damascus, ravages the kingdom of Israel, and carries a great number of Syrians and Israelites captives to Media. Ahaz goes to Damascus to meet Tiglath-pileser, and seeing there an altar, he orders one to be made like it, and sets up the Syrian idolatry. 2 Kings xv. 2 Chron. xxviii. Isaiah, Hosea, and Micah, still continue prophesying.

3265 739 Hoshea, the son of Elah, murders Pekah, king of Israel; and after a civil war of nine years, he at length obtains the throne, and reigned nine years in Samaria. Salmaneser, son of Tiglath-pileser, king of Assyria, comes against Hoshea, and makes him tributary to his own empire. 2 Kings xv. 30. & xvii. 1, 2.

3271 733 This year ROME, destined to become the mistress and ruler of the fairest portion of the earth, was founded by Romulus.

3278 726 After being associated with his father one year, Hezekiah begins to reign alone over Judah. He with equal piety and wisdom puts down idolatry, reforms abuses both in church and state, and greatly prospers. He refuses to pay tribute to the Assyrians, and is successful against the Philistines, whom he reduces to subjection. 2 Chron. xxix—xxxi. Isa. xiv. 28.

3283 721 Salmaneser, king of Assyria, finding that Hoshea, king of Israel, had made a league with So, king of Egypt, for the purpose of regaining his independence, and of opposing the growing power of Assyria, marches against him, besieges, and takes, and demolishes Samaria, his capital; makes him a prisoner, and transports the remaining Israelites to Assyria and Media, whence few ever returned to Canaan. 2 Kings xvii. 3—23. xviii. 9—12. 2 Chron. xxx. 6. Neh. ix. 32. Isa. vii, viii, xxiv, xxviii. Hos. iv—xiii, &c. Thus ended the kingdom of Israel, two hundred and fifty-four years from its commencement by the revolt of the ten tribes from the house of David. Salmaneser soon after ravaged Phœnicia, and left his army to besiege Tyre, which lasted five years, and then the siege was raised.

3290 714 Salmaneser dying was succeeded by Senacherib his son, who reigned about eight years. As soon as he was fixed on the throne he renewed the demand, which his father had made, on Hezekiah, for tribute; and on his refusal denounced war against him. In this year, the fourteenth of his reign, Hezekiah fell sick of the plague; but on his deep repentance and hearty prayer, his life was in great mercy to his country preserved for fifteen years longer. Isa. xxxix. 2 Kings xx. 12—21. 2 Chron. xxxii. 25—33.

3291 713 Merodach-Baladan, king of Babylon, hearing of Hezekiah's miraculous recovery, and wishing to form an alliance with him against the growing power of Assyria, sends ambassadors to him, to whom he shows his treasures. He is threatened with the loss of all, and informed, that his seed shall hereafter be carried captive to Babylon.

Senacherib, having speedily subdued the Ammonites, Moabites, Edomites, and Philistines, comes up against the fenced cities of Judah, lays siege to Lachish, and threatens Jerusalem. Hezekiah had adopted the best means of defence, and formed an alliance with Egypt, to strengthen himself. Senacherib, aware how difficult it would be to take a city so strong and well defended, agreed to depart on condition that Hezekiah should pay a stipulated sum, which he paid; but Senacherib did not regard the agreement

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A.M. B. C. he had made. He went against Egypt and ravaged it in a terrible manner. Isa. xx. 1, &c. The prophecy of Nahum was now fulfilled. iii. 10, &c. On his return from Egypt he besieged Pelusium, but hearing that Tirhakah was coming to assist the Egyptians, he raised the siege, and again entered Judea. He sends three of his captains to threaten Hezekiah, and induce him to submit. But he abides firm, relying on his God, whom Senacherib had defied; and when, having conquered the Ethiopians, he was marching to destroy Jerusalem, nearly his whole army is cut off by an angel of the Lord; and he himself is soon slain by his own sons. 2 Kings xix. 1—37. Isa. xxxvi, xxxvii. After these things Media revolted from Assyria, and one Deioces became king. Esarhaddan succeeded Senacherib over the Assyrians.

3306 698 Hezekiah, after a reign of twenty-nine years, dies, and is succeeded by his wicked son Manasseh, then about twelve years of age. He grows up in vice, introduces idolatry, persecutes all who adhere to Jehovah, and sheds much innocent blood. 2 Kings xxi. 1—16. In the nineteenth year of Manasseh, Esarhaddan, king of Assyria, conquered Babylon, and reigned over it, as well as Assyria. He soon collected troops, and came into Syria, and then into Judea. All those who had been left in the land he removed into Babylon and Assyria; and he brought other people to inhabit the land. Ezra iv. 2—17. They formed a religion of their heathen customs, and of the rites of Moses, and were afterwards called Samaritans. 2 Kings xvi. 20—41.

Manasseh being taken, was sent to Babylon; and in his captivity and affliction, being brought to serious reflection and repentance, he finds favour in the eyes of the king; and is restored and reigns at Jerusalem, tributary to the king of Assyria. He now repaired the altar of the Lord, and abolished all the altars built to idols; and he fortified Jerusalem and other cities. 2 Chron. xxxiii. 12—17.

In the thirty-first year of the reign of Manasseh, died Esarhaddan, after he had reigned thirty-nine years over the Assyrians, and thirteen over the Babylonians. He was succeeded by Chyniladanus. Deioces, the first king of Media, died and was succeeded by his son Phraortes, who reigned over it twenty-two years.

3361 643 After Manasseh, Amon his son reigned two years; but doing evil and giving himself up to idolatry his servants slay him. 2 Kings xxi. 19.

3363 641 Josiah, the son of Amon, only eight years old, is made king. As he grew up he manifested a proper regard for the honour of God; he repairs the temple, reforms abuses, and renews the covenant with God, and in a solemn manner celebrates the passover. During his reign, Jeremiah and Zephaniah prophesy.

In the sixth year of Josiah, Phraortes, king of Media, collects a great army, and besieges Nineveh; but he is defeated with great loss. Cyaxares, the son of Phraortes, succeeds his father in the kingdom of Media; and having collected another army overthrew the Assyrians opposed to him, and then laid siege to Nineveh. The Scythians invading his own kingdom, he raises the siege, and goes to expel them; but fails in the attempt, and they continue to hold the upper provinces of Asia for twenty-eight years, and even make inroads as far as Syria and the borders of Egypt.

3378 626 In the fifteenth year of Josiah, Chyniladanus, king of Babylon and Assyria, having become contemptible by his effeminacy, Nabopolassar, general of his army, and a Babylonian, seized on Babylon, and its territory for himself, and reigned there twenty-one years. From him a new era begins in the Chaldean History, called the era of Nabopolassar.

3392 612 In the twenty-ninth year of Josiah, and the twenty-third of Cyaxares, king of Media, Nabopolassar contracts affinity with the latter, by the marriage of Nebuchadnezzar, his son, with Amytis, daughter of Astyages, son of Cyaxares. After this joining their forces, they besiege Nineveh; and having taken it, and slain the king, to gratify the Medes, this ancient city, the metropolis of the Assyrian empire, is utterly demolished, and becomes a mere heap of ruins. In this destruction were fulfilled the prophecies of Nahum and Zephaniah against it. It was situated east of the Tygris, and was near sixty miles in circumference.

3394 610 The destruction of Nineveh, and the overwhelming power of the Medes and Babylonians, excited the fears and jealousy of other nations; and Necho, king of Egypt, in the thirty-first year of Josiah, marches towards the Euphrates to make war upon them. He coming through Judea, Josiah resolves to oppose him. Necho sends him word that he would not molest him, if he would allow him to pass through his land. Josiah refuses, an engagement follows, and the pious king of Judah is slain. 2 Chron. xxxv. 25.

3395 609 Zech. xii. 11. After his death the people anointed Jehoahaz king over them, who only reigned three months. For Pharaoh-Necho deposed him, and made Eliakim, whom he named Jehoiakim, king over Judah, and imposed a heavy tribute on the land. He reigned eleven years, and did evil in the sight of the Lord, 2 Kings xxii. 31—37. 2 Chron. xxxvi. 1—5. Jeremiah prophesied under him.

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A.M. B. C. In the third year of Jehoiakim's reign, Nabopolassar, being grown old, associates Nebuchadnezzar
3397 607 with him in the government. Pharaoh having taken Carchemish on the Euphrates, became master of both Syria and Judea. Against him Nebuchadnezzar marches with a formidable army, takes Carchemish,
3398 606 and then proceeds to Judea. In the fourth of Jehoiakim, he arrives in the land of Judah, when the Rechabites finding no safety in the open country, go to Jerusalem. Jer. xxxv. 6—11.

This very same year Jeremiah prophesied of the coming of Nebuchadnezzar; and foretold that he would take the whole land and carry the people captive to Babylon, where they should remain for seventy years. Jer. xxv. Nebuchadnezzar having vanquished the Egyptian forces, at length laid siege to Jerusalem, and soon took it; and having made Jehoiakim prisoner, he put him in chains, intending to remove him to Babylon. But he having humbled himself, and submitting to become tributary, is again restored to his kingdom. While at Jerusalem, Nebuchadnezzar had taken and sent numbers of the people captives to Babylon, among whom were Daniel and his three companions. Dan. i. 6.

Departing from Jerusalem, Nebuchadnezzar carried on the war against the Egyptians; and with such success, that before the ensuing winter he had expelled them from all Syria and Palestine, and
3399 605 reduced the whole country into subjection from the river of Egypt to the Euphrates. Jehoiakim, on the departure of Nebuchadnezzar, did not repent and reform; but, together with the people left, became more corrupt and wicked.

In the fifth year of Jehoiakim, Nabopolassar dies; and Nebuchadnezzar succeeds him, going to Babylon, and assuming the entire government of the empire, including Chaldea, Assyria, Arabia, Syria,
3401 603 and Palestine. In the seventh of Jehoiakim, and the second of Nebuchadnezzar, according to the Babylonish account, and the fourth according to the Jewish, who reckon from the time he was associated with his father, Daniel reveals to him his dream, and interprets it, and is promoted. Dan. ii.

The same year Jehoiakim, having served Nebuchadnezzar three years, revolted, being encouraged by a new alliance with Egypt. The king of Babylon on hearing this, sends an army of Chaldeans, Syrians, Moabites, and Ammonites against him; they lay waste the whole land, take three thousand and twenty-three as captives; Jehoiakim is made prisoner, then put to death, and his body dragged out of the gate of Jerusalem, and left unburied without the walls. 2 Kings xxiv. 2. Jer. xxii. 18. & xxxvi. 30.

Jehoiakim being dead, Jehoiachin his son reigned in his stead, and did evil in the sight of the Lord as his father had done. Jeremiah foretels his captivity, xxii. 24—30. The Chaldeans continue to block up Jerusalem; and in three months Nebuchadnezzar comes thither, and Jehoiachin finding himself unable to defend the city, goes forth with the princes and his chief servants, and gives up himself into
3405 599 his hands. The king of Babylon enters the city, and takes all the treasures which he could find in the temple and the palace, breaking in pieces the vessels of gold which Solomon had made; and carrying the king, his mother, wives, nobles, and ten thousand able men, from Jerusalem, leaving only the poor there; and out of the country he also carried eight thousand artificers. Among the captives are Mordecai, and Ezekiel the prophet, who always reckons from this captivity in his writings. 2 Chron. xxxvi. 9. Jer. xxiv. 1. Ezek. i. 2, 3. & xvii. 12.

Before his departure, the king of Babylon made Mattaniah, Jehoiachin's uncle, king in Jerusalem, changing his name to Zedekiah. 2 Kings xxiv. 17.

Zedekiah begins to reign when twenty-one years old, and reigned eleven years in Jerusalem. Not instructed or warned by the calamities of his house, he continued in the idolatry and sin of his predecessors, and utterly disregarded the alarming denunciations of Jeremiah. Surrounding tributary kings send their ambassadors to Zedekiah, and induce him to revolt from the king of Babylon, in the third year of his reign. In the ninth came Nebuchadnezzar with a mighty army, and laid siege to Jerusalem. In the seventh of Zedekiah, God had revealed this siege and the result of it to Ezekiel, xii. 1, &c. In the tenth year Jeremiah declared to him, that the city would be taken and burnt, and himself carried to Babylon. Jer. xxxiv, 1, &c. Pharaoh-hophra, king of Egypt, now marches towards Judea; and Nebuchadnezzar withdraws from Jerusalem to meet him; but he retreats to Egypt without risking a battle, leaving Zedekiah to contend alone with the enemy. The siege is renewed, and in the latter end of Zede-
3416 588 kiah's eleventh year, the city is taken, and himself and princes, who endeavoured to escape, made prisoners, and brought to Nebuchadnezzar at Riblah, where he sees his own children slain; and then has his own eyes put out, and being loaded with chains, is carried to Babylon. About a month after taking the city Nebuzar-adan, captain of the guard, comes and sets fire to the temple, palace, and chief houses, and thus reduces it to ashes. The walls are next rased to the ground, and whatever could be found in it was collected and carried away. 2 Kings xxv. 1, &c. Jer. xxxix, lii.

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A.M. B.C. Thus was Judah destroyed as a kingdom, and the capital, Jerusalem, consumed with fire, four hundred and sixty-eight years after David began to reign in it, and three hundred and eighty-eight years after the revolt of the ten tribes, and one hundred and thirty-four years after the destruction of the kingdom of Israel.

In the year 3403, or 601 before Christ, happened an eclipse of the sun, foretold by Thales the Milesian; and the eclipse being considerable, the Lydians and Medes, who were then engaged in battle, being struck with fear, suspended hostilities, and agreed to refer their differences to arbitration. Nebuchadnezzar, and the king of Cilicia, Syennesis, were appointed for this purpose; the former on the part of the Medes, and the latter on the part of the Lydians. They made peace on the terms, that Astyages, son to the king of Media, should marry Arienna, daughter of the king of Lydia; from which marriage, within a year after was born Cyaxares, called Darius the Mede, in Daniel. The same year that Cyaxares was born to Astyages, he gave his daughter by a former wife in marriage to Cambyses, king of Persia, of whom was born the next year Cyrus, the founder of the Persian empire, the restorer of the

3442 562 Jews to their own country, and of their temple and state. After Jerusalem was laid in ruins, Gedaliah was appointed to rule over the few Jews left in the land; and he dwelt at Mispeh. On the departure of the greatest part of the Chaldeans, those Jews who had fled to the neighbouring countries returned to their own land, and came to Gedaliah. Among them was Ishmael one of the royal family, who treacherously slew Gedaliah, and many others; and the remaining people fearing the vengeance of Nebuchadnezzar fled to Egypt, contrary to the advice of Jeremiah, whom they forced to go with them. Jer. xl—xliii. Here they were given up to idolatry: and for their sins were devoted to the sword. Jer. xliv. 26—30.

3417 587 Nebuchadnezzar having returned to Babylon at the end of the Jewish war, made a golden image, out of the spoils which he had taken, to the honour of his god Bel, and set it up and dedicated it to him in the plain of Dura; for refusing to worship which, the three friends of Daniel were cast into the fiery furnace; but were in a most wonderful manner preserved, Dan. iii.

3420 584 About this time Nebuchadnezzar came again into Syria, and laid siege to Tyre, which he had not before attempted on account of its strength. While he carries on the siege, Nebuzar-adan went into Judea, collected the few people he could find and sent them to Babylon. Jer. lii. 30. He then marched against the Ammonites, took Rabbah, and made the king, princes, and people captives. The other nations around were in like manner plundered, slain, and made captives. Jer. xxvii—xxix. Ezek. xxv.

3430 574 The siege of Tyre was carried on with perseverance, and defended with bravery year after year. The Tyrians being masters at sea, removed their valuables to an island adjoining, and built there a new city. During this siege Egypt became the scene of a sanguinary civil war, in which the king at last fell, Pharaoh-Hophra, and Amasis reigned. In the fifteenth year from the destruction of Jerusalem, Old Tyre was taken, but nothing valuable was found in it; and thus the hopes of Nebuchadnezzar and of his troops were disappointed. Ezek. xxix. 18—20. & xxx. 1—19. On this he turned his attention to Egypt; and marches for that divided and now enfeebled country. Accordingly he enters and goes through the land, murdering the inhabitants and taking whatever was valuable. He reduced it so much that it did not recover for forty years after. In this devastation those Jews who had fled to Egypt perished. Jer. xliv. 27, 28. Ezek. xxix. 30—32.

3434 570 Nebuchadnezzar having returned to Babylon from this expedition, had the dream recorded in the fourth chapter of Daniel. He now set all hands to work, and completed the magnificent works begun before; the walls and ramparts; the temple of Bel; the hanging gardens, and a large artificial lake. While walking, most probably in his hanging gardens, and proud of his victories over Egypt, his final conquest of Palestine, Syria, and other countries, and boasting of the splendour and magnificence of Babylon, he loses his reason, and is driven from the society of men. Dan. iv. 29—33. After seven years spent in this unhappy state, his reason is restored, and he humbly acknowledgeth the power of God, and his goodness towards him. He is also restored to his kingdom, and soon after dies, having reigned forty-five years, according to the Jewish account, and forty-three according to the Babylonian.

3438 566 The first census taken at Rome, and the number of citizens was eighty-four thousand.

Nebuchadnezzar is succeeded by Evil-merodach, his son, who soon released Jehoiakim, king of Judah, out of prison, after he had been confined there near thirty-seven years, and promoted him to great honour in his palace. 2 Kings xxv. 27—30. Jer. lii. 31—34. Evil-merodach was a weak and wicked king, abusing the power he possessed in the oppression of the people, and in the indulgence of his lusts. At length his own relations conspired against him, and put him to death; and Neriglissar, his sister's husband, obtained the crown.

3445 559 The same year that Evil-merodach was slain, died Astyages, king of Media, and was succeeded by

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A.M. B. C. his son Cyaxares, in the civil government, and by Cyrus his grandson, by his daughter Mandane, in the military. Cyrus was now forty years old. Neriglissar, king of Babylon, in the beginning of his reign made great preparations for war with the Medes; and to meet him with as formidable an army as could be raised, Cyaxares called Cyrus from Persia, with thirty thousand Persians, and made him commander-in-chief of all his forces. The name of Persia at this time only extended to one province; for the whole nation did not exceed one hundred and twenty thousand. Neriglissar called to his aid, all the neighbouring independent nations; and after more than three years had been spent in preparation, and in collecting troops, war commenced. In the first engagement Cyrus obtained the victory, and Neriglissar was slain. Crœsus, king of Lydia, now took the command of the vanquished army, and attempted to make a retreat; but Cyrus pursued, and the very next day took their camp, and all their baggage, and completely dispersed them.

The Babylonians now raised the son of Neriglissar to the throne, called Laborosoarchad, who proved a bad and oppressive king. He murdered his subjects without mercy; nor did he spare the nobles. He killed the son of Gobrias, because he had thrown his dart at a wild beast with success, which the king had missed; and he ordered another to be castrated because one of his concubines had commended him for his beauty. These injuries led them to revolt against him, with the provinces they governed. They invited Cyrus to come to their support, who gladly accepted the invitation, and thus obtained a footing in the heart of the enemy's country. The king of Babylon went to oppose him, but his army was vanquished, and he fled to Babylon. Cyrus now ravaged the country, and twice led his army to the walls of Babylon. Towards winter he withdrew to the borders of Media.

The king of Babylon, now freed from the presence of Cyrus, began to oppress his people, and to slaughter the nobles with an unsparing hand; and his own people conspired against and slew him.

3449 555 On the death of Laborosoarchad, a person named Nabonadius by profane writers, and Belshazzar by Daniel, supposed to be a son of Evil-merodach, was raised to the throne, and reigned seventeen years. He was a weak and even impious prince; but while he gave himself up to his pleasures, his mother, a woman of great understanding, managed the affairs of government. Cyrus with the advice and concurrence of Cyaxares, now altered the mode of his warfare, and instead of ravaging the open country, began to besiege and take the fortresses and cities, and to add them to his own dominions. In this work he employed seven years.

In the first year of Belshazzar, Daniel was favoured with the vision of the four monarchies, which was to be followed by the kingdom of the Messiah. Dan. vii. And in the third of his reign he had the vision of the Ram and He-goat, by which was signified the overthrow of the Persain empire, by Alexander the Great, and the persecution under Antiochus Epephanes. Dan. viii.

3453 551 This year Belshazzar hired Crœsus king of Lydia, and the nations of the lesser Asia to invade Media, and thus prevent Cyrus from prosecuting his designs against Babylon. Cyrus having full intelligence of this, leaving the cities and fortresses he had taken well garrisoned, went to the defence of Media, where he met with and put to flight Crœsus and his army. He knew how to improve his victory; and following Crœsus into his own country, soon made himself master of it, and of all the Lesser Asia. Having spent eleven years in these conquests and settling the future government of his new provinces, he resolved on taking Babylon, the only place of any consequence which held out against him. The manner in which it was taken is briefly stated in Daniel, with which other accounts agree. Belshazzar keeping a feast in honour of his gods, the guards and the people being drunk, the troops of Cyrus having turned the river, entered by its channels, marched to the palace, and slew the king and his guards. Dan. v. Thus ended the Babylonian empire, two hundred and nine years from Nabonassar, who founded it, and fifty after the destruction of Jerusalem.

3466 538 In Daniel, Cyaxares, called Darius the Mede, is said to be king of Babylon; for Cyrus allowed him this honour, though it was by his valour that the empire had been established. Cyrus having now some leisure, visited his own country and his parents, who were still living; and going into Media, he married the daughter of Cyaxares, and his only child, with whom he became heir to the throne. He then with his new wife returned to Babylon, accompanied by Cyaxares. Here they took counsel for the settling of the empire; and having divided it into one hundred and twenty provinces, they appointed those nobles and officers, who were most deserving, to the government of them. Over these were appointed three presidents, to whom the governors of provinces were to send despatches, and who were to return the orders of the king to them. Daniel for his experience and wisdom, was appointed the chief of these three. Dan. vi. 1—3. This station excited great envy, and the presidents and princes sought occasion for removing

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A.M. B. C. him; and he was cast into the den of lions; but being mercifully preserved, continued in the favour of Cyrus as long as he lived. Dan. vi. 4—28.

In the first year of Darius, Daniel considering that the seventy years of Judah's captivity were drawing to an end, fasted and prayed, as is recorded in his ninth chapter.

3468 536 In the third year Darius or Cyaxares, and Cambyses, the father of Cyrus, both dying, he becomes the sole monarch of the Persian empire, and reigns in Babylon seven years. By some his reign is reckoned from his first coming out of Persia to be thirty years; by others from the taking of Babylon, nine years; and in Ezra from the time he became sole monarch seven years. In the first of his sole reign he issued the decree, granting liberty to the Jews to return to their own land, and to take with them the vessels of gold which had been taken from their temple at Jerusalem. Ezra i. Thus were the prophecies of Isaiah and Jeremiah fulfilled. Isa. xliv. 28. xlv. 1, 13. & xlviii. 20. About thirty thousand of the tribes of Judah and Benjamin, and about twelve thousand of the other tribes, and near eight thousand proselytes, and servants, return under the direction of Zerubbabel and Joshua. Ezra i, ii.

3469 535 After keeping the feast of tabernacles, and making preparations for seven months, the returned Jews lay the foundation of the second temple, amidst joy and grief; joy among the young people, and grief among the old, who had seen and remembered the first temple. Ezra iii. 8—13. The Samaritans and other neighbours, vexed at their return, and because the Jews refused to admit them to worship at the same altar and in the same temple, did their utmost to obstruct the building of the temple, and the restoration of their city and state. They hired persons at court to injure them in the opinion of Cyrus and his successor. Ezra iv. 5.

It is most probable, that Daniel knowing of this opposition, gave up himself to mourning and fasting for three weeks, after which he was favoured with the vision contained in the three last chapters of his book, showing the succession of the Persian kings, the empire of the Macedonians, and the conquests of the Romans.

3474 530 In this year Cyrus died, the restorer of Israel, and who had been appointed to this work, and in order to it had been successful against all his enemies, and founded one of the largest empires hitherto known in the world. Daniel is thought to have died two years before him. Cyrus was succeeded by his son Cambyses, who in scripture is called Ahasuerus. Ezra iv. 6. The enemies of the restored Jews prevailed on him to put a stop to the building of the temple, not by revoking the decree of his father, but by other discouragements.

In the third year of his reign, having collected an immense army, and engaged the Phœnicians and Greeks in his course, he marches for Egypt; and having obtained a complete victory over the Egyptian forces, he ravages the country for above three years; and having by foolish expeditions in the deserts lost a great part of his army, and become hateful to his subjects by the most wanton acts of murder and cruelty, having murdered his own brother Smerdis, one Smerdis a magian, like the deceased prince, assumed the sceptre and sent heralds into all the provinces, requiring their obedience. On this

3481 523 Cambyses began to march towards Babylon; but his sword falling from its sheath, wounded him in the thigh, of which he died in Syria, and Smerdis continued to reign, who is called in scripture Artaxerxes. Ezra iv. 5—7. The Samaritans and Arabians formally accuse the Jews of rebuilding their city, with an intention to revolt; and the king forbids them to proceed in the work. Ezra iv. 7—24.

3482 522 From the secrecy in which Smerdis or Artaxerxes ruled, and other circumstances, seven noble Persians suspected that he was not the son of Cyrus, but the magian; and after inquiry being satisfied of the truth of their suspicion they enter the palace and murder him, after he had reigned about seven months. The seven conspirators agreed that the monarchy should be continued as it had been established by Cyrus; and that the next morning they should meet at a certain place without the city, at the rising of the sun, and that he whose horse should first neigh, should be king. On repairing thither next morning, Darius' horse neighed, and he was made king over the Persian empire, the others being advanced to great dignity and privileges.

The Jews neglecting to resume the building of the temple, on the death of Smerdis, God punished them with an unfruitful season. Hag. i. 6—11, & ii. 17, 19. In the second year of Darius, they were exhorted to prosecute this work, Zerubbabel and Joshua began to do so with zeal. Hag. i. 15. A little time after, Haggai assured them of God' presence, and that the glory of this latter temple, should be greater than that of the former, by the coming, and presence of the Messiah in it. Hag. ii. 1—9.

In the beginning of the next year, the Samaritans finding that the Jews were rebuilding the temple, again attempted to obstruct the work, by false representations to Tatnai, the Persian governor of Syria and Palestine. He, to satisfy himself, comes to Jerusalem, and inquired by what authority they had begun

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A. M. B. C. and gone on in this work; and the elders having shown him the decree of Cyrus, he wrote to Darius to know his pleasure respecting the work, proposing that the records should be searched to know whether such a decree had been made or not. The decree of Cyrus having been found, the king was pleased to confirm it. Having married two daughters of Cyrus, and venerating his name, he issued out a decree, ordering Tatnai, and other governors to aid the Jews in the work, by affording them proper materials and every other assistance in their power. Ezra vi. 1—15. In about four years the Jews finish and dedicate the temple, about seventy-two years after it had been destroyed by the Chaldeans. Ezra vi. 16—22.

About this time Zechariah prophesied, having received the visions recorded in his book, from Chap. i. 7—vi. 8. The substance of these visions is to announce the mercy which God would yet show to them, in the full restoration of Zion, and the vengeance which he would execute on their enemies.

3487 517 In the fifth year of Darius the Babylonians revolted, and endured a siege of twenty months, before they were reduced. It is easy to conjecture the ground of this revolt. Babylon having long been the first city in the empire, and the residence of the kings, was now deprived of these advantages, the Persian kings generally residing at Shushan. To make their provisions last as long as possible, they destroyed all the women and children, only leaving two to each man. Isa. xlvii. 9. Before this siege and massacre the Jews were warned to come out of it. Isa. xlviii. 20. Zech. vi. 9, &c.

Babylon was at length taken by stratagem. One of Darius' generals, called Zopirus, having cut off his own nose and ears, and mangled his body with stripes, fled to the Babylonians, pretending that he had suffered all this from the wanton cruelty of Darius. He gained the confidence of the people, and soon delivered up the city to Darius; who considering the strength of the place, and fearing some future revolt, destroyed its one hundred gates, and reduced its walls from two hundred to thirty cubits. Jer. xxv. 12. 17.

3518 486 During the long reign of Darius, for he reigned thirty-six years, the Jews continued to increase, and they received the tribute of Samaria to purchase sacrifices for the temple, where prayer was offered for the king and prosperity of the empire. In his reign the Ionian Greeks, in the Lesser Asia, revolted, and engaged to their assistance, the Athenians and others from Greece. For some time they were successful, and burnt Sardis, the capital of Lydia, where the Persian governor resided; but forces arriving, they retired, but were overtaken and routed. This was followed by a long war with the Greeks, and the invasion of Greece, and the loss of several Persian armies and fleets. Still Darius to the end of his life made preparations for the conquest of Greece; and left his son and successor Xerxes to make the attempt.

Xerxes being established on the throne, confirmed to the Jews all their privileges; and during his reign they continued to grow in numbers and some degree of prosperity. He passed through Judea with an army against the Egyptians, who had revolted before the death of his father, and whom he soon reduced again to obedience.

Having resolved on a war with the Grecians, for more than three years he made vast preparations both by sea and land. He engaged the Carthaginians to attack the Greeks in Sicily and Italy, to prevent them sending any succours to their brethren in Greece or Asia. In the sixth year of his reign he crossed the Hellespont with one of the largest armies ever collected. Dan. xi. 2. Some compute his forces at three millions, and others make them more. He suffered much in his march through Thrace; and still more at Thermopylæ, where Leonidas defended the pass. The Athenians deserted their city, and by a decisive victory at sea, over the Persian fleet, obliged Xerxes to retreat into Asia. Mardonius his general was soon after defeated; and by successive victories, by sea and land, the Greeks secured their freedom, as well as that of the Ionian cities in the Lesser Asia. Xerxes after some years returned to Persia; and indulging his lusts, and destroying some of his best subjects, was murdered by Artabanus the

3539 465 captain of his guard, in the twenty-first year of his reign, and was succeeded by his son Artaxerxes, called Ahasuerus, in Esther.

This king no sooner began to reign, than he had to contend with two powerful parties. One was that of Artabanus, whom he had ordered to be slain as the murderer of his father; and the other was his brother and his adherents, who then governed the province of Bactria. The first he vanquished in a little time, but with the loss of many noble Persians; the second employed him for two years or more, when having obtained a complete victory, he became sole ruler of the empire, and reformed the abuses of the government.

After this he appointed a solemn rejoicing, and it was celebrated in Shushan for one hundred and eighty days, at the conclusion of which he made a great feast, for all the princes and people then in Shushan, for seven days. Vashti the queen made a like feast for the women. On the last day of the feast he commanded the queen to be brought in that he might show her beauty to his guests; but she

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A.M. B. C. refusing, was for this deprived of her dignity, and never more admitted to his presence. On this he was advised to collect the fairest virgins in the provinces, and to choose one to be queen instead of Vashti. Esther, the niece of Mordecai the Jew, had the happiness and honour to be preferred, and is raised to the dignity of queen. In the fifth year of his reign the Egyptians rebel, assisted by the Athenians, and a Persian army sent against them is nearly cut off.

In the beginning of the seventh year of his reign, Ezra obtained a commission to return to Judea with as many Jews as were willing to accompany him, with full authority to reform and settle the state and the church, and to govern both according to the law of Moses. This favour was most probably obtained by the influence of Esther. Ezra was not only a holy, but a very learned man; and the work allotted him could not have fallen into fitter hands. He brought with him much gold and silver; and during the space of thirteen years he prosecuted his work. Ezra found that the returned Jews had married strange wives; and he engaged them to put them away according to the law. Ezra ix, x.

In the eighth year, Bigthan and Teresh, two eunuchs of the palace, conspired against the life of king Artaxerxes. It is very probable that they were partizans of queen Vashti; and formed this design to avenge her disgrace. Mordecai became acquainted with their design, and communicated it to Esther, who informed the king. Inquiry being made the whole plot is discovered, and they crucified; and the history of it entered in the public registers. Esth. ii. 21. Soon after occurs what is written respecting Haman, a favourite of the king, and who offended at Mordecai, the Jew, sought the destruction of this whole people; but miserably perishes in his attempt. Esth. iii—ix.

While the above transactions occurred at Shushan, Ezra was diligently employed in correcting, and publishing copies of the Hebrew Scriptures, and enforcing the strict observance of the law. In the latter part of the time of his government, he was assisted in exhorting and preaching to the people, by the zeal and labours of Malachi, the last of the Jewish prophets. He reproaches the people for their want of respect to God, their worldly, mercenary spirit, and the little attention which they showed to divine worship. He foretels the coming of Jesus, the messenger of the covenant, to the temple, and the effects of his coming.

Nehemiah, having heard that the walls of Jerusalem still lay in ruins, and that the city itself was but thinly inhabited, and the people remiss in their duty, was greatly affected; and being the cup-bearer, an office of great authority, the king observed in his looks the signs of great inward grief and sorrow, and asked him the reason of it. Nehemiah, silently praying to God to grant him favour in the sight of the king, then stated the cause of his grief, and received a commission to go to Jerusalem, and rebuild
3559 445 its walls, and forts, and thoroughly to restore it. This commission superseded that before granted to Ezra, and was given in the twentieth year of Ahasuerus or Artaxerxes.

Nehemiah comes to Jerusalem, attended by a guard of Persian horse, and had letters to all the governors on this side the Euphrates, to aid and assist him in the prosecution of his work. The old enemies of the Jews, the Ammonites, Moabites, and Samaritans, were no sooner informed of his commission and designs, but they united to oppose his labours, and to retard the work. He was a man of courage as well as piety; and unintimidated without delay he began to rebuild the walls of Jerusalem, superintending the work, and employing his own men in it, until the walls were finished, and the gates set up. Neh. i—xiii. Nehemiah examined the genealogies; and Ezra having completed his revision of the law of Moses, and the prophets, at the feast of trumpets, when the people were assembled, ascending a stage or pulpit, read the law in Hebrew, and gave the sense in Chaldee, the language which the people now best understood. Neh. ix. 1—18.

3571 433 From this time there is good reason to believe the returned Jews began the practice of reading the law in every city on the sabbath, and soon after to build synagogues, where the law, and afterwards the prophets, were read not only on the sabbath, but on other days. Our Lord and Saviour in the constitution of his churches adopted the worship and service of the synagogues, as most suitable to his design, and best adapted to maintain and propagate religion in the world. They had eighteen or nineteen short prayers, drawn up mostly in the language of scripture, which they read; but by whom, or when drawn up is uncertain. They then read, and if there were any persons able, explained a portion of the law or the prophets. Their ordinary days for the service, were, Monday, Thursday, and Saturday their sabbath. The ministry of the synagogue was not confined to the Levites, or descendants of Aaron; but might be performed by any Jew of age and competent abilities.

3573 431 In the thirty-fourth year of the reign of Artaxerxes, began the war between the Athenians and Lacedemonians, called the Peloponnesian war, and which involved all the Grecian states in hostility against each other, and continued for twenty-seven years. Both parties applied to the Persians for assistance;

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A.M. B. C. and it became their policy to assist and keep up this war, to prevent the Greeks giving them any disturbance, Nehemiah returned to Persia, and after being there two or three years came back, corrected abuses, and continued most probably to the end of his life governor of Judea.

3580 424 In the forty-first year of his reign Artaxerxes dies, and was succeeded by Xerxes, the only son he had by his queen. By his other wives he had seventeen sons; and Sogdianus, one of these, slew Xerxes, when he had reigned only forty-five days. After several others were cut off, Ochus, called Darius Nothus, obtained the throne, and reigned nineteen years. He had for some years to contend with various competitors. The Egyptians revolted, and drove the Persians out of the country, and one Amyrtæus reigned over them for the space of six years.

During this period Manasseh, son of Jehoiadah, the high priest, having married the daughter of Sanballat, the Horonite, governor of Samaria, contrary to the law of Moses, and his bad example influencing others, Nehemiah exerted all his power to punish them and prevent the recurrence of the crime; to avoid which Manasseh and others fled to Samaria, where Sanballat built a temple like that at Jerusalem, of which Manasseh becomes high priest. And ever after this any of the offending Jews, or those who opposed the customs and traditions which they established, as of equal authority with the law of Moses, when persecuted, fled to Samaria; and by degrees this city became populous, and the law of Moses was observed even more strictly than at Jerusalem. They received only the five books of Moses, and continued to observe them, for a long period.

3600 404 The war in Greece was carried on with various success; but at last by the aid of the Persians, the Lacedemonians prevailed, and the Athenians were reduced to the most distressing condition. And near the end of it dies Darius Nothus, after having reigned nineteen years. He was succeeded by Arvaces, who assumed the name of Artaxerxes Mnemon. To a younger son, Cyrus, he left the government of all the Lesser Asia, to which after some time he repaired, and under various pretences formed a large army, in which he had about thirteen thousand Greeks, belonging to the Athenian state. At length he threw off the mask, entered Asia, and laid claim to the whole empire. He marched to Cunaxa, in the province of Babylon, where his brother met, fought with, and conquered him. For pushing too far in the heat of the engagement, he was slain, even when his valiant Greeks had nearly obtained for him the victory. These brave men were now placed in a situation the most trying; being surrounded by an immense army, far from home, and nothing to rely on but their arms and courage. Having deliberated, they broke through the ranks of their enemies, began their march; and though pursued and harassed, effected their retreat

3603 401 under able and wise leaders. Zenophon has recorded, and immortalized by his pen, this celebrated retreat.

The Lacedemonians commence hostilities against the Persians, and invade and ravage many provinces of the Lesser Asia. The Persians assisted the Athenians and other Greek cities to regain their liberty, and excited them to oppose the Lacedemonians. By thus sowing discords among the Grecian

3617 387 states, they continued to maintain their dominion, in some degree of peace. At length the famous peace of Antalcidas was made, which was highly advantageous to the Persians, and injurious to all Greece.

3638 366 During the remaining period of the reign of Artaxerxes Mnemon, the war in Greece continued, the Thebans rose to power, and for a short time appeared likely to obtain the dominion over the other Grecian states. The Jewish affairs were nearly stationary. One fact occurs of a most flagitious nature. Johanan was high priest; but Joshua his brother insinuated himself into the favour of Bogases, then governor of Syria and Judea, and obtained from him a grant of the high priesthood, and of course the deposition of his brother, who had lawfully held, and did now hold, that office. Johanan would not submit to this appointment, and the priests were divided into two factions, so that a contest arose in the temple, and Joshua was slain in the temple. The Persian governor was so irritated, that he laid a heavy fine on the temple service, obliging them to pay fifty drachms of silver for every lamb that was offered.

Towards the close of the reign of Artaxerxes Mnemon, another attempt was made to subdue Egypt, and annex it to the empire; but it again failed. The king's palace became the scene of domestic strife, conspiracies and murder; and on the king's demise, the same contentions arose. Ochus, the most artful and bold of the king's sons, succeeded in gaining the throne; and though many of the provinces revolted, he reduced them to obedience, and destroyed most of his relations, and of the nobility, whom he conceived to be disaffected to him.

3648 356 In the third year of the reign of Ochus, king of Persia, was born Alexander, who afterwards overturned the Persian empire, and established the Grecian.

3651 353 In the sixth year of his reign, Ochus prepared for conquering Egypt and reducing the Phœnicians and Jews, who, in consequence of the oppression which they had to endure from the Persian governors,

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A. M. B. C. revolted, encouraged by Nectanebris, king of Egypt. Both parties hired Greek mercenaries, who formed the best troops which they had. Ochus having most wealth was most successful; and having reduced the Phœnicians to obedience, he entered Egypt by land, while a fleet went up the Nile. Success every where attended their efforts, and Nectanebris was compelled to flee into Ethiopia. He was the last Egyptian that reigned in this country, it having ever since been subject to one foreign power or another, according to the prediction of Ezekiel, xix. 14, 15.

3666 338 Ochus, after the conquest of Egypt, gave up himself to ease, luxury, and the indulgence of the vilest passions, leaving the management of all his affairs to Bagoas his favourite eunuch. He was an Egyptian, and, though raised to the highest dignity by Ochus, he could never forgive him the indignity which he had offered to the religion of his country, having sacrificed Apis to an ass, and desecrated and plundered the temples, as well as the whole country of Egypt. Bagoas having the power of the Persian empire in his hands, poisons Ochus, and is said to have ordered the body to be cut into pieces and given to cats. He then caused all his children to be slain except Arses, whom he placed on the throne, that in his name he himself might in fact reign.

3668 336 Macedonia, a country lying north of Greece, and adjoining Thrace, had been rising to importance by the increase of its population, and the wisdom of its government. In the long wars of the Grecian free states, this power was called in to assist one side or another; and Philip, the king of Macedonia, and father of Alexander, had obtained a preponderating influence through all Greece. The Thebans, and especially the Athenians, roused by the overpowering eloquence of Demosthenes, opposed Philip with all their force; but being conquered in the famous battle of Chæronea, he hence became in a measure king over all Greece. And having determined on war with Persia, he was chosen commander-in-chief of all Greece; and having sent Parmenio, Amyntas, and Attalus, three of his most able captains into Asia to begin the war, he intended to follow them in a little time. While he was preparing for this, Pausanias, a young noble Macedonian, one of his guards slew him, and Alexander his son succeeded him in the throne.

Nearly at the same time that Philip was slain in Macedonia, Arses, king of Persia, was cut off by Bagoas, who placed Darius, called Codomanus, on the throne. In a little time the treacherous eunuch Bagoas became weary of him, and prepared a poison for him; but Darius being informed of his intention, made him drink it himself, and thus rid the world of one of the worst of traitors.

3670 334 Alexander, soon after his father's death, calls a general council of all the free states of Greece, to meet at Corinth, and there prevails with them to grant him the command which they had before granted to his father, in the war with the Persians; to which all consented, except the Lacedemonians. Being at war with the Illyrians, he departed and ravaged their country as far as the Danube. While thus engaged, the Athenians, Thebans, and other cities, broke the league with him, and formed a confederacy to oppose him; but he entering Attica with his victorious army, the Athenians and others submitted. The Thebans only stood out; and he immediately laid siege to Thebes, took it, slaying ninety thousand, and selling the rest of the inhabitants for slaves. This struck terror into all Greece, and no state or city durst any more oppose him.

3670 334 In the spring of this year, having before collected his troops, Alexander crosses the Hellespont and enters Asia Minor. The number of his troops at the highest computation, amounted to only thirty thousand foot, and five thousand horse; and he had not money to pay them for more than a month. His only dependance was on his success, and the resources of the empire which he invaded. In a short period he met Darius, with an army five times as numerous as his own, and on the twenty-second of May, he gained a decisive victory at the river Granicus, which at once put him in possession of the treasure of Darius at Sardis, and of all the provinces of the Lesser Asia, before the end of the next year.

In the mean time Darius collects another army in the east of Babylon; and again prepares to contend with his enemy. Alexander on hearing this took possession of the defiles and straits of Cilicia, and there awaited Darius, judging that if he should attack him, his superiority in numbers would be of no avail, as not more than thirty thousand could be engaged. This obliged the Persians to draw up their army in lines one behind another; and when Alexander and his troops had broken the first line, all the others were thrown into confusion, and an easy victory was obtained. The camp of Darius, with all his baggage, his mother, wife, and children, fell into Alexander's hands. Above one hundred thousand Persians perished in this battle; and Darius with difficulty escaped. The governor of Damascus, where many of the wives of the noble Persians, and the concubines of Darius, had been left, betrayed the place to Alexander, and they were made captives; but Alexander behaved with generosity towards them.

After this second memorable victory, while Parmenio with a body of troops, secured Damascus and

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A. M. B. C. Syria, Alexander marches along the sea coast to Tyre. This city, built on an island, half a mile from the main land, and strongly fortified, refused to submit to him. On which he began to carry an embarkment across from the land to the city, and in a few months accomplished his object and took the city, burnt it to ashes, and after having slain many of the people, sold thirty thousand for slaves. See Isa. xxiii. and Ezek. xxvi—xxxviii.

He had sent to Jerusalem, and demanded the submission of the Jews, while besieging Tyre, but they pleaded their oath of allegiance to Darius, in excuse. Now he advanced to compel them to submit. Jaddua, the high priest, by a vision, saith Josephus, was ordered to put on his pontifical robes, all the priests theirs, and the people to be clothed in white, and to go out to meet him; which they did. And when the king saw the high priest, priests, and people, coming in this manner, he was struck with profound veneration, and went forward and saluted the high priest. All his attendants stood amazed; and Parmenio asked him why he paid such veneration to the Jewish high priest; to whom he answered, "that he did not pay that veneration to him, but to that God whose high priest he was. For when he was deliberating on the Persian war, in a dream that very person appeared to him and encouraged him, promising that God would be his guide, and give him the empire of Persia." He entered Jerusalem, and then offered sacrifices to God in the temple; and Jaddua, having shown him the prophecy of Daniel, in which the subversion of the Persian empire by a king of Greece is foretold. Dan. viii, xi. On this he granted them the freedom of their country, their laws, and their religion; and exempted them from paying tribute on the sabbatical year.

He now departed for Egypt; and having besieged and taken Gaza, the Egyptians received him as their deliverer. All places were given up to him. From Memphis he goes to visit the famous temple of Jupiter Ammon, in the desert of Lybia; and on his way observing the situation of the coast opposite to the island of Pharos, he thought it suitable for a new city, and ordered one to be built, which he named Alexandria; and which was peopled by colonies from the neighbouring nations, among whom were great numbers of Jews, to whom he granted the privilege of observing their own laws, and all the same rights as the Macedonians.

3674 330 After having settled the government of Egypt, he prepares to pursue Darius; and passing through Phœnicia, and thence to the Euphrates, he crosses that river, and marches towards Nineveh, where Darius having again collected a vast army, but chiefly of raw and undisciplined troops, awaited him. Another contest occurs, in which Alexander with fifty thousand, conquers and disperses the army of his opponent. This decided the fate of the Persian empire, and henceforward all was surrendered to the victor. Having taken all Darius' treasure he marches back to Babylon, then to Shushan, and next to Persepolis, which he gave up to destruction, as being the capital of that empire which had inflicted so many evils on Greece.

In the mean time two Persian noblemen seized Darius, put him in chains, and took him with them in a cart; and with the remains of the army they fled into Bactria, and then into Parthia. Alexander pursues them, and when they could not prevail on Darius to flee with them on horse-back, they give many mortal wounds, and leave him to die in his cart. He was found in this condition, by one of Alexander's captains; but before he came up, he had expired. On seeing the body Alexander wept, ordered it to be carried and buried with all possible honour among the kings of Persia. He soon received the submission of all the northern provinces. He now fell in love with Roxana, a Persian lady, married her, and encouraged his officers to marry others. He plans his Indian expedition, and after making ample preparation by sea and land, he marches, fights and conquers, one country after another, until his troops refuse to follow him any longer. On this he returns, his admiral, sailing down the rivers, to the Indian Ocean, and then up the Persian Gulph, and up the Euphrates to Babylon, whither he marched by land. On his journey he marries Statira, the eldest daughter of Darius; and gave about one hundred of the captive ladies to so many of his officers, hoping by these alliances, to unite the two nations in the closest bonds.

3681 323 While resting at Babylon, and indulging in gross intemperance, he fell into a fever and in a few days died. This happened in the spring.

His generals met to divide among themselves his vast and unequalled possessions. After various plans and arrangements, his empire was divided into four chief parts; and by continual wars among them, and plots and conspiracies, in less than fifteen years the whole family of Alexander was cut off.

3684 320 The two kingdoms which most affected Judea, were those of Egypt on the south, and of Syria in the north.

While these events were occurring in the east, Rome was rising to power, not more by the increase of its citizens, than by their valour, wisdom and industry, the excellence of their laws, and vigour of

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A.M. B. C. their administration. Having subdued many of the small states in their own neighbourhood, they begin to inspire fear among the nations at a greater distance.

While Antigonus lived, Judea was sometimes in his possession, and then taken from him by Ptolemy, king of Egypt. This part was often lost and retaken by these two powerful competitors; but Ptolemy being a mild and equitable king, the people preferred him to his rival, and when he was obliged to retreat into Egypt, many thousands followed him, and increased the new city Alexandria. One of these Jews was Hezekiah, a pious learned Jew, who had a copy of the law of Moses, and furnished Hecatæus,

3703 301 with his account of the Jews, their laws and religion. After the famous battle of Issus, in which Antigonus was slain, and his power and kingdom subverted, the four confederated princes, now divide the whole empire among them. Ptolemy had Egypt, Lybia, Arabia, Cœlo-Syria, and Judea; Cassander, Macedon, and Greece; Lysimachus, Thrace, and Bithynia, and other provinces of the Lesser Asia; and Seleuchus, all the rest. Now was fulfilled that part of Daniel's prophecy, Dan. iii. 21, 22.

3704 300 Seleuchus next year, having the possession of the Upper Syria, began to build the city of Antioch on the river Orontes, which soon became the chief city of the east. He called it Antioch, after the name both of his father and son. In various parts of his empire, he built sixteen others, and called them by the same name; but only one of them is mentioned in scripture, Antioch in Pisidia. Acts xiii. 14. He built three other cities in Syria, one he called Seleucia, a second Apamia, and the third Laodicea.

3706 298 Pyrrhus, king of Epirus, having been expelled from his kingdom when very young, followed Demetrius, the son of Antigonus, in his wars, going to Egypt, married Antigone, the daughter of one of the wives of Ptolemy, who assisted him with a fleet and money, to recover the throne of his ancestors, which he soon effected, and became one of the most eminent persons of the age in which he lived.

3719 285 Ptolemy, king of Egypt, having reigned twenty years, as king, and thirty-nine from the death of Alexander, associates his son Ptolemy Philadelphus in the government, and in little more than a year after dies. He had enlarged and improved Alexandria, so that it was made the capital of Egypt, and had nearly finished the tower or light-house in the island of Pharos for the guidance of vessels entering the harbour. He also built the famous temple, called Serapium, within a part of which was the celebrated library, consisting of a very valuable collection of books, which was increased afterwards by his successor, Ptolemy Philadelphus. About the time Alexander conquered Egypt, the Egyptians had discovered, and made use of the inner bark of a tall shrub, called Papyrus, for writing upon; and it is supposed that the books of Ptolemy were all written on this kind of paper.

3721 283 About this time the Jews who dwelt in Alexandria learning and speaking the Greek language, their own tongue being neglected, and almost fallen into general disuse, had the law of Moses translated into Greek, lessons from which were read in their synagogues. After the time of Antiochus Epiphanes the prophets were translated, and at last all the other sacred books. This version was used by the Jews who spoke Greek, and chiefly lived among the Greeks. By this translation, their history, laws, opinions, and religion became known to the Gentiles.

3730 274 Pyrrhus, king of Epirus, being invited by the Tarentines, sailed to Italy, and in a bloody engagement routed the Romans; but they being soon increased by new levies, defeated both him and the Tarentines; and after spending six years in Italy, he returned home, and tried in vain to make himself master of Macedonia and Greece. Ptolemy Philadelphus, hearing of the success of the Romans against Pyrrhus, sends ambassadors to cultivate friendship with them; and Pyrrhus is killed, while besieging Argos. The Romans send ambassadors to Egypt, who are treated with great respect.

3738 266 The first war begins between the Carthaginians and Romans, which was carried on with various success for the space of twenty-three years.

About this time died Antigonus of Socho, president of the great council of the Jews, and head teacher in their divinity school, at Jerusalem. He was the last of the men of the great synagogue, who taught the people only what was written in the law and the prophets. They who followed added the traditions of the elders, and supported them as of equal authority with the scriptures. In his time arose Sadoc, who misunderstanding the doctrine of Antigonus, who taught that we should serve God, not for reward, but with filial love, hence inferred, that there were no rewards after this life. From him the sect called Sadducees arose.

3737 267 Ptolemy, king of Egypt, intent on enriching his own kingdom, built a city on the western side of the Red Sea, and called it Berenice, whence he sent ships, and traded with India, Persia, and Arabia; and the goods landed there were conveyed on camels to Coptus on the Nile, and thence in vessels to Alexandria. By this trade Solomon obtained his great wealth, and the Tyrians theirs; but after this

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A. M. B. C. Alexandria became the great mart of the East India trade, and continued so for upwards of seventeen hundred years, when a passage was found by the Cape of Good Hope.

3751 253 Antiochus and Ptolemy having waged a long war, and both being weary of it, at length made peace, on condition that Antiochus should divorce his queen, and set aside her children, and should marry Berenice, the daughter of Ptolemy, and entail the crown on the male issue of this marriage. Thus was fulfilled the prophecy. Dan. xi. 5—6. Antiochus observed the terms of this treaty while Ptolemy lived, but after put away Berenice, and her son, and took again his former wife, who poisoned him, and caused her rival and her son to be slain. Seleuchus Callinicus succeeded Antiochus Theus in the kingdom of Syria.

3754 250 Ptolemy Euergetes, the brother of Berenice, succeeded his father in the kingdom of Egypt; and to vindicate his sister and punish her murderers, he sailed into the Lesser Asia, and being joined by many of the people, he was every where successful, slaying Laodice, the queen of Antiochus, who had caused his sister's death, and made himself master of all Syria and Cilicia, and Babylon. By this was fulfilled Dan. xi. 7—9. He obtained immense booty; and on his return he visited Jerusalem, and honoured the God of heaven, by many sacrifices, for the victories which he had obtained.

3760 244 Seleuchus trying to restore the vigour of his kingdom, and to regain his lost provinces, was defeated by Ptolemy; but the cities of the Lesser Asia commiserating his condition afforded him aid, and he engaged his young brother to assist him, called Antiochus Hierax, promising him the government of all the Lesser Asia. Ptolemy hearing of this made peace with Seleuchus. Antiochus now turns his arms against his brother Seleuchus, who was conquered in a famous battle, fought at Ancyra. Seleuchus fled to the east, and by new levies raised a fresh army, and obliged his brother to fly to Cappadocia, where he was cut off. After this attempting to recover Parthia, he was taken prisoner, and detained a captive until his death.

3778 226 Onias, the high priest of the Jews, growing old, and being covetous, had neglected to pay king Ptolemy the usual tribute of twenty talents. The king sent Athenion to demand the money, threatening the Jews with banishment and captivity, if they did not pay all arrears. Joseph, a young man of wisdom, prudence, and piety, offered to make up the affair by going to the king. He gained the good opinion of Athenion, by treating him with kindness and liberality, and on arriving in Egypt, settled the affair, and became Farmer-General of the king's revenue in Cœlo-Syria, Phœnicia, Judea and Samaria, which office he held twenty-two years.

3780 224 Seleuchus Callinicus being a prisoner, his oldest son Seleuchus was made king; and his uncle Achœus managed the government and had the chief command in the army. Attalus, king of Pergamus, had overrun the Lesser Asia; against whom Seleuchus marches with the army; but two of the officers conspire against and poison him. Achœus punishes them, and faithfully preserves the crown for his younger brother Antiochus, afterwards called the Great.

3782 222 About this time Ptolemy Euergetes dies, having reigned twenty-five years over Egypt. He is succeeded by Ptolemy Philopater his son, who was a most profligate and vicious prince. He was suspected of having poisoned his father, and soon after murdered his mother and brother.

3785 219 Antiochus the Great, having subdued some rivals in the east, now thought of recovering what belonged to him in Syria and Palestine; and having taken Seleucia, marches into Judea, and nearly subdues the whole country. Ptolemy Philopater, having collected an immense army, marches to Pelusium, and Antiochus there meets him, when a furious contest occurred, in which Antiochus lost fourteen thousand men, and was obliged to retreat, and thus again lost all that he had before acquired.

3786 218 While these things were occurring in the east, the second war of the Romans with the Carthaginians commenced; and the celebrated Hannibal was chief commander of the troops of the latter. Having conquered Spain, he passed the Alps, and fought and conquered the Roman Consul Flaminius, in Hetruria, at the same time, that Ptolemy conquered Antiochus on the borders of Egypt.

3788 216 After this victory Ptolemy went to Jerusalem, and offered many sacrifices for his success; but being desirous of going into the temple, he was told that none but the high priest was allowed to do so. He however resolved to enter, but was smitten with such terror, on having entered the inner court, that he was brought out half dead. This enraged him against the whole Jewish nation, and on his return to Alexandria, he deprived all the Jews in Egypt of their privileges, and commanded them to worship his gods, or to be sold for slaves; but by their fortitude and a gracious providence they were preserved, and even restored to all their privileges. 3 Maccabees.

Antiochus, after his defeat by Ptolemy, sent ambassadors to him, and a peace was made, on condition that Ptolemy should enjoy the provinces he possessed in Palestine and Syria. He now turned his arms

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A. M. B. C.
3789 215 against his uncle Achæus, who had revolted and seized a great part of the Lesser Asia. Antiochus vanquished him, and shut him up in Sardis, where being betrayed by two faithless Cretans he was taken and beheaded.

Having recovered the provinces of the Lesser Asia, he marched eastward, and except Parthia, and
3796 208 Bactria, recovered all that had belonged to Alexander. After seven years' absence he returned to Antioch. During this period the Romans obliged Hannibal to retreat from Italy, and at last conquered him in his own country.

3800 204 Ptolemy Philopater, king of Egypt, having worn out his constitution by his vices, dies; the people murder his ministers and evil advisers. Ptolemy Epiphanes, his son, being only about five years old succeeded him. Antiochus the Great, king of Syria, and Philip king of Macedon, form an alliance to take and divide the dominions of Ptolemy between them, the latter to have Caria, Lybia, Cyrene, and
3802 202 Egypt, and the former all the rest. The Egyptians on this sent an embassy to the Romans, to solicit their protection, which they granted, and took on them the care of young Ptolemy. This did not prevent Antiochus from seizing Cœlo-Syria, and Palestine, and prosecuting his designs in the Lesser Asia. The Jews favoured Antiochus, and readily submitted to him, because he had been friendly to those who lived in any part of his dominions; and even removed two thousand families from Babylonia of that nation, and placed them in Phrygia and Lydia, and gave them lands. From these sprang those Jews who lived in the Lesser Asia, to whom the Apostles preached.

3807 197 Antiochus makes peace with Ptolemy, by proposing a marriage between him and his daughter Cleopatra, when they had reached an age fit for it, and agrees to give up the disputed provinces as a dowry to Ptolemy. In the mean time Attalus and the Rhodians had made a league with the Romans against Philip of Macedon, and they had entered Greece, and in Thessaly overthrown him with the loss of thirteen thousand men. Philip sues for peace, which was granted, as they expected to be attacked by Antiochus. Several free cities in Asia solicit the aid of the Romans, who engage to protect them, and send ambassadors to him, but without effecting any thing.

3809 195 Hannibal having escaped from Carthage comes to Antiochus and seeks his protection, and he urges him to engage in a war with the Romans. By the assistance of Eumenes and the Rhodians, and other allies, the Romans were every where victorious, by sea and land, and obliged Antiochus to quit all the Lesser Asia, and to pay the expences of the war. In the events of this king's reign were fulfilled Dan. xi.
3817 187 10—19. Going to collect money to pay the Romans, he was slain in a popular tumult, in the province of Babylonia.

On the death of Antiochus, his eldest son, Seleuchus Philopater, succeeded him, and his younger brother Antiochus was an hostage at Rome, until the expences of the war which they had with his father were discharged. He did little during his reign but raise taxes as Dan. xi. 20. foretold. Having reigned
3828 176 eleven years, Heleodorus, his treasurer, treacherously caused him to be poisoned, with the intention of seizing the crown of Syria.

In the mean time Ptolemy Epiphanes discarding his faithful ministers, and giving up himself to luxury, and oppression, and designing still greater oppressions, the Egyptians conspired against him, and cut him off by poison; and his son Ptolemy Philometer, being only six years old began to reign, under the guardianship of his mother Cleopatra.

Antiochus, brother of Seleuchus, king of Syria, being on his way from Rome to Antioch, hears of the death of his brother, and of the usurpation of Heleodorus. He applies himself to Eumenes, king of Pergamus, and Attalus, his brother, and by fair speeches engages them to help him against the usurper, by whose aid he was suppressed. On his being settled in the kingdom, he assumed the name of Epiphanes, or the *Illustrious*; but by his follies, and vile practices, he deserved to be styled Epimanes or the madman.

3830 174 The Jewish high priests, under the Syrian and Egyptian kings, had become possessed of the supreme power of the state; and many of them had no regard for religion, but lived in all manner of luxury. On the accession of Antiochus Epiphanes, Onias was high priest, a good man; but his wicked brother Jason, offering a large sum of money to Antiochus, Onias was deposed, called to Antioch, and obliged to live there, and Jason was put into the office. He endeavoured to abolish the law and worship of God; and actually succeeded in inducing many to conform to the Greeks in their customs and idolatries.

3831 173 Cleopatra, the queen mother, in Egypt, now dying, the power fell into the hands of Lennæus and Eulæus, who soon demanded the provinces of Cœlo-Syria, and Palestine, as the patrimony of their king, being the dowry of his mother. Ptolemy being now fourteen years old was crowned, and war was determined on to recover the provinces from Antiochus.

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A.M. B. C. Jason sends Menelaus his brother to Antioch to pay his tribute money to the king, and to procure
3832 172 fresh powers, to enable him to accomplish his designs; but Menelaus treats him as he had treated his brother Onias, obtaining the high priesthood for himself. Being rejected at Jerusalem, he with his profligate friends returns to Antioch, renounces the religion of his fathers, and having received troops, goes to Jerusalem, whence Jason fled to the Ammonites, and he rules without any regard to law or justice.

3833 171 Menelaus, having got the high priesthood, took no care to pay the king the money, and is summoned to Antioch to give an account of his conduct. On going he leaves Lysimachus, in command of the temple, and Antiochus having gone into Cilicia, he avails himself of the time to raise money by the plunder of the gold vessels in the temple through Lysimachus, and procures the death of his good brother Onias at Antioch. The plunder of the temple being known, the Jews rose against Lysimachus, slew him, and many of his abetters.

3836 168 Antiochus Epiphanes, while the Romans were contending with Persius, king of Macedon, makes every effort to take from his nephews the kingdom of Egypt, and four times invaded that kingdom, and took nearly the whole excepting Alexandria. Some disturbance arising at Jerusalem, he marches, takes the city, slays forty thousand, and sells other forty thousand for slaves, plunders the temple, and nearly ruins the city. The Romans having vanquished Persius, reduce Macedonia into a Roman province; and send ambassadors to Antiochus, in Egypt, who, commanding him to depart out of Egypt without delay, he was obliged to obey. He returns to Judea, and sends Apollonius with twenty-two thousand men to Jerusalem to destroy the place, which he effected, making it nearly a heap of ruins. He then built a strong fortress on a hill which commanded the temple, placed a garrison there, and prevented any Jews from going there to worship.

On Antiochus' return to Antioch, he issued a decree that all persons should conform to the religion of the king, which was chiefly aimed at the Jews dispersed through the Syrian empire. On this many wicked Jews apostatized, and conformed to the idolatry of the Greeks. The temple at Jerusalem was consecrated to Jupiter Olympius. As many Jews were faithful to their God, Antiochus came into Judea, and cruelly slew many. 2 Maccabees vi, vii.

While these horrid scenes were transacting, Mattathias, his sons, and the people of Modin, slew the king's officers, and betook themselves to the mountains for safety. All those zealous for the law fled to them, and a small valiant army was formed in defence of their country and religion. They began by

3838 166 overturning the heathen altars, and slaying apostates whereever they found them. Mattathias dying, Judas called Maccabeus, succeeds him in command and in piety and valour. He rebuilds many fortresses and garrisons them for the protection of such as were faithful. Apollonius, the governor of Samaria, collects an army and attacks Judas, but being vanquished and slain, Judas obtains great spoil. Seron, another governor, collects forces and marches against Judas, to be avenged for the defeat of Apollonius, and he meets with the fate of his predecessor.

On hearing of these victories of Judas, Antiochus is greatly enraged, and resolves to extirpate the Jewish nation, and give their country to others. But by his profligacy, and the wanton distribution of his revenue, he had not money to pay his troops. And tidings from the north also perplexed him; for the king of Armenia refused to pay tribute, and the Persians resisted the change of their laws and religion. He left Lysias governor of the provinces on this side the Euphrates to destroy the Jews, while he went into Armenia, where he was successful; but on marching into Persia, with the intention of obtaining the arrears of tribute, and of amassing what wealth he could by any means obtain, he was opposed and defeated in an attempt to plunder a temple of Diana. On this he fell sick of an incurable disease.

3839 165 While he was prosecuting his designs in Persia, Lysias sends Ptolemy Macron to subdue Judas, with near fifty thousand men. Judas with about six thousand men, having sought to God for help, had the courage to attack his enemies, and even conquered them. 1 Maccabees iii. 27. After this Lysias comes against him with still greater forces; but Judas again defeats him with the loss of five thousand men, and he was obliged to retreat into Syria. Judas now goes to Jerusalem, purifies the temple after it had been desolate three years; and he setteth in order the service, and builds a wall about Zion.

3840 164 Antiochus having suffered the most excruciating torments from an ulcer in his bowels, confesseth that he is thus punished for his oppression of the Jews, dieth, and is succeeded by his son, Antiochus Eupator, about nine years old, under the tuition of Lysias. Judas vanquisheth the Edomites and Ammonites, overthrows Timothes, and relieves the Jews in Gilead. Dan. xi. 21—23.

3841 163 Lysias, hearing of the success of Judas, raises an army of eighty thousand, taking all the cavalry and eighty elephants, purposes to drive the Jews from Jerusalem; but on reaching Bethsura, Judas attacks him, slays ten thousand, and puts all the rest to flight. On this Lysias being desirous of peace,

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A.M. B. C. proposes the matter to Judas; and the decree of Antiochus Epiphanes is repealed, and the Jews allowed to observe their own law, and to enjoy all their privileges. Menelaus the high priest was put to death by Lysias, and Alcimus, one as bad, succeeded him; but the Jews refused to receive him.

3842 162 Onias, the son of Onias, the high priest, who was cut off by the arts of Menelaus his brother, at Antioch, withdraws to Egypt, where according to Josephus, Ptolemy and Cleopatra his wife permit him to build a temple at Heliopolis, in imitation of that at Jerusalem, and they appoint him the high priest of it.

Demetrius Soter, son of Seleuchus Philopater, had been long a hostage at Rome; and hearing of the death of Epiphanes tried to incline the senate to support his claim to the crown of Syria; but failing in this, he escapes from Rome, arrives in Syria, is joined by the people, crowned king, and puts to death Antiochus and Lysias.

3843 161 Alcimus, high priest of the Jews, instigates Demetrius, to send an army against Judas and the Jews for their rejection of him as high priest, because of his compliance with the decree of Epiphanes. Demetrius sends Bacchides, governor of Babylonia, with an army into Judea, to subdue Judas and fix Alcimus as high priest; and having reached Jerusalem, Judas departs, and Bacchides, leaving part of his forces with Alcimus, returns to the king. On this Judas coming with his forces, attacks and defeats all that opposed him; and Alcimus again flies to Antioch to stir up Demetrius against Judas and his country. Accordingly Nicanor is sent with a numerous army; but Judas attacks and slays him, and his whole

3844 160 army is cut off, so that not one escapes. 2 Maccabees xiv. Bacchides is sent with another army. Judas with only eight hundred men ventures to engage him, and is slain. The pious Jews are miserably oppressed by Bacchides, and Alcimus the high priest; but the latter dying, Bacchides leaves Judea, having put garrisons into the fortresses. Jonathan, brother of Judas, is made captain in his stead.

3846 158 While Demetrius was contending with Arcarothes, king of Cappadocia, whom he expelled from his kingdom, and set up Holophernes in his place, Jonathan was delivering his country and restoring the law. He sends ambassadors to Rome, who are kindly received, and a league of friendship established. Bacchides again comes into Judea; but being attacked by Jonathan, and having lost many of his men, he makes peace with him, restoring all prisoners, and promising never to come again.

3847 157 By the assistance of Attalus, Holophernes is conquered, flies to Antioch, and Arcarathes is restored to the crown and throne of Cappadocia.

3850 154 Demetrius, king of Syria, gives himself up to sloth and luxury, loses the affections of his subjects; and one Alexander Balas, who was falsely pretended to be the son of Antiochus Epiphanes, encouraged by Attalus, and the Ptolemies of Egypt, claims the kingdom of Syria. He goes to Rome, with Laodice, the true daughter of Epiphanes, is owned by the senate, and then sails and lands at Ptolemais in Phœnicia. Many revolt to him; and both he and Demetrius try to gain Jonathan, by the most liberal offers, among which was the high priesthood to himself, and the most valuable privileges to the people. Jonathan considering how bitter an enemy Demetrius had been, joined Alexander.

3854 150 Jonathan puts on the holy vestments, and is the first high priest of the Asmonean family. In the mean time Demetrius and Alexander having made all the preparation possible, come to an engagement in which Demetrius lost his life and his kingdom. 1 Maccabees x, &c.

After this victory Alexander is acknowledged king of Syria, and soon sends and marries Cleopatra, daughter of Ptolemy Philometer, king of Egypt. At his nuptials Alexander highly honours Jonathan the high priest; and refuses to hear the accusations of his enemies.

3856 148 Demetrius Nicanor, eldest son of Demetrius, the late king of Syria, having friends, collects troops and enters Cilicia with an army. This rouses Alexander to look after his own affairs. He had appointed Appollonius governor of Cœlo-Syria and Phenicia, who now revolts to Demetrius, and goes against Jonathan, who faithfully adhered to Alexander. A battle ensues, in which Jonathan is victorious; and he afterwards takes Joppa, and Azotus or Ashdod, and burns the temple of Dagon.

3858 146 Ptolemy Philometer, king of Egypt, comes to the assistance of his son-in-law, Alexander, who ungratefully employs his wicked minister Ammonius to kill him; but the plot being discovered, Ptolemy goes to Seleucia, demands Ammonius to be delivered up to him, but Alexander refusing, the people of Antioch open their gates to Ptolemy, and would have made him king, which he refused. Alexander being in Cilicia, Ptolemy takes his daughter, the wife of Alexander, and gives her to Demetrius, and recommends the Syrians to receive him as their lawful king. Alexander marches towards Antioch, and Demetrius meets and conquers him, and he flies to Zabdiel, an Arabian prince, to whom he had before entrusted his children; but he is here betrayed and slain, and his head is brought to Ptolemy, who being

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A.M. B. C. wounded in the battle, died in a few days, Psychon succeeds Ptolemy in Egypt, murders his brother's son, in the arms of his mother, and reigns with great cruelty and oppression.

3859 145 Jonathan besiegeth the citadel of Jerusalem, held by a garrison of Macedonians. Complaint being made to Demetrius, Jonathan goes to Ptolemais and appeaseth him by presents, and obtaineth new favours for the Jews. 1 Maccabees xi. 1, &c. Demetrius rules unwisely, and by the advice of Lasthenes, orders all the Egyptian soldiers in the garrisons to be slain. He next deprives the Syrian troops of a part of their pay; and by other similar measures prepares the people for a general revolt.

Tryphon, who had been governor of Antioch under Alexander, observes these things, and contrives to seize the crown and kingdom of Syria for himself. To accomplish his design he goes to Zabdiel, and by persuasion gets Antiochus, son of Alexander, delivered up to him; and sets him up as a rival to Demetrius. Demetrius offends Jonathan, by demanding all the tribute as usual, after having engaged on receiving three hundred talents, to receive no more. In the mean time Tryphon comes with Antiochus into Syria, and is received by the Syrians with great joy. Demetrius is overcome, who shuts himself up in Seleucia, and Tryphon in the name of Antiochus reigns in Antioch. Jonathan and the Jews in this war

3860 144 had essentially supported Tryphon: but he contrives by deceit to cut off Jonathan, that he might cut off Antiochus, and enjoy the crown alone. He invites Jonathan to Ptolemais, on pretence to put the place into his hands; but when he arrived there, he orders the gates to be shut, takes him prisoner, and slays his guard of about one thousand men.

3861 143 On this the Jews choose Simon for their general, the brother of Jonathan. Tryphon promises to release Jonathan for one hundred talents, which Simon pays; but the perfidious wretch breaks his promise and puts Jonathan to death. Simon, after having buried the bones of his brother at Modin, builds a stately monument, for his father, mother, four brothers and himself, and which continued to be a sea mark for several hundred years. Maccabees xiii. 1, &c.

3862 142 Tryphon having assumed the crown, and reigning at Antioch, and Demetrius at Seleucia, Simon sends a crown of gold to the latter, and promises to assist him against Tryphon, on condition of the high priesthood and civil authority being confirmed to himself, and the land being freed from all tribute in future. Demetrius agrees to these terms, which being accepted by the Jews, Simon was made high priest and sovereign prince of his nation, and the same honours made hereditary in his family. 1 Maccabees xiv. 1, &c. On this Simon goes through the country, fortifies many places, and especially Bethsura, and Joppa, which becomes the sea-port to Jerusalem. The heathen garrison, of the fortress on Zion, is now obliged to capitulate, and the fortress is demolished, and the mountain itself levelled by great labour, so as to be only equal to the mount of the temple. He drives out of the city all idolaters, and maintains the authority of the law of Moses, through the land.

3863 141 Demetrius is invited into the east against the Parthians, who were spreading their conquests even to the confines of India. He goes and leaves Cleopatra at Seleucia in Syria; being joined by many, he collects an army, fights and overthrows the Parthians in several engagements; but under the show of a treaty of peace, being drawn into a snare, he is taken prisoner, and his army cut off. Mithridates, king of Parthia, treated him kindly, gave him his daughter to wife, but detained him a captive several years.

3864 140 Queen Cleopatra, on hearing that Demetrius was taken prisoner, sends to Antiochus Sidetes, brother of Demetrius, and offers him herself in marriage, and the crown of Syria with her. He was at Rhodes when this message was sent; and having accepted the offer, he wrote a letter to Simon, confirming all former grants made to the Jews. 1 Maccabees xv. 1—9.

3865 139 Antiochus, having hired mercenaries, lands in Syria, marries Cleopatra, and is crowned king of Syria; and as Tryphon had by his mal-administration lost the affection of the people, he is vanquished in the first engagement, and flies to Dora; but being pursued he goes to Apamea, where he is taken and slain.

Simon on his accession to the high priesthood had sent ambassadors to Rome, to solicit their friendship and support, with a handsome present, which they accepted, and sent letters to all their allies in favour of Simon and the Jews. 1 Maccabees xvi. 16, &c.

While Antiochus was besieging Dora, Simon sends him two thousand men to assist him, with valuable presents, the king would not receive them; but rescinds all the grants of his letter to Simon, and demands five hundred talents for the damage which Simon had done to the Syrian fortresses, and the surrender of them to him. Simon offers to give him one hundred talents for Gazara and Joppa, as not originally belonging to the Jews, but refuses to surrender the fortresses or to pay tribute. On this Cendebœus marches against Simon, who sends his sons, Judas and John, against him, who soon engaged and

3869 135 obtained a complete victory. Simon lost no time, doing every thing necessary to maintain the power he

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A.M. B. C. had acquired, and to secure the independence and freedom of his country. He went through the land accompanied by two of his sons, Judas and Mattathias, and came to Jericho, where Ptolemy, who had married his daughter, was governor. He invited Simon and his sons to an entertainment in his castle, where he had privately placed men to cut them off. The good old man suspecting nothing went, and is slain together with his two sons by this perfidious wretch. Aspiring to the supreme power, Ptolemy had formed this plot in concert with Antiochus, king of Syria; and after having thus succeeded, he sent troops to cut off John, the only surviving son of Simon, who was then governor of Bethsura; but John being informed of the above bloody deeds, before they arrived, was prepared for them, fell on them and put all to the sword. He was declared prince and high priest of the Jews; and he took care to garrison the fortresses, and especially Jerusalem, foreseeing that Antiochus would soon fall on him.

3870 134 Accordingly Antiochus invades Judea in hope of again reducing it under his dominion. John Hyrcanus was soon obliged to betake himself to Jerusalem, where he sustained a siege, and often assaulted and cut off many of the enemy. When John was reduced to great extremity, peace was made on condition of paying five hundred talents, and giving hostages for the fulfilment of other particulars. By this peace the land was freed from the enemy.

3873 131 Demetrius having been detained a prisoner in Parthia until this time, Antiochus Sidetes, his brother, now prepares an army, and marches into the east, under the pretence of obtaining his deliverance. His army amounted to eighty thousand, besides twice as many who attended it for the purposes of luxury. With him marches John Hyrcanus; and during the first efforts the king of Parthia was overthrown in three battles, and Babylonia, Media, and the eastern provinces recovered. At the end of the year John Hyrcanus returned; but Antiochus and the army dispersed into quarters. In the mean time the king of Parthia dismisses Demetrius to Syria, in hope that Antiochus would be obliged to return. The troops of Antiochus oppressing the people in their winter quarters, they instigated by the king of Parthia, rose against them, and either slew them or made them captives. Antiochus himself was slain; and the provinces again recovered.

On the death of Antiochus, and the return of Demetrius, the kingdom of Syria was weakened, and almost ruined by contending factions. John Hyrcanus availed himself of these circumstances to enlarge his own territories by taking Medeba, and several other places in Syria, Phœnicia, and Arabia; and from this time he became altogether free and independent. For neither he nor any of his descendants paid any homage or tribute to the kings of Syria. He took Shechem or Samaria, and destroyed the temple, built there by Sanballat; and having conquered the Edomites, obliged them either to be circumcised, or to seek new dwellings elsewhere. They submitted to the former, and became incorporated with the Jews.

3876 128 About this time Hyrcanus sends an embassy to the Romans, to renew the league made with his father Simon; and to complain of the various attacks of the kings of Syria upon Judea. The Romans consent to renew the league, and send to all their allies to announce it, and to prohibit any further molestation of the Jews.

3877 127 Demetrius, king of Syria, by his vices and oppressions becomes odious to his own subjects, they revolt against him, while he was absent at the siege of Pelusium. This recalls him to Syria, and obliges Cleopatra, the mother of his wife Cleopatra, who was contending with Physcon, king of Egypt for that country, to leave Alexandria, and to come to Ptolemais, where her daughter was, for safety. On this the king of Egypt sets up an impostor, Alexander Zebina, as the son of Alexander Balas, and sends him with an army into Syria against Demetrius. A battle ensues, Demetrius is overthrown, and flies to Ptomais to Cleopatra his wife, who refuses to receive him; and thence going to Tyre, he is pursued and slain. After this Cleopatra reigned over one part of Syria, and Zebina over the rest. With the latter John Hyrcanus made a strict alliance; and during these contentions, he strengthened and much improved the Jewish state.

3882 122 Physcon, king of Egypt, who had set up Zebina, now joins Cleopatra against him, marrying his daughter Tryphœna to Grypus her son; and sending an army, Zebina is overcome, and flees to Antioch, where attempting to rob the temple of Jupiter, to get money to raise another army, the people rise against him, expel him from the city, and wandering about he is soon taken and slain.

3884 120 Antiochus Grypus, now began to assume the authority as well as the name of king; and his wicked mother Cleopatra, who had before murdered his brother, and occasioned the death of his father, now provides poison to put an end to his life; but he suspecting her design, commands her to drink it, by which she received the reward of her crimes.

3887 117 Physcon, king of Egypt, dying, leaves Egypt to his queen Cleopatra in conjunction with one of her

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A.M. B. C. sons, called Lathyrus. His mother obliges him to divorce his wife Cleopatra, and marry her sister Selene. During these transactions in Egypt, Antiochus Grypus, king of Syria, prepares for a war with John Hyrcanus, prince of the Jews; but his half brother Antiochus Cyzicenus, lays claim to the crown of Syria, which obliges him to postpone his attack on Judea. Cleopatra being divorced from Lathyrus, king of Egypt, disposes of herself in marriage to Cyzicenus, and having raised an army in Cyprus, car-

3890 114 ries it with her into Syria, by which her husband was enabled to contend with his rival. But Cyzicenus being overthrown, flees to Antioch, where he had left his wife Cleopatra; and going elsewhere to recruit his forces, Grypus besieges and takes Antioch, and Cleopatra falls into his hands. He is inclined to spare her, but his queen Tryphœna, her own sister, sends soldiers into the temple, who put her to death.

3892 112 In a little while, Cyzicenus having recruited his forces, attacks Grypus and conquers him; and Tryphœna falling into his hands, he orders her to be put to such a death as her cruelty to her sister well deserved. Grypus now flies into Pamphylia, and next year returning with an army recovers a part of Syria. The two brothers divide Syria, and the one reigns at Antioch, and the other at Damascus.

3894 110 While these confusions tore the Syrian empire, Hyrcanus grows in riches and power; and having nothing to fear from either of the kings of Syria, he resolves to reduce Samaria under his dominion. The old Samaritans had been removed by Alexander the Great, and dwelt at Shechem; and those who now inhabited Samaria, were Syro-Macedonians, and heathens. John's sons Aristobulus and Antigonus command the forces and press on the siege. They send to Cyzicenus, king of Damascus, to come to their relief, who comes, but is defeated by the Jews, and with difficulty he himself escaped. Another effort was made to raise the siege, which failed, and the place being surrendered, and the inhabitants suffered to depart, it was levelled with the ground.

3895 109 After this victory Hyrcanus becomes master of all Judea, Galilee, Samaria, and other places on the borders of the surrounding country. While thus prosperous his latter end was embittered by the sect of the Pharisees, who by pretending to more than ordinary piety and zeal for religion, had gained the greatest share of popular favour. Hyrcanus had always regarded them, and promoted them to places of trust and honour; but one of them told him he ought to quit the high priesthood, because his mother had been a captive in the wars. Josephus says this was a falsehood; but it so provoked Hyrcanus, that he listened to one Jonathan, a zealous Sadducee, and was led to become a bitter enemy to the sect of the Pharisees, abrogated all their traditionary constitutions, and enjoined a penalty on all who observed them. By this he lost the favour of the multitude, and had trouble during the last years of his life. He built the castle Baris, on the site, where his father Simon had before built a house, on the mount Acra, where he and the princes of his house lived. Herod rebuilt it, making it a very strong fortress, and called it Antonia. As this was near the temple, so from one of its towers, whatever was done in the courts of the temple could be seen; and there were two stair-cases from it to the temple. Acts xxi. 30, &c.

3897 107 Hyrcanus dies, leaving seven sons, the oldest of whom is Aristobulus, who succeeds his father as high priest, and in the government, assuming the title of king of Judea. His mother wishing to rule is cast into prison, and starved to death; and three of his brothers are imprisoned as long as he lives.

3898 106 Aristobulus makes war on the Itureans, in Cœlo-Syria, and obliges them to be circumcised, and become Jewish proselytes. He falls sick, and his favourite brother Antigonus is left to finish the war; which having finished, by the treachery and arts of the courtiers, Antigonus is slain. Aristobulus soon after dies, and Salome his wife, brings his three brothers out of prison, and Alexander, the oldest, is made king. His next brother, making some attempt to supplant him, is put to death.

3899 105 Alexander Janneus, being thus settled on the throne, besieges Ptolemais; but they calling to their aid Lathyrus, king of Cyprus, he is forced to raise the siege, and next year receives a terrible defeat, losing thirty thousand of his men. Lathyrus destroys the people without mercy and wastes the country. Cleopatra, queen of Egypt, comes to his assistance, and Lathyrus is obliged to leave Phœnicia.

3903 101 Alexander recruits his forces and takes Raphia and Anthedon, not far from Gaza; and by these successes he blocks up Gaza, which was afterwards taken and destroyed.

3909 95 Anna the prophetess, the daughter of Phanuel, of the tribe of Asher, is now married, and after living seven years with her husband, is left a widow, and departs not from the temple, but by prayer and fasting serveth God eighty-four years, until she had seen Christ in the temple. Luke ii. 36, 37.

3912 92 Alexander, entering the temple to officiate as high priest in the feast of tabernacles or booths, was insulted by the people, instigated by the Pharisees, and called slave, and in other language grossly abused. This highly incenses him, and leads him to hire a guard of mercenaries from Pisidia, and Cilicia; and by the aid of these he punished his enemies with severity. At length a civil war arises, and

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A.M. B. C. rages for the space of six years, in which a vast number perished; and Alexander made a dreadful example of those who fell into his hands, slaying their wives and children before their eyes, and crucifying them.

While these events were occurring in Judea, other parts of the world were equally convulsed. The Romans, having conquered the best part of Africa, from the Straits of Gibraltar along the Mediterranean to Egypt, had also reduced to subjection Greece, Macedonia, and a considerable part of the Lesser Asia, were in a state of civil war at home, and had to contend with Mithridates, king of Pontus, for the support of their dominions, both in Greece and Asia. By the victories of Sylla, Mithridates is forced to sue for peace; which being concluded Sylla returns to Italy, where Marius and his colleagues had shed the blood of the Patricians and Senators in the most wanton manner. Sylla conquers his enemies, and is made perpetual Dictator.

3917. 87 Alexander Janneus, having conquered his domestic foes, now enlarges his dominion beyond the Jordan, taking Gaulana, Seleucia, and other places in that direction. The next year he takes the valley of

3920 84 Antioch, and the strong fortress of Gamala. He returns to Jerusalem after being absent three years, and is received with great acclamations.

3923 81 After his late victories, Alexander gives himself up to luxury and intemperance, contracts a quartan ague, of which he languishes for near three years. Hoping to recover by exercise, he leads his troops beyond the Jordan, to take a castle belonging to the Gergasenes, and there in his camp expires. Before his death he advises Alexandra, to whom he bequeaths the crown, to take the Pharisees for her advisers, which she did; and by their influence she reigned peaceably. She makes her eldest son, Hyrcanus, high priest. The Pharisees now raised to power get rescinded the law of John Hyrcanus, against their traditionary institutions; and these were now increased and enforced.

3926 78 The Pharisees now abuse the power they had gotten, to punish the late king's advisers; having sacrificed many, and intending to sacrifice more, they in a body go to the queen, and earnestly request her to stop these proceedings, to suffer them to emigrate, or to place them in the garrisons. The last was granted them, to be a check on the ambitious turbulent faction of the Pharisees.

3928 76 This year is born Herod the Great, who was afterwards king of Judea. His father was Antipas, usually called Antipater, a noble Idumean, and governor of Idumea, and his wife Cyprus, of an illustrious family among the Arabians. He was a Jew as to his religious profession.

3930 74 About this time Alexandra, queen of Judea, dies, and her younger son Aristobulus, who was beloved by the soldiers, and among the people, aims to seize the crown. The fortresses are surrendered to him, and the people weary of the oppressions of the Pharisees join him; so that after a fruitless effort of Hyrcanus his brother the high priest, aided by the Pharisees to reign, Aristobulus is made king and high priest, and the power and tyranny of the Pharisees terminate.

3933 71 Lucullus, the Roman consul, having long contended with Mithridates, often conquered him, at length attacks Tigranes, king of Armenia, and would have subverted his dominion, had not his troops refused to obey him any longer. On this both Tigranes and Mithridates recovering their strength, regained a great part of their lost dominions. The Roman senate recall Lucullus, and send Pompey to the east to finish the Mithridatic war. He was successful in every battle, and reduced the whole of Lesser Asia, Syria, and Chaldea, to the Tigris, into full and entire subjection.

3935 69 While these transactions were going on, great disturbances arose in Judea. Antipater had attached himself to Hyrcanus, and hoped to rise to power by him; but finding himself disappointed by the success of Aristobulus, and despairing of ever obtaining his favour, he calls in Aretas, a king of Arabia, with fifty thousand men, to support Hyrcanus. Aristobulus goes to meet his enemy, is overthrown, and flees to Jerusalem and to the castle and temple. Aristobulus, by presents to two of Pompey's generals, induces them to come to his assistance. Aretas retreats, and Aristobulus follows and defeats him.

3936 68 Pompey, having leisure at Damascus, hears both Hyrcanus and Aristobulus, and decides in favour of Hyrcanus. On this Aristobulus is made prisoner, but his adherents in Jerusalem defend it against Pompey, who soon takes the city; but they retreating to the fortress Baris and the temple, endured a siege of three months. Having taken it, near twelve thousand were slain; and among these the priests who were officiating at the altar. This happened on the same day of the month as that on which Nebuchadnezzar had taken it. Pompey, with several of his commanders, not content with viewing the courts of the temple, ordered every part to be opened to them, and they went into the Holy of Holies. Pompey, though in this way he polluted the temple, took neither the treasure nor any of the utensils thence; but orders sacrifices to be offered for his successes. He demolished the walls of Jerusalem, made Hyrcanus high priest and prince, tributary to the Romans. Returning to Rome, he took Aristobulus, with

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A.M. B. C. Alexander and Antigonus, his two sons, and two of his daughters, as captives, to be led before him in his intended triumph. But Alexander makes his escape and returns to Judea.

3940 64 Pompey, Crassus, and Julius Cæsar, unite and divide all the power of the Roman state among them.

3941 63 Julius Cæsar is made consul, amasses immense wealth, and next year is appointed proconsul of Gaul for five years, in the course of which he passes the British channel, defeats the Britons, and lays the foundation of the Roman power in the land. Gabinius is made proconsul of Syria.

3943 61 Alexander, the son of Aristobulus, who escaped from Pompey, having reached Judea, soon collects forces, and takes several strong places. Hyrcanus, not able to cope with him, calls the Romans to his aid; and Gabinius, together with Mark Antony, comes to Judea, and defeats Alexander, who flees to a strong fortress called Alexandrium. He is there besieged, but by the intercession of his mother, peace is made, and he is pardoned. Gabinius going up to Jerusalem, abolishes the royal power, and divides the country into five districts, with courts in each, independent of one another.

3945 59 Gabinius, being called to Egypt by promises of great reward to restore Ptolemy Auletes, to the throne, leaves Sisenna his son over Syria. Alexander raises troops, fortifies Alexandrium; but Gabinius returning from Egypt attacks, and conquers him; and having settled all things at Jerusalem according to the mind of Antipater, returns to Syria, whence he is recalled to Rome to answer for his crimes; and Crassus succeeds him in the province of Syria.

3948 56 Crassus no sooner enters his province, than he begins to plunder the people to get money to carry on a war with the Parthians. He marches to Jerusalem, and takes from the temple above two millions of our money; with this money he prepares for a war, and next year passes the Euphrates, and is soon surrounded by the Parthian horse, himself killed, and thirty thousand of his troops. Cassius with some horse escapes, and coming to Syria, puts it in a state of defence, and continues to guard it against the the Parthians, who made several unsuccessful attempts to seize it.

3954 50 The civil war between Pompey and Cæsar now begins, and Cæsar having obtained the possession of Italy, releases Aristobulus from prison, and sends him to Judea to promote his interest in that quarter; but some of Pompey's party poison him on his passage, and Alexander his son was condemned and beheaded by Ptolemy's order. Thus was Hyrcanus left in possession of Judea; but Antipater was his chief support and had the chief sway.

3956 48 This year Cæsar conquers Pompey at Pharsalia; and he flying to Egypt is treacherously slain, and his head taken off. Cæsar pursues him and soon comes to Alexandria, with but few troops with him; and the head of his rival is presented to him, which he causes to be honourably interred. Here Cæsar was in great danger from the Egyptians, Ptolemy and Cleopatra having quarrelled and raised a civil war. Cæsar favouring Cleopatra, Ptolemy's friends and the army besiege him in Alexandria. In this danger Hyrcanus sends three thousand Jews to his assistance, commanded by Antipater, who by his influence brought many more from the free cities in Phœnicia. With these Cæsar attacks and defeats the Egyptians, confirms to all the Jews in Egypt and Judea their religion and privileges.

3957 47 Cæsar leaves Egypt attended by Antipater and marches into Syria. While here Antigonus, son of Aristobulus, late king of the Jews, lamenting the death of his father and brother, comes and accuses Antipater and Hyrcanus with heavy charges; but Antipater so well defends himself, that Cæsar decrees the high priesthood and the principality of Judea to Hyrcanus, and his heirs, and that Antipater should be procurator under him. Thus the old form of government is restored.

3958 46 The sons of Antipater had now grown up. The eldest Phasael is made governor of Jerusalem, and Herod governor of Galilee, where undertaking a war against some lawless Jews in those parts, he is accused before the Sanhedrim at Jerusalem, and finding that he would be condemned, he flees to Sextus Cæsar, governor of Syria, who makes him governor of Cœlo-Syria. He resolves to depose Hyrcanus, and punish the Sanhedrim; but is dissuaded by his father and brother.

3960 44 Julius Cæsar, entering on his fifth consulship, permits Hyrcanus to rebuild the walls of Jerusalem, which Antipater soon undertakes and accomplishes. Cæsar soon after being slain by Brutus, his nephew Octavianus, whom he had adopted, claims his estate, and is supported by all his uncle's friends, and many of the soldiers. This obliged Brutus and other republicans to quit Rome for the provinces; and thus a second civil war arises through the empire. Brutus occupies Greece; Cassius, Syria; and Antony leaving Rome seizes many of the cities of Italy.

3961 43 Octavianus vanquishes Antony at the battle of Mutina; but after maketh a league with him and Lepidus, who divide the Roman world among them; and unitedly prepare for war with Brutus, Cassius and their friends. On this occasion many of the noble Romans were proscribed and perished, among whom was Cicero, the prince of Roman orators.

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A.M. B.C. While these transactions took place, Malichus, who together with Antipater had hitherto supported Hyrcanus against Aristobulus, contrives to poison Antipater, that the whole power of the state might in effect be in his own hands. Phasael and Herod, Antipater's sons, determine on revenge; and having communicated the whole business to Cassius, he allowed them to cut off Malichus in what way they thought proper, and ordered all the Roman commanders to aid and assist them. Cassius having taken Laodicea; Hyrcanus, Malichus, Herod and others, go to congratulate him; and on their approach to the city, Herod sends to the commanders the orders of Cassius, who send out a party of soldiers, who fell on Malichus and slew him.

3962 42 After these events Octavianus and Antony, having collected an immense army pass into Greece, and Brutus and Cassius meet them at Philippi, where one of the most bloody battles occurred, in which the republican party was vanquished, and Brutus and Cassius both kill themselves. After this Octavianus returns to Rome, and Mark Antony goes into Syria.

In Judea the friends of Malichus rose in arms against Herod and Phasael, and having gained Hyrcanus, and Felix, commander of the Roman forces left at Jerusalem, they created great disturbances, and took some fortified places. Herod was at this time at Damascus sick, but his brother Phasael prevailed against their enemies. They reproach Hyrcanus for supporting a faction against them, as it had been owing to their father that he possessed the throne. Peace was made among them by Herod's marrying Mariamne, grand-daughter of Hyrcanus.

3963 41 Antony having come into Asia, Herod and other leading Jews come to him. The Jews accuse Herod and his brother before Antony; but Herod partly by his money, and partly from the services which his father had formerly rendered to Antony, prevails and secures the favour of Antony. The territories which Cassius had taken from Hyrcanus, and the Jews who had been sold as captives, Antony restored. Herod and Phasael are made tetrarchs of Judea.

3964 40 Antony giving himself up to luxury, and ensnared by Cleopatra, queen of Egypt, neglects the affairs of the east, so that the Parthians ravaged it. His brother and wife had engaged in a war with Octavianus, and being vanquished were driven out of Italy. Hercon Antony prepares to attack his rival; but on coming to Italy he finds his wife dead, and makes peace with Octavianus, by marrying his sister Octavia, the widow of Marcellus.

During these transactions the condition of Syria and Judea is most deplorable. The Parthians every where prevail, and a party invade Judea, to make Antigonus, son of Aristobulus, king. Many Jews join him, and Jerusalem is divided by the two parties, one occupying the mountain of the temple, and the other that of the palace. Much blood is shed, and both parties wish for peace. Antigonus proposes to refer the dispute to the arbitration of Pacorus the Parthian commander, and assures Phasael and Herod of safety and justice. On this Pacorus is admitted into Jerusalem, and courteously treated by Phasael, who is persuaded to go to Bazapharnes along with Hyrcanus, the chief commander of the Parthians in Syria, from whom he is led to expect the restoration of all their power. He goes against the opinion of Herod his brother, and is at first treated kindly, but afterwards both he and Hyrcanus are put in chains. Herod receiving information escapes from Jerusalem with his wife and some troops, and after sustaining many attacks, gets safe to Massada, where having placed his family, a sufficient garrison, and stored it with provisions, he left it under the command of Joseph his brother, and sought an asylum in Arabia. He was ordered to depart thence on his arrival; and now dismissing most of his followers, he goes to Egypt.

Antigonus is now made king of Judea by the Parthians; and Phasael puts an end to his own life in prison, while Hyrcanus is spared, but incapacitated for the office of high priest, by having his ears cut off, and being then sent to the east a prisoner to the Parthians.

Antony had sent Ventidius as his lieutenant into the east against them, who by his prudence, celerity, and courage, soon expels them, after having obtained repeated victories over them. In the mean time Herod sails from Egypt to Rome, and there states to Antony the lamentable state of Judea, and prays aid and relief. Antony pities him, and inducing Octavianus to favour his cause, he is introduced into the senate, and is crowned king of Judea, by the suffrage of the whole senate; and Antigonus is declared an enemy to the Roman state. On this Herod returns, lands at Ptolemais, and hastens to relieve his mother, wife, and friends, who had been besieged in Massada ever since Herod's departure. Having collected troops he soon recovers Galilee, takes Joppa, raises the siege of Massada, and advances against

3965 39 Jerusalem. Winter coming on, the Roman troops went into quarters, but Herod with his own still keeps the field, takes several fortresses, and clears the country of banditti and thieves, with which it was infested. Antony sends Macchœrus with two legions and a thousand horse to assist Herod; but he behaves

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A.M. B. C. in a cruel manner, which obliges Herod to go to Antony, leaving the command of his army with Joseph his brother, who contrary to order fights with Antigonus and is slain. Herod returns and finds his affairs in a most ruinous state. He by degrees restores them, and prepares for the siege of Jerusalem.

3966 38 Herod, having four years before betrothed Mariamne, now consummates his marriage with her at Samaria, in hope by so doing of reconciling the Jews to his family, as now being connected with the Asmonean, to which they were so much attached. Antony sends Sosius, governor of Syria, with a Roman army to help Herod in the siege of Jerusalem; and though it was defended for several months with valour, it was taken and vast numbers slain. Antigonus surrenders to Sosius, is put in chains, sent to Antony, and condemned and executed as a common criminal.

3967 37 Thus Herod is made king and put in possession of Judea; and he soon avenges himself on his enemies by cutting them off. The members of the Sanhedrim he punishes without mercy, only sparing two out of seventy. On this account as well as his other cruelties, the Jews detested and opposed him, and were only kept in peace by the army.

3968 36 Herod makes Annelus, an obscure person of the pontifical family, high priest, on the death of Antigonus. This he did to secure himself from trouble, thinking that such a person would have no interest to excite any disturbances.

Hyrcanus had hitherto continued a prisoner in Parthia, but Phrahates treated him with kindness. The Jews, who were settled in Babylonia, Assyria, and other countries beyond the Euphrates, honoured him as their king, and supplied him with abundance. Hearing of Herod's advancement, and having laid the foundation of his power, he desires to return to his own country, and Herod is anxious to have him under his control, lest by some turn he should lose the crown he now wore. He sends an embassy to Phrahates to solicit the release of Hyrcanus, which is granted; and Hyrcanus, contrary to the advice of friends, returns to Jerusalem, where for some time Herod treats him with respect.

While these things were passing in Judea, Antony was carrying on an unsuccessful war against the Parthians, and Lepidus was deposed by Octavianus, and banished; and now the Roman empire was divided between Antony and him. Antony goes with Cleopatra to Egypt, and spends his time there, instead of minding the affairs of government.

3969 35 Herod has great trouble in his own family, in consequence of having made Annelus high priest, and put aside Aristobulus, son of Alexander, to whom it belonged by right of succession. For Alexandra, mother of Aristobulus, and Mariamne, his sister, Herod's best beloved wife, solicit him to depose Annelus, and to make Aristobulus high priest. Through the influence of Cleopatra, they obtain the approbation of Antony, and Herod makes Aristobulus high priest.

3970 34 As Aristobulus was heir to the crown, as well as to the high priesthood, Alexandra his mother wishes to see him wear it; and as he was the only male heir of the Asmonean family, he was a favourite of all the Jews. This determines Herod to cut him off, and by his order, while bathing at Jericho, he is drowned. His mother acquaints Cleopatra with it, and Herod being called before Antony, narrowly escapes what he so well deserved.

3972 32 The conduct of Antony towards Octavia, his wife, and the disgraceful manner in which he spent his
3973 31 time with Cleopatra, causes a quarrel between him and Octavianus, and at length a war in which Antony was defeated, and being deserted by all his forces, kills himself, as did Cleopatra, who was the cause of all his misfortunes.

During these years Herod made war on Aretas, king of Arabia, and at first was successful, but was afterwards defeated with great loss. A great earthquake happens in Judea, and more than thirty thousand perish under the ruin of their houses; on which the Arabians invade the land, but are conquered, and sue for peace.

3974 30 After the battle of Actium, Herod seeing the ruin of Antony, resolves to go to Octavianus, and make submission to him; and meeting him at Rhodes, he acknowledges his respect for Antony, his fidelity to him, and the assistance which he had afforded him; and laying his crown at the feet of Octavianus, he professes that now he was ready to serve him with the same fidelity. Octavianus restores the crown and confirms him in the kingdom. Prior to his going to meet Octavianus, he had caused Hyrcanus, now eighty years old, to be put to death; and had ordered his brother Pheroras in case he should be imprisoned or perish, to kill Alexandra, and Mariamne his wife, and to seize the crown.

3975 29 Herod returning with joy for his success, finds Mariamne incensed against him; and by the arts of his own mother Cyprus, and his sister Salome, he is induced to put her to death, and afterwards bitterly repenteth of it.

3976 28 Herod now puts Alexandra, the Mother of Mariamne, to death.

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A. M. B. C. The monarchy of the whole Roman empire is, by the unanimous consent of the senate and people of Rome, conferred on Octavianus, with the name or title of Augustus, which he and his successors ever after bore.

3978 26 Salome, the sister of Herod, falling out with Costobarus, her second husband, sends him a bill of divorce, contrary to the Jewish law, and returns to her brother. She accuses Costobarus, Lysimachus, Antipater, and Dositheus, principal men in Idumea of a conspiracy against Herod, who orders them and many others to be put to death. Having cut off all the family of the Asmoneans, and their supporters, Herod now begins to conform to the Roman customs, builds a theatre, and an amphitheatre at Jerusalem, and in honour of Augustus, celebrates games, and exhibits shows. This offends the Jews, and several conspire to murder Herod; but their design being discovered, they are all taken, tortured, and ignominiously slain.

3979 25 This year proves peculiarly calamitous to the Jews. A long drought produces a famine, and this a pestilence, so that vast numbers perished. Herod for once discovers humanity, melts down his plate to purchase corn and cattle; and by this conciliates the favour of the people.

3981 23 Herod having rebuilt Samaria, in honour of Augustus, calls it Sebaste, which Greek term means the same as the former. He now begins to build another city on the sea-coast, and gives it the name of Cæsarea. He employed twelve years in building this city, and spent vast sums of money in fortifying it, and making it a good sea-port.

Herod now sends his sons by Mariamne, Alexander and Aristobulus, to Rome, to be educated; and Augustus takes them under his special care, and permits Herod to appoint as his successor, which of his sons he thought proper; and at the same time gives him the territories of Trachonitis, Auronitis and Batanea.

3984 20 Augustus goes to the Lesser Asia, after wintering at Samos, and then passes into Syria, where Herod goes to meet him at Antioch. He is accused before Augustus by the Gadarenes of tyranny, rapine, and sacrilege, in plundering and violating temples, but is acquitted, and Pancas given to him, on which his accusers slay themselves. Herod returns to Judea, and finds the people much incensed against him for his many cruelties and violations of the law. He prohibits all meetings of clubs or other kind of assemblies, and keeps the people quiet only by the power of the sword.

3986 18 Herod now enjoying peace, and having completed Sebaste, or Samaria, and considerably advanced in the works of Cæsarea, proposes to rebuild the temple of Jerusalem, which from age, and the attacks made upon it in different sieges, had become much injured, and many parts of it were in a ruinous state. When he made the proposal, the people were alarmed, lest when he had pulled it down, he should not rebuild it. To remove their fears, he engages to prepare first all the necessary materials, and then to begin the work; and in two years he got all things ready for the building, and begun it forty-six years before the first passover of Christ's personal ministry. John ii. 20.

3988 16 Herod sails for Italy, to pay his respects to Augustus, and to see his sons, Alexander and Aristobulus, who had received a Roman education. Augustus receives him with much respect; and in a little time he returns to Judea with his sons, who from the comeliness of their persons, and engaging manners, won the love and esteem of all the Jews. He marries them according to their rank, Alexander, to a princess of Cappadocia, and Aristobulus, to Berenice, the daughter of Salome, his sister.

3989 15 In this year that part of the temple called the holy, and the most holy place, was finished, and in eight years more all the other parts which he proposed; still great additions were made to it, and vast numbers of workmen continued to be employed until near the breaking out of the war with the Romans, when it was wholly destroyed.

3991 13 Herod's sons by Mariamne, having lived three years at home, fall under their father's displeasure, in consequence of letting drop some expressions, indicating their design to avenge the death of their mother. Pheroras, the brother, and Salome, the sister of Herod, who had instigated him to that deed, now try to alarm his fears, and to excite him to cut off his sons. He now brings to court his son Antipater, by Doris, whom he divorced, when he married Mariamne, and places him over his other two sons, as if he designed to make him his successor. He being full of craft, joins their enemies, and plots their destruction.

3992 12 The breach between Herod and his two sons by Mariamne growing wider, he takes them along with him to Italy, going there to accuse them before Augustus. He charges them with behaving undutifully to him, and with forming the design of taking away his life by poison; but as the last could not be proved, Augustus reconciles him to them, and they return.

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A.M. B.C.
3994 10 Herod having completed the city at Straton's Tower, called it Cæsarea; and he afterwards builds Antipatris, Cypron, and Phasœlis.

Antipater, Salome, and Pheroras, continue their designs against Alexander and Aristobulus, and continually make false or exaggerated charges against them to Herod, so that another open rupture occurs. Their servants are put to the torture to make them discover plots which never existed, and Alexander is cast into prison, and loaded with chains. Being made desperate Alexander sends to his father four papers, in which he makes confession of plots and conspiracies contrived by his brother and sister, and chief confidants. This makes the old tyrant nearly distracted, and leads him to suspect and distrust every body.

3995 9 This year the re-edifying of the temple is completed, and the dedication of it celebrated with great pomp and expence.

3996 8 While Herod was thus perplexed, Archelaus, king of Cappadocia, whose daughter Alexander had married, comes to see him, and by his kind offices, makes once more peace between him and his sons.

3997 7 Herod from misrepresentation loses the favour of Augustus for some time, and is involved in war with the free-booters who inhabited the deserts on the borders of his own dominions. The next year Augustus receiving proper information was reconciled to Herod.

3998 6 The sons of Herod by Mariamne, being constantly watched by spies, and their lives embittered by plots and conspiracies, contrive to escape to some foreign country; but their design being known, and Augustus granting Herod leave to proceed against them, he accuses them before a council convened at Berytus, where they are condemned; and he puts them to death at Sebaste, or Samaria, by causing them to be strangled.

At this time Zechariah saw the vision in the temple, as he was offering incense, informing him that he should have a son, whom he should call John, who should be the forerunner of Messiah in the spirit and power of Elijah. Luke i. 1—21.

3999 5 The sons of Mariamne having been put to death, Antipater remains the heir of Herod's crown and kingdom. He forms a plot with Pheroras, Herod's brother, to poison him; and to avoid suspicion Antipater goes to Rome, until this wicked design was accomplished. In the mean time, Pheroras, having gone to his tetrarchy, falls sick, and dies; and suspicion arises that he was poisoned. Herod becomes acquainted with the plot his son Antipater had laid to take away his life.

At this time the temple of Janus at Rome was shut up. Their custom was to open its gates in time of war, and to shut them in time of peace; and there was now a general peace in the world, which continued for the space of twelve years. This remarkable fact was designed to usher in his coming, who is the Prince of Peace, and our Lord and Saviour.

In the sixth month after John was conceived, the angel Gabriel is sent to Nazareth in Galilee, to a virgin, espoused to Joseph, both of the lineage of David; and he declares to her that she should conceive by the Holy Spirit, and should bring forth the Son of God, and the Saviour. Luke i. 26, &c.

Mary soon after visits her cousin Elizabeth, who breaks out in a song of praise. Luke i. 39—56.

John the Baptist is born, and when circumcised his father Zechariah recovers his speech, and utters an inspired song of thanksgiving. Luke i. 57, 58.

The suspicion of Joseph, occasioned by Mary's pregnancy, is removed by the appearance of an angel, and the information which he communicates. Mat. i. 18—25.

4000 4 Augustus the Roman Emperor having issued a decree for taking a survey of the whole Roman empire, to include an account of all the persons, possessions, and estates, and the taxes issuable from them, it was now executed in Judea. Luke ii. 1, 2.

4001 3 Joseph and Mary go up from Nazareth, where they resided, to Bethlehem, to which place they belonged, as descendants of David, to be enrolled, and to give an account of their property, if they had

A.M. A.D.
4005 1 any; and while they abode, Mary the blessed virgin brings forth our Lord and Saviour. His birth is revealed to the shepherds, and the angels sing, glory to God in the highest, &c. Luke ii. 4—20.

When eight days had elapsed Jesus is circumcised; and after the days of her purification were accomplished, his mother goes up to the temple and takes the babe with her; whom Simeon takes in his arms and rejoices, and to whom Anna bears testimony. Luke ii. 21—38.

Wise men, or magians, come from the east to worship him; and as they inquire for the new-born king of the Jews, Herod and all Jerusalem are troubled. They go to Bethlehem, guided by a star, and presenting gifts they did homage to Jesus. Being warned of God, they return to their own country another way; on which Herod orders all the babes from a full year old and under in Bethlehem to be slain;

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A.M. A.D. but an angel had previously commanded Joseph and Mary to take the young child and go to Egypt, where he was safe. Mat. ii. 1—18.

Antipater, Herod's son, about this time returns from Rome, and being accused before Varus, the president of Syria, he was convicted of many crimes, and of a conspiracy to take away his father's life; for which he was justly condemned and executed, five days before Herod died.

Herod dies about the end of this year or beginning of the next, after reigning thirty-seven years, hated by the Jews, and preserved only on the throne by the Romans. He dies at Jericho in the most miserable manner. His dominions were divided among his surviving sons, Archelaus having Judea, Idumea, and Samaria; and Philip, Auranitis, Trachonitis, Pancas, and Batanea; and Herod Antipas, Galilee, and Perea.

Herod being dead, the holy family, Joseph, Mary, and the infant Jesus, return out of Egypt into the land of Israel, and settle at Nazareth in Galilee. Mat. ii. 19—23.

The vulgar christian era begins four years after its real date, in the year four thousand and four from the creation.

4010 6 Archelaus, who reigned over Judea and Samaria, is accused by the Jews and Samaritans of great cruelties and oppressions; and not being able to clear himself, he is deposed from his government, and banished to Vienne in France, and Judea is made a Roman province.

Augustus Cesar sends Quirinius, or as the Greeks write the name, Cyrenius, to be president of Syria, and Coponius to be procurator of Judea. On their arrival at Jerusalem, they seize all the goods and valuables belonging to Archelaus, and having in a great part abolished the Jewish polity, they introduce the Roman. After this the power of life and death is taken out of the hands of the Jews, and placed wholly in the procurator and his inferior officers; and taxes are paid to the Roman emperor. This makes great disturbances among the Jews, some maintaining that they should own no king but God; and others, no king, but one of their own nation. The first was headed by Judas of Galilee, who together with his followers is soon cut off. Acts v. 37. The latter was the opinion of the Pharisees.

Cyrenius deposes Johazar, son of Bœthus, from being high priest, and appoints Annas, son of Seth, to succeed him in that office, in which he continued several years.

4012 8 Jesus goes up with his parents to the passover and disputes with the doctors in the temple. Luke ii. 39—52. He returns to Nazareth, where he continues in subjection and obedience to his own parents.

4014 10 Marcus Ambivius is sent to be procurator of Judea in the room of Coponius, who was recalled. Salome, the sister of Herod, dies, after having by her intrigues caused great trouble in her brother's family during his whole reign.

4016 12 Tiberius, the son of Livia, wife of Augustus, by a former husband, having been adopted, is admitted into co-partnership of command with Augustus in all the provinces and armies of the Roman empire.

4017 13 Marcus Ambivius being recalled, Annius Rufus is sent as procurator, unto the province of Judea.

4018 14 Augustus Cæsar dies, having reigned forty-four years after his victory over Mark Antony at Actium, and fifty-six years from his first consulship. He is succeeded by Tiberius, in the fifty-fifth year of his age, who reigned twenty-two years.

4019 15 Tiberius, recalling Annius Rufus from Judea, sends Valerius Gratus there, in which government he continued eleven years.

4027 23 Valerius Gratus removes Annas from the office of high priest, after he had held it fifteen years, and appoints Ismael, son of Fabus, in his place.

4028 24 This year Gratus removes Ismael, and makes one Eleazar high priest; and the next he removes him, and Simon, son of Cameth, is appointed to the office.

4030 26 Simon continued no longer than his predecessor; for this year Gratus removes him, and appoints Joseph, surnamed Caiaphas, the son-in-law of Annas, above mentioned. Annas and Caiaphas are the two high priests, who prosecute our Saviour to his crucifixion. This same year Gratus is recalled from Judea, and Pontius Pilate is sent to be procurator in his stead; a man devoid of principle and humanity, and whose administration was venal and cruel.

4032 28 In this year John begins preaching and baptizing, and warns the Jews to prepare for receiving the Messiah, who was soon to be manifested. Mat. iii. 1—12. Mark i. 1—8. Luke iii. 1—18. John i. 7—10.

4033 29 Jesus comes from Nazareth, and is baptized by John; the Holy Spirit descends upon him, and a voice from heaven declares him to be the Son of God. Mat. iii. 13—17. Luke iii. 21—23.

Jesus is led into the wilderness, where he fasts forty days, and is tempted by the devil. Mat. iv. 1—11. Luke iv. 1—14.

John, examined by the Jews, concerning his character and claims, declares that he is not the Messiah,

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A.M. A.D. but his forerunner, and refers them to him as incomparably superior to himself. John i. 19—28. The next day John sees Jesus coming towards him, and bears repeated testimony to him as the Lamb of God; on which two of his disciples follow Jesus, and Andrew brings Peter to him. John i. 20—42.

Jesus goes into Galilee, where he calls Philip and Nathaniel; then attends a marriage at Cana, where he performs the miracle of turning water into wine. John i. 43—51. & ii. 1—12.

4034 30 Going to Capernaum for a few days, Jesus departs for Jerusalem to keep his *first passover* after his entrance on his public ministry; and he drives the traders out of the temple, foretels his own death and resurrection, and holds an interesting conference with Nicodemus. John ii. 12—25. & iii. 1—21.

Jesus goes from Jerusalem into the land of Judea, and by the ministry of his disciples baptizes many; John hearing of this rejoices, and gives his last public testimony to Jesus. John iii. 22—36.

John is cast into prison for his faithfulness in reproving Herod on account of his incestuous marriage. Mat. xiv. 10. Luke iii. 19, 20. Mark vi. 17.

Jesus near the end of September returns into Galilee through Samaria, converses with a woman at Sychar, convinces and converts her, and spends two days there instructing the people. John iv. 1—42.

He at length comes into Galilee, and preaches there; and while at Cana, he cures a nobleman's son, who was dying at Capernaum. Mat. iv. 12. Mark i. 14, 15. John iv. 43—54.

He visits Nazareth, preaches in the synagogue, but being rejected, he goes to Capernaum, and abides for some time. Here he preaches with great acceptance, and calls Peter, Andrew, James, and John, to a more stated attendance upon him. Luke iv. 14—32. Mat. iv. 13—22. Luke v. 1—12.

In the synagogue of Capernaum Jesus casts out a demon, and cures Peter's mother-in-law of a fever. Mark i. 21, 26. Luke iv. 33—39. On the eve of the sabbath he performs many cures, and casts out demons, so that the people are amazed and follow him in crowds. Mark i. 32—34. Mat. viii. 16, 17. Luke iv. 40, 41.

The next morning rising early and retiring for the purpose of devotion, the disciples follow him, and inform him that all sought him. They intreat him not to depart from them; but he sets out on a circuit through the cities of Galilee, and is followed by multitudes from various parts. Mark i. 35—38. Mat. iv. 23—25. He preaches his celebrated sermon on the mount. Mat. v—vii.

Having finished his discourse he descends from the mount, cleanses a leper, withdraws into the wilderness to pray, and then returns to Capernaum, where he cures a paralytic, and calls Matthew the publican. Mat. viii. 1—4. Mark i. 40—46. Luke v. 12—16. Mat. ix. 1—9. Mark ii. 1—14. Luke v. 27, 28.

4035 31 He goes up to his *second passover* at Jerusalem, where he cures the lame man at the pool of Bethesda on the sabbath, vindicates his conduct from his equality with God, and from the office he had from God. John v. 1—45.

Returning to Galilee he vindicates his disciples for rubbing out the ears of corn on the sabbath, cures a man with a withered hand on another sabbath, and justifies his doing good and healing on that day. He then goes to the sea of Galilee followed by multitudes, many of whom he heals of their diseases, and forbids those possessed to make him known. Mat. xii. 1—21. Mark ii. 23—28. & iii. 1—12. Luke vi. 1—11.

Having spent the night in prayer on a mountain, *he chooses* the twelve apostles, and then comes down into the plain, where he works many miracles before the multitude, and repeats several parts of his sermon on the mount. Mark iii. 13—19. Luke vi. 12—49.

He returns to Capernaum, commends the faith of the Centurion, and heals his servant, sick of the palsy at a distance. Mat. viii. 5—13. Luke vii. 1—10. Going the next day to Nain, he raises the widow's son to life. Luke vii. 11—17. Mark iii. 19—21.

John the Baptist sends some of his disciples to ask him whether he was the Messiah, to whom he sends a very proper answer, discourses to the multitude concerning John, and laments over the impenitent cities of Galilee. Mat. xi. 1—30. Luke vii. 36—50. He dines with a Pharisee, and vindicates the penitent woman. Luke vii. 36—50.

After this he takes another tour through the cities of Galilee, attended by his twelve apostles and some pious women; and he answers the charge of the Pharisees, who ascribe his miracles to a compact with Satan, cautions them against the unpardonable sin, and warns them of the danger of their sinful words. He upbraids them with perverseness, in demanding a sign from heaven, pronounces the parable of the relapsing demoniac, intimates his resolution to persevere in his work, and expresses his affection to his disciples. Luke viii. 1—3. & xi. 14—36. Mat. xii. 22—50. Mark ii. 22—35.

Retiring to the west side of the Sea or Lake of Tiberias, he delivers to the multitude the parable of the *sower*, which he afterwards explains to his disciples; he next delivers and explains that of the *tares*

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A.M. A.D. or *darnel*; and then adds those of the *springing* seed, the *mustard* seed, the *leaven*, the *hid treasure*, the *pearl*, and the *net*. Mat. xiii. Mark iv. 1—34. Luke viii. 4—18.

Having answered some who professed an inclination to follow him, he crosses the sea eastward, and stills a tempest. Coming to the country of the Gadarenes he cures two demoniacs, and permitting the demons to go into a herd of swine, he is desired by the Gadarenes to depart, and passes over to Capernaum. Mat. viii. 18—34. & xi. 1. Mark iv. 35—41. & v. 1—21. Luke ix. 57—62. & viii. 26—40.

Being entertained at the house of Matthew, he justifies his conversing with sinners, vindicates his disciples' present omission of religious austerities, cures an inveterate bloody issue, and raises the daughter of Jairus to life. Mat. ix. 10—34. Mark ii. 15—22. & v. 22—43. Luke v. 29—39. & viii. 41—56.

He again visits Nazareth, where being still rejected, he departs and goes through the cities of Galilee. Mat. xiii. 54—58. & ix. 35—38. Mark vi. 1—6.

Giving them instructions and encouragements he sends out the twelve to preach in different parts. Herod, tetrarch of Galilee, hears of his fame, and suspects him to be John the Baptist risen from the dead, whom he had lately ordered to be beheaded in prison, at the request of Herodias. Mat. x, xi. & xiv. 1—12. Mark vi. 1—29. Luke ix. 1—9.

4036 32 The twelve return a little before another passover, and he retires with them to the desert of Bethsaida, by sea; and great multitudes flocking to hear him, he miraculously feeds five thousand with a few loaves. On this they would gladly have made him king over them; but he obliges his disciples to take ship, and having sent away the people, he retires to pray. Mat. xiv. 13—23. Mark vi. 30—46. Luke ix. 10—17. John vi. 1—15.

The disciples crossing the sea, are overtaken by a tempest; Jesus comes to them walking on the sea, and stills the tempest; landing near Capernaum, many who had diseases are brought to him, and he cures them all. Mat. xiv. 24—36. Mark vi. 47—56. John vi. 16—21.

Multitudes following him to Capernaum, he upbraids them with their low mercenary views in seeking him, declares himself the bread of life, and urges the necessity of feeding on him. Many of his hearers are offended and depart, but the apostles assure him of their attachment and fidelity, which leads him to foretel the treachery of Judas. John vi. 22—71.

The Pharisees blaming his disciples for eating with unwashed hands, he vindicates their neglect of human traditions, condemns the Pharisees for preferring them to the law of God, and inculcates the necessity of inward purity. Mat. xv. 1—20. Mark vii. 1—23.

About the time of the *third passover*, Jesus withdraws to the coasts of Tyre and Zidon, where he casts out a demon from the daughter of a Syrophœnician woman, commends her faith, and returning through the coasts of Decapolis to the sea of Galilee, cures a man deaf and dumb. Mat. xv. 21—29. Mark vii. 24—37.

After performing many other amazing miracles, he feeds four thousand with a few loaves, crosses the sea of Tiberias westward with his disciples, and goes to Dalmanutha, in the borders of Magdala. Mat. xv. 30—39. Mark viii. 1—10.

He again upbraids the Pharisees for asking a sign from heaven, cautions his disciples against the *leaven* of their doctrine and that of the Sadducees. He heals a blind man at Bethsaida, and going thence to Cæsarea Philippi, owns himself to be the Messiah, and commends Peter's confession of him under that character. Mat. xvi. 1—20. Mark viii. 11—30.

He now foretels his approaching sufferings, rebukes Peter for being offended at the mention of them, and exhorts his followers to self-denial, and a readiness to suffer for his sake and in his cause. Mat. xvi. 21—28. Mark viii. 31—38. Luke ix. 22—27.

On the eighth day after Jesus is transfigured, he discourses with his disciples concerning the expectation which the Jews had respecting the coming of Elijah; and he assures them that John the Baptist was intended, who came in the spirit and power of that prophet. Mat. xvii. 1—13. Mark ix. 2—13. Luke ix. 28—36.

Descending from the mountain, he casts out an obstinate demon, which had withstood the attempt of his disciples; and continuing his progress through Galilee, he again warns his disciples of his approaching sufferings, at which they are offended. He then comes to Capernaum, and by a miracle provides money to pay the tribute. Mat. xvii. 14—27. Mark ix. 2—32. Luke ix. 28—45.

Perceiving his disciples contending who should be greatest in his kingdom, he recommends humility and mortification to them; gives advice how to deal with an offending brother, and urges the duty of forgiveness by the parable of the unmerciful servant. Mark ix. 33—37, & 42—50. Luke ix. 46—48. Mat. xviii. 1—35.

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4036 32 After reproving John for rebuking one who cast out demons in his name, because he was not one of their company, he chooses *seventy* disciples, and sends them out to preach and work miracles in his name, giving them instructions similar to those which he had given to the twelve apostles. Luke x. 1—16.

He discourses with his brethren about going up to the feast of *booths* or tabernacles, and tarries some days after them in Galilee. He goes up to Jerusalem about the middle of the feast, which was in September, and preaches in the temple, vindicating his own conduct and asserting his divine mission. John vii. 1—24.

The Jewish Court called Sanhedrim, alarmed at the regard the people showed him, send officers to seize him; but he declares they should as yet not execute their purpose. The officers admire his preaching, return without him, and the court is divided, Nicodemus vindicating his conduct. John vii. 25—53.

Having spent the night in privacy, he returns in the morning to the temple, where he declines giving judgment in the case of the *adulteress;* speaks of himself as the *light* of the world, and warns his disciples of the danger of infidelity; shows the vanity of depending on a descent from Abraham, and declares that he existed prior to that patriarch; at which declaration the Jews are so offended as to go about to stone him; but he miraculously escapes out of their hands. John viii. 1—59.

Before he undertakes his last circuit through the cities of Galilee, the *seventy* return, and with joy report the success of their mission. He answers the scribe, who inquired the way to eternal life, delivers the parable of the good Samaritan, and leaving Jerusalem, comes to Bethany, where he commends Mary's attention to his word as better than Martha's care to entertain him. Luke x. 17—42.

Returning to Galilee, he instructs his disciples how to pray, and delivers the parable of the importunate friend. Luke xi. 1—13.

Dining with a Pharisee, he admonishes him and his brethren of their sin and danger; cautions his disciples against hypocrisy, and the fear of man; declines to decide a case of property between two brothers, pronounces the parable of the *rich fool;* and repeating his cautions against covetousness, formerly delivered in his sermon on the mount, he urges them to watchfulness in expectation of his second coming and of their final account. Luke xi. 37—54, & xii. 1, to the end.

He urges the necessity of repentance, delivers the parable of the barren *fig-tree,* cures a *crooked woman* on the sabbath, and continues his journey towards Jerusalem, not intimidated by the fear of Herod, and pursues his own plan. Luke xiii. 1—35.

Being invited to dine with a Pharisee, he cures a man who had a *dropsy,* vindicates his conduct in healing on the sabbath, foretels in the parable of the *marriage-supper* the rejection of the Jews, and the calling of the Gentiles, and urges the necessity of a deliberate resolution in religion. Luke xiii. 1—35.

The publicans and sinners flocking to hear him, he delivers the parables of the *lost sheep* and *piece of money,* that of the *prodigal,* and that of the *unjust steward,* the *rich glutton* and *Lazarus;* and concludes with exhorting his disciples to simplicity, forgiveness, and humility. Luke xiv, xv.

Passing through Samaria, as he was going up to the feast of dedication, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers. Luke ix. 51—56. & xvii. 12—19.

As he draws near to Jerusalem, he warns the Jews against expecting the Messiah's kingdom, to be of a worldly and pompous nature, and foretels their approaching destruction; he presses his disciples to perseverance in prayer by the parable of the *importunate widow,* and recommends humility by that of the Pharisee and Publican. Luke xvii. 20—37. & xviii. 1—14.

Having come to Jerusalem at the feast of dedication, he opens the eyes of a man *born blind;* the man is examined by the Sanhedrim, and without any regard to justice is excommunicated; but Jesus meets him, and announces himself to him as the Son of God. John ix. 1—38.

Admonishing the Pharisees of their danger, he represents himself, first as the *door* of the sheepfold, then as the *good shepherd* of the flock; and discoursing of his union with the father, the Jews are offended, and attempt to seize him, but he withdraws himself beyond the Jordan. John ix. 39—41. & x. 1—42.

4037 33 Jesus declares against rash divorces, blesses little children brought to him, answers the young ruler who applied so respectfully to him; discourses on the danger and deceitfulness of riches, and warns the Jews not to envy the Gentiles being called to equal privileges with themselves, by the parable of the *labourers in the vineyard.* Mat. xix. Mark x. 1—31. Luke xviii. 15—30. Mat. xx. 1—16.

Hearing of the sickness of Lazarus, he determines to return into Judea; he does so, and raises Lazarus from the dead. For this good and miraculous deed the Jewish magistrates agree to put him to death; and publishing a proclamation against him, he withdraws to a city called Ephraim. John xi. 17—57.

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A.M. 4037 A.D. 33 Setting out on his last journey to Jerusalem, he tells his disciples what he should suffer there, rebukes the ambition of the sons of Zebedee, and exhorts them to be humble; and then passing through Jericho, cures two blind men. Mat. xx. 17—34. Mark x. 32—52. Luke xviii. 31—43.

He calls and converts Zaccheus the publican, and by the parable of the *pounds* represents the misery coming on the Jewish nation. At Bethany he is kindly entertained at the house of Lazarus, and many flock there, not only to hear him, but to see Lazarus. Mary anoints his feet; and the chief priests conspire to kill Lazarus, because through him many believe in Jesus. Luke xix. 1—28. John xii. 1—11. Mat. xxvi. 6—13. Mark xvi. 3—9.

Christ rides in triumph to Jerusalem on the first day of the week, and when come near to the city, he weeps over it, lamenting the impenitence of its inhabitants. He goes up to the temple, and a second time vindicates its honour from the profanation of the *traders*, and performs several miracles there. Mat. xxi. 1—16. Mark xi. 1—11. Luke xix. 29—48. John xii. 12—19.

Christ discourses with some Greeks who came up to the passover, and in the evening retires to Bethany. John xii. 30—46. Mat. xxi. 17. Mark xi. 11.

He returns to Jerusalem the next morning, on Monday, in the week he suffered, and by the way he *curses* the barren fig-tree, visits the temple, and reforms the abuses of the traders; the priests are offended, and he retires in the evening. John xii. 37—50. Mat. xxi. 18, 19. Mark xi. 12—19.

Returning to Jerusalem on Tuesday morning the *fig-tree* is found withered away. Coming again into the temple he confounds the Jewish rulers, who questioned his authority; delivers the parables of the *two sons*, of the *vineyard* let out to husbandmen, and of the *wedding-feast* and garment. Mat. xxi. 20—46. & xxii. 1—14. Mark xi. 20—23. & xii. 1—12. Luke xx. 11—19.

The Jews attempt to ensnare him on the subject of paying tribute, but are confounded by his reply. The Sadducees next try to expose him by a puzzling question, respecting the resurrection; to whom he replies, showing their mistake, and proving the doctrine. He then silences the Pharisees with respect to the Messiah's divinity, and repeats his denunciations against them. Mat. xxii. 15—30. & xxiii. 1, to the end. Mark xii. 13—40. Luke xx. 20—47.

Going out of the temple, he applauds the liberality of a poor widow, foretels his coming to destroy Jerusalem, and to judge the world, and the signs of these events; and by the parables of the *servants*, the *ten virgins*, and the *talents*, and by the description of the last judgment, he inculcates watchfulness, sincerity, and activity in religion. Mat. xxiv, xxv. Mark xii. 41—44. Luke xxi. 1—36.

He now warns his disciples, that in two days he would be delivered up to his enemies. That same night the Jewish rulers having before determined his death, contrive how to accomplish it; and Judas coming in at this time agrees to deliver him up to them for thirty pieces of silver. Mat. xxvi. 1—6, 14—16. Mark xiv. 1, 2, 10, 11. Luke xxi. 37, 38. & xxii. 1—6.

Christ returns again on the Wednesday to teach in the temple as before; but no particulars are related.

On Thursday morning he directs two of his followers to go and make ready the passover, which was his *fourth*. He comes in the evening and sits down with his apostles to that feast. Mat. xxvi. 17—20. Mark xvi. 12—17. Luke xxii. 7—18. John xiii. 1.

At the antepast, he rebukes their ambition, and *washes* their feet. At the paschal supper, he intimates who should deliver him up, and Judas withdraws. He then exhorts them to mutual love, foretels Peter's fall, and institutes his own supper. Mat. xxvi. 17—29. Mark xiv. 12—25. Luke xxii. 19—27.

After this he addresses his disciples with a large *consolatory* discourse, which he concludes with a solemn and interesting prayer. John xiii—xvii.

After singing an hymn, and warning his disciples of their future trials, he retires to the garden of Gethsemane, where he falls into an agony; and while he retires to pray, his disciples sleep. Judas comes and by the sign of a kiss delivers him up; but he makes those sent to apprehend him, fall to the ground, heals the ear of Malchus, and then yields himself up, and his disciples flee. He is conducted to the palace of Caiaphas, where Peter follows and denies him. Mat. xxvi. 30—75. Mark xiv. 26—72. Luke xxii. 31—71. John xviii. 1—27.

He is examined and condemned on Friday morning by the Jewish priests and rulers, then brought before Pilate, and examined by him. He sends him to Herod, tetrarch of Galilee, who returns him to Pilate, who, being convinced of his innocence, declares he found no fault in him; but willing to please the Jews, who clamorously demand his death, he yields and condemns him to be crucified. Mat. xxvii. 1—26. Mark xv. 1—15. Luke xxiii. 1—25. John xviii. 28—40. & xix. 1—16.

Judas finding that his innocent and holy master is condemned, tortured by his own conscience, so

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4037 33 far repents as to carry the money he had received back to the priests, and to confess that he had betrayed innocent blood, and then hangs himself. Mat. xxvii. 3—10. Acts i. 16—20.

Jesus is led to Calvary, bearing his cross, and is there nailed to it. While his garments are divided, and himself outrageously insulted, he shows mercy to the *penitent robber*; recommends his disconsolate mother to the care of John, his beloved disciple; supplicates pardon to his murderers; and commending his own spirit to his Father, he expires in triumph. Amazing prodigies attend his death and alarm the spectators. Mat. xxvii. 32—54. Mark xv. 21—39. Luke xxiii. 26—48. John xix. 16—30.

The body of Jesus is pierced on the cross, but not a bone broken; and is then begged and buried by Joseph of Arimathea in his own new sepulchre. On the morrow, or Saturday, which was the Jews' sabbath, they desire to have the sepulchre secured, which is done, and a guard set to watch it. Mat. xxvii. 55—66. Mark xv. 42—47. Luke xxiii. 49—56. John xix. 31—44.

Early on the *first* day of the week Jesus rises from the dead. Mary Magdalene, finding the sepulchre open, calls Peter and John, who enter into it and return, while he makes his *first appearance* to her. Mat. xxviii. 1—4. Mark xvi. 1—4. Luke xxiv. 1, 2, 12. John xx. 1—17.

The other pious women, coming to the sepulchre, are informed of his resurrection by angels, who bid them go and tell his disciples. On their return Jesus appears to them, and they report the fact to his incredulous disciples. Mat. xxviii. 5—10. Mark xvi. 2, 5—11. Luke xxiv. 3—11. John xx. 18.

The *guards* who had fled away make their report to the chief priests, and are hired to disguise the truth. Christ then appears to Peter, next to the two disciples going to Emmaus, who return and report it; and while they are together, he appears to all the company the same evening. Mat. xxviii. 11—15. Mark xvi. 12, 13. Luke xxiv. 13—43. John xx. 19—23. & 1 Cor. xv. 4, 5.

On that day week he appears to the eleven apostles, and in much condescension addresses Thomas, and cures him of his unbelief. John xx. 24—29.

He discovers himself to Peter and other disciples at the sea of Tiberias, while they were fishing; and after a remarkable discourse with him, he foretels his martyrdom. John xxi. 1—24.

Jesus appears to the whole body of his disciples in Galilee; and afterwards meets the apostles several times at Jerusalem, discoursing with them concerning the affairs of his own kingdom. Mat. xxviii. 16—20. Mark xvi. 15—18. Luke xxiv. 44—49. Acts i. 2, 3.

At last, leading them out of Jerusalem to the Mount of Olives or Bethany, he *ascends* to heaven in their sight, forty days after his resurrection. They return with joy to Jerusalem, to wait for the accomplishment of his promise. Luke xxiv. 50—53. Acts i. 4—12.

The Holy Spirit descends upon the apostles on the day of Pentecost, and people of many nations hear them speaking in their own language. Peter declares, that this was what the prophet Joel had foretold, and shows that Jesus was the Messiah, whom they had crucified, but who had risen from the dead. Great numbers are converted, and being baptized, are added to the church. Acts ii. 1, to the end. Joel ii. 28—32.

Peter and John cure a man who had been *lame* from his birth at the gate of the temple. Peter makes an affectionate discourse to the people who assembled on the occasion. Acts iii. 1—26.

The two apostles are called before the Jewish rulers, and being examined as to the miracle wrought, courageously declare their resolution of persisting to preach in the name of Jesus. They are then severely threatened and dismissed. Returning to their brethren, they thank God, and are again filled with the Holy Spirit. Acts iv. 1—31.

The number and zeal of the converts still increasing, many devote their property to the Lord, selling their estates and distributing the money to the necessitous. Ananias and Sapphira are struck dead for keeping back part of the price of their land; the church increases, and many extraordinary miracles are wrought. Acts iv. 4, 32—37. & v. 1—16.

The Jewish rulers are enraged against the apostles, and they are apprehended and brought before them; and being unjustly scourged, they are imprisoned, but an angel liberates them. Being again apprehended through the advice of Gamaliel, they are dismissed with their life. Acts v. 17—42.

4038 34 The converts still increasing, and many of the priests believing, seven *deacons* are chosen and appointed to their office. Stephen, one of them, confounds the Jews with his proofs of Jesus being the Messiah, is seized, brought before the rulers, and accused of blasphemy; and while in a long discourse he was vindicating himself, and exposing their sins, he is tumultuously stoned to death, Saul concurring in the execution. Acts vi, vii.

A great persecution is raised at Jerusalem, and Saul makes havoc of the church. The people are scattered, the apostles only abiding at Jerusalem; and they preach Jesus and call men to repentance

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A.M. A.D. where they go. Philip, a deacon, preaches Christ at Samaria, and many believe; which Simon Magus professes also to do, and is baptized. Peter and John, sent by the other apostles, go there, and by the imposition of their hands communicate the Spirit. Simon offers them money for such power, by which Peter discovers and censures his hypocrisy. Philip is sent to meet the Eunuch, baptizes him, and preaches Christ along the west border of Canaan. Acts viii. 1, to the end.

4039 35 Saul, still continuing zealously to persecute the disciples, obtains letters of authority from the Jewish rulers, to go to Damascus, and bring such to Jerusalem to be punished, as believed Jesus to be the Christ. On the way there he is miraculously converted by the appearing of Christ to him, who bids him go to Damascus, where he should hear what he must do. The light that shone around him strikes him blind; and, being led to Damascus, he continues three days fasting. Ananias by divine direction, comes and restores his sight, declares that Jesus had chosen him to be his witness to all of what he had seen and heard; and having baptized him he receives the Holy Spirit, preaches Christ at Damascus, and confounds the Jews; then goes into Arabia, and preaches there, and returning to Damascus, the Jews conspire to kill him, but he escapes by night. Acts ix. 1—30. 1 Cor. xv. 8—10. Gal. i. 12—24.

4042 38 Three years after his conversion, he returns to Jerusalem; and being introduced by Barnabas, sees Peter and James; but preaching boldly there, he is in danger from the Jews, who spoke the Greek language; on which the brethren conduct him down to Cæsarea, and send him to Tarsus in Cilicia, his native place. Gal. i. 18. Acts ix. 29, 30.

While he abode at Jerusalem he visits the temple, and praying, he falls into a trance, and the Lord appears to him, and bids him depart from Jerusalem because the people would not receive his testimony; and he is commissioned to go to the Gentiles. Acts xxii. 17—22. 2 Cor. xii. 1---4. The persecution ceases, and the churches are multiplied. Acts ix. 31.

4043 39 Peter visits the various christian societies of Judea, Galilee, Samaria, &c. At Lydda he cureth Æneas of the palsy; and at Joppa restoreth Tabitha to life. Acts ix. 32—42.

4044 40 At Cæsarea, Cornelius, a devout centurion, finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. Peter being admonished by a heavenly vision, goes with his messengers down to Cæsarea, preaches the gospel to him and his friends though Gentiles; and as the Holy Spirit fell upon them while he was preaching, he baptized them. Acts x. 1—48.

Peter, on his return to Jerusalem, is accused by those of the circumcision for conversing with Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they are satisfied and glorify God for having granted to the Gentiles repentance unto life. Acts xi. 1—18.

4045 41 The gospel is preached at Antioch, in Syria, and a great number of the Greeks believe. A report of this being brought to Jerusalem, Barnabas is sent by the church there, to confirm the disciples at Antioch. It was here the disciples of Christ were first called Christians. Acts xi. 19—24.

4046 42 Barnabas being acquainted with the conversion, faith, zeal, and talents of Saul, goes to Tarsus in Cilicia to seek him; and having found him, brings him to Actioch, where they spend a full year together, labouring in the gospel. Acts xi. 25, 26.

4047 43 Agabus comes thither, and being a prophet, foretels an approaching famine in Judea. The christian brethren resolve on making a collection; and having done so, they send it to the saints at Jerusalem by the hands of Barnabas, and Saul. Acts xi. 27—30.

4048 44 Herod Agrippa, grandson to Herod the Great, to whom Claudius Cæsar had given the government of Samaria and Judea, puts James the apostle, the brother of John, to death; and as he saw that this pleased the Jews, he imprisons Peter, who is miraculously delivered by an angel. Soon after this going to Cæsarea, Herod, for his pride and other vices, is smitten by an angel, and dies miserably. Acts xii. 1—23.

Barnabas and Saul, having executed their commission, by carrying to Jerusalem what had been collected, return to Antioch, and take with them John surnamed Mark. Act xii. 24, 25.

4049 45 By the direction of the Holy Spirit, they are set apart to preach to the Gentiles. They go to Seleucia, attended by John Mark, and thence sail to Cyprus. Having preached at Salamis, they go through the island to Paphos, where Elymas the sorcerer opposing them is struck blind by Saul, (hereafter called Paul,) and Sergius Paulus the proconsul is converted to the faith. Acts xiii. 1---12. From hence they sail to Perga in Pamphylia, where John Mark departing from them returns to Jerusalem. Acts xiii. 13.

4050 46 Paul and Barnabas go on to Antioch in Pisidia, where Paul makes a long discourse in the synagogue, and the Gentiles desire to hear him again. The Jews rejecting the gospel, they turn to the Gentiles, and as many as are determined for eternal life believe. Acts xiii. 14---49.

A persecution is raised against them by the unbelieving Jews, and being driven away, they go to Iconium. Here they preach with success, and many Jews as well as Greeks are converted; but the

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A.M. A.D. unbelieving Jews stir up the multitude against them, and they depart to Lystra, where curing a *lame* man, the people take them for gods, and are with difficulty restrained from sacrificing to them. Being followed hither by the Jews, the people are persuaded to *stone* Paul, who is left for dead, but miraculously recovers, and goes with Barnabas to Derbe, whence they return through Pisidia, and Pamphylia, constituting *elders* or pastors in every church. Sailing from Attalia, they return to Antioch in Syria, where having called the church together, they relate the wonderful success with which God had crowned their labours among the Gentiles. Acts xiii. 50---52. & xiv. 1---28.

It was probably at this time, during Paul's first visit to the Lesser Asia, that Timothy, together with his mother Eunice, and his grandmother Lois, embraced the faith. 2 Tim. i. 2, 5.

4052 48 Paul and Barnabas, after their long journey, and arduous labours and great sufferings, continue a long time with the disciples at Antioch. Acts xiv. 28.

Some Judaizing believers come from Jerusalem to Antioch, and disturb the harmony and peace of the church by urging the necessity of circumcision on Gentile believers, and the observance of the law of Moses. Paul and Barnabas oppose them; and at length the affair is referred to the decision of the church, with the elders and apostles at Jerusalem. Paul and Barnabas with some others are sent on this delicate business. Acts xv. 1, 2.

4053 49 Having passed in their way through Phœnicia and Samaria, declaring the conversion of the Gentiles, to the great joy of all the christian brethren, they come to Jerusalem; and stating the subject to the church, elders, and apostles, after Peter and James had spoken, the celebrated decree is made in favour of the Gentiles. Acts xv. 3---29.

The apostles and church at Jerusalem send back messengers with Paul and Barnabas, who at Antioch, deliver the decree, which occasions great joy to the church. Judas and Silas abide there some time and labour in the gospel; Judas returns to the apostles, but Silas chooses to continue longer there. Acts xv. 30---35.

4054 50 Peter comes down to Antioch, and is publicly reproved by Paul for dissimulation in his conduct. Gal. ii. 11---21.

Paul and Barnabas determine to visit the churches which they had planted; but differing about John Mark, Paul takes with him Silas, and Barnabas Mark, and they set out different ways. Acts xv. 36---41.

4055 51 Paul and Silas travel through Syria and Cilicia, and several provinces of the Lesser Asia, and coming to Derbe and Lystra, they associate Timothy with them, and go on to Phrygia, Galatia, and Mysia; and from thence they come to Troas, where by a vision Paul is admonished to proceed to Macedonia. Acts xvi. 1---10.

At Troas they are joined by Luke the evangelist, and sail thence across the sea to Europe, and passing by Samothracia to Neapolis, they land and go to Philippi. Preaching the gospel, Lydia is converted, and receives them into her house. Paul dispossesses a Pythoness, a tumult is raised, and he and Silas being scourged, are cast into prison. The jailor is miraculously converted. Paul and Silas pleading that they were Roman citizens, the magistrates come to them and dismiss them; and having visited the brethren they depart from Philippi. Acts xvi. 11---40.

Passing through Amphipolis and Apollonia, they come to Thessalonica, where Paul having preached three sabbaths in the synagogue, some believe, others persecute him. The unbelieving Jews stir up the mob, and Paul and Silas are obliged to depart. Acts xvii. 1---9.

4056 52 They come to Berea, and are received more cordially by the Jews there, many of whom, as well as many of the Greeks believe; but being followed there by the Jews of Thessalonica, Paul goes to Athens, appointing Silas and Timothy to come after him. Paul, greatly moved at the idolatry which prevailed at Athens, disputes with the philosophers, and declares to them the unknown God. Acts xvii. 10---34.

Paul, having preached Jesus and the resurrection, and made some converts, departs to Corinth, where he finds Aquila and Priscilla, lodges at their house, and works as a tent-maker, but preaches every sab-

4057 53 bath to the Jews and to the Greeks. Silas and Timothy come to him here; and he boldly declaring that Jesus is the Christ, the Jews reject and persecute him, and he turns to the Gentiles, many of whom believe and are baptized. Acts xviii. 1---8.

Paul is encouraged in his work by a vision of Christ, and an assurance of personal safety and success. He abides at Corinth a year and six months; but at length is accused by the Jews, and brought before Gallio, who refuses to be judge in a controversy about their religion, and drives them from the judgment-seat. Acts. xviii. 9---17.

It is from Corinth that he wrote his first and second epistles to the Thessalonians, and that to the Galatians.

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4058 54 Paul departs from Corinth to Cenchrea, where in performance of a vow he had made, he shaves his head. He thence sails to Ephesus, where he leaves Aquila and Pricilla, whom he had brought with him from Corinth; and spending but one sabbath there, as he was hastening to the passover, pursues his voyage to Cæsarea, where he lands, and then goes up to Jerusalem. He salutes the church, keeps the feast, and then returns to Antioch in Syria. Acts xviii. 18---22.

Having continued at Antioch some time, Paul sets out on another progress, in which he the third time visits the churches in the Lesser Asia, and particularly those of Galatia and Phrygia. Acts xviii. 23.

4059 55 Apollos, an eloquent man, a disciple of John the Baptist, being instructed by Aquila and Priscilla in the doctrine of Christ, goes over into Achaia, and preaches at Corinth and other places in that province. Acts xviii. 24---28.

While Apollos was watering what Paul had planted at Corinth, Paul comes to Ephesus, and finding some of John's disciples he instructs and baptizes them, and they receive the Holy Spirit. Acts xix. 1---7.

Teaching in the synagogue three months, and being opposed by the Jews, Paul separates the disciples, disputes in the school of Tyrannus, and continues labouring there for the space of two years. Paul works various miracles, and some Jews wishing to exorcise demons are beat by a demoniac. Paul preaches with such success that many believe and burn their *magical* books. Demetrius a silversmith raises an uproar, which is appeased by the Town's Clerk. Acts. xix. 8---41.

4061 57 Paul hearing of divisions in the church of Corinth writes his first epistle to them.

Paul sends Timothy and Erastus into Macedonia, and abides some time at Ephesus; but then departs, going by Troas, and passing the sea comes into Macedonia, where he visits the several churches, and makes a collection for the poor brethren in Judea. Acts xx. 1. 2 Cor. viii. 1, 2, 19.

4062 58 The apostle having learnt from Timothy, who had gone from Macedonia to Corinth, the success of his first, now writes his second epistle to the Corinthians.

From Macedonia he goes to Greece, and visits the churches at Corinth, and the neighbouring parts of Achaia; and having finished the collection for the poor saints in Judea, after three months abode there, to avoid the snares of the Jews, who lay wait for him, instead of sailing thence directly for Syria, returns to Macedonia, and thence passes into Asia. Acts ii. 3---6.

While Paul abode at Corinth he writes his justly admired epistle to the Romans.

Paul, accompanied by Timothy, Luke and others, sails from Philippi, after the passover, to Troas; where, on the *first day* of the week he celebrates the eucharist, and having preached till midnight raises Eutychus to life, who was killed by a fall as he slept, after which he proceeds on his voyage and comes to Miletus, designing, if possible, to be at Jerusalem before pentecost. Acts xx. 6---16.

At Miletus he sends for the elders of the church of Ephesus, and in a most affectionate discourse takes his leave of them. Acts. xx. 17---38.

Paul and his fellow-labourers pursue their voyage, and sailing by several places come to Cæsarea, where they are entertained at the house of Philip the deacon; and notwithstanding the repeated warnings which were given him by inspired persons of what the Jews would do to him, he resolutely goes up to Jerusalem. Acts xxi. 1---17.

On his coming to Jerusalem, after an interview with James and the elders of the church, Paul being advised to join some who had a vow, to obviate the prejudices of the Jews, begins his purification, but he is assaulted by some Jews of Asia, who so incense the multitude, that they would have killed him, if Lysias the Roman commander had not come and prevented it. The soldiers bind him, and as they are taking him to the castle he obtains leave to speak to the people, and gives an account of his conversion, and of his commission to preach the gospel. On stating that he was sent to the Gentiles, the Jews become outrageous, and will hear him no longer. Lysias orders him to be scourged, but he escapes by pleading his privilege as a Roman citizen. Acts xxi. 18—40. & xxii. 1—29.

The next day Paul is brought before the Sanhedrim, or Jewish court, occasions a division, the Pharisees taking his part against the Sadducees, and a tumult arising Lysias takes him away. In a vision Christ appears to him, and informs him that he should bear testimony to him at Rome. Certain Jews conspire to assassinate him, which being made known to Paul, and then to Lysias, he sends him away under a guard by night; and he is conducted to Felix, the Roman governor at Cæsarea, who orders him into custody until his accusers are come. Acts xxiii. 1—35.

He is soon followed by the high priest and elders of the Jews; and Tertullus accusing him, the Jews affirm that what he said was true. Paul being permitted to speak, makes his defence in so able a manner, that Felix adjourns the cause until Lysias should come down, and orders him to be kept under a gentle confinement, his friends having full liberty to come to him. Acts xxiv. 1—23.

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4063 59 Felix having married Drusilla, a Jewess, sent for Paul, who preached before them, and reasoned in so powerful and convincing a manner, that he made Felix tremble. He frequently sent for him afterwards, but it was only with a view to get money in order to liberate him. Acts xxiv. 24—26.

4064 60 When Paul had been in custody two years, Felix is recalled, and being desirous of gratifying the Jews, he leaves Paul a prisoner. Acts xxiv. 27.

Festus succeeds Felix in the government of Judea, and the Jews renew their complaints and accusations against Paul. He makes his defence before Festus, and to avoid being sent to Jerusalem, he appeals to Cæsar. Acts xxv. 1—12.

King Agrippa and Bernice coming to visit the new governor, Festus acquaints them with the case of Paul; and at the king's request, Paul is brought before him in a large assembly. Being permitted to speak, Paul makes an excellent defence, and gives such an account of himself, and of his doctrine, that Agrippa is almost persuaded to be a christian; and the assembly rising up, he declares that Paul might be set at liberty, if he had not appealed unto Cæsar. Acts xxv. 13—27 & xxvi. 1—32.

Paul is shipped for Italy with some other prisoners in custody of a centurion, and attended in his voyage by Luke and Aristarchus. Suffering great extremity in a storm, he is assured by an angel that none of those who sailed with him should perish, which he declares to them for their encouragement. After being tossed in the sea, they are shipwrecked on the coast of Malta, but all get safe to land. Acts xxviii. 1—44.

The inhabitants of Malta treat them kindly. A viper fastens on Paul's hand, which he shakes off and receives no harm, to the astonishment of the people. The father of Publius, the governor, and many others are miraculously cured of their complaints; and after three months' stay, they depart for Rome. Acts xxviii. 1—10.

Having touched at Syracuse in Sicily, they sail to Rhegium in Italy, and from thence they go by land to Rome, being met on the way by several christian brethren. Acts xxviii. 11—15.

When they had come to Rome the other prisoners were delivered to the captain of the guard, but Paul is allowed to live in his own hired house. Acts xxviii. 16.

Three days after his arrival, Paul sends for the chief men of his own nation who dwelt at Rome, and gives them a clear and full account of the christian faith; but most of them being hardened in their unbelief, he declares the salvation of God to the Gentiles. Acts xxviii. 17—29.

4066 62 Before his cause is heard and finally decided, Paul spends two years in his own hired house, preaching to all who came to him the things which concern the Lord Jesus Christ with the greatest freedom. Acts xxviii. 30, 31. Here ends the history of the Acts of the Apostles, written by Luke, Paul's beloved companion in his travels, and his fellow-labourer in the gospel. From Rome Paul writes his epistles to the Philippians, Ephesians, Colossians, and that to Philemon; and not long after that to the Hebrews, a little before he obtained his liberty. Heb. xiii. 24.

4067 63 After Paul left Italy he most probably visited Greece and the Lesser Asia, and laboured some time in these parts; and having left Timothy at Ephesus, he writes his first epistle to him from Laodicea. Near the same time he writes to Titus, whom he had left the year before in Crete. He returns to Rome, is imprisoned a second time, and writes his second epistle, and the last he ever wrote, to Timothy; and most probably was put to death under Nero, together with many christians, who were unjustly accused of having set the city on fire. His death might be in the latter end of sixty-four or the begining of sixty-five.

4070 66 This year the Jewish war begins; and is carried on with incredible slaughter in various parts of Ju-
4074 70 dea for the space of four years, when Jerusalem is taken, plundered and burnt by Titus Vespatian, one million, one hundred thousand Jews perishing, ninety-seven thousand are taken prisoners, and sold for slaves, besides a vast number who kill themselves, or die by famine or pestilence, banishment or other calamities, as Josephus relates.

4100 96 John the Evangelist is according to ancient tradition banished to the Isle of Patmos, and there receives and writes his Revelation, under Domitian. Being restored to his liberty, he returns to Ephesus, where he ends his days near the close of the first century.

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INDEX OF PLACES

MENTIONED IN THE HOLY SCRIPTURES.

ABANA. A river of Damascus, mentioned 2 Kings v. 12. in connexion with Parphar. These rivers most probably rise in mount Lebanon, and pour their tributary streams into the Barady.

ABARIM. The mountains of Abarim were a ridge of mountains between the rivers Arnon and Jordan. One part of these mountains was called Nebo, where Moses died; and the highest ridge Pisgah, whence he was permitted to see the promised land. Compare Deut. xxxii. 49, 50. & xxxiv. 1. with Numb. xxxiii. 47.

ABEL-BETH-MAACHA. A city beyond the Jordan in Galilee. To this city Sheba the son of Bichri retreated, when pursued by Joab after the death of Absalom, and where Joab besieged him, until the people cut off his head. 2 Sam xx. 14, 15, 18. 1 Kings xv. 20. 2 Kings xv. 29.

ABEL-CARMAIM. The epithet, carmaim, indicates that vineyards abounded near this town. It belonged to the Ammonites, and to this town Jephtha pursued the fugitives after his victory. Judges xi. 33. It was situate about six miles from Philadelphia, or the city called in the Old Testament, Rabbah of the children of Ammon.

ABEL-MAIM. The same place as *Abel-beth*-maacha; so called from the copious supply of water with which it was favoured. 2 Chron. xvi. 4.

ABEL-MEHOLAH. A district near the Jordan, in the portion of the Half-tribe of Manasseh. It was not far from Bethshan, called by the Greeks, Scythopolis. Judges vii. 22. 1 Kings iv. 12. & xix. 16.

ABEL-MISRAIM. The place where Joseph and those with him mourned for Jacob, and so called from this circumstance. It signifies the *mourning of the Egyptians.* Gen. l. 11. Reland places it near the Jordan; but Wells supposes it was near Hebron.

ABEL-SHITTIM. A district in the plains of Moab. Numb. xxv. 1. & xxxiii. 49. Josh. ii. 1. & iii. 1. Joel iii. 18. The place might be so named from the Shittim trees which grew there, united with the mourning of the Israelites for those calamities which befel them on account of their idolatry. It was near the Dead Sea, east of the Jordan.

ABEZ. A city in the tribe of Issachar. Josh. xix. 20. It is not mentioned elsewhere.

ABILENE. The tetrarchy of Lysanias. Luke iii. 1. and so called from the city Abila, which was situated in a valley, near to the river Chrysorrhoas, in Syria. What extent of country this contained, it is impossible to ascertain. Josephus mentions it as what Claudius gave to Herod Agrippa. It lay north of Galilee, and west of Iturea and Trachonitis

ACCAD. A city mentioned Gen. x. 10. Wells places it near the Tigris, while Ephraim, the Syrian, and Jerom affirm it to be Nisibis, so well known as the Roman barrier against the Parthians.

ACCHO. Called at present Acre or Acra. See Ptolemais.

ACELDAMA. A field without the south wall of Jerusalem, beyond the stream Siloam. It is called the *Potters-Field.* Mat. xxvii. 7, 10. either because a pottery was there, or clay was dug for the making of pots; and the *Fullers-Field,* because they dried and bleached their clothes there. Being purchased with the price Judas received for the blood of Jesus, it was after called Aceldama, field of blood. Acts i. 19.

ACHAIA. Sometimes by this is meant all Greece, bounded on the north by Thessaly, west by the river Achelaus, east by the Archipelago, and south by the Isthmus of Corinth. Achaia-Propria, is a province running north of the Peloponnessus, and westward along the bay of Corinth. Its metropolis is called Patara.

ACHSAPH. A city allotted to the tribe of Asher, and only mentioned Josh. xii. 20. & xix. 25.

ACHZIB. There were two towns of this name, one in the tribe of Asher, nine miles from Ptolemais; and a second in the south of Judah. Josh. xix. 29. & xv. 44. Judges i. 31. Micah i. 14.

ACHOR. A valley not far from Jericho, in the north border of the tribe of Judah. It was thus named from Achor, who troubled Israel and was here stoned. Josh. vii. 1—26. & xv. 7.

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ACHRABATENE. See Akrabbim.

ADADAH. A city in the south of the tribe of Judah. Josh xv. 22.

ADAM. This city was twelve miles distant from Zaretan; and was situated in Perea, over against Jericho. It was the centre where the waters parted, Josh. iii. 16. when the Israelites passed the Jordan.

ADAMAH. A city in the tribe of Naphtali, Josh. xix. 36; and not far from another called Adami, ver. 33.

ADITHAIM. A city of the tribe of Judah. Josh. xv. 36. Eusebius mentions two towns of this name, one near Gaza, and the other near Lydda.

ADMAH. One of the cities of the plain of Sodom, and destroyed together with Sodom. It was situated betwen Gomorrah and Zeboim. Gen. x. 19. & xix. 25.

ADRAMYTTIUM. A city, in Mysia Major, in the Lesser Asia, situated on a gulf of the same name, which was given to both from Adramittus, son of Alyates, king of Lydia, and brother of Crœsus, who built the city. Paul with other prisoners sail in a ship belonging to this city from Cæsarea. Acts xxvii. 2. Jerome mentions another city of this name in Africa.

ADRIA. The sea now called the Adriatic is now confined to the gulf between Italy and Illyricum, but was anciently used to denote a great part of the Mediterranean. Ptolemy says, that Sicily was bounded on the east by the Adriatic; and that Crete was encompassed by the Adria. Hence Luke uses the term properly, Acts xxvii. 27. when he says they "were tossed in Adria."

ADULLAM. A city west of Hebron, and famous for a large cave in its neighbourhood, into which David and his men entered when he departed from Achish, king of Gath. 1 Sam. xxii. 1. Josh. xii. 15. & xv. 35. Neh. xi. 30. Micah i. 13.

ADUMMIM. A place mentioned Josh. xv. 7. & xviii. 17. most probably a hill or mountain in the tribe of Benjamin.

AHLAB. A city in the tribe of Asher, from which they could not drive out the old inhabitants. Judges i. 31.

AHAVA. A river mentioned Ezra viii. 15, 21, 31, in Assyria. It is thought to be the same which Ammianus Marcellinus calls Adiava, which issued from high mountains, and falls into the Tigris.

AI. An ancient city east of Bethel, near to which Abraham pitched his tent. Gen. xii. 8. Here Joshua and the Israelites were smitten, because Achor had taken the accursed things; but afterwards they took the city. Josh. vii. 1, &c. & viii. 1—29.

AJALON. A city belonging to the tribe of Dan, Josh. xix. 42. and was given to the Levites; and was a city of refuge; but the Danites according to Judges i. 35. could not drive out the old possessors. Josh. x. 12, 13. There was a city of the same name in the tribe of Zebulon, Judges xii. 12. and another in that of Judah. 1 Chron. xi. 10. & xxviii. 18.

AKRABBIM. See Mahaleh-acrabbim.

ALMON. A city in Benjamin. Josh. xxi. 18.

ALEXANDRIA. A city of Egypt, built by Alexander the Great, and from him received its name, and here he was buried. The Ptolemies made it the seat of their government, and greatly enlarged and adorned it; and when Egypt became a province of the Roman empire, it still continued to be the metropolis. Its public buildings, temples, &c. were magnificent; and its noble library consisting of five hundred thousand volumes brought thither the learned. In the war between Julius Cæsar and Pompey, this library was unfortunately destroyed. Many Jews dwelt here, and enjoyed the same privileges as the Greeks. Here the Hebrew scriptures were translated into Greek, which translation is known by the name Septuagint. It was long one of the most celebrated marts of trade, all the spices and other produce and manufactures of the east passing through it, until the passage by the Cape of Good Hope was discovered. Here was a flourishing christian church; and its bishops were honoured with the title of Patriarchs. Since Egypt fell into the hands of the Turks, this city like others is in a state of decay.

ALUSH. One of the stations of the Israelites in the desert. Numb. xxxiii. 13.

AMAD. A city in the tribe of Asher, joined with Alammelech. Josh. xix. 26.

AMALEK. A tribe of people with whom Moses contended, Exod. xvii. 8—13. dwelling east of Egypt; against whom perpetual hostility was commanded. Another tribe of the same people appears to have anciently dwelt near the Jordan. Gen. xiv. 7. Numb. xxiv. 20. These Baalam celebrated.

AMMON. The son of Lot, settled in the parts adjoining to Moab, north and east. It is evident his descendants possessed the east of the Jordan, about the river Jabbok, or the northern part of the kingdom of Sihon. Compare Numb. xxi. 13. Josh. xiii. 25. Judges xi. 13—23.

AMORITES. One tribe of this people inhabited the mountain of Paran, between Sinai and Kadesh Barnea, Gen. xv. 16. another east of Phœnicia in mount Lebanon; and a third in mount Gilead, between the rivers Jabbok and Arnon. Josh. xi. 3. Numb. xiii. 29. Deut. i. 7. Sihon is called king of the Amorites.

AMPHIPOLIS. This city was originally reckoned to belong to Thrace, but under the Macedonian empire it

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was included in Macedonia. Before the expedition of Xerxes into Greece, it was called the Nine Ways, as Thucydedes informs us. The Athenians took it, and as it was surrounded by the river Strymon, they called it Amphipolis. Philip, son of Amyntor, king of Macedon, besieged and took it; and when it fell into the hands of the Romans, it was made the chief city of the first region of Macedonia. Acts xvii. 1.

ANAB. A town in the mountainous parts of the tribe of Judah. Josh. xi. 21. Jerome asserts that it was about eight miles from Lydda.

ANAHARATH. A town in Issachar. Josh. xix. 19.

ANAMIM. A people sprung from Mizraim, the Egyptians, and according to Bochart, the same as the Ammonians, who dwelt about the temple of Jupiter Ammon. Gen. x. 13.

ANATHOTH. A city in the tribe of Benjamin, only three miles north from Jerusalem. To this city of the priests, Josh. xxi. 18, Abiathar was banished by Solomon. 2 Kings ii. 16. Here the prophet Jeremiah was born. Jer. i. 1. xi. 23. xxix. 27. & xxxii. 7. This city suffered in the invasion of Sennacherib. Isa. x. 30.

ANEM. A city of Issachar. Josh. xxi. 29. 1 Chron. vi. 73.

ANER. A city belonging to Manasseh, and was given to the Levites. 1 Chron. vi. 20.

ANTIOCH. The metropolis of Syria, and in power and dignity not much inferior to Seleucia or Alexandria, according to Strabo. Josephus asserts that it was the *third* great city belonging to the Roman empire. It was long the most powerful city of the east; and many Jews dwelt here, to whom Seleuchus granted the right of citizenship, and all privileges which the Greeks enjoyed, and these advantages they long retained. They were allowed to observe their own laws and rites. Hence no doubt the first christian disciples went here for peace and security; and their labours being blessed, a large and respectable church was collected, and favoured with the ministry of apostles and other distinguished servants of Christ. Here the disciples were first called christians. Luke the Evangelist is thought to have been a native of this city. In the various parts of Syria and the Lesser Asia, there were sixteen cities of this name; but only another is mentioned in Scripture, Antioch in Pisidia. Acts xiii. 14. Antioch in Syria, stood on the banks of the river Orontes, about twenty miles from the place where that river empties itself into the Mediterranean.

ANTIPATRIS. A town so called by Herod, who rebuilt it in honour of his father Antipater. Hither the soldiers conducted Paul, in his way to Cæsarea. Acts xxiii. 31. It was eighteen miles from Jerusalem, ten from Lydda, and twenty-six from Cæsarea. In the fifth century it was the seat of a bishop.

APHEK. A town in Manasseh, Josh. xii. 18. & xiii. 4. another in Asher, Josh. xix. 30. Judges i. 31. 1 Sam. iv. 1. & xxix. 1. 1 Kings xx. 30.

APOLLONIA. A maritime town of Palestine, between Cæsarea and Joppa. That mentioned Acts xvii. 1. was a city of Macedonia, lying between Amphipolis and Thessalonica.

APPII-FORUM. A place in Italy about fifty miles from Rome, built by the consul Appius, who constructed also the road called the Appian Way. Hither Paul came in his way to Rome, Acts xxviii. 15. where some disciples from Rome met him.

AR. The chief city of the Moabites, situated on the south side of the river Arnon. Numb. xxi. 28. Deut. ii. 9. Isa. xv. 1.

ARAB. A town in the tribe of Judah. Josh xv. 52.

ARABAH. A town belonging to the Benjamites. Josh. xviii. 18.

ARABIA. This large country, reaching from the Euphrates to Egypt, north to south, and from the Red Sea, west to the Persian Gulph, east, was divided into three parts; first, *Arabia Deserta*, which lay nearly east of Judea. The tribes who inhabit it live in tents and are called Scenite Arabs. The Ishmaelites inhabited a part of it; and the men of it are called "men of the east." Gen. xxv. 6. Jugdes vi. 3. Second, *Arabia Petræa*, from the stones and rocks with which it abounds. In this Arabia was a city called Petra in Greek, and Salah in Hebrew, from the rocks on which it was built; and in this also is mount Sinai, whence the law was given. Third, *Arabia Felix*, lying south between the Red Sea and Persian Gulf. In many parts the soil is good, and the produce abundant. Here various drugs and spices grow, and are exported to other nations. It is mentioned, Gal. i. 17. and the people of it, Acts ii. 11. Paul might go into the great desert for a season, and there receive a full discovery of the gospel by revelation. This country gave birth to Mahomet, the false prophet, to whose singular laws so many nations are yet subject.

ARAD. A city of Judah, south of which was the desert of Arad. Judges i. 16. The king of Arad dwelt in the south of the land of Canaan. Numb. xxxiii. 40.

ARARAT. The mountain on which the Ark rested after the flood. Gen. viii. 4. This mountain is generally placed in Armenia, but was probably much more east, one of those in the north of India. 2 Kings xix. 37. Isa. xxxvii. 38. Jer. li. 27.

ARBA. The ancient name of Hebron, so called after *Arba* its founder. Josh. xxi. 11. See Hebron.

ARBELA. A town in Galilee, not far from Sippori, according to Josephus. Near to this town were nume-

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rous caves where robbers concealed themselves. Reland considers it the same as Beth-arbel, mentioned Hosea x. 14.

AREOPAGUS. Mars'-hill at Athens, where the supreme court of justice was held, and where Paul discoursed. Acts xvii. 22, &c.

ARIMATHEA. The town where Joseph, who begged the body of our Lord, and put it in his own tomb, resided, and supposed to be the same as Ramathaim-Zophim, 1 Sam. i. 2. and perhaps of Rama. 1 Sam. i. 19. ii. 11. & vii. 17.

ARNON. A river of the Moabites, Deut. ii. 24. Josh. xii. 1. & xiii. 8, 9. Judges xi. 10. On this river Rabbah, called by way of eminence Ar, or the city, was built.

AROER. A city built by the tribe of Gad. Numb. xxxii. 34. It was also on the Arnon, as appears from comp. Deut. ii. 36. iii. 12. & iv. 48. 2 Sam. xxiv. 5.

ARPHAD. Wells thinks the land lying opposite to the small island Aradus, not far from Damascus is meant; and that here dwelt the Arvadites. 2 Kings xviii. 34. & xix. 33. Isa. x. 9. & xxxv. 19.

ASHNAH. A city in the tribe of Judah. Josh. xv. 33. 43.

ASHDOD. A city of the Philistines. Josh. xi. 22. & xv. 46. 1 Sam. v. 1. This city sustained the longest siege of any in the world, against Psammeticus king of Egypt, says Herodotus. see Azotus.

ASHTAROTH. A city of Moab allotted to the half tribe of Manasseh, and given to the sons of Gershon. Deut. i. 4. Josh. ix. 10. xii. 4. & xiii. 12. 1 Chron. vi. 71. Most probably this city was thus called from the worship of the goddess Ashtaroth. see Gen. xiv. 5.

ASIA. One of the three great divisions into which the old geographers divided the earth, and by far the largest. In the New Testament it is taken for Asia Minor only, as it comprises the Proconsular Asia, consisting of four great divisions, Phrygia, Mysia, Caria, and Lydia. In this Asia Paul travelled and laboured, and here were the seven churches mentioned. Rev. ii, iii.

ASKELON. A city of the Philistines. Judges i. 18. & xiv. 19. 1 Sam. vi. 17, &c. It was incluced in the lot of Judah, but the Philistines long possessed it, together with four other cities. It was situated north of Gaza, according to Reland.

ASSOS. A maritime city in Epirus Minor, to which Paul sailed. Acts xx. 13. It lay between Troas and Mytilene, and belonged to the former.

ASSYRIA. An almost unbounded extent has been given to the Assyrian empire; but according to Ptolemy it was bounded on the north by Armenia Major; on the west by the Tigris; on the south by Susiana; and on the east by Media. This country was early peopled, and is justly considered to be one of the most ancient kingdoms. Nineveh was its capital. The kings of it enlarged their dominions, and for a considerable period nearly subjected and governed a great part of eastern Asia. This empire was divided into three parts, the Median, Assyrian, and Babylonian. The kings of Assyria again increased their power, and Phul, Tiglath-pileser, Salmaneser, and Sennacherib, invaded Syria, and Judea, and prevailed. After the death of Eser-haddan, this kingdom was divided between Media and Babylon, its capital Nineveh being destroyed six hundred and six years before Christ.

ATAROTH. A city in the tribe of Gad. Numb. xxxii. 35. Ataroth-adar, another in Ephraim. Josh. xv. 6. & xviii. 13. Ataroth-beth-Joab, in Judah, 1 Chron. ii. 54. and Ataroth-shophan, in Gad. Numb. xxxii. 33.

ATHENS. A celebrated city of Greece, in Achaia, and the capital of Attica. The Acropolis, or Citadel was the original city, and called Cecropia, from Cecrops, its first king. In the reign of Erechthonius it lost its ancient name, and acquired that of Athens, from *Athene*, the Greek name of Minerva, the goddess whom the people worshipped and who was deemed its protectress. By the wisdom, valour, and wealth of its citizens, it became magnificent, powerful, and celebrated as the seat of the arts. Sculpture, painting, eloquence, general learning, jurisprudence, and philosophy, were cultivated and carried to a high degree of perfection. Athens was adorned with temples; the temple of Theseus, that of the Olympian Jupiter, the Pantheon, in parts of which were *Stoai*, or Porticoes, where some philosophers taught, and were on this account called Stoics. The schools, and professors of Athens, were every where celebrated. The Lyceum, where Aristotle taught while *walking*, and from this his disciples were called Peripatetics. The academy was part of the Ceramicus, abounding in shady walks where Plato taught, and his followers were called Academics. Here were Cynics and Epicureans. But while enlightened by science, Cicero remarks, they did not do what is right; they were suspicious and vain-glorious, and devoted to the worship of idols, as Paul remarks in his excellent discourse. Acts xvii. 16—22. This city fell under the power of Rome; on the division of the Roman empire into the Eastern and Western, it belonged to the former; and on the subversion of the Eastern empire, it fell into the hands of the Turks, and is now little more than a heap of ruins.

ATTALIA. A city of Pamphylia, built by King Attalus, whence Paul travelled from Perga in Pamphylia to it. Acts xiv. 25. It was a sea-port, and the residence of the Præfect.

AVIM. A city of Benjamin. Josh. xviii. 23. and *Aveth*, a city of Edom. 1 Chron. i. 46. Perhaps the Avims Deut. ii. 33. who inhabited the desert of Shur, might unite with the Edomites, and give name to the city.

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AZEKAH. A city of Judah, not far from Beth-horon. Josh. xv. 35. Here the Lord rained great hail stones on the Amorites, who fled before Joshua. Josh. x. 10.

AZEM. A city of the Simeonites. Josh. xix. 3.

AZNOTH-TABOR. See Tabor.

AZOTUS. The same as Ashdod, a city of the Philistines, on the coast of the Mediterranean Sea. Though allotted to the tribe of Dan, it was not taken by Joshua. It was well fortified, and here was sent the Ark of God when taken from the Israelites; and Dagon was cast down before it. 1 Sam. iv. 1, &c. & v. 2. King Uzziah broke down its wall 2 Chron. xxvi. 6. It was taken by Targon, general of the king of Assyria, and severely treated. Jer. xxv. 20. compare Ps. xx. 1. and Amos i. 8. Zeph. ii. 4. Zech. ix. 6. Philip the Evangelist was found here after the conversion of the Eunuch near old Gaza, about thirty miles distant. Acts viii. 40.

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BAALAH. A city of the tribe of Judah. Josh. xv. 9, 10. See Kirjath-jearim. Also a city in the tribe of Simeon. Josh. xv. 29. & xix. 3. and a mountain. Josh. xv. 11.

BAALATH. A city belonging to Simeon. Josh. 19. 8; one in Judah. Josh. xv. 24. 1 Kings, iv. 16; and one of Dan. Josh. xix. 44. 1 Kings ix. 18. 1 Chron. viii. 6; and *Baalath-beer*, the well of Baalath. Josh. xix. 8.

BAAL-GAD. A place opposite Mount Hermon, in the plain of Lebanon. Josh. xi. 17. xii. 7. & xiii. 5.

BAAL-HAZOR. A place in Ephraim. 2. Sam. xiii. 23.

BAAL-HERMON. The Manassites dwelt from Bashan to this place. 1 Chron. v. 23. Judges iii. 3.

BAAL-MEON. A city of Reuben, Numb. xxxii. 38. Josh. xiii. 17. 1 Chron. v. 8. It was afterwards recovered by the Moabites. Ezek. xxv. 9.

BAAL-PEOR. A mountain in Moab, where Baal most probably was worshipped. Numb. xxiii. 28. compare Deut. iii. 29.

BAAL-PERAZIM. The place where David vanquished and slew the Philistines. 2 Sam. v. 20. 1 Chron. xiv. 11. It was either in the valley of Rephaim, or near it; at a little distance from Jerusalem.

BAAL-SHALISHA. A city most probably situated in the land of Shalisha. Compare 2 Kings iv. 42. with 1 Sam. ix. 4. Jerome places this city about fifteen miles from Lydda.

BAAL-TAMAR. The place where the Israelites vanquished the Benjamites. Judges xx. 33. It was not far from Gibeah.

BAAL-ZEPHON. Most probably a temple to *Baal* at the *northern* point of the Red Sea, and near to which might be a town of the same name. Exod. xiv. 2. Numb. xxxiii. 7.

BABEL-BABYLON. This city is famed for its tower, antiquity, and its ultimate extent and magnificence. Soon after the flood, men journeyed from the east and settled in the plain of Shinar; by which seems to be meant the whole plain both between the rivers Tigris and Euphrates, and probably along the north-west side down to the sea. Gen. x. 1—9. The tower and city thus early begun were carried on by succeeding generations; and as they were situated in a fine fertile country, the population must rapidly increase. The tower was in effect a temple, in which Belus was worshipped, which god seems to have been the sun. It consisted of one tower only, and the rooms in the bottom of it served for the purpose of its idolatrous worship. Nebuchadnezzar enlarged it, by erecting vast buildings around it, in a square of two furlongs, on every side, and a mile in circumference; and on the outside of these buildings was a wall encompassing the whole, and inclosing a large space of ground. The gates were of solid brass; and the brazen sea, and other vessels carried to Babylon from Jerusalem were most probably employed in making them. This tower and temple stood till the time of Xerxes, who after his unfortunate expedition into Greece, plundered it of all its riches, and then demolished it. The city of Babylon stood on each side the Euphrates, having streets, from north to south parallel with the river, and others crossing these from east to west. The compass of its walls in its largest extent, was three hundred and sixty-five furlongs, or about forty miles; their height fifty cubits, and their breadth so great as that carriages might be driven on them. Over the river was a magnificent bridge, and at each end a royal palace. The pensile gardens raised on arches, and appearing to hang in the air, were planted with shrubs and trees, some of which grew to a great height. Nebuchadnezzar gloried in this great city; but by the folly of its kings, and wickedness of its inhabitants, it was destined to become a heap of ruins, and has long been so. Isa. xiii, xiv. Astronomy and Astrology were cultivated in this city; and its manufacture of cloth of various colours was much esteemed. After the Assyrians, this city became subject to the Persians, then to the Macedonians, and here Alexander the Great died. The building of Seleucia, about forty miles above Babylon, contributed to its decay; so that in the time of Curtius, it had lost one-fourth of its inhabitants, and in the days of Pliny it had become desolate; and Jerome tells us, in his days, it had become a park, in which the Persian kings hunted.

BABYLON. There was a city of this name in Egypt, not very distant from Cairo. It is mentioned by

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Ptolemy, and called *Babylis*. Babylon is used in Scripture figuratively for that city in which Antichrist should reign, and persecute and kill the true worshippers of God.

BAHURIM. A village most probably near Jerusalem, and not far from the mount of Olives. Here Shimei dwelt, who came out and cursed David. 2 Sam. iii. 16. xvi. 5. & xvii. 18.

BAMOTH. One of the stations of the Israelites in the wilderness. Numb. xxi. 19—28. Probably the heights beside the Arnon, not far from Dibon. Isa. xv. 2.

BAMOTH-BAAL. It is joined with Heshbon, Dibon, and Beth-baal-meon, and given to the Reubenites. Josh. xiii. 17.

BASHAN. The country over which Og reigned. It lay north of the river Jabbok, reaching to mount Hermon; and from east to west, between the hills of Gilead and the Jordan. The Greeks called this district Batanea. Numb. xxi. 33. & xxxii. 33. Isa. ii. 13.

BEER. A town of Judah, Judges ix. 21. Maundrel mentions a town called Beer, eight or ten miles to the south of Bethel.

BEEROTH. A city of Benjamin, perhaps the same as Beer, and so called from the wells in its vicinity. Also a station of the Israelites. Deut. x. 6.

BEERSHEBA. A city of Simeon. Ezek. xxvii. 16. & 2 Sam. iii. 8. Also a city of Syria Zobah, on the south border of the Holy Land, where Abraham dwelt, made a covenant with Abimelech, and where was a well of water. Gen. xxi. 22—34. & xxvi. 33. Judges xx. 1. Amos v. 5.

BELA. One of the cities of the plain of Sodom, and spared on the request of Lot, who calling it a little one, it had the name *Zoar*. Gen. xiv. 8.

BENE-BERAK. A city of the tribe of Dan. Josh. xix. 45.

BENE-JAAKAN. A station of the Israelites. Numb. xxxiii. 31. Comp. Deut. x. 6.

BENJAMIN, Tribe of. The land allotted to this tribe was north-east of Judah extending to the Jordan. It was generally mountainous and rocky. Josh. xv. 5—9. & xviii. 15—19.

BEON. A city beyond the Jordan. Numb. xxxii. 3. Some think it the same as Baal-Meon. Eusebius asserts that it belonged to Reuben.

BERÆA. A city of Macedonia; to which Paul and Silas fled from Thessalonica, and where they found a people of more liberal sentiments. Acts xvii. 10—12.

BESOR. A brook or stream, mentioned 1 Sam. xxx. 9, 10, 21. It lay south of Ziklag.

BETAH. A city of Syria Zobah. 2 Sam. viii. 8. whence David took much brass.

BETER. A town in the tribe of Asher. Josh. xix. 25.

BETHABARA. A village beyond the Jordan, where John baptized, and whither our Lord repaired to him. John i. 28. At a subsequent period he withdrew to this place. John x. 39, 40. Opposite this place the Jordan was fordable; and some think that it was here the Israelites passed, when they entered into Canaan. Josh. ii. 7, 23. Judges vii. 24.

BETH-HACCEREM. A town in the tribe of Benjamin. Nehem. iii. 14. Jer. vi. 1.

BETH-ANATH. A city in Naphtali. Josh. xix. 38. Judges i. xxxiii. It was about fifteen miles distant from Cæsarea, and abounded with salubrious baths, according to Eusebius.

BETHANY. A village on the Mount of Olives. Matt. xxi. 17. Luke xix. 29. It was near two miles distant from Jerusalem. Here Lazarus dwelt, whom our Lord raised from the dead. John xi. 28—44. Hither our Lord retired after teaching in the temple.

BETH-ARAM. A city of Gad. Josh. xiii. 27. Most probably the same as *Beth-haran*. Numb. xxxii. 36.

BETH-ARBEL. According to some it was a city of Galilee. Hos. x. 14.

BETH-HAVEN. A town in Benjamin, and not far from Bethel. Josh. vii. 2. Jeroboam set up one of his calves as an object of worship at Bethel; and as Beth-haven denotes the house of vanity, by a play on the word, Hosea calls Bethel by this name. Hos. iv. 15. x. 5, 8. & xii. 12. Amos v. 5.

BETH-AZMAVETH. Probably a town in Benjamin, as it is mentioned next after Anathoth. Nehem. vii. 28.

BETH-CAR. A place mentioned 1 Sam. vii. 11. It could not lie any very great distance from Mispeh.

BETH-DAGON. A town of Judah. Josh. xv. 41. Another of Asher. Josh. xix. 27. This name shows how prevalent was the worship of Dagon, the idol of the Philistines.

BETHEL. The place where Jacob was favoured with a remarkable vision. Gen. xxviii. 19. It lay on the north border of the tribe of Benjamin, but belonged according to Reland to the tribe of Ephraim. Josh. xviii. 13. & xvi. 2. Abijah, king of Judah, took Bethel from Jeroboam king of Israel. 2 Chron. xiii. 19. Between Rama and Bethel were the mountains of Ephraim. Judges iv. 5. A mountain of this name is mentioned 1 Sam. xiii. 2.

BETH-EMEK. A place on the confines of Asher. Josh. xix. 27.

BETHER. In the Song of Solomon 'the mountains of Bether' are mentioned, and in the Jewish writers a city

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of this name is frequently noticed. It was taken after a long siege by the Emperor Hadrian, and its inhabitants slain. Reland places it between Cæsarea and Decapolis or Lydda.

BETHESDA. A pool in Jerusalem, near the sheep-market. John v. 2. This was perhaps a spring which only flowed at certain seasons, and whose waters were of a medicinal nature.

BETH-GADER. A place mentioned in connexion with Bethlehem, and most probably not far from it. 1 Chron. ii. 51. See Gadara.

BETH-GAMUL. A city of the Moabites. Jer. xlviii. 23.

BETH-HANAN. Mentioned 1 Kings iv. 9. See Elon-beth-hanan.

BETH-HORON. Two Bethhorons are mentioned, the Upper and Lower. 1 Chron. viii. 24. Josh. x. 10, 11. xvi. 3. 5. & xviii. 13, 14. 1 Sam. xiii. 18. It is supposed they were both in the tribe of Ephraim, and near each other, about twelve miles and a half from Jerusalem. Near Beth-horon the Upper was a narrow defile, where the Jews slew many of the Romans on the retreat of Cestius, as Josephus informs us.

BETH-JESIMOTH. This was a station of the Israelites not far from the Dead Sea, near to the Jordan. Josh. xii. 3. & xiii. 20. Numb. xxxiii. 49. It fell to the tribe of Reuben. It was after re-taken by the Moabites, and is reckoned as a city of Moab. Ezek. xxv. 9.

BETH-LEBAOTH. A city of the tribe of Simeon. Josh. xix. 6. & xv. 32.

BETH-LEHEM. A town belonging to the tribe of Zebulon is thus named. Josh. xix. 15. Judges xii. 10. But Bethlehem of Judah, the city of David, is most frequently mentioned. Judges xix. 1. 1 Sam. xvi. 4. Mic. v. 2. Matt. ii. 1. This town was formerly called Eprath or Ephrata, Gen. xxxv. 19. & xlviii. 7. Ruth iv. 11. Ps. cxxxii. 6. It was a city in the time of Boaz, but Rehoboam strongly fortified it. 2 Chron. xi. 6. To this city Joseph and Mary, who were of the house and family of David, went up to be enrolled; and here was born our Lord and Saviour. It is about six miles south-west of Jerusalem; and the monks now show the place of the nativity. At some distance are some famous springs of water, which are conveyed to Jerusalem. On the west is still shown the well of Bethlehem, whose waters David desired. 2 Sam. xx. 15. It is now only a small village.

BETH-MAACAH. See Abel-beth Maacah.

BETH-MEON. See Baal-meon.

BETH-MARCABOTH. A city of Simeon. Josh. xix. 5. Compare Solomon's cities for chariots. 1 Kings iv. 26. 2 Chron. i. 14. & ix. 25.

BETH-NIMRAH. A city of the tribe of Gad. Numb. xxxii. 3, 36. Josh. xiii. 27.

BETH-PHAGE. A place without the walls of Jerusalem, and between that city and Bethany. Matt. xxi. 1. Luke xix. 29. It is probable that here were a number of gardens, abounding in fig-trees, and other fruits, with which the city was in part supplied.

BETH-PEOR. See Baal-peor.

BETH-SAIDA. A city of Galilee, on the sea or lake of Genesareth. Josh. xii. 21. Mark vi. 45. & viii. 22. Three of the apostles, Peter, Andrew, and Philip, were of this city. John i. 44. The town lay at the influx of the Jordan into the Lake, and as its name signifies, it was the town of fishers. The woe of Christ has long ago come upon it, only five or six poor cottages now remaining.

BETH-SHAN. A city on the west of the Jordan, belonging to the half-tribe of Manasseh; it was not far from the Jordan, and the south coast of the sea of Galilee. Josh. xvii. 1. Judges i. 27. 1 Sam. xxxi. 10. The body of King Saul was fixed to the wall of this city. From an irruption of the Scythians into Syria, and Galilee, and their possessing this city, it was called by the Greeks, Scythopolis, or city of the Scythians. Josh. xvii. 11. 16. 1 Kings iv. 12.

BETH-SHEMESH. A city in the north border of the tribe of Judah, and westward of Kerjath-jearim. It was given to the Levites. Josh. xv. 10. & xxi. 16. 1 Sam. vi. 12. 1 Chron. vi. 59. Here the ark returned from the land of the Philistines. There were four other cities of this name; one in Naphtali. Josh. xix. 38. Judges i. 33. One in Issachar. Josh. xix. 22. One in Dan. 1 Kings iv. 9. and one in Egypt. Jer. xliii. 13. This is called by the Greeks Heliopolis, City of the Sun, the meaning of the Hebrew name, and this shows how the worship of the sun prevailed.

BETH-ZUR. A town in Judah, Josh. xv. 58. 1 Chron. ii. 45. 2 Chron. xi. 7. According to Josephus, this city was on the border of Judah, and adjoining Idumea. It was strongly fortified, and endured a siege against Antiochus Eupater. Here also Judah Maccabæus fought with Lysias. 1 Mac. iv. 29, 61. & xiv. 33. 2 Mac. xiii. 19.

BETH-TAPPUAH. A town of Judah, Josh. xv. 53.

BETHUEL. A city belonging to Simeon. Josh. xix. 4. 1 Chron. iv. 30. It is probably the same place as is called Bethulia, in the book of Judith, vi. 10. & vii. 3.

BETONIM. A city of the tribe of Gad. Josh. xiii. 26. The Gadites extended from Heshbon to Ramoth-mispeh, and Betonim, so that it was on the border of this tribe, and near the half-tribe of Manasseh.

BEZEK. A city where reigned Adonizebek. Judges i. 4—7. And the district around seems to be called by the same name, 1 Sam. xi. 3. Eusebius places it between Beth-shan and Shechem, or Samaria.

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BEZER. A city of refuge in the half-tribe of Manasseh, beyond the Jordan. Josh. xxi. 27. 1 Chron. vi. 56.

BOZRAH. A city of Edom or Idumea. Gen. xxxvi. 33. Isa. xxxiv. 6. & lxiii. 1. Jer. xlix. 13, 22. It appears to have been the chief city, and called by the Greeks *Bostra*. It is thought to be a contraction from Beth-astaroth, the temple of Astarte, who was worshipped here. In the land of Moab was a city of the same name. Jer. xlvi. 24.

BOZEZ. A remarkable rock opposite to another called Seneh, noticed 1 Sam. xiv. 4. Here Jonathan displayed his valour against the Philistines.

C

CABBON. A town of Judah. Josh. xv. 40. This is thought to be the same place mentioned. 1 Chron. ii. 49. and called Machbenah.

CABUL. A city in Asher. Josh. xix. 27. Also a district in Galilee given to Hiram, king of Tyre, by Solomon, 1 Kings ix. 13.

CABAH. A city of Assyria, thought to have been about the head of the Lycus or Zab, where was a country, called Calachene. Gen. x. 11.

CALNEH. A city in the plain of Shinar, built by Nimrod. Gen. x. 10. Isa. x. 9. Ezek. xxvii. 22. Amos vi. 2. It is thought to be the same city which was afterwards called Ctesiphon, a noble city on the Tigris, in a district called Chalonites. The Targums, Jerome, and Eusebius are of this opinion.

CALVARY. A mount adjacent to the city Jerusalem; and so near its walls, that the priests standing on them could see what passed there. It was a part of mount Moriah, and is thought to be so called from its resembling the scull of the head, as the Hebrew Golgotha, and this Latin name, signifies. Criminals were executed here; and here our Lord was crucified for us.

CAMON. A city of Gilead, where Jair died. Judges x. 5.

CANA. A town of Galilee, where Jesus wrought his first recorded miracle. Nathaniel, who is supposed to be the same as Bartholomew, was a native of this place. John xxi. 2. This Cana was in Zebulon and not very far from Nazareth, north west. John iv. 48. & ii. 1—11. There was a Cana in Asher. Josh. xix. 28. See Kanah.

CANAAN. The land of Canaan seems to be taken in a larger and a more confined sense. In its largest sense it extended south to the desert of Sin or Kadesh, and north to mount Lebanon; on the east to the Euphrates, and west to the Mediterranean Sea. Gen. xv. 18. Deut. xi. 24. Josh. i. 3, 4. xxi. 43, 45. & xxiii. 14. By the victories of David this whole land became subject to the posterity of Abraham; and they had a right to it from the divine promise. In a more restrained sense, Canaan extends from the desert south to Lebanon north, about one hundred and sixty miles; and in breadth from the Jordan east, to the Mediterranean west, about fifty miles.

CAPERNAUM. This place is often mentioned in the Gospels, but never in the Old Testament. It was situate on the sea of Galilee, and most probably built by the Jews after their return from Babylon. It lay on the confines of Zebulon and Naphtali; and consequently towards the upper part of the sea coast. Mat. iv. 15, 16. & xi. 23. Here our Lord frequently preached and wrought miracles.

CAPHTORIM, are mentioned next to the Casluhim, and were probably neighbours, both lying on the east of Egypt. The Philistines are called by this name, Deut. ii. 23. Jer. xlvii. 4. Amos ix. 7. The district they inhabited is called the country of Caphtor. Egypt is derived from this name Egophtus, softened into Egypt, hence the christians are still called Cophts.

CAPPADOCIA. A kingdom of Asia, bounded on the east by Armenia, on the west by Paphlagonia and Galatia, on the north by the Euxine Sea, and on the south by Mount Taurus, towards Cilicia. This country is famed for its fine breed of mules and horses; and its inhabitants for their servile spirit, not accepting freedom, when offered to them by the Romans. Here were settled many Jews, and here were many, who embraced the gospel. Acts. ii. 9. 1 Pet. i. 1.

CARCHEMISH. This city or town was on the Euphrates, and thought to be the place called by the Latins Circesium. 2 Chron. xxxv. 20. Isa. x. 9. Jer. xlvi. 2.

CARMEL. On the western side of the Holy Land, the only remarkable mountain is Carmel, lying on the sea coast, and was the south boundary of the tribe of Asher. Josh. xix. 26. This mountain extending some way into the sea, a considerable bay is formed north of it, into which the river Kishon empties itself. This mountain abounded in fine trees and shrubs, and pastures. It is celebrated as the scene of Elijah's miracle, 1 Kings xviii. 19—46 2 Kings ii. 25. & iv. 25. Here is a convent of Carmelites; and at the foot of the mountain a village named Caiaphas, formerly a town. A town of this name is mentioned belonging to Judah. Josh. xv. 55. 1 Sam. xxv. 5.

CASLUHIM. Joined with the Caphtorim, and dwelling near them, east of Egypt. Gen. x. 14. See Caphtor.

CASIPHIA. A town where some of the priests were captives. Ezra. viii. 17. It is with great probability supposed to be near the Caspian sea.

CEDRON. See Kidron.

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CENCHREA. This was the eastern port of the city of Corinth, distant from it about nine miles. Here Paul took ship and sailed thence into Syria. Acts xviii. 18. Here also was formed a christian church. Rom. xvi. 1.

CESAR, or CÆSAR. Was the sirname of Julius, the first Roman emperor, and from this name are derived the names of many cities in Syria, as well as in other parts. Hence,

CÆSAREA, in Palestine. This was formerly called the Tower of Strato. Herod the Great observing that there was no good sea-port, capable of containing and protecting any large number of vessels, on the sea-coast, and conceiving the situation of Strato's Tower to be the best for his purpose, resolved to build here a new city. He drew his plan, set men at work, and in twelve years finished it. The buildings were all of marble, and the streets regularly formed. On a mount in the middle stood a beautiful temple, dedicated to Cæsar, containing two statues, one of Rome, and another of the emperor. Here were also a theatre and amphitheatre, where plays and shows were exhibited. The port was the greatest curiosity. A mole was made in the form of a half moon, and carried so far into the sea, that a royal navy might ride safely in it. One half of the mole had two towers on it, and a rampart. There was a quay around the port, with a walk upon it, and where goods could be landed. This city became the metropolis of Judea, and here the Roman pro-consul resided. Peter was sent here to instruct Cornelius and his kinsmen. Acts x, xi. Here lived Philip the Evangelist. Acts xxi. 8. Here Paul defended himself before Felix and Festus. Acts xxiv—xxvi. In the amphitheatre of this city Herod Antipas was smitten by an angel. Acts xii. 20—23. This city was inhabited by many Gentiles as well as Jews.

CÆSAREA-PHILIPPI. This city was anciently called Leshem, Josh. xix. 47. and on the Danites having conquered it, they called it Dan. Judges xviii. 29. Being rebuilt by Philip the tetrarch of Iturea and Trachonitis, he called it Cæsarea in honour of the emperor; and his own name was added to distinguish it from the other Cæsarea. It was situate at the springs of the Jordan, not far from mount Lebanon. Mat. xvi. 13. Mark viii. 27.

CHALDEA. In the later ages, Chaldea denoted the country lying between Mesopotamia north, Susiana east, the Persian Gulf south, and Arabia-deserta west. Its capital was Babylon, and the country around it was called Babylonia; and Babylonia and Chaldea were used as synonymous. In the Holy Scriptures, Chaldea seems to comprise the whole of Mesopotamia or the country between the rivers Tigris and Euphrates, Acts vii. 1, 2. where Haran is said to be in Chaldea.

CHEBAR. A river of Chaldea, near to which Ezekiel received his divine visions. Ezek. i. 3. iii. 15, 23. & x. 15, 22. Some suppose this river has its rise near the head of the Tigris, and running south west falls into the Euphrates near Charchemish. The Greeks call it Chaboras.

CHERITH. A brook near to the Jordan, where Elijah was fed by ravens. 1 Kings xvii. 3—7. It is probable it issued from the same rock, and ran but a short distance; hence its waters did not fail.

CHEPHIRAH. A city in Benjamin. Josh. xviii. 26. It was not far from Beeroth and Gibeon.

CHERETHITES. A name given to the guards of David; and also of a people, who adjoined the Philistines or were a part of them. 1 Sam. xxx. 14. Ezek. xxv. 16. Zeph. ii. 5.

CHESALON. The same as mount Jearim. Josh. xv. 10. in the south border of Judah, and adjoining mount Seir.

CHESULLOTH. A city in Issachar. Josh. xix. 18. As it is mentioned next after Jezreel, it was probably at no great distance from it.

CHILMAD. Mentioned among the towns, whose merchants visited and traded with Tyre. Ezek. xxvii. 23. and was most probably a town of Media.

CHIMHAM. A place near Bethlehem, mentioned Jer. xli. 17.

CHINNERETH. A city of Naphtali, Josh. xix. 35. and a lake called most probably from the city by the same name. Numb. xxxiv. 11. Josh. xiii. 27. The lake is the same as that of Genesareth, which see, and Tiberias.

CHIOS. An island in the Ægean Sea, between Lesbos and Samos, celebrated by Horace and Martial for the excellence of its wine and figs. It is mentioned Acts xx. 15.

CHISLOS-TABOR. See Tabor.

CHORAZIN. A city of Galilee, two or three miles distant from Capernaum, on the sea of Genesareth. Mat. xi. 21. Luke x. 13.

CILICIA. A country of the Lesser Asia, having Pamphylia on the west, Pieria on the east, mount Taurus on the north, and the Cilician Sea on the south. Cicero was pro-consul here; and here in Tarsus Paul was born. In this province there was a synagogue. Acts vi. 9.

CITIES, Levitical. Their number was forty-eight; and they may be regarded as so many schools of learning, to which the people might resort. In this view their institution was wise and beneficial.

CLAUDA. An island near Crete, in the Mediterranean, Acts xxvii. 16. It lay south west of Crete.

CNIDUS. A city and promontory of the same name, in that part of the province of Caria, in the Lesser Asia,

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called Doris. It was famed for the worship of Venus, and for a statue of the goddess made by the celebrated Praxiteles. Paul sailed by it. Acts xxvii. 7.

COA. Mentioned 1 Kings x. 28. 1 Chron. i. 16. It is perhaps the same place as Coos, whence Solomon might buy horses as well as from Egypt.

COLOSSE. A city of Phrygia Minor, standing on the river Lyceus; and was situated at an equal distance between Laodicea and Hierapolis. Paul wrote an epistle to a church here, in which he mentions these three cities together. Col. iv. 13. Eusebius relates that they were destroyed by an earthquake in the tenth year of Nero, and not long after Paul wrote his epistle. They were rebuilt, but Colosse has long ago been made a desolation.

COOS. An island of the Archipelago, lying near the south-west point of Asia Minor. Acts xx. 1, 5. It was celebrated as the birth-place of Hippocrates the physician, and Apelles the painter; and for its manufactory of vests, something like our gauzes, which the Roman ladies highly valued.

CORINTH. This was a noble city of Achaia-propria, anciently called Ephyre, but afterwards Corinth from one Corinthus who took and rebuilt it. This city was advantageously situated, not only for trade, but for the command of all Greece, lying at the bottom of the isthmus, or neck of land, which joins the Morea to the main land. The inhabitants were employed in commerce, and in consequence became numerous and wealthy. The merchants from Asia and Italy met here, and transacted their business. The Acro-Corinthus, or citadel, built on a high rock, had a delightful view of the two gulfs, and an extensive prospect of the land east and west. It had two sea-ports, that on the Ægean named Cenchræa, and that on the Ionian Sea, Lechæus. The people, proud of their wealth and the strength of their city, treated the Roman legates with great insolence, which induced L. Memmius, to sack and burn it. In the burning of it so many statues of gold, silver, brass and other metals were melted together, that hence arose that mixed metal, called Corinthian-brass, and esteemed of more value than gold. The buildings of this city were noble, and ornamented with pillars ever since called by the name of the Corinthian Order. Many philosophers dwelt here, and the people were celebrated for their wisdom, and called "the light and glory of Greece." 1 Cor. iv. 9, 10. They had a famous temple of Venus, to whom, says Strabo, a thousand prostitutes were consecrated, whence they became infamous to a proverb for their licentiousness. Hence Paul speaks so much against this vice in his epistles to them. Here the Jews resorted and dwelt in great numbers, as well as in most parts of the Peloponnesus; and had a synagogue. Acts xviii. 8.

CRETE. An island in the Mediterranean, at a nearly equal distance from Europe and Asia, opposite the Archipelago, now called Candia. It is also nearly opposite to Egypt, and was probably peopled from thence. It was anciently called Macarios, or the Happy Island, for the goodness of the soil, and temperature of the air. In ancient times Minos and Rhadamanthus reigned here, whose laws were of great repute among the Greeks; and who for their equity are feigned by the poets to be the judges in the world of spirits. The inhabitants were good seamen, but addicted to gluttony and lying. Tit. i. 12. The Venetians long possessed this island, but the Turks reduced it under their power in 1669, to whom it has since been subject. Phœnice was a port of Crete, lying on the south-west of the island, where the master of the ship in which Paul sailed had intended to put in and winter. Acts xxvii. 12.

CYPRUS. An island at the bottom of the Mediterranean Sea, lying about one hundred miles west from the main land of Syria, opposite the district and city called Seleucia; and about sixty miles south-west of Cilicia. Its length from east to west is about two hundred miles; its breadth about sixty; and therefore one of the largest isles in the Mediterranean. The inhabitants of it are called Chittim or Chittites, from Chittim, the brother of Tarshish. Hence they are mentioned together. Isa. xxiii. Tarshish is in Cilicia, where was a city called Tarsus, well known as the birth-place of Paul. Its present name is derived from the Cyprus-tree, which grows here in great abundance. Joses was a native of this island. Acts iv. 36. Some disciples who were scattered by the persecution, on the death of Stephen, came here preaching to the Jews. Acts xi. 19. Some of the Cyprians preached to the Greeks, ver. 20. Paul and Barnabas went here on sailing from Antioch, Acts xiii. 4. and preached at Salamis, a town or city on the eastern part. Mnason an old disciple lived here, Acts xxi. 16. The Jews abounded in this island; and rebelling they slew two hundred and forty thousand of the inhabitants.

CYRENE. A celebrated city and country of Africa, west of Egypt on the Mediterranean Sea. Of this city was Simon, on whom the soldiers laid the cross of our Lord, Luke xxiii. 26. See Lybea.

D

DABBASHETH. A city in the tribe of Zebulon. Josh. xix. 11.

DABERATH. A city of Issachar on the borders of Zebulon. Josh. xix. 12. & xxi. 28. 1 Chron. vi. 57.

DALMANUTHA. A district on the east side of the sea of Galilee, and not far from Tiberias, and Magdala. Mark viii. 10. See Magdala.

DALMATIA. A province of Illyricum, which was divided into Liburnia and Dalmatia, lying on the Adriatic

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or Gulf of Venice. Dalmatia was to the east adjoining Macedonia. Titus went to this country as Paul informs Timothy. 2 Tim. iv. 10.

DAMASCUS. This city is of very great antiquity, being the birth-place of Abraham's servant Eliezer. Gen. xv. 2. Nor less considerable on account of its greatness and strength, being for ages the capital of Syria, and the residence of the Syrian kings, mentioned in the Old Testament. It is situated in a plain of great extent, so that the mountains which encompass on the farther side can but just be seen. It stands on the west side of the plain, at the foot of mount Libanus, or Lebanon, and is surrounded by hills in the manner of a triumphal arch. It is bounded by the river Chrysorrhoas, now called the Barady, whose waters are let into various canals, which intersect the plain, and thus become the source of the most luxuriant vegetation. The present city is near two miles long, and is surrounded by gardens extending above twenty miles round, which makes it look like a noble city in a vast wood. Saul obtained letters of authority to the Jews of this city, to seize all that had embraced the christian faith; but on his way hither was converted. Acts ix. 1, &c. Here dwelt Ananias, who was sent to open Saul's eyes, and to assure him that he should receive the Holy Spirit; and probably he baptized him. Here Saul began to preach Christ in the synagogues. Acts ix. 10—22. From this place he went into Arabia, where he received a full revelation of the gospel; and this excursion probably was made before he preached in the synagogues. Aretas king of Arabia Petrea, a tributary of the Roman emperor, had then the jurisdiction of Damascus and its territory; and the unbelieving Jews stirred him up to apprehend Saul, but the disciples contrived to send him away. Gal. i. 17. 2 Cor. xi. 31, 32.

DAN. A city belonging to the tribe of Dan, formerly called Leshem, situated in the north-border of the land of Israel. Hence "from Dan to Beersheba," denotes from one extremity of the land to another. It was near Cæsarea Philippi, and not far from Lebanon, and the heads of the Jordan. Josh. xix. 47. Judges xviii. 29. Deut. xxxiv. 1.

DEBIR. A city in the tribe of Judah, formerly called Kirjath-sepher, and Kirjath-sanah. Josh. xv. 15, 49. The tribe of Gad extended from Mahanaim to Debir. Josh. xiii. 26. Some think this city was a seat of learning, hence called the Book-city, and the sharpening city, as the two old names signify.

DECAPOLIS. The ten cities and their district, which united for their security and defence, lying in Iturea and Peræa. D'Anville reckons them to be Scythopolis, Gadara, Hippas, Gerosa, Canatha, Pella, Dium, Philadelphia, and Capitolias. Others reckon them differently. Mat. iv. 25. Mark v. 20. & vii. 31. These cities were probably inhabited by Gentiles.

DEDAN. As towns and cities took their names often from their founders, it is probable that Dedan, mentioned Gen. x. 7. gave his name to a city on the Arabian side of the Persian Gulf. To this refers Ezek. xxv. 13. & xxvii. 15. Jer. xxv. 23. & xlix. 8. The two latter passages are thought to refer to a city of Arabia, founded by a son of Abraham called Dedan. Gen. xxv. 5.

DERBE. A city of Lycaonia, in the Lesser Asia, to which Paul came after he had been stoned at Lystra, another city of the same province. Acts xiv. 6, 20. See Lycaonia.

DIBLATH. The same as Almon-Diblathaim, Numb. xxxiii. 46. a city of the Moabites, at no great distance from the mountains of Abarim. Ezek. vi. 14. Jer. xlviii. 22. In the last prophet it is called Beth-Diblaim.

DIBON. A city of Judah, Neh. xi. 25. Also a city of Moab. Numb. xxi. 30. & xxxii. 3. Josh. xiii. 9, 17. Isa. xv. 2. This is thought to be the same as Dimon. Isa. xv. 9. and Dimonah, Josh. xv. 22. This city was at no great distance from Heshbon.

DIBON-GAD. A city of Moab. Numb. xxxiii. 45, 46. Perhaps the same as Dibon.

DILEAN. A city of Judah. Josh. xv. 38.

DIMNAH. A city of Zebulon. Josh. xxi. 35. It is supposed to be the same as Rimmon, 1 Chron. vi. 77. and Remmon-methoar-neah. Josh. xix. 13.

DIMON. See Dibon.

DINHABAH. A city in Edom. 1 Chron. i. 43.

DOPHKAH. A station of the Israelites in the wilderness. Num. xxxiii. 12, 13.

DOR. A maritime city of Manasseh. Josh. xi. 2. & xii. 23. Judges i. 27. 1 Kings iv. 11. It was about twelve miles distant from Cæsarea, and now called Tartoura.

DOTHAN. A city not above twelve miles from Shechem, or Samaria north. It was in the way in which the Ishmaelite merchants went from Gilead to Egypt. Gen. xxxvii. 17. 1 Kings vi. 13.

DUMAH. A town of Judah. Josh. xv. 52. Dumah, Isa. xxi. 11. is generally supposed to denote Idumea.

DURA. A plain or valley in the province of Babylon. Dan. iii. 1. Here Nebuchadnezzar set up his image of gold.

E

EAST. The country whence the Magians came, who saw the star, which appeared on the birth of our Lord. Mat. ii. 1. Arabia is called Kedem or the East; and from some part of it they came.

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EBRONAH. A station of the Israelites. Numb. xxxiii. 34.

EGYPT. A kingdom of Africa, and adjoining Asia on the east, according to the common division of the earth. It extends from north to south above six degrees, or three hundred and sixty miles; its breadth from west to east, is sometimes only a few miles, but towards the Mediterranean, it increases to ninety miles. This broader part is called the Delta, from the Greek letter which it resembles. The Nile rising in the mountainous country of Abyssinia, and increased by tributary streams, passes through Nubia, or Ethiopia, runs the whole length of Egypt, and dividing into several branches empties itself into the Mediterranean Sea. This river gradually rises on the fall of the tropical rains, and overflows the whole land of Egypt periodically, every year, which is the source of its amazing fertility. It begins to rise about the middle of June, in July overflows, and in September gradually decreases. At first the water is green for twenty or even for forty days; it then becomes reddish, from the water of Abyssinia passing through a red soil having mingled with the other. The south of Egypt is exceeding rocky; and the land from Syene confined to the banks of the river. The Delta is a vast level plain interspersed with villages surrounded by Date trees. Here grow in rich abundance Indian corn, fruits and vegetables of the richest kinds. This country is called in Hebrew Mizraim, after the name of a son of Ham, by whose descendants it was first peopled. It is also called "the land of Ham;" and hence Wells supposes that Ham settled and died here. In the time of Abraham it had become populous; and its inhabitants are celebrated for their learning in the time of Moses. The Greeks derived their knowledge chiefly from Egypt. The kings of Egypt were rich and powerful, in the days of Jacob; and from the history of Joseph we learn, that the people paid to Pharaoh, a portion of the produce of their land, the priests only being excepted. It was in this country where the Israelites were so long and grievously oppressed, and where so many miracles were wrought to effect their deliverance, and to punish their oppressors; and it was also here that Joseph, and Mary, with the infant Saviour found an asylum from the cruelty of Herod. This kingdom was conquered by Alexander, and from that period to this has never had a native prince to reign over it. On the subversion of the Greek empire, it was seized by the Caliphs, and is still subject to the Turks. The present inhabitants are the Cophts, or native Egyptians; the Fullahs, or husbandmen; perhaps the descendants of Phul; and the Arabs and Turks. The inhabitants of this country were given up to the vilest idolatry from remote antiquity; and after the country became christian they retained their gross notions of Deity, corrupted the gospel by superstitious practices; and here monkery had its origin.

EGYPT, River of. This was the limit of Judea towards Egypt, and is justly thought to be a stream near Rhinocalura.

EKRON. One of the five cities of the Philistines. Josh. xv. 45. 1 Sam. vi. 17. It was given to the tribe of Judah, but not taken. This was the last of the five cities north, lying on the north border of Judah. Josh. xv. 11.

ELAM. see Persia.

ELISHAH. A son of Javan, who was probably seated in the part of Asia Minor called Æolia; and in this part we find Tarshish, Chittim, and Dodanim or Rodanim. Gen. x. 4. Some of his descendants passed over from the continent to Elis in Peloponnesus, and gave their name to it.

ELOTH. A place of importance near Ezion-geber, on the shore of the Red Sea in the land of Edom, Numb. xxxiii. 35. Deut. ii. 8. This must have been a city, and probably more inland than the sea-port called Ezion-geber. If it be the same place as was afterwards called Ælana, and Eloth, it was situated at the north-west point of the Elonitic Gulf, the top of which is divided by a projection of land into the sea; and on the eastern bay stands Kolzum. I think it probable that this place was a kind of barrier to Ezion-geber; for whoever took Eloth, took also the other. Solomon made a navy at Ezion-geber, and is said to go also to Eloth. 2 Chron. viii. 17. King Azariah restored it to Judah, 2 Kings xiv. 22. In the reign of Ahaz the Syrians took this city, and of course deprived the Jews of the trade of the east. This place and Ezion-geber, were the inlet of all the trade of Arabia, and probably of India, to both which countries Solomon and other kings sent ships.

ELONBETH-HANAN. A town in the tribe of Dan. Josh. xix. 43. 1 Kings iv. 9.

EMMAUS. After our Lord's resurrection two of the disciples were going to this village, which was seven miles from Jerusalem, to whom he appeared, conversed with them, and explained the writings of Moses and the prophets. Luke xxiv. 13—35. It is said that this village was afterwards made a city and a colony, and called Nicopolis.

ENAM. A city of Judah, south, adjoining to Edom. Josh. xv. 34. Also a place mentioned Gen. xxxviii. 21. where Judah committed incest with his daughter-in-law. These places were so named from the fountains with which they were favoured.

ENDOR. A city of Manasseh, Josh. xvii. 1. but within the bounds of Issachar. In the time of Eusebius it was a large city, about four miles to the south of mount Tabor. It is famous for the necromancer whom Saul consulted, 1 Sam. xxviii. 7. and for the victory over Jabin. Ps. lxxxiii. 10.

EN-EGLAIM. A place mentioned Ezek. xlvii. 10. Eglaim being a city of Moab, according to Eusebius, situ-

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ated about eight miles south of Ar, perhaps En-eglaim was at no great distance, on the eastern shore of the sea of Sodom.

EN-GANNIM. A city of Judah, Josh. xv. 34. Also one in Issachar, Josh. xix. 21. & xxi. 29.

EN-GEDI. A city in the desert of Judah, Josh. xv. 62. It was also called Hazezon-tamar, 2 Chron. xx. 2. from the palm-trees which grew here. The desert is mentioned, 1 Sam. xxiv. 2. and its vineyards, Cant. i. 14. D'Anville places it south of Jericho, on a stream which flows into the Dead Sea.

EN-MISHPAT. see Kadesh.

EN-RIMMON. A city of the tribe of Judah, Josh. xv. 32. & xix. 7. 1 Chron. iv. 32.

EN-ROGEL. A town of Judah, Josh. xv. 7. and En-shemesh, which is noticed in the same verse. Both were on the confines of Judah and Benjamin; but what river is referred to I know not.

EN-TAPPUAH. A city in the boundary of Manasseh, and possessed by that tribe; but the land adjoining belonged to the Ephraimites. Josh. xvii. 7, 8.

EPHESUS. A city of Asia Minor, on the river Cayster, about five miles from the sea, in the province of Lydia. It was chief of the Ionian cities; and is much famed for its temple and image of Diana, whom all Asia worshipped. The temple is said to have been four hundred feet long, two hundred feet broad, and supported by one hundred and twenty-seven pillars of marble, each seventy-feet in height; and twenty-seven of them most curiously wrought, and all the rest polished. The model of it was contrived by Ctesiphon; and two hundred years elapsed before it was completed. This temple was burnt the day that Socrates was poisoned; and again when Alexander was born; but rebuilt by the Ephesians. This is accounted one of the seven wonders of the world. Here Paul preached, and gathered a considerable christian society, to which he sent an epistle. Here many Jews dwelt, and enjoyed the freedom of the city. The Greeks were ingenious, but addicted to magic, Acts xix. 19. John the apostle is said to have resided and died here near the close of the first century. This city is addressed. Rev. ii. 1. This noble city and her temple have long since perished, and only a few miserable huts amidst rubbish now remain.

EPHRAIM. A city in the confines of the land of Ephraim. 2 Chron. xiii. 19. It was famous for its fine wheat, according to Josephus. Abijah obtaining a victory over Jeroboam took this city with Bethel and Jeshanah. Another is mentioned to which our Lord went in the tribe of Benjamin, in the way to Jericho. John xi. 54.

ERECH. One of the cities built by Nimrod. Gen. x. 10. and is thought to be the same as the Arecca of Ptolemy, in Susiana; and from this city the Archevites, who were placed in Samaria, are supposed to be brought. Ezra iv. 9.

ESHTAOL. A city belonging to the tribe of Dan. Judges xiii. 25. It is mentioned as a city of Judah. Josh. xv. 33. Eusebius places it between Azotus and Askelon. The Arabs now call it Esdad, fifteen miles from Yebna.

ESHTEMOA. A city belonging to Judah. Josh. xxi. 14.

ESHTEMOH. A city in the mountains of Judah. Josh. xv. 50.

ETAM. A rock to which Samson betook himself, after having slain many of the Philistines. Judges xv. 8, 10. It is thought to be near the modern Yebna. Also a city in the tribe of Judah, built by Rehoboam. 1 Chron. iv. 3, 32. 2 Chron. xi. 6.

ETHAM. A place mentioned, Exod. xiii. 20. to which the Israelites came on departing from Egypt. It lay on the west side of the Red Sea, and seems to be given to the desert. Numb. xxxiii. 6.

ETHER. A town of the tribe of Simeon, Josh. xix. 7. but which belonged to that of Judah. Eusebius places it near Malatham, in Daroma.

EUPHRATES. The great river, which formed the eastern limit of the kingdom of Israel. It rises in the north part of mount Taurus, twenty or thirty miles from Erzeroum; and receives the waters of many streams in its course, until united with the Tigris, they both become like a sea, in which are many islands, and they pour their waters into the Persian Gulf. The course of the Euphrates is generally south-east; but in some places it turns westerly, and approaches the Mediterranean, near Cilicia. The country lying between this river and the Tigris is called Mesopotamia, and is generally flat and very fertile.

EZEM. A town in the tribe of Simeon, 1 Chron. iv. 29. and is the same as is mentioned. Josh. xix. 3.

EZION-GEBER. A sea-port on the Red Sea, whence Solomon sent ships to Ophir. See Eloth.

F

FAIR-HAVENS. A bay of Crete, near a town called Lasea. Paul sailed here. Acts xxvii. 8. Stephanus calls t the Fair Shore.

G

GABBATHA. The place whereby Pilate sat down to judge our Lord. John xix. 13.

GAD. The land allotted to this tribe was on the east of the Jordan, and fit for pasturage.

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GADARA. The inhabitants of this city and the district belonging to it are mentioned, Mark v. 1. Luke viii. 22, 26, 37. In Mat. viii. 28. where the same history is related, they are called Gergesenes, as Wells thinks from a city called Gergesa; but some copies read there Gadarenes. This city and country was on the east side of the Lake of Tiberias, and one of the cities belonging to the district called Decapolis, or Perœa. Some think this was the original seat of the Girgasites. The hot baths of this city are celebrated by Epiphany. The inhabitants were chiefly Gentiles; and on losing their swine prayed our Lord to depart from their coasts.

GALATIA. A province of Asia Minor, and so called from the Gauls, who according to Strabo, wandering from their own country, under a leader, named Leonorus, settled here. It was bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. Its chief cities were Ancyra, Tavium, and Pessinemtum; and it is possible that the christian churches might be in these cities, to which Paul directed his excellent epistle.

GALILEE. The northern division of the Holy Land, which contained the tribes of Issachar, Zebulon, Naphtali, Asher with a part of Dan, and Perœa, beyond the Jordan. It was bounded by Lebanon on the north, by Phœnicia on the west, by Samaria on the south, and by the Jordan east. The Jews divided it into the Upper and Lower Galilee; the Upper abounded in mountains, and was also called Galilee of the Gentiles, because its inhabitants were a mixture of Egyptians, Arabians, and Phœnicians. Mat. iv. 15. The lower was called the great field, because it was a champaign country. Galilee was very populous and the people very rich. Josephus reckons up two hundred and four cities and towns; and its yearly tribute was two hundred talents. Both Nazareth and Capernaum were in Galilee; hence our Lord is called a Galilean. Mat. xxvi. 69. In this country our Lord preached and taught more than in Judea; and one reason might be the state of the people; and another, that he was out of the power of the priests of Jerusalem. Provincial accents and words obtained here, and Peter was known by his language to be a Galilean. Mat. xxvi. 73.

GALLIM. A city of Benjamin abounding in fountains. 1 Sam. xxv. 44. Isa. x. 30. It was not far from Anathoth.

GAREB. A hill near Jerusalem, and is mentioned with Goath, to which the measuring line was to be extended on rebuilding the city. Jer. xxxi. 39.

GATH. An ancient city of the Philistines. Josh. xi. 22. This city was taken from the Philistines together with Jabneh and Ashdod by king Uzziah. 2 Chron xxvi. 6. This was a royal city, and Achish the king of it, had the region as far as to Ziklag subject to him. 1 Sam. xxvii. 5, 6. This city lay to the east of Ekron.

GATH or GITTAH-HEPHER. A city in the tribe of Zebulon. Josh. xix. 13. This was the birth-place of the prophet Jonah, and according to Jerome was in Galilee, not far from Sephoris, or Diocœsarea, the metropolis of Galilee.

GATH-RIMMON. A city of the Danites. Josh. xix. 45. According to Jerome it was about ten miles south of Lydda. Josh. xxi. 24. 1 Chron. vi. 69.

GAZA. Another of the chief cities of the Philistines. It was situated on the most southern point of the land of Canaan, on the sea-coast, strongly fortified, and was a defence to Canaan against Egypt. Alexander besieged and took it, after considerable difficulty; and having dismantled it, left it in a ruinous state. A new city was built, according to Strabo, nearer the sea than the old one, and he calls the old one "the desert," which agrees with Acts viii. 26. Gaza was a great mart for trade; the country around it fertile as it continues to be, in a very high degree. The date-tree flourishes and yields its fruit; olives abound, and vineyards are cultivated. This city was the scene of Samson's exploits. Judges xvi. 1—3. Here he was brought, when he had lost his strength; and here he ended his days, pulling down upon himself and the assembly, the temple of Dagon. Judges xvi. 21—31.

GEBAL. A country mentioned in connexion with Ammon, Ps. lxxxiii. 7. and was most probably south-east of the land of the Ammonites. Also a city on the shore of the Mediterranean, Ezek. xxvii. 9; which is with high probability thought to be the city called by the Greeks Biblos. The people are mentioned as wise, and as calkers to Tyre. Its modern name is Jebilee, or Gebilee; and Maundrel describes it as in ruins showing its ancient greatness.

GEHINNOM. The valley of Hinnom, or "the valley of the son of Hinnom," a valley adjoining Jerusalem on the east, and either a part of, or near to the valley of Kidron. It was infamous for the idolatrous rites observed there, children being sacrificed to Moloch. The place in the valley where the idol stood is called Tophet, 2 Kings xxiii. 10. Jer. vii. 31, 32. from the beating of drums, to drown the cries of the children. From Gehinnom, the Greeks formed Gehenna, which occurs Mat. v. 22, 29, 30. x. 28. xviii. 9. & xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. James iii. 6. Good king Josiah, to render this place for ever abominable, made a common sewer of it, where all the filth and carcases of Jerusalem were cast; and where a continual fire was kept up to burn them; for which reason the Jews, called the state of future punishment by this name, denoting a fire unextinguishable.

GELILOTH. A place on the confines of Judah and Benjamin, Josh. xviii. 17. It was near to Gilgal. Josh. xv. 7.

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GENESARETH. A lake in Galilee, called also the lake of Cinneroth. Luke v. 1, Mark i. 16. Josh. xiii. 27. Pliny describes this lake as six miles broad and twenty long. Josephus mentions two hundred and thirty vessels on this lake navigated by four men each. It was surrounded by pleasant towns; on the east by Julias and Hippo; on the south by Taricheas; and on the west by Tiberias. The land or region of Genesareth, is described as exceedingly fertile by several writers, Mark vi. 53.

GERAR. A royal city of the Philistines, Gen. xxvi. 1. It was situated in the south-west angle of the land of Canaan, Gen. x. 19. and at no great distance from Gaza. In the land belonging to this city Abraham sojourned. Gen. xx. 1. The name of its king was Abimelech, who treated Abraham with liberality.

GERIZIM. A mountain near Shechem. Deut. xi. 29. & xxvii. 12. Josh. viii. 33. It was north of mount Ebal. The Samaritans contend that the blessings were put on this mountain, and the curses on Ebal; but the Jews hold the opposite opinion. The blessings and curses were most probably read in the valley between both.

GETHSEMANE. A garden beyond the brook Kidron, at the foot of the mount of Olives, and so called from the wine presses in it. Mat. xxvi. 36.

GIBEAH. A large city of Benjamin. Judges xx. 10. Josh. xxi. 17. From 2 Kings xxiii. 8. it appears, that this was on the north boundary of the kingdom of Judah, about five miles from Jerusalem. As it was the native place of Saul, it is called Gibeah of Saul, as well as of Benjamin; and Saul made it the seat of his government. It was in this city the concubine of the Levite had been abused, which led to a combination of the other tribes against Benjamin, and this tribe was nearly destroyed. Judges xx. 1—48. Gibeah is the name of a city in the tribe of Judah. Josh. xv. 57. 1 Chron. ii. 49.

GIBEON. This was an ancient city of Canaan, and large as it is said to be as a royal city. Josh. ix. 3—27. & x. 2. The same race of people inhabited Gibeon, Chephirah, Beeroth, and Kirjath-jearim. Josh. ix. 17. We read of the valley of Gibeon, Isa. xxviii. 21. and of the pool of Gibeon. 2 Sam. ii. 13. Jer. xli. 12. This city is said to be five miles from Jerusalem.

GIBBETHON. A city of Dan. Josh. xix. 44. & xxi. 23. 1 Kings xv. 27.

GIHON. One of the rivers of Paradise, Gen. ii. 13. also a fountain near Jerusalem. 2 Chron. xxxii. 30. It was near mount Zion on the west. Here Solomon was anointed king over Israel. 1 Kings i. 33.

GILBOA. A ridge of mountains north of Beth-shan, or Scythopolis, on which according to Jerome was a city of the same name. These mountains are celebrated for the death of Saul and Jonathan, so pathetically lamented by David. 1 Sam. xxxi. 1—13. 2 Sam. i. 17—27.

GILEAD. A heap or monument erected by Jacob and Laban, in testimony of a mutual covenant. Gen. xxxi. 47, 48. The hill on which it was erected was from hence called mount Gilead. Song iv. 1. & vi. 5. Jer. l. 19. It lay east of the sea of Galilee, being part of the mountains which stretch from mount Lebanon, southward, and is included in the mountainous district, called Trachonitis, which see. A city of Gilead is mentioned. Hos. vi. 8.

GILGAL. The name of the place where the Israelites encamped on their crossing the Jordan, about a mile and a quarter from that river west, and between it and Jericho. This name was given because circumcision was there renewed, and there a monument of the miracle of the passing the Jordan was erected. Josh. v. 2—9. Bethel, Gilgal, and Mizpeh are mentioned as the places where Samuel administered justice. 1 Sam. vii. 16. It is thought that there were here some school for religion. Judges ii. 1. Here Saul was crowned king. 1 Sam. x. 8. 2 Sam. xix. 15, 40. Here sacrifices were offered. Hos. xii. 11. Another Gilgal is mentioned as near to Gerizim and Ebal. Deut. xi. 30.

GILOH. A city of Judah. Josh. xv. 51.

GIMZO. A city of Judah, towards the south border. 2 Chron. xxviii. 18.

GIRGASITES. Are thought to have inhabited the east side of the lake of Galilee; and most probably the city called Gergesa, not far from Gadara, which see.

GOB. The name of a place, where one of David's worthies slew the brother of Goliath. 2 Sam. xxi. 18, 19.

GOLAN. A city in Bashan given to the half-tribe of Manasseh. Deut. iv. 43. Josh. xxi. 27.

GOLGOTHA. The same as Calvary, comp. Luke xxiii. 33. Mat. xxvii. 33. Mark xv. 32. John xix. 17. Some think it was thus called because the bones of malefactors were here interred; but others more justly because the hill resembled in its form the human skull.

GOMORRAH. One of the cities of the plain, destroyed by fire from heaven. Gen. xix. 24. It is often mentioned in reference to this judgment.

GOSHEN. A city of Judah. Josh. xv. 50. A city in Egypt, which gave name to a district, where the descendants of Jacob dwelt. Gen. xlv. 10. & xlvi. 34, &c. This was east of the Nile, and called by the seventy Goshen of Arabia.

GOZAN. The name of a river whereto the Israelites were carried captive. 2 Kings xvii. 6. & xviii. 2, &c. It is thought to have been in Persia.

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GREECE. In Hebrew is called Javan, and a part of it Ionia; Javan was a son of Japheth. Gen. x. 2, 4. It is used in Daniel, to denote Macedonia, as a part of it, as well as Greece proper. It was famed for its learning and arts above any other part of the world; and hence the Greeks boasted of their wisdom, and called all other nations barbarians. But justly may it be said of them, in respect to religion, "professing to be wise they became fools, and changed the glory of the incorruptible God into the likeness of men and other objects." Here were many christian churches, and still the Greeks profess the christian name.

GUDGODA. A station mentioned Deut. x. 7. and supposed to be the same as Horhagidgad. Numb. xxxiii. 32.

H

HACHILAH. A hill or mountain, where David secured himself from Saul. 1 Sam. xxiii. 19. & xxvi. 3. It was in the south of Judah. See Ziph.

HADAD-RIMMON. This place is said to be in the valley of Megiddo, Zech. xii. 11. and the mourning may refer to that for Josiah. see Megiddo.

HADRACH. As it is mentioned in connexion with Damascus, it was in Syria, Zech. ix. 1. and is most probably placed between Libanus and Anti-Libanus.

HALAH. A district or town of Assyria, where the captive Israelites were placed, 2 Kings xvii. 6. & xviii. 11. The true situation is unknown.

HALI. A city of Asher. Numb. xxxiii. 25.

HALHUL. A city of Judah. Josh. xv. 58.

HAMATH, LAND OR KINGDOM OF. It seems to have joined the small kingdom of Rehob, east, and to have extended a considerable distance north, on the Orontes. The city of Hamath is supposed to be the same which was called by the Greeks Epiphania; and the territory must have extended from Lebanon south to the city north, and from the Mediterranean Sea west, to the land of Damascus east. Ezek. xlvii. 17—20.

HAMOTH-DOR. A city of Naphtali. Josh. xv. 35. & xxi. 32. Many suppose that this is the same place as Tiberias.

HAMMON. A town in Asher. Josh. xix. 28. Another in Naphtali. 1 Chron. vi. 61.

HANES. A city of Egypt, called by the Greeks Anusis. It is mentioned Isa. xxx. 4. and lay beyond Zoan, which see.

HAPHRAIM. A city of Issachar. Josh. xix. 19.

HARAN. The city to which Terah, Abram, and Lot came after they left Ur of the Chaldees. Gen. xi. 27—32. Here Terah died. It was situated in the north-west of Mesopotamia, on a river called by the same name in the Greek writers, running into the Chaboras, as this does into the Euphrates. Here the Parthians conquered the Romans under Crassus, with an immense slaughter.

HAROD, EN-HAROD. The place where the Israelites encamped under Gideon, and where they showed great fear. Judges vii. 1—3. It was in, or near the valley of Jezreel, and not far from the mountains of Gilboa, a part of which seems to be called Moreh, where the Midianites were encamped. It was probably called Harod, from the fears and terrors of the people.

HARETH. This was a forest in the land of Judah, 1 Sam. xxii. 5. to which David and his men, under the direction of the prophet Gad, betook themselves. Its true situation is unknown.

HAROSHETH. A city of Galilee, where Sisera dwelt, the captain of Jabin's host. Judges iv. 2. We learn that Joshua smote Huzor and slew its king, Josh. xi. 10, 11. but the Canaanites had again recovered their lost power, and set up a king over them, who by his captain oppressed for twenty years the Israelites. Judges iv. 3. They were delivered by Deborah and Barak, "Harosheth of the Gentiles" shows that it was possessed by idolaters.

HASHMONAH. A station of the Israelites. Numb. xxxiii. 29.

HAURAN. A district on the confines of Syria and Arabia. Ezek. xlvii. 16. It is called by the seventy Auronitis; and so by Jerome, who reckons it as belonging to Damascus. The plains of Hauran are described as the granary of the countries around them, producing excellent corn. They are south-west of Damascus on the edge of the desert.

HAVILAH. The country which the Pison, a river of Paradise, encompassed. Gen. ii. 11. By Onkelos and Jonathan India, at the head of the Indus is supposed to be meant. Also a district of Arabia, so called from Havilah, the son of Jocktan. Gen. x. 20. This lay between the southern extremity of the Dead Sea, and the land of Egypt. Gen. xxv. 18. 1 Sam. xv. 7. probably between Paran and Shur.

HAVOTH-JAIR. Some villages of Manasseh, which Jair his son took from the Canaanites, and called by his own name. Numb. xxxii. 42.

HAZAR-GADDAH. A city of Judah. Josh. xv. 27.

HAZAR-SHUAL. Another city of Judah. Josh. xv. 28. & xix. 3. This last is assigned to Simeon. Neh. xi. 27. 1 Chron. iv. 28.

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HAZAR-SUSAH. A city of Judah. Josh. xix. 5.

HAZERIM. A city on mount Seir, between Egypt and Canaan. Deut. ii. 23.

HAZEROTH. A station of the Israelites. Numb. xi. 35. xii. 16. & xxxiii. 17. Deut. i. 1. It lay on the border of the wilderness of Paran.

HAZOR. A city near the waters of Merom, or lake Semechon, the capital of king Jabin. Also another in Judah. Josh. xv. 23, 25. Also one of Benjamin. Neh. xi. 33. and one in Arabia. Jer. xlix. 28.

HAZEZON-TAMAR. A city of the Amorites, and most probably not far from the Dead Sea. Gen. xiv. 7. It was afterwards called Engedi. 2 Chron. xx. 2. Song i. 14. Ezek. xlvii. 10. The land was suitable for vineyards and abounded with them. See Engedi.

HEBRON. This was a very ancient city, and is said to be built seven years before Zoan in Egypt. Numb. xiii. 22. Gen. xiii. 18. & xxiii. 2. This name was probably given by the Israelites, as it was formerly called Kirjath-Arba, the city which Arba, an Anakite, founded. As in Hebrew, Arba signifies four, the Rabbins have a fabulous story, that it was so called because Adam, Abraham, Isaac, and Jacob were buried here; and *four* illustrious women, Eve, Sarah, Rebekah, and Leah. We know from scripture that all were buried here, except Adam and Eve; but that they were is incredible and false. Mamre was near to it, if not another name for the same place. Gen. xiii. 18. It was situated in the mountains of Judah, about twenty miles south of Jerusalem. In the division of the land it was given to Caleb. Josh. xiv. 13. There was a pool at or near Hebron. 2 Sam. iv. 13. This town was visible from Jerusalem. The land in the valley, and even on the hills, is good and fertile, abounding in fruit trees, olives and figs. Helena built a church on the cave of Machpelah, which still remains according to modern travellers.

HELAM. A place of rendezvous for the Syrian troops, mentioned 2 Sam. x. 16, 17. It was east of the Jordan, in the country afterwards named Trachonitis. Here the Syrians and Ammonites were vanquished.

HELBAH. A city of Asher from which they could not drive out the inhabitantss. Judges i. 31.

HELKATH. A city of Asher. Josh. xix. 25.

HELEPH. A place on the border of Naphtali. Josh. xix. 33.

HERMON. A mountain, not far from Gilboa, near the Jordan. The Sidonians called it Sirion, and the Ammonites Shenir. Deut. iii. 9. Josh xiii. 5. Ps. lxxxix. 12. Ezek. xxvii. 5. This mountain was the extremity of the land north, beyond the Jordan. It is said to be always at the top covered with snow.

HESHBON. A city of the Amorites. Numb. xxi. 25. & xxxii. 3. Josh. xxi. 39. Isa. xv. 4. The Amorites had taken this city from the Moabites. Jerome tells us that it was twenty miles beyond the Jordan, and a considerable city. It still subsists, and retains its old name. Joshua gave it to the tribe of Reuben; and it was on the confines of this tribe and that of Gad. Josh. xiii. 17, 26. It is celebrated for its fish-pools. Song vii. 4. On the captivity of the Israelites, the Moabites re-possessed it; and hence in the prophecies of Isaiah and Jeremiah against the Moabites it is frequently mentioned.

HESHMON. A city of Judah. Josh. xv. 27.

HETHLON. A city terminating Judea northward. Ezek. xlvii. 15. & xlviii. 8.

HIDDEKEL. A river of Paradise. Gen. ii. 14. It is said to go east of Assyria. See note on Gen. ii. 8.

HIERAPOLIS. A city of Phrygia, in Asia Minor, not far from Colosse and Laodicea. Col. iv. 13.

HINNOM. See Gehinnom.

HOBAH. A region of Syria, west of Damascus. Gen. xiv. 15. Some place it east, and beyond Damascus; but it is most likely the place now called Hasbaza.

HOLON. A city of the priests. 1 Chron. vi. 58. Josh. xv. 51. & xxi. 15. Also a city of Moab. Jer. xlviii. 21.

HOR. A mountain on the border of the land of Edom. Numb. xxxiii. 37. Wells supposes it derived its name from one Hor, the father of the Horites. It was here that Aaron, the first high priest of Israel, and brother of Moses, died. Numb. xx. 23—29. & xxxiii. 37, 38.

HOREB. A mountain often mentioned, and was most probably a part of mount Sinai, as what is said to be done at Sinai, is said also to be done at Horeb. It may denote the lower ridge, and the ground about it. Comp. Deut. ix. 8, 9. & v. 1, &c. Here is a monastery of St. Catharine.

HOREM. A city of Naphtali. Josh. xix. 38.

HOR-HAGIDGAD. A station of the Israelites. Numb. xxxiii. 33.

HORMAH. A city in Judah. Numb. xiv. 45. & xxi. 3. Deut. i. 44. The original name of this city was Zephath. Judges i. 17. 2 Chron. xiv. 9.

HOSAK. A town of Asher. Josh. xix. 29.

HUKKOK. A city on the confines of Asher and Naphtali. Josh. xix. 34. 1 Chron. vi. 35.

I

IBLEAM. A city of Manasseh. Josh. xvii. 11. Judges i. 27. Jehu having cut off Joram, ordered his men to

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pursue and slay Ahaziah, king of Judah; and they followed and wounded him in his chariot, at Gur, by Ibleam. 2 Kings ix. 27. Ahaziah fled to Megiddo, where he died. 1 Chron. vi. 56.

ICONIUM. The chief city of Lycaonia, a province of Asia Minor. Strabo says 'that it was well built, and in the richest part of the province.' In the lower empire, it was strongly fortified, is now called Cogni, and is the residence of a Turkish Basha. Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preached the gospel, and confirmed it by miracles, with great success. At length the unbelieving Jews and Gentiles making an assault upon them they fled to Lystra and Derbe. Acts xiv. 1—6.

IDALAH. A city of Zebulon. Josh. xix. 15.

IDUMEA, Anciently called Edom, included the south of Judah, and extended from the sea of Sodom to the Red Sea, or Arabian Gulf. 1 Kings ix. 26. In process of time, and most probably during the captivity, the Idumeans advanced more north, occupying the land and cities of Judah, nearly as far as Hebron. Under the Maccabees these Idumeans were conquered, and obliged to be circumcised and conform to the Mosaic rites. Persons from this country followed our Lord. Mark iii. 7, 8.

IJEABARIM. The thirty-eighth station of the Israelites. Numb. xxi. 11. & xxxiii. 44. It was on the border of Moab.

IJON. A city of Naphtali, most probably, on the northern boundary of that tribe. Asa, king of Judah, hired Benhadad, king of Damascus, to attack Baasha, king of Israel; who thereon entered the land and smote Ijon, and other cities of Naphtali. 1 Kings xv. 16—20.

ILLYRICUM. A province lying north and north-west of Macedonia, on the eastern coast of the Adriatic Gulf, or Gulf of Venice. It was divided into two parts; Leburnia, north, now Croatia; and Dalmatia, south, which still retains the same name. Paul visited some part of this country, and to which he sent Titus. Rom. xv. 19. 2 Tim. iv. 10.

INDIA. In the book of Esther, this name occurs twice, i. 1. & viii. 9. in our version; and there is no doubt but the Persian empire extended to the head of the Indus, though not beyond it. Solomon and the Tyrians most probably sent ships to the Coromandel coast of India; yet we have no mention of this country, but in Esther.

IRPEEL. A city of Benjamin. Josh. xviii. 27.

IR-SHEMESH. A city in Dan. Josh. xix. 41. It is supposed to be the same as Beth-shemesh. 1 Kings iv. 9.

IR-MELACH, OR CITY OF SALT. A city in Judah, and probably on the border or shore of the Dead Sea, or Salt Sea of Sodom. Josh. xv. 62.

IR-TAMARIM. A name given to Jericho, from the palm-trees which grew there. Deut. xxxiv. 3. Judges i. 16. 2 Chron. xxviii. 16. Perhaps the same city is meant, Ezek. xlvii. 19. & xlviii. 28.

IR-NAHASH. The city of Nahash, mentioned 1 Chron. iv. 12.

ISLES. In the sense of scripture, frequently means a colony, or settlement as opposed to an open uncultivated country, as well as land surrounded by the sea. Gen. x. 5. Job xxii. 30. Isa. xlii. 15. & xiii. 21.

ISSACHAR. This tribe had the land north, and north-east of the half tribe of Manasseh, on the west of the Jordan. Josh. xix. 17, 22. It did not reach the Mediterranean Sea on the west.

ITALY. A well known country of Europe, the metropolis of which was for many ages Rome, the proud mistress of the world. The Hebrews called the lands of the Mediterranean, Chittim, and Italy was included in this general name.

ITHNAN. A city of Judah. Josh. xv. 23.

ITUREA. A country east of the Jordan, and supposed to derive its name from Jetur, Gen. xxv. 15. a son of Ishmael, who settled in these parts, but whose posterity was subdued by the Amorites, over whom Og reigned. Iturea comprised the kingdom of Bashan, and consequently the land of the half tribe of Manasseh. Tiberius gave this and other adjoining districts to Philip, the Tetrarch. Luke iii. 1. The Itureans were good archers as Ishmael was.

J

JAAZER. A city of the Amorites, taken by Joshua. Numb. xxi. 32. & xxxii. 35. It is supposed to be the same as Jahazu. Josh. xiii. 18. 1 Chron. vi. 78. The Moabites appear to have retaken and possessed it in the time of the prophet Isaiah, see chap. xvi. 8.

JABBOK. A brook, mentioned Gen. xxxii. 22, 23. not far from mount Gilead, and probably arising there. Some think it ran into the Jordan, and others into the sea of Galilee. Josh. xii. 2. Judges xi. 13.

JABESH-GILEAD. The name of a city in Gilead, east of the Jordan. It was besieged by the Ammonites in the reign of Saul, who collected forces and relieved it. 1 Sam. xi. 1—11. The inhabitants remembered this favour, and when the body of Saul was fixed to the walls of Bethshan, a party of them went and took the body and interred it. 1 Sam. xxxi. 11—13. 2 Sam. ii. 5—7. In the time of Jerome this was a considerable city, about six miles from Pella, towards Gadara.

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JABEZ. The name of a place mentioned. 1 Chron. ii. 55.

JABNEEL. A city of Judah. Josh. xv. 11. Also another of Naphtali. Josh. xix. 33.

JABNEH. A city of the Philistines, which Uzziah, king of Judah, took and dismantled. 2 Chron. xxvi. 6. It was situated on the sea-coast, and not far from Joppa, about twenty-five miles north of Ashdod, or Azotus. It is called Jamnia. 1 Maccabees iv. 15. and now Jebneh or Yebneh. It is a village in a fine open plain, surrounded by hills, covered with herbage.

JAGUR. A city of Judah. Josh. xv. 21.

JAHAZ, and JAHAZA. A city of Reuben, and formerly of the Amorites. Numb. xxi. 23. Deut. ii 32. Josh. xiii. 18. Jer. xlviii. 21. To this city Sihon came to fight with the Israelites, but was vanquished. This city lay in the east part of the tribe of Reuben, not far from Kedemoth, which see.

JANOHAH. A city of Ephraim. Josh. xvi. 7. 2 Kings xv. 29.

JAPHIA. A city on the confines of the tribe of Zebulon. Josh. xix. 12. It is probably the same city, which Eusebius calls Epha, situated near the sea, at the foot of mount Carmel, between Cæsarea and Ptolemais.

JARMUTH. A city of Issachar, given to the Levites. Josh. xxi. 29. It is supposed to be the same as Remuth. Josh. xix. 21. 1 Chron. vi. 58. Also a city of Judah. Josh. x. 3. xii. 11. & xv. 35. Neh. xi. 29.

JATTIR. A city in the mountains of Judah. Josh. xv. 48. & xxi. 14.

JAVAN. A son of Japhet; but in scripture it signifies the land on which his descendants lived, as well as the people, the Greeks. Isa. lxvi. 19.

JEBUS. The ancient name of Jerusalem, while possessed by the Jebusites; though a still more ancient one was Salem, where Melchizedek reigned. Judges xix. 10, 11. 1 Chron. xi. 4, 5.

JEHUD. A city in the tribe of Dan. Josh. xix. 45.

JERAMEEL. A region beyond Judea, towards Arabia, south. David smote the people of this district. 1 Sam. xxvii. 10.

JERICHO. Called also Ir-tamar, from the palm-trees which grew there, was about eight miles west of the Jordan, and was the first city which Joshua took after he and the people had crossed that river. They first encamped in Gilgal, the east border of Jericho. Josh. iv. 19. Here circumcision was renewed. Josh. v. 2—9. and here the passover was kept, the manna ceased, and the people ate of the old corn of the land; and here Joshua had a vision of the captain of the Lord's host. Josh. v. 10—15. The city of Jericho was taken by faith in the divine direction, rams-horns were blown by the priests encamping the city for seven days; and on the seventh the walls fell down flat, and they entered and slew the people. Joshua devoted it, and a curse was laid on him who should rebuild it. Josh. vi. 26. This fell on Hiel the Bethelite, who rebuilt it. 1 Kings xvi. 34. After this it was honoured with a school of the prophets, 2 Kings ii. 5. The situation of the place was delightful, but the waters were bad, and had a destructive influence on vegetation, until they were healed by the prophet Elisha. 2 Kings ii. 21. Ever after its waters were, and are still, good. The land fruitful, the whole plain abounding with the Jericho plum-tree, the stone of which yields an excellant balsam. The wheat at Jericho was gathered before the first-fruits at Jerusalem. Jericho became the second city of Judea; and here Herod the Great had a royal palace, in which he died; and here also was a hippodrome and an amphitheatre. There is a tradition in the Talmud, that there were twelve thousand priests in this city, ready to supply any deficiency which might occur in Jerusalem. Our Lord visited this city, and converted Zaccheus. Luke xix. 9. At present it is only a village of the Arabs. The distance of this city from Jerusalem is stated by Josephus to be about nineteen miles, a part of the road of which is rocky and desert, and was infested with robbers. Luke x. 30.

JERUSALEM. The ancient name of this city was Jebus, and so called from a son of Canaan, whose descendants are called Jebusites. Gen. x. 16. Josh. xviii. 28. The Rabbins derive the modern name from *Jireh* and *Salem*. The first was the name Abraham gave to the place, where he built the altar on which to offer Isaac. Gen. xxii. 14. The latter was the place where Melchizedek reigned, and signifies peace. Reland and others, derive from *Jirush*, inheritance, and *Salem*, and suppose that the name was attributed by Solomon after the building of the temple, and when the land had great peace and prosperity. This city was situated on the highest mountainous tract in Judea, on the confines of the tribes of Judah and Benjamin, and a part of it was in each tribe. According to Josephus, Jerusalem was built on two hills, divided by a valley; so that each opposite side viewed the other. The one called Zion, or the Upper City to the south, was by far the higher, where David built a palace or castle, and other buildings, and which was called the city of David; the other called Acra, or the Lower City, was the old city. Adjoining to the old city was another hill east, called Moriah, on the highest part of which stood the temple to the east, and on the north of it, Bezetha, or the New Town. West of the temple was the castle Antonia, which overlooked the courts of it, and where the Roman soldiers were stationed. Acts xxi. 31—37. The city was surrounded with strong walls and bulwarks; and within the Upper was defended by a massy high wall along the valley; and the Lower Town was defended in the like manner by a wall from the New Town, so that it formed three strongly fortified cities. The val-

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ley of Jehoshaphat extended along the east side south, until it joined the valley of Hinnom, which ran along the south of the hill of Zion. At the south east corner of Zion lay the king's gardens, and beyond them the Potters' Field. At the south-west corner lay the Fullers' Field; and on the north-west, mount Calvary. On the north ran the brook Kidron; and a little east were the garden of Gethsemane, and the mount of Olives. The city had ten gates, and several markets. This city for the sins of its inhabitants, and especially for rejecting the Messiah and unjustly crucifying him, as he foretold, was utterly destroyed by the Romans; but a new one arose out of its ruins by degrees, and still subsists in the possession of the Turks, but only occupying a part of the site of the old one. It is yet trodden under foot by the Gentiles.

JESHANAH. A city which Abijah took from Jeroboam. 2 Chron. xiii. 19. As it is mentioned after Bethel, it was probably at no great distance from it.

JESHIMON. It was in the wilderness of Maon. 1 Sam. xxiii. 24. Eusebius describes it as about ten miles from Jericho, south, near to the sea of Sodom.

JETHLAH. A city in the tribe of Dan. Josh. xix. 42.

JEZREEL. A city of Issachar on the confines of Manasseh. Josh. xix. 18. Here Ahab king of Israel, had a palace and resided. 1 Kings xxi. 1. Here was the vineyard of Naboth. This was a large city and delightfully situated. Jerome informs us that it lay between Bethshan, or Scythopolis, and a city called in his time Legion, in a great plain. We read of the valley of Jezreel. Judges vi. 33. Hos. i. 5. By the Greeks this valley or plain was called Esdrælon, which Maundrel describes as of vast extent and very fertile. Also a city of Judah. Josh. xv. 56. 1 Sam. xxix. 1.

JIPHTAH. A city of Judah. Josh. xv. 43.

JOGBEHAH. A place beyond the Jordan, and which fell to the tribe of Gad. Numb. xxxii. 35. Judges viii. 11. Here Gideon smote the remains of the Midianitish host.

JOKDEAN. A city of Judah. Josh. xv. 56.

JOKTHEEL. A city of Judah. Josh. xv. 38. Also a city of Arabia. 2 Kings xiv. 7. Amaziah having conquered the Edomites in the Valley of Salt, took Selah their capital, called by the Greeks Petra, and called Joktheel; but its old name was afterwards restored.

JOKMEAM. A city of Ephraim, 1 Kings iv. 12. 1 Chron. vi. 68. It was a city of the Levites.

JOKNEAM. A city of Zebulon, Josh. xix. 11. where a river or torrent is mentioned opposite this city. Josh. xxi. 34. & xii. 22. This last place fixes it to the neighbourhood of Carmel.

JOPPA. This was the only sea-port on the Mediterranean, which the Jews had for ages. It lay south of Cæsarea; and the hills about it have a commanding prospect both of the sea and of the land. The gardens around it are now filled with orange, lemon, pomegranate, fig, and mulberry, trees; and there is plenty of excellent water. Peter was sent for to Joppa from Lydda, not far distant, but more inland north. Here dwelt Tabitha whom Peter raised to life. Acts ix. 36—43. This city was called by the Greeks Diospolis; and now Jaffa.

JORDAN. The largest river of Judea, and forming its eastern boundary. According to Josephus, it takes its rise from a fountain at the foot of Lebanon, called Phiala, and then flows under the ground to Paneas, or to a cave near that city, thence issues and crosses the lake Semechon; and after a course of about fifteen miles passes under the city of Julias, or Bethsaida, and then through the lake or sea of Genesareth, and running a long way through a wilderness, it empties itself into the Dead Sea, or sea of Sodom. The breadth of this river does not ordinarily exceed twenty or thirty yards; nor its depth, more than four; unless in March, when, from the melting of the snows of Lebanon, its waters are increased, and overflow its banks, and spread a half a mile or more on each side. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild beasts. Jer. xlix. 19. The passages of the Jordan are, one between the lake Semechon and Genesareth, said to be the place where Jacob passed. Gen. xxxii. 23—30. Another when the Jordan issues from the lake of Genesareth; and Bethabara. The plain of the Jordan is the same as the wilderness of Judea where John began to preach. Mat. iii. 1.

JOTBATHA. A station of the Israelites. Num. xxxiii. 33.

JUDEA, May be divided into four parts. First, The Western Province along the Mediterranean, inhabited by the Philistines. Second, The mountainous district called the Hill Country. Josh. xxi. 11. Luke i. 39. Third, The Wilderness of Judea, along the shore of the Dead Sea. Fourth, The Valleys west of Jerusalem. This name was derived from Judah, the son of Jacob, whose descendants became the chief tribe of Israel, and of which tribe was the royal house of David. In the time of our Lord, Judea included all the land from the Mediterranean Sea west to the Dead Sea east, and was bounded north by Samaria, and south by Edom, or the Desert.

JULIAS. Josephus informs us that there were two towns of this name, one on the west side of the Jordan, when it enters the lake of Genesareth; and the other on the east side. The former I conceive to be Bethsaida.

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K

KABZEEL. A city of Judah. Josh. xv. 21. 2 Sam. xxiii. 20. 1 Chron. xi. 22.

KADESH. The name of a wilderness, Gen. xx. 1. which appears to be the same as is called the Wilderness of Paran, and the Desert of Zin. Numb. xiii. 26. & xxiii. 36. Also a city, perhaps situated on the borders of this wilderness, west of Edom. Numb. xx. 14—16. Called Enmishphat. Gen. xiv. 7.

KADESH-BARNEA. A city of Moab, adjacent to the tribe of Judah, south, on the mountains of the Amorites, on the borders of the land. Deut. i. 2, 19. & ii. 14.

KANAH. A torrent or brook on the borders of Ephraim and Manasseh. Josh. xvi. 8. & xvii. 9. Also a city of Asher. Josh. xix. 28.

KARKAA. The name of a place on the confines of Judah. Josh. xv. 3.

KARKOR. The name of a place beyond the Jordan, to which Zebah and Zalmunna on their defeat by Gideon fled. Judges viii. 10.

KARTAH. A city of Zebulon. Josh. xxi. 34.

KATTATH. A place on the confines of the tribe of Zebulon. Josh. xix. 15. Judges i. 30. In the latter passage it is called Kitron.

KEDAR. A region in the desert of the Hagarenes. Gen. xxv. 13. 1 Chron. i. 29. Some think a city is so called. Isa. xlii. 28. & lx. 7. Ezek. xxvii. 21. Ps. cxx. 5. Jer. ii. 10. & xlix. 28. The tents of Kedar are mentioned. Song i. 5.

KEDEMOTH. A city in the tribe of Reuben. Josh. xiii. 18. & xxi. 37. 1 Chron. vi. 64. Also a wilderness denominated from the city. Deut. ii. 26. In Ezek. xxxvi. 11. it is probably used as an appellative, meaning, "the eastern part," where it was situated.

KEDESH. A city of Judah. Josh. xv. 23. Another of Naphtali. Josh. xii. 22. xix. 37. & xxi. 32. Judges iv. 6, 9. 1 Chron. vi. 61. Also a third in Issachar. 1 Chron. vi. 57. This is thought to be the same as Kishon. Josh. xix. 20. & xxi. 28.

KEHELATHAH. A station of the Israelites. Numb. xxiii. 22. Some think the revolt of Korah occured here.

KEILAH. A city of Judah. Josh. xv. 44. 1 Sam. xxiii. 1, 7. 1 Chron. iv. 19. It lay near to the land of the Philistines. David relieved it, when besieged, but the people showed no gratitude.

KENATH. A city of Manasseh, called also Nobah. Numb. xxxii. 42. 1 Chron. ii. 23. see Nobah.

KENI, or KENEZ. A region of the Idumeans. Gen. xxxvi. 11, 15. 1 Sam. xxvii. 10. Also a region of the Philistines. 1 Sam. xxvii. 10.

KEBROTH-HATAAVAH. The first station of the Israelites on leaving Mount Sinai. Numb. xi. 34. & xxxiii. 16. Deut. ix. 22.

KIBZAIM. A city of Ephraim, Josh. xxi. 22. It is thought to be the same as Jokmeam.

KIDRON. The name of a valley, and of a brook in the valley, which ran between Jerusalem and the Mount of Olives. 2 Sam. xv. 23. 2 Kings xxiii. 4. John xviii. 1. A foot causey from the Temple was made over this brook, to the Mount of Olives; and over this was led the red cow to be burned, in order to procure the ashes for purification. The sheaf of the first fruits was reaped from a part of this valley.

KINAH. A city of Judah. Josh. xv. 22.

KING'S DALE. In the valley of Shaveh, near to Salem; and it is supposed to be the same place where Absalom erected a pillar. 2 Sam. xviii. 18. only a quarter of a mile from Jerusalem.

KIR. A city of Moab. Isa. xvi. 1. Perhaps it is the same city as Kirhares. Isa. xvi. 11. Jer. xlviii. 51, 56. Also a country supposed to be a part of Albania, and Media. 2 Kings xvi. 9. Isa. xxii. 6. Amos. i. 5. & ix. 7.

KIRIOTH. A city of Moab. Jer. xlviii. 24. 41. Amos. ii. 2.

KIRIOTH-HEZRON. A city of Judah. Josh. xv. 25. It is also called Hazor.

KIRJATHAIM. A city on the confines of Moab, and of Reuben. Gen. xiv. 5. Num. xxxii. 37. Josh. xiii. 19. Jer. xlviii. 1. 23. Ezek. xxvi. 9. Also a city of Naphtali supposed to be the same as Kartan. 1 Chron. vi. 76. Josh. xxi. 32.

KIRJATH-ARBA. The original name of Hebron, which see.

KIRJATH-BAAL. A city of Judah. Josh. xv. 60. & xviii. 14. Jer. xxvi. 20. It is often mentioned in the Holy Scriptures by its more common name of

KIRJATH-JEARIM. It was a city of the Gibeonites, but fell to the lot of Judah, lying on the confines of that tribe and of that of Benjamin. It was about nine miles west from Jerusalem, on the road to Lydda. Here the ark abode above twenty years, from its return by the Philistines, until David brought it up to Zion. 1 Sam. vii. 1 Chron. xiii. Uriah, a prophet, was of this city. Jer. xxvi. 20. &c.

KIRJATH-SEPHER. See Debir.

KISHION. A city of Issachar. Josh. xix. 20. & xxi. 28.

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KISHON. A river, or torrent, which taking its rise from mount Tabor, winds along the plain of Jezreel, or Esdrælon, passes on the north side of mount Carmel, receiving in its course many tributary streams, at length discharges its waters into the Mediterranean at Acco, or Ptolemais. Judges iv. 7, 13. & v. 21. 1 Kings xviii. 40. Ps. lxxxiii. 9.

KITRON. A city of Zebulon. Judges i. 30. It is supposed to be the same city that was afterwards called Sephoris, situate in Galilee, and strongly fortified.

KOA. A region of Babylonia. Ezek. xxiii. 23.

L

LACHISH. A city of Judah. Josh. x. 3. xii. 11. & xv. 39. 2 Kings xviii. 17. Neh. xi. 30. Jer. xxxiv. 7. Rehoboam rebuilt and fortified this city. 2 Chron. xi. 9. It was besieged by Sennacherib. 2 Kings xix. 8. This city lay south of Eleutheropolis seven or eight miles.

LAISH, or LESHEM. See Dan. Probably there was another city in the tribe of Benjamin of the same name, mentioned Isa. x. 30. This place lay in the march of Sennacherib towards Jerusalem.

LAKUM. A city of Naphtali. Josh. xix. 33.

LA-HAI-ROI, WELL OF, but see version, in which it is called El-roi. Gen. xvi. 13.

LAODICEA. A city of Asia Minor, not far from Hierapolis, and Colosse, and so called from Laodice, the wife of Antiochus, the founder. It was long an inconsiderable place, but increased, and in time grew one of the largest cities of Phrygia. It often suffered by earthquakes, and now little remains of it, but heaps of rubbish. Here was one of the seven churches of Asia, reproved for her lukewarmness. Rev. iii. 14.

LASHA. A place, not far from Sodom. Gen. x. 19.

LASHARON. See Sharon.

LEBANON. A celebrated mountain of Syria, and forming the extreme northern boundary of the promised land. Deut. i. 7. & iii. 25. Josh. i. 4. Judges iii. 3. Jer. xviii. 14. This mountain extends from the neighbourhood of Sidon to that of Damascus east. It consists of two principal ridges or ranges of mountains, the one called Lebanon, and the other Anti-Lebanon. These two ridges are not only opposite, but according to Maundrel, parallel to each other, extending in a north-east direction. The north-western range is generally called Lebanon, and the south-eastern Anti-Lebanon. Between them are various ridges and valleys exceedingly fruitful, reaching to the plain of Damascus. Snow covers the highest ridges of both all the year round; while the sides and plains on the top of others, are covered with trees, shrubs, and other produce. The cedars of Lebanon are often mentioned; and some few still remain of a prodigious size. From mount Lebanon, on the north, rise several rivers; the chief of which is the Orontes, which runs above ninety miles north, passing the cities of Emesa, and Apamia; then turning to the west, it passes Antioch, and Seleucia, and pours its waters into the Mediterranean. Four or five other rivers rising more west, in like manner run at various intervals into the same sea. A few rise in the Anti-Libanus, and also run into the same sea, as the Awle, and near to Tyre, the Kasemiech. The Barady rises in the Anti-Libanus, not far from Damascus, which city it visits and waters; and receiving other tributary streams, it runs southerly and issues in a great lake and marshes. The Jordan has its rise in the same mountain, see Jordan.

LIBNAH. A city in the south-west of Judah, and north of Makkedah. Josh. x. 28—30. It lay in the road to Lachish, and in the district which belonged to Gath or Eleutheropolis. It was a Levitical city. Josh. xv. 42. & xxi. 13. It was besieged by Sennacherib. 2 Kings xix. 8. Also a station of the Israelites. Numb. xxxiii. 20. perhaps in the land which belonged to the city at that time.

LYBIA. A country in Africa, west of Egypt, bounded on the north by the Mediterranean, and on the south by the Sandy Desert. It was divided into Lybia Interior and Exterior. The Lybia mentioned by Luke. Acts ii. 10. is that which was called Lybia Cyrenaica, and sometimes the Pentapalis, from its five cities, Berenice, Arsinæ, Ptolemais, Apollonia, and Cyrene. The Lubim were its first inhabitants. It is celebrated for its chariots and horses. 2 Chron. xvi. 8.

LODEBAR. A city of mount Gilead, where Mephibosheth, Jonathan's son, had been preserved. 2 Sam. ix. 4, 5. & xvii. 27.

LUHITH. A place mentioned Isa. xv. 5. as belonging to Moab. It was elevated whether a city or a hill. Jer. xlviii. 5.

LUZ. A city of the Canaanites called Bethel by Jacob. Gen. xxviii. 19. & xxxv. 6. Josh. xviii. 13. It lay in the tribe of Benjamin. Also a city of the sons of Joseph. Josh. xvi. 2. Another of the Hethites, so named by its builder. Judges i. 26.

LYCAONIA. A province of Asia Minor, bordering upon Galatia, Cappadocia, and Pisidia. Its chief cities Iconium, Lystra, and Derbe, are all mentioned. Acts xiv. 6, &c.

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LYCIA. A southern province of Asia Minor, on the Mediterranean sea, and bounded on the west by a gulf, which limits Caria south. Its port Myra, is mentioned Acts xxvii. 5.

LYDDA. A city of Judah, about a day's journey from Jerusalem, west, lying on the road to Joppa. It became eminent for its schools and learned men. Acts ix. 38. It was burnt by Cestius, while the men had gone to Jerusalem to keep the feast of Booths. It was called by the Greeks Diospolis. It is now a miserable village.

LYDIA. A province of Asia Minor, between Caria and Phrygia. It is mentioned Ezek. xxx. 5. common version. In the Hebrew it is called Lud, and the people Ludim. Two provinces appear to be so called, one in Africa, and this in Asia; the one inhabited by the descendants of Mizraim, Gen. x. 13. and the other by those of Lud, son of Shem. Gen. x. 22. See Isa. lxvi. 19. Jer. xlvi. 9. Ezek. xxx. 5.

LYSTRA. A city of Lycaonia, chiefly celebrated for the cure of the lame man by the apostle, which made the people think that the gods had come down to them in the likeness of men. Acts xiv. 10, 11.

M

MAACHATH. A city of the Amorites, on the Jordan, near mount Hermon. Josh. xii. 5. & xiii. 13. 1 Chron. iv. 19.

MAARATH. A city of Judah. Josh. xv. 59.

MACEDONIA. A large province of Europe, lying north of Greece, formerly called Emathia, and from the kings of Macedon, called Macedonia. It was bounded on the north by the mountains of Hæmus, on the south, by Epirus and Achaia, on the east by the Ægean, and on the west, by the Ionian and Adriatic seas. It is celebrated in all ancient history as being the third kingdom, which under Alexander the Great, obtained the empire of the world, one hundred and fifty different nations and peoples being subject to it. To this country whose metropolis was Thessalonica, Paul was called by a vision, Acts xvi. 9. and the churches he raised are celebrated for their great charity, even when they had need of what they gave. 2 Cor. viii. 9. It is remarkable, that the ancient symbol of this kingdom, was a "goat with one horn;" and it is by this symbol that the Macedonian power under Alexander is represented by the prophet Daniel, chap. viii. 5—12.

MACHPELAH. See Hebron.

MADMANNAH. A city of Judah. Josh. xv. 31. 1 Chron. ii. 49. Some think it the same as Beersheba, or very near it. Also a city of Benjamin. Isa. x. 31.

MADON. Only mentioned Josh. xi. 1. & xii. 19. As it is mentioned in connexion with Hazor, it was probably at no great distance from it, on the east of the Jordan, towards the waters of Merom.

MAGDALA. A town in Galilee, beyond the Jordan, not far from Tiberias. The Jews call it Magdala of Gadara, and to it belonged the district called Dalmanutha. It is supposed Mary derived her surname Magdalene, from this place. Mat. xv. 39. & xxviii. 1.

MAHANAIM. The name of a place where Jacob had a divine vision, Gen. xxxii. 3. afterwards of a city of great strength, and fit for the residence of a king. Josh. xiii. 26. 2 Sam. ii. 8. 1 Chron. vi. 80. The city was situated between mount Gilead and the Jabbok, and not far from the latter.

MAKKEDAH. A city in the south of Judah, about eight miles east of Gath or Eleutheropolis. Josh. x. 28. & xv. 41.

MAKAZ. The name of a place mentioned. 1 Kings iv. 9.

MAKHELOTH. A station of the Israelites. Numb. xxxiii. 25.

MAMRE. A plain near Hebron, and so called from Mamre who dwelt there, and probably gave this name to the city. Here Abraham dwelt and built an altar to the Lord. Gen. xiii. 18. & xxxv. 27.

MANASSEH. Half of this tribe had allotted to them the land on the east of the sea of Galilee; and the other half, on the west of the Jordan between Issachar and Ephraim.

MAON. A city of Judah. The wilderness of Maon is mentioned, where David went, and it was not far from mount Carmel. Josh. xv. 55. 1 Sam. xxv. 2. Also a district of Arabia. Judges x. 12.

MARESHAH. A city of Judah. Josh. xv. 44. 1 Chron. iv. 21. 2 Chron. xi. 8. According to Josephus it was a strong place.

MASREKAH. A city of Idumea. 1 Chron. i. 47.

MEDEBA. A city of Reuben. Numb. xxi. 30. Josh. xiii. 9, 16. 1 Chron. xix. 7.

MEDIA. A province of Asia, having to the east, the Caspian sea, and Parthia; to the south, the Sittacene, Susiana, and Persia; to the west, Adiabene, and to the north, Armenia. Darius the co-partner of Cyrus is called the Mede; and to this country were the Israelites carried captive. Jews from this country were at Jerusalem on the day of Pentecost. Acts ii. 9. 2 Kings xvii. 6. & xviii. 11.

MEGIDDO. A city of the half tribe of Manasseh, west of the Jordan; but the Canaanites dwelt in it, and became tributary. Josh. xvii. 11, 12. It was rebuilt by Solomon, 1 Kings ix. 15. and here died two kings of Judah, Ahaziah and Josiah.

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MEKONAH. A city, in which the returned captives of Judah dwelt. Neh. xi. 28.

MELITA. Now Malta, an island of the Mediterranean sea, where Paul and the ship-wrecked crew landed, and where he wrought some miracles. Acts xxviii. 1—10. It was long inhabited and governed by the Greeks, then the Carthaginians, and after the second Punic war by the Romans, and is now in the possession of the English. The common people retain many Phœnician terms.

MENNI. A region mentioned Jer. li. 27. and supposed by Bochart to be in Armenia.

MENNITH. A city of Gad. Judges xi. 33. Ezek. xxvii. 17.

MEPHAATH. A city of Reuben in the land of Moab, given to the Levites. Josh. xiii. 18. & xxi. 37. 1 Chron. vi. 64. Jer. xlviii. 21.

MEROM. The ancient name of the lake Semechon, towards the head of the Jordan. Here the northern kings assembled to oppose Joshua. Chap. x. 42, 43. & xi. 5, 7.

MEROZ. A city of Galilee, Judges v. 23. not far from mount Tabor, on the banks of the Kishon.

MESOPOTAMIA. A country of Asia between the rivers Tigris and Euphrates, as this Greek name imports. In the Hebrew it is called Aram Naharaim, "Syria of the rivers;" and sometimes Padan-Aram. It is sometimes used in a larger sense. Acts vii. 2. Arian describes the inhabitants as those who dwell between the rivers. Strabo divides it into two, Mesopotamia Felix, extending from the mountains of Armenia to the river Chaboras; the other from Chaboras south to Babylon.

MICHMASH. A city of Ephraim, on the confines of Benjamin, south; Ezra ii. 27. Neh. vii. 31. 1 Sam. xiii. 2. Isa. x. 28. It was here the Philistines encamped, when Jonathan attacked the garrison, and threw the army into dismay. 1. Kings xiv. 1—14.

MIDIAN. A region which derived its name from a son of Abraham by Keturah. Gen. xxv. 2. 1 Chron. i. 32. It was to this land Moses fled. Exod. ii. 15. & iii. 1. Acts vii. 9. It was in Arabia, on the eastern shore of the Red Sea. The well where Moses watered the flocks of Jethro is still at Madyan, according to the Arabs. Also a city and island upon the Arnon. This Midian is joined with Moab. Numb. xxii. 4; and Judges vi. 2, 3. with the Amalekites and children of the east.

MIGDAL-EL. A city of Naphtali. Josh. xix. 38.

MIGDOL. A city on the frontier of Egypt, called by Herodotus Magdolos. This is a different place from that mentioned Exod. xiv. 2. Numb. xxxiii. 7. which was probably no more than a tower. This Migdol was far more north, to which the Jews fled from the Chaldeans. Jer. xliv. 1. & xlvi. 14.

MIGDAL-GAD. A city of Judah. Josh. xv. 37.

MIGRON. A place or perhaps a city of Benjamin, and near to Michmash. Isa. x. 28. 1 Sam. xiv. 2.

MILETUS. A city and sea-port in the province of Caria, in Asia Minor, situated beyond the Meander. It was originally a colony of Cretans, and became so powerful, that it sent out colonies, who peopled the shores of the Propontis and Euxine, as far as the Cimmerian Bosphorus. Here Paul sent for the elders of the church of Ephesus and took a most affectionate farewell of them. Acts xx. 18, 35. There was another Miletus in Crete; and it was here Paul left Trophimus sick. 2 Tim. iv. 10.

MILLO. A place in or near mount Zion. Wells contends that it was a building where the leading men might assemble and deliberate on the public affairs; and might be a strong fortified place. 2 Sam. v. 9. 1 Kings ix. 15, 24. & xi. 27. 1 Chron. xi. 28. 2 Chron. xxxii. 5. That it was a building is evident from 2 Kings xii. 21. where it is called Beth-Millo. There was another place so called near Shechem. Judges ix. 6, 20. which some think was the same as the Tower of Shechem. Ver. 46—49.

MINNITH. A city beyond the Jordan, belonging to the Ammonites. Judges xi. 33. Ezek. xxvii. 17. It was one of the cities which Jephthah smote, and thought to be the same as is mentioned by Eusebius, lying about four miles from Heshbon, towards Philadelphia, or the ancient Rabbah.

MISREPHOTH-MAIM. A place not far from Sidon. Josh. xi. 8, The Hebrew signifies salt-pits, where the water was evaporated.

MITHCAH. A station of the Israelites. Numb. xxxiii. 28.

MITYLENE. This was a large and beautiful city of the island Lesbos. It claimed the primacy of the other cities, and at length gave name to the island itself It was celebrated for learning and letters, no less than for power. To this city Paul came. Acts. xx. 14.

MISHEAL. A city of Asher. Josh. xix. 26. & xxi. 30. 1 Chron. vi. 74.

MIZAR. A small hill, not far from mount Hermon, where David in his flight from Absalom came. Ps. xlii. 6. see Note.

MIZPEH. A city of Judah. Josh. xv. 38. Another of the Moabites. 1 Sam. xxii. 3. 2 Chron. xx. 24. A third of Benjamin. Josh. xviii. 23. Judges xx. 1. & xxi. 1. 1 Sam. vii. 5. 1 Kings xv. 22. 2 Kings xxv. 23. Jer. xl. 6. Another place under mount Hermon. Josh. xi. 8. And another in Gilead, a city of Gad. Judges xi. 29.

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MIZRAIM. A son of Ham, whose posterity peopled Egypt; hence called in Hebrew by this name, and the land of Ham. see Egypt.

MOLODAH. A city of Judah, given to Simeon. Josh. xv. 26. & xix. 2. 1 Chron. iv. 28.

MOREH. The plain of Moreh, or Turpentine tree of Moreh, was not far from Shechem. Gen. xii. 6. & xxxv. 4. Deut. xi. 30. Judges vii. 1.

MORIAH. The mount on which Solomon built the temple; and on a part of which called Calvary our Lord was crucified. It was to the land of Moriah Abraham went to sacrifice Isaac; and it was probably on the very mount which retained the name. Gen. xxii. 2. 2 Chron. iii. 1. It is called Moriah, some think from its height, being the highest in Judea; others from the instruction, which should be derived thence. Isa. ii. 2. Mic. iv. 1.

MOSEROTH. A station of the Israelites. Numb. xxxiii. 30.

MYRA. A city and sea-port of Lycia, a province of Asia Minor, lying west of the island Rhodes. To this city Paul sailed in his way to Rome. Acts xxvii. 5.

MYSIA. A province of Asia Minor, bounded by Bithynia on the north, by the river Hemus on the south, by Phrygia on the east, and on the west by Troas. Paul visited, but did not stay in this province. Acts xvi. 7, 8. Cicero says, the people were despicable and base even to a proverb.

N

NAAMAH. A city of Judah. Josh. xv. 41.

NAARATH. A city of Ephraim. Josh. xvi. 7. 1 Chron. vii. 28.

NACHON, THRESHING FLOOR OF. The place where Uzzah put forth his hand to the Ark and was smitten. 2 Sam. vi. 6. 1 Chron. xiii. 9.

NAHALIEL. A station of the Israelites, where they dug for water. Numb. xxi. 19.

NAHALAL. A city of the Levites in Zebulon. Josh. xxi. 35. Judges i. 30.

NAIN. A city about six miles from mount Tabor, south, at the foot of the lesser mount Hermon, near the town of Endor. Here our Lord restored the widow's son to life. Luke vii. 11.

NAIOTH. A place near to Ramah, and with great probability supposed to be a school or schools of the prophets. 1 Sam. xix. 19—22. & xx. 1. Samuel and David resided here.

NAPHTALI. The land of this tribe was west of the springs of the Jordan, and under Anti-Lebanon.

NAPHTUHITES. Sprung from Mizraim, and are thought to have occupied the north-east of Egypt about the Sirbonic Lake, and near mount Cassius. Gen. x. 13.

NAZARETH. A town or city in Galilee, where Jesus our Lord was brought up. Mat. ii. 23. Luke iv. 16. It was built on a hill, about six miles east from mount Tabor, and about eighteen east of Acre. "It is surrounded, says Volney, by hills, with a little valley between them. From mount Tabor, which is the figure of a broken cone, is one of the finest prospects in Syria. It is eight hundred or a thousand yards high." Nazareth is now only a poor village.

NEAPOLIS. A city of Caria or Thrace in Asia Minor. Acts xvi. 11. Also the name given to the ancient Shechem, most probably because it was rebuilt and fortified. This name is found attributed by Jews, Christians, and Mahometans; and the place is now called Naplosa. see Shechem.

NEBO. A mountain of Moab. Deut. xxxii. 49. & xxxiv. 1. Isa. xlvi. 1. Also a city of Moab, in the tribe of Reuben, and built by the Reubenites. Numb. xxxii. 38. Isa. xv. 2. Jer. xlviii. 1. Both the mountain and city were adjacent to the banks of the Jordan, over against Jericho. Also a city of Judah. Ezra. ii. 29. & x. 43. Neh. vii. 33.

NEIEL. A city on the confines of Naphtali. Josh. xix. 27.

NEKEB. A city of Naphtali, and some think the same as is called Adam. Josh. xix. 33.

NEPHATH-DOR. Or the region of Dor, a place, 1 Kings iv. 11.

NEPHTOAH. A fountain in the boundary of the tribe of Judah. Josh. xv. 9. & xviii. 15.

NETOPHAH. A place mentioned Ezra ii. 22. Neh. vii. 26. 1 Chron. ii. 54.

NEZIB. A city of Judah. Josh. xv. 43.

NICOPOLIS. A city of Thrace, a province of Asia Minor, adjacent to the river Hystrus. Paul requests Titus to meet him at this city. Tit. iii. 12.

NILE. A famous and well known river of Egypt, rolling its streams from one extremity to another, and annually overflowing its banks and fertilizing the whole land. It is in Hebrew called Sihor. Josh. xiii. 3. 1 Chron. xiii. 5. Isa. xxiii. 3. Jer. ii. 18. On the brink of this river, among the reeds, Moses was placed in a little ark, whence he was picked up by Pharaoh's daughter. The Egyptians worshipped it as a god, as the Hindoos still do the Ganges. Its water is said to be salubrious. It abounds with crocodiles, the leviathan, so forcibly described. Job xli. 1—34.

NIMRAH. A city of Gad, Numb. xxxii. 3. the same as Beth-Nimrah. Numb. xxxii. 36. Josh. xiii. 27. It was a place abounding in water. Isa. xv. 6. Jer. xlviii. 34.

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NINEVEH. A city built by Ashur, Gen. x. 11, 12. Jonah i. 28. By profane authors its founder is called Ninus, and it is called after him. It was one of the most ancient, largest, and most powerful cities of the world. It was situated on the east side of the Tigris, opposite the present Mousul, extending along the banks and plain to a great distance. In the time of Jonah, as it contained one hundred and twenty thousand young children, Jonah iv. 11. it is calculated to comprise about six hundred thousand people, not two-thirds of the population of London. This city was extensive, much larger than Babylon; and it must have inclosed land for gardens and produce. It is said to have been three days' journey. It was taken by Arbaces and Belesis, in the reign of Ahaz, king of Judah, about the time when the foundation of Rome was laid. It was taken a second time by Astyages and Nabopolassar, about six hundred and twenty-six years before Christ. From this period it gradually sunk into decay, until at length, the scite of it was disputed. Nahum i. 8. & iii. 17.

NO, and NO-AMMON. A city of Egypt, Jer. xlvi. 25. Ezek. xxx. 14—16. Nahum iii. 8. It is generally supposed to be the same city as that called Thebes by the Greeks. It was situated on the eastern bank of the Nile in Upper Egypt, in the district called Thebais. According to the accurate D'Anville its circuit was about twenty-seven miles. It was long the second to the capital of Egypt; and the sepulchres of the kings of Egypt, hewn in the Lybian mountain, are adjacent to it. It was plundered by Cambyses, king of Persia, afterwards by Philopater, and then sacked by Augustus Cæsar for its rebellion; and it has ever since exhibited little else than great and magnificent ruins, interspersed among the villages which occupy its scite; and of which the most considerable is now named Luxor.

NOB. A city of Benjamin; and at some period after the days of Joshua, given to the priests. 1 Sam. xxi. 2. & xxii. 9, 11, 19. Neh. xi. 32. The Rabbins say Jerusalem might be seen from this town, Isa. x. 32. Here was the tabernacle, when David fled to Ahimelech the priest, and from whence he received the sword of Goliath.

NOBAH. A city beyond the Jordan, and so called by Nobah who took it and its villages. Its ancient name was Kenath. Numb. xxxii. 42. According to Eusebius it was about eight miles east of Heshbon, in his time a desert place. Judges viii. 11.

NOPH. An ancient city of Egypt. Isa. xix. 13. Jer. ii. 16. xliv. 1. & xlvi. 14. Ezek. xxx. 13, 16. It was for ages the capital, and called Memphis by the Greeks. It was situated on the western side of the Nile, about fifteen miles abave the Delta. This was the royal city of the Pharaohs, and its central situation was adapted to the command of both Upper and Lower Egypt. Amidst the wars and revolutions to which Egypt was subject, this city lost its pre-eminence, especially after Alexandria was built. The vestiges of this once noble city are nearly obliterated. Cairo, a city on the opposite bank of the river has risen out of its ruins.

NOPHAH. A place beyond the Jordan. Numb. xxi. 30.

NOPHETH. A district, included in the land allotted to Issachar, but given to Manasseh. Josh. xvii. 11.

O

OBOTH. The thirty-sixth station of the Israelites. Numb. xxi. 10. & xxxiii. 43.

OLIVES, MOUNT OF, was about one mile distant from Jerusalem. Acts i. 12. Though it received its name from the olive trees which grew upon it, yet it abounded in other trees also. The valley of Jehoshaphat lies between the mount and the city.

ON. A city in the land of Egypt, probably in a part of the land called Goshen. Joseph's father-in-law was priest of a temple here. This city was called by the Greeks Heliopolis, or City of the Sun; and it is probable that this luminary was worshipped here. It is supposed the Jews who settled in Egypt after the captivity, built a temple near this city, and practised the rites of their religion for the space of two hundred and forty-three years, until the reign of Vespatian. A place is still called, Tel-el-Judieh, or the Hill of the Jews, where this temple stood. Gen. xli. 45.& xlvi. 20. Jer. xliii. 13. In the Hebrew in this last place it is called Beth-shemesh, or House of the Sun.

ONO. A city of Benjamin. 1 Chron. viii. 12. Ezra ii. 33. Neh. vii. 37. & xi. 35. In Neh. vi. 2. we read of the valley of Ono, which was not far from the town, or city.

OPHEL. The name of a tower at Jerusalem, and not far from the temple. 2 Chron. xxvii. 3. & xxxiii. 14. Neh. iii. 26, 27. & xi.21.

OPHIR. A place to which the ships of Solomon and Hiram went, and returned once in three years. 1 Kings ix. 26—28. 2 Chron. viii. 17, 18. From hence gold was brought; and the gold of Ophir is noticed for its purity. Job xxviii. 16. Ps. xlv. 10. Isa. xiii. 12. There can be little doubt but Ophir was a place in India, either on the continent or an island in the Indian Ocean; and it is probable that we are to understand the time according to the Hebrew mode of reckoning, one year, and part of two others. Some think the place of trade might be on the Malabar coast, at Barcelore; and that the gold might be brought down the Indus, from the head of that river, where Ophir the son of Joktan settled. Gen. x. 29.

OPHNI. A town or city of Benjamin. Josh. xviii. 24.

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OPHRAH. A city of Benjamin. Josh. xviii. 23. 1 Sam. xiii. 17. Mic. i. 10. Also, a city of Manasseh, the birth-place of Gideon. Judges vi. 11. viii. 27. & ix. 5.

OREB. The name of a rock, where the Ephraimites slew Oreb a prince of the Midianites. Judges vii. 25. & viii. 3. Ps. lxxxii. 12.

P

PADAN-ARAM, A part of Assyria, lying near to Armenia, and was very fruitful; that on the south was barren. Gen.. xxv. 20. Here Jacob went, and served Laban. Gen. xxviii. 5. It is sometimes simply called Aram, or Syria. Hos. xii. 12.

PALESTINE. The Holy Land received this name from the Philistines, who occupied the western part of it. The prophets occasionally use this name. Exod. xv. 14. Isa. xiv. 29, 31. See Judea.

PALMYRA. See Tadmor.

PAMPHYLIA. A province of Asia Minor, having Cilicia to the east, Lycia to the west, Galatia and Cappadocia to the north, and to the south, the Mediterranean, called the sea of Pamphylia. Part of Mout Taurus was included in this province; and here were situated Perga and Attalia. Here many Jews dwelt. Acts ii. 10. xiii. 14. xiv. 24. & xxvii. 5.

PAPHOS. A city of the island of Cyprus, and the metropolis, where the Roman pro-consul had his residence. Acts xiii. 4,6. Here Paul struck Elymas the sorcerer blind, and converted Sergius Paulus.

PARAN. A city situated not far from the Red Sea, Deut. i. 1. 1 Kings xi. 15.; and this city most probably gave name to the desert or wilderness of Paran, often mentioned. Gen. xiv. 6. & xxi. 21. Numb. x. 12. In this Ishmael and his descendants dwelt. It included all the desert and mountainous tract, lying between the wilderness of Shur, west, and mount Seir, or the land of Edom, east; and having the land of Canaan, north, and the Red Sea, south. Also a mountain of this tract is so named. Deut. xxxii. 2. Hab. iii. 3.

PARTHIA. A region of Asia; part of Persia, between the Indus and the Arrias to the east, and the Tigris and Media, to the west; on the south it is bounded by the desert of Caramania, and on the north by Hircania. Jews settled in this country were at Jerusalem on the day of Pentecost. Acts ii. 9. The Parthians became formidable enemies to the Romans; and their empire lasted four hundred years.

PASDAMIM. The name of a place in the tribe of Judah, and seems to be so called from a stop being put to slaughter. 1 Chron. xi. 13. 1 Sam. xi. 1.

PATARA. A city of Lycia, in Asia Minor, and a port, to which Paul sailed from Rhodes. Acts xxi. 1. It had a good haven, and a famous temple of Apollo, with an oracle in it, which for wealth and credit was not much inferior to that at Delphos.

PATHROS. A district or nome of Egypt, and also a city, according to Bochart. Isa. xi. 11. Jer. xliv. 15. Ezek. xxix. 14. & xxx. 14. He places the city in Upper Egypt, in the Thebais, where was a nome, called the Paturitic nome.

PATMOS. An island of the Ægean Sea, to which the apostle John was banished by Domitian, the Roman emperor; and where he received and wrote the Apocalypse. Rev. i. 9. There is an excellent harbour, and the town being built on the highest part of the island has a commanding prospect. Here is yet a large convent dedicated to St. John.

PELUSIUM. A city of Egypt, called Sin in the Scriptures. It gave name to the Pelusiac branch of the Nile. See Sin.

PENIEL. A place so called by Jacob from God's gracious appearance to him. Gen. xxxii. 24—31. A town was afterwards built here. This place was on or near the Jabbok, in Gilead.

PERÆA. The name given by the Greeks and Romans, to the country beyond the Jordan, the land possessed by the two tribes of Reuben and Gad.

PEREZ-UZZAH. The name of a place, where Uzzah was smitten, and David grieved. 2 Sam. vi. 1—8. 1 Chron. xiii. 1—12.

PERGA. A city of Pamphylia, a province of Asia Minor. To this city, Paul and his fellow-labourers came from Paphos, Acts xiii. 13.; and here John Mark departed from them and returned to Jerusalem. This was one of the most considerable cities in the province, and celebrated for a temple of Diana.

PERGAMUS. One of the most renowned cities of Asia Minor, in the province of Mysia, the residence of king Eumenes and of the other Attalic princes. Here was a christian church. Rev. i. 11. & ii. 12.

PERSIA. A province of Asia, having Media to the north, to the west Susiana, to the east the two Caramanias, and to the south the gulf of Persia. This name does not occur in Scripture before the time of Daniel, chap. v. 28. & vi. 28. Ezek. xxvii. 10. & xxxviii. 5. Cyrus raised this country to empire and command; so that under Darius and himself were an hundred and twenty provinces. The Persians became excellent horsemen under Cyrus

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and some of his successors. The name of this province which most frequently occurs, is Elam; and so called from a son of Shem, who settled here. Among Greek writers it is called Elymais, and the people Elymæi.

PETHOR. A city on the Euphrates, where Balaam the soothsayer dwelt. Numb. xxii. 5. Deut. xxiii. 4. Grotius supposes it was a city where dwelt those who pretended to interpret and explain all kinds of dreams. Gen. xli. 12.

PHARPAR. A river of Damascus, now contracted into Barady from Pharparwadi, that is, the river Pharpar. 2 Kings v. 12.

PHARVAIM. A place whence Solomon obtained gold of the purest quality, with which he overlaid the walls, roof, beams and posts of the temple. 2 Chron. iii. 6. Pharvaim most probably denotes the mountains whence it was obtained. Ptolemy mentions the mountains Parvatoi, which appear to be the same as the text, and to be north of the head of the Indus.

PHILADELPHIA. A city in the province of Lydia, in Asia Minor; and so called from Attalus Philadelphus, king of Pergamus. It is situated about twenty-eight miles east of Sardis, on the ascent of mount Tmolus, having a beautiful prospect of the plains and villages, which are watered by the river Pactolus. One of the Apocalyptic churches was here. Rev. iii. 7.

PHILIPPI. A city of Macedonia, so called from Philip, king of Macedon, who repaired and beautified it. Its ancient name was Dathos. The design of Philip was, to make it a barrier against the Thracians. In the plains adjacent to this city Julius Cæsar conquered Pompey, and Augustus Mark Anthony. Here Paul preached and was imprisoned; but delivered by his privilege as a Roman citizen. The jailer and his household received the faith, and a church was formed to which Paul wrote an excellent epistle. Acts xvi. 6. & xx. 12. 1 Thes. ii. 2.

PHILISTINES. They occupied five cities and a considerable district of land, chiefly on the Mediterranean, towards Egypt. Their cities were Gath, Gaza, Ekron, Ashdod, and Askelon. They often fought with and conquered the Israelites, but were subdued by David. See Caphtorim.

PHŒNICE. A haven of Crete, lying to the south-west, and where ships might safely winter. Acts xxvii. 12. Paul advised the Centurion, to winter at the Fair-havens, but the owner of the ship would prosecute his voyage, and reach if possible Phœnice.

PHŒNICIA. A country of Asia, having Syria on the north and east, Judea and Palestine on the south, and the Mediterranean sea on the west. Its chief cities were Tyre and Sidon, so often mentioned in the Holy Scriptures. The people were industrious and devoted themselves to navigation and commerce; and they became rich and powerful. From this small country went forth colonies into Greece and Africa, and imparted to the rude natives letters and knowledge. The Carthaginians rose to power and empire, and for a long period rivalled and contended with Rome. Each city had its own king, and was governed by its own laws. Besides the two above mentioned, we read of Aradus, Berytus, and Biblus. Bochart derives the name from Bene-anak, softened by the Greeks into Phenicia. Mark vii. 26.

PHRYGIA. A region of Asia Minor, divided into the Greater and Lesser. It had Galatia on the north; Lycaonia, Pisidia, Pamphylia, and Lycia, south; Cappadocia, east. In the Greater Phrygia were the cities Laodicea, and Hierapolis. Acts ii. 10. The Lesser is supposed to be meant. Acts xiv. 24.

PHUT. A son of Ham. Gen. x. 6. Jer. xlvi. 9. Ezek. xxvii. 10. Nahum iii. 9. Wells places his posterity in Mauritania; but the Arabic writers in southern Egypt.

PIBESETH. A city of Egypt, and well known by the name Bubastus. It lay south of Sin or Pelusium, on the same stream of the Nile. Ezek. xxx. 17.

PIHAHIROTH. A station of the Israelites, on their leaving Egypt, and reckoned as the fourth. Exod. xiv. 2—9. Numb. xxxiii. 7.

PIRATHON. A town of Ephraim, on mount Amalek. Judges xii. 15.

PISGAH. The top of mount Nebo, whence Moses was favoured with a view of the promised Land; and Nebo was one of the mountains called Abarim. See Deut. xxxii. 49. & xxxiv. 1. Numb. xxxiii. 47.

PISIDIA. A province in Asia Minor. It was bounded on the south by Pamphylia, on the north by Galatia, on the east by Isauria, and on the west by Phrygia. The chief city was Antioch. Acts xiii. 14. & xiv. 21. Its people were anciently called Solymi, and commended by Livy for their skill and courage in war.

PISON. One of the rivers of Paradise. Gen. ii. 11. For conjectures about this and the other rivers of Paradise, see note on the place.

PITHON. A city of Egypt, which Pharaoh compelled the children of Israel to build. Wells supposes it was not very far from Pibeseth or Bubastus. and called by Herodotus Patumus.

PONTUS. An extensive province of Asia Minor, bounded on the north by the Euxine or Pontic sea, on the south by Cappadocia, on the west by the river Halys, and on the east by Colchis. Many Jews dwelt in this province;

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and many believers in Christ also resided here. This was the native country of Aquilla, Acts xviii. 2. and to the disciples of this province Peter directs his epistle. 1 Pet. i. 1.

PTOLEMAIS. A maritime city of Judea, near mount Carmel, and so called from Ptolemy one of the kings of Egypt when Phœnicia was under the power of that kingdom. Its ancient name was Acco. It is situated at the southern cape of a bay, which extends in a semicircle of three leagues, as far as the point of mount Garmel. It is now a town of some importance. Here Paul found christian brethren when he came to bring alms to his nation. Acts xxi. 7.

PUL, Is supposed to be an island in the Nile, not far from Syene. The people who inhabited it are to this day called Pholahs. This is mentioned, Isa. lxvi. 19.

PUNON. A station of the Israelites, on the confines of Edom. Numb. xxxiii. 42. Bochart supposes, that copper ore was here dug.

PUTEOLI. A city and port of Italy, in Campania. It is said to have been built by the Samians, and to have been a famous mart for trade. Here Paul by the favour of the Centurion was allowed to rest seven days. Acts xxviii. 13.

R

RAAMAH. A region so called from a son of Cush. Gen. x. 7. Ezek. xxvii. 22. That it lay in Arabia Felix, is most probable. Niebuhr places it not far from Sanaa, about fifteen and a half degrees north latitude.

RABBAH. The metropolis of the Ammonites. Deut. iii. 11. 2 Sam. xi. 1, 12, 26. & xvii. 27. Jer. xlix. 2, 3. Ezek. xxi. 20. & xxv. 5. It was a strong place, and situated on the Jabbok. It was taken in the reign of David; and during the siege of it Joab at David's command suffered Uriah to be cut off. It was called after the return of the Jews from Babylon, Philadelphia, from Ptolemy Philadelphus, king of Egypt, who having taken, rebuilt and fortified it. Also Ar of Moab is called Rabbah. Josh. xiii. 25. A city of Judah. Josh. xv. 60. and another in Issachar. Josh. xix. 20.

RACHAL. A city of Judah. 1 Sam. xxx. 29.

RAHAB. A name attributed to Egypt, or to a part of it, in Ps. lxxxvii. 4. & lxxxix. 11. Isa. xxx. 7. & li. 9. Bochart contends it refers to that part of Egypt called the Delta by the Greeks from its shape resembling the Greek letter Δ, and Rib in their language denotes a pear. I think it is called so poetically from its pride, the sense of the word in Hebrew.

RAKKATH. A city of Naphtali. Josh. xix. 35. The Jews consider it the same as was afterwards called Tiberias, which see.

RAMAH. A city of Benjamin, not far from Gibeon. Josh. xv. 25. Judges iv. 5. & xix. 13. It was rebuilt or fortified by Baasha, king of Israel. 1 Kings xv. 17. but Benhadad coming against him, Asa recovered it. It was six or seven miles north of Jerusalem over against Bethel. Also a city of mount Ephraim, where Samuel dwelt, and supposed to be the same as Ramathaim-Zophim. 1 Sam. i. 1, 19. ii. 11. & vii. 17. Another in Naphtali, on the confines of Asher. Josh. xix. 29, 36.

RAMATH-MIZPEH. A city of Gilead, belonging to the tribe of Gad, the same as called Ramoth. Josh. xiii. 26. xx. 8. & xxi. 38. 1 Kings iv. 13. This was a city of refuge; and about fifteen miles west of Rabbah, or Philadelphia. Ramath of the south, see Baalath.

RAMATH-LEHI. The jaw-bone hill, so called from the slaughter which Samson made there with the jaw-bone of an ass. Judges xv. 17.

RAMATHAIM. The same as Ramah, in mount Ephraim; and so called because occupying two hills, and Zophim, from its extensive prospects. It is now called Ramla, and the country around is said to be very fruitful. Ruins indicate its past greatness.

RAMESES. A city in the extremity of Egypt, built by the Israelites, situated in the nome called Arsenoitic. A district is so called. Gen. xlvii. 11. Exod. i. 11. & xii. 37. Numb. xxxiii. 5.

RED SEA. In Hebrew it is called the Weedy Sea, from the abundance of weeds which grow in it. As the top of it borders on the land of Edom, the meaning of which is Red, the Greeks called the sea Erythrean, the Latins Rubrum, and from them, we Red. It extends from the gulf of Eloth to the Indian Ocean, between Arabia, and Africa. Its breadth varies, and near the African shore are many small islands. The passage of it by the Israelites is recorded Exod. xiv. and celebrated xv. chap.

REHOB. A city of the Levites in the tribe of Asher. Josh. xix. 28. & xxi. 31. Judges i. 31. 1 Chron. vi. 60. Another in the same tribe. Josh. xix. 30. This was anciently the capital of a small kingdom, called also Beth-Rehob, and which lay in the north part of the tribe of Asher, and west of Laish or Dan. Numb. xiii. 21. Judges xviii. 28. The Ammonites hired this people against David. 2 Sam. x. 6, 8., where they are called Syrians, and were probably sprung from them.

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REHOBOTH. A city belonging to Nimrod, and not far from Nineveh. Gen. x. 11. Wells places it on the Tigris, and near the mouth of the river Lycus; and as he finds in Ptolemy, a city called Birtha, which has the same meaning in Chaldee, as Rehoboth in Hebrew, he supposes them to be the same.

REKEM. A city of Benjamin. Josh. xviii. 27.

REMETH. A city of Issachar. Josh. xix. 21. It is supposed to be the same as is called Ramoth. 1 Chron. vi. 73. and was given to the Kohathites.

REPHAIM. The name of a valley near Jerusalem. Josh. xv. 8. & xviii. 16. 2 Sam. iv. 18, 22. & v. 18. Isa. xvii. 5. According to Maundrel, the road from Jerusalem to Bethlehem was through this valley; so that it lay south of that city. It was probably so called from the Rephaim dwelling here. See Gen. xv. 20, 21.

REPHIDIM. A station of the Israelites, not far from mount Horeb. Exod. xvii. 1. Numb. xxxiii. 14. The Amalekites here attacked the Israelites, but were defeated by Joshua. Exod. xvii. 8.

RESEN. A city built by Nimrod, in Assyria, between Nineveh and Calah. Gen. x. 12. Wells supposes that this is the city which Zenophon mentions on the Tigris, and calls Larissa. Ephraim the Syrian places it beyond the Tigris, in the region of Marga.

RHEGIUM. A maritime city of Italy, opposite to Sicily, and so called by the Greeks, as if broken off from that island. Here Paul abode one day, in his journey to Rome. Acts xxviii. 13.

RHODES. An island in the Mediterrancan, near to Caria, a province of the Lesser Asia, and accounted in dignity and importance next to the isles of Cyprus and Lesbos. It is commended by the ancients for the clearness and salubrity of its air; and the goodness and fertility of its soil. Across its harbour was fixed a Colossus, in the figure of a man, seventy cubits high, and every finger of it said to be as big as a man; ships sailed between the legs. It was made of brass; and after standing for ages, was at last thrown down by an earthquake. From Coos Paul came to Rhodes. Acts xxi. 1.

RIBLAH. A city of Syria, in the land of Hamath, and thought to have been either the same or near Antioch, on the Orontes. In the days of Jerome the city named Apamia, on the same river was called Hamath. Numb. xxxiv. 11. 2 Kings xxiii. 33. & xxv. 6. Jer. xxxix. 5. & lii. 10.

RIMMON. A city of the tribe of Judah. Josh. xv. 32. Another in Simeon. Josh. xix. 7. 1 Chron. iv. 32. called Ain-Rimmon. Also a rock in Benjamin. Judges xx. 45, 47. & xxi. 13. 1 Sam. xiv. 2. Another a city of Zebulon, called Rimmon-methoar-neah. Josh. xix. 13. Also a station of the Israelites, called Rimmon-perez. Numb. xxxiii. 19.

RIMMONO. A city of the priests in Zebulon. 1 Chron. vi. 62.

RISSAH. A station of the Israelites. Numb. xxxiii. 21, 22. It is now called El-a-Rissa.

RITHMAH. Another station of the Israelites. Numb. xxxiii. 18, 19.

ROGEL. A fountain in Judah, near Jerusalem. Josh. xv. 7. & xviii. 16. 2 Sam. xvii. 7. 1 Kings i. 9. Some think the Fullers here washed their goods.

ROGELIM. A city of Gilead, very probably in the neighbourhood of Mahanaim. 2 Sam. xvii. 27. & xix. 32. Here dwelt good old Barzillai.

ROME. A city of Italy situated on the Tiber, and which became the mistress of the fairest portion of the world. The history of this city is the history of the world for ages. The Romans having subverted by degrees the Macedonian empire, subdued Judea, and at last destroyed Jerusalem and the temple, and banished the Jews from their own land. Many Jews were citizens of Rome; and the gospel was early introduced into this city. Paul wrote his excellent epistle to the believers here, and was himself afterwards brought a prisoner here. It is generally believed that both he and Peter suffered martyrdom in this place.

ROSH. The name of a people. Ezek. xxxviii. 2, 3. & xxxix. 1. Bochart places them around the Araxes; and from them the Russians are supposed to be descended.

S

SABTAH. A son of Cush, who settled in Arabia Felix, on the Persian Gulf, north, where Ptolemy mentions a city Saphtha. Gen. x. 7.

SABTECHAH. Another son of Cush, whom Wells places in Arabia near to his brother Sabtah. Gen. x. 7.

SALAMIS. An island in the Eubæan sea. Also a chief city of Cyprus, on the coast, opposite to Syria. To this city Paul and Barnabas came from Antioch, on their first mission to the Gentiles, and from hence to the western part, to Paphos, they preached the gospel. Acts xiii. 4—6.

SALCAH. A city of Bashan. Josh. xii. 5. 1 Chron. v. 11.

SALEM. The city where reigned Melchizedek, and with great probability supposed to be Jebus, or Jerusalem. Gen. xiv. 18. Ps. lxxvi. 3. Jerome places it near Bethshan, or Scythopolis.

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SALIM. A town or city, near to which at Enon John baptized. John iii. 22, 23. Wells thinks it probable that it is the same place as is mentioned 1 Sam. ix. 4. and if so it was in the province of Samaria.

SALMON. A mountain near to Shechem, and which anciently was covered with trees. Judges ix. 48. Ps. lxviii. 14. where see note.

SALMONE. A promontory on the eastern shore of Crete, which is said yet to retain this name, and to be dangerous to ships. Acts xxvii. 7.

SALT, VALLEY OF. Most probably the plains around the sea of Sodom, which is called also the Salt Sea from its abounding with that article. 2 Sam iii. 13. 2 Kings xiii. 7.

SAMARIA, CITY OF. This name was first given to the mount, and then to the city built on it. 1 Kings xvi. 24. Omri, who enjoyed the reward of Zimri's rebellion, having reigned six years over Israel in Tirzah, bought the mount of Shemer or Samar for two talents of silver, and built on it a palace and other buildings, and reigned there. It rose by degrees to a large and strong city, and continued to be the capital of the kingdom of Israel, or of the ten tribes, while that kingdom lasted. Hence Samaria is often used to denote the whole kingdom of Israel, both in the historical and prophetical books. It was first besieged by Benhadad, king of Syria, and reduced to the last extremity, but it was miraculously delivered. 2 Kings vi. 24—33. & vii. 1—20. It was taken afterwards by Salmaneser, king of Assyria, after a siege of three years. 2 Kings xvii. 1—6. This king carried away the ten tribes captives, and in their stead, sent a colony of various nations, who joined the rites of Moses with their own heathen ones. The Maccabees took and destroyed this city; but Herod the Great rebuilt it in a magnificent manner, so that it became one of the chief cities. In honour of Augustus, he called it by a Greek term Sebastos or Augustus. In the Jewish war with the Romans, the people took part with the latter, and the city was preserved; but in the time of Hadrian, they rebelled, and with the Jews were banished from the land, and this city fell into decay, and then into ruins, which now are extensive.

SAMARIA, COUNTRY OF. This lies, says Josephus, between Judea and Galilee. It begins at a town called Ginea, in the Great Plains, and ends at Topærchy of Acrabatene. This country extended from the Mediterranean west, to the Jordan east, including what formerly belonged to the tribe of Ephraim, and half tribe of Manasseh, on this side the Jordan. From this view of the country, it is evident that when our Lord left Judea for Galilee, *he must needs go through Samaria.* John iv. 3, 4. The Samaritans early embraced the gospel. On the death of Stephen, the disciples were scattered through the region of Samaria. Acts viii. 1. and Philip went to the city, where he preached with success. ver. 5—8. Here Peter came, and conferred the gifts of the Spirit. ver. 14—25.

SAMOS. Sailing from Chios, or Scio, Paul arrived the next day at Samos, Acts xx. 15. another isle of the Archipelago, south-east of Scio, about five miles from the Asiatic coast. This isle is said to be very fruitful, and its wines are commended as excellent. It was once populous, but is now in a comparative desolate state, under the oppression of the Turks.

SAMOTHRACIA. An island in the Ægean sea, near Thrace, and so called to distinguish it from Samos, which was opposite Ionia. To this isle Paul and his companions came with a straight course from Troas. Acts xvi. 11.

SANSANNAH. A city of Judah. Josh. xv. 31.

SAPHIR. A city of Judah, and not very distant from Jerusalem. Mic. i. 11.

SARDIS. The royal city of Lydia, in the Lesser Asia, situate on the river Pactolus. Here reigned Crœsus, said to be the richest king, who was conquered by Cyrus. After Xerxes had been defeated the Greeks recovered Sardis. It was overthrown by an earthquake, but rebuilt by Tiberius, and continued long to be the metropolis of the province. Its scite is delightful. Here was a church in a languishing condition. Rev. iii. 1—6.

SAREPTA. See Zarephath.

SARID. A place whence begun the boundary of the tribe of Zebulon. Josh. xix. 10.

SEBA. A son of Cush, from whom a province of Arabia was named, Ps. lxxii. 10. Isa. xliii. 3. Gen. x. 3. It is thought to be in the south-west of Arabia, where was a city called Sabe.

SECACAH. A city of Judah. Josh. xv. 61.

SECHU. The name of a place, where was a great well, whither Saul came, not far from Ramah. 1 Sam. xix. 22.

SEIR. A mountain of Edom, between the sea of Sodom and Egypt. Some derive the name from Esau, who was a *hairy* man; but it is more probable that it was so called from the person named Seir, Gen. xxxvi. 20, 21. a descendant of Hor, after whom this region was before named. Deut. ii. 12. Also a mount near mount Halak. Josh. xi. 17. another in Judah, west of Kirjath-jearim. Josh. xv. 10. These mountains were probably covered with trees and brush-wood, and hence called Seir, or hairy.

SEIRATH. A place in the mountains of Ephraim, and not far from Gilgal. Judges iii. 26.

SELEUCIA. A city of Syria, on the Mediterranean, built by Seleuchus Nicanor, and named after him. It was near the mouth of the river Orontes, at the foot of a mountain called Pierius, and gave its name to a district as-

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cending on the Orontes. Here Paul and Barnabas came, when sent by the Holy Spirit, to propagate the gospel. Acts xiii. 3. 4.

SENEH. A rock opposite another called Bozez, near Gibeah. 1 Sam. xiv. 4.

SEPHAR. A mount of Kedem, or the East. Gen. x. 30.

SEPHARVAIM. Probably they came from mount Sephar, or the land adjoining it, which Wells places west of the Indus, and east of the Caspian sea. 2 Kings xvii. 24. & xix. 34.

SHAALABBIN. A city of Dan. Josh. xix. 42. Judges i. 35. 1 Kings iv. 9.

SHALIM, AND SHALISHA. A district of Ephraim, mentioned 1 Sam. ix. 4. 2 Kings iv. 42. Here Saul sought for his father's asses in vain.

SHAMIR. A city of Judah. Josh. xv. 48. Another in mount Ephraim. Judges x. 12.

SHARAIM. A city of Judah. Josh. xv. 36. but it was afterwards given to the Simeonites. 1 Chron. iv. 31.

SHARON. A region lying between mount Tabor and the lake of Tiberias, extending from Cæsarea to Joppa. It was extremely fat and fertile. 1 Chron. xxvii. 29. Song. ii. 1. Isa. xxxiii. 9. xxxv. 2. & lxv. 10. Acts ix. 35.

SHARUHEN. A town belonging to Simeon. Josh. xix. 6.

SHAVEH, VALLEY OF. Mentioned Gen. xiv. 17, 18. lay near to Jerusalem, and is either a part of the valley of Jehoshaphat, or near it. 2 Sam. xviii. 18. Josephus says it was two miles from Jerusalem.

SHEBA. See Beer-sheba. Sheba, a son of Jocktan, settled in Arabia Felix, and gave name to the kingdom. Ps. lxxii. 11.

SHEBAM. A city of Reuben. Numb. xxxii. 3.

SHEBAM. A city of Bashan. Numb. xxxii. 3. Is it not the same as is called Shibmah. ver. 38. and Sibmah.

SHEBARIM. A place not far from Ai; and probably meaning some defiles leading to that city. Josh. vii. 5.

SHECHEM. A city of very great antiquity, Gen. xii. 6. and most probably so called from its scite, being a gentle declivity. Abraham sojourned near this place; and Jacob's sons slew Hamor, Shechem his son, and the other men of this city. Gen. xxxiv. 1, &c. It lay in the hill-country of Ephraim. Josh. xx. 7. Ps. lx. 8. Acts vii. 16. It is, I think, certain that Shechem was situated at the foot of Gerizim; but that Samaria was built higher up, and at some distance from it. The latter city on being rebuilt by Herod was called Neapolis. See Neapolis and Samaria.

SHEMA. A city of Judah. Josh. xv. 26.

SHEN. A place at no great distance from Mizpeh, mentioned 1 Sam. vii. 12. Between these two places Samuel erected a stone of memorial called Eben-ezer.

SHENIR, or SENIR. A name by which the Amorites called Hermon. Deut. iii. 9. In the other places Senir seems to be a distinct part of the mountain. 1 Chron. v. 23. Ezek. xxvii. 5.

SHICRON. A city on the confines of Dan. Josh. xv. 11.

SHIHON. A city of Issachar. Josh. xix. 19.

SHILHIM. A city of Judah. Josh. xv. 32.

SHILOH. A city in the tribe of Ephraim, about ten or twelve miles from Shechem. Here the ark and tabernacle were placed; and as this city was nearly central to all the tribes, and a strong place, here they might assemble in safety for the purpose of worship. It abode here until taken to the camp of Israel in the close of Eli's life, when it fell into the hands of the Philistines. Here Joshua assembled the people to divide by lot the land of Canaan. Josh. xviii. 2—8. xix. 5. xxi. 2. & xxii. 9, 12. Judges xxi. 19. 1 Sam. i. 3, 24. & ii. 14. Ps. lxxviii. 60.

SHIMRON. A city given to the tribe of Zebulon. Josh. xix. 15.

SHINAR, LAND OF. By this, Wells says, is meant the valley along which runs the Tigris, and probably the whole of its extent to the sea. Moses places Babylon and Ezech in this land. Gen. x. 10. Perhaps the land only on the western side of the Tigris is thus called. The city Singara is in this district, and preserves some analogy to the old name.

SHITTIM. The same as Abel-Shittim, which see. Numb. xxv. 1. Josh. ii. 1. & iii. 1.

SHOCHOH. A city of Judah, not far from Azekah; for between these two places the Philistines encamped, when Goliath defied the hosts of Israel in Ephes-dammim. 1 Sam. xvii. 1. 1 Chron. xi. 13. Eusebius places it in the road from Eleutheropolis, which was north of Lachish to Jerusalem.

SHOPHAN. A city in the tribe of Gad. Numb. xxxii. 35.

SHUNEM. A city of Issachar. Josh. xix. 18. Near to this city Saul encamped prior to his last fatal battle with the Philistines, 1 Sam. xxviii. 4. and here dwelt the great woman whose son Elisha raised to life. 2 Kings iv. 8—37. Abishag, who was taken to give David heat, was of this city. 1 Kings i. 3.

SHUR. A city over against the Red Sea, and Kadesh-barnea, and seems to have given name to the adjoining wilderness. Gen. xvi. 7. xx. 1. & xxv. 18. 1 Sam. xv. 7. & xxvii. 8.

SHUSHAN. The metropolis of the kingdam of Persia. Dan. viii. 2. Esther i. 2. Neh. i. 1. Here was a magnificent palace. This city is the same as the Greeks called Susa, situated in the province named Susiana, near to the

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Persian gulf, south. When Alexander conquered this city, he found fifty thousand talents of uncoined gold, and abundance of silver, and jewels of inestimable value.

SIBMAH. A town or city of Reuben, famous for its vines, and not far from Jazer, in connexion with which it is generally mentioned. Josh. xiii. 19. Isa. xvi. 8, 9. Jer. xlviii. 32.

SIBRAIM. A place between Damascus and Hamath. Ezek. xlvii. 16.

SICHAR. This occurs as the name of the old city Shechem. Josh. iv. 5. See Shechem.

SIDDIM, PLAIN OR VALLEY OF. Gen. xiv. 3, 8. meant the land where the five cities stood, and which is now the Salt or Sea of Sodom.

SIDON, or ZIDON. A well-known city of Phœnicia, and very ancient. Tyre is called "the daughter of Sidon," and of course Sidon was the mother-city. It is called Sidon the Great in the time of Joshua. It had the primacy over the other cities for a long period; but at length Tyre became chief. Its inhabitants became wealthy by their commerce; and of course lived in ease and luxury. It still subsists under the name of Seyde, and has a considerable trade with the countries to the west of it.

SIHON, KINGDOM OF. It lay from south to north, between the river Arnon, which bounded it from the Moabites, and the river Jabbok, which bounded it from the kingdom of Og; and from east to west, between the mountains which parted it from the Ammonites, and the Jordan, which separated it from Canaan. The city Heshbon was its capital, which see.

SIHOR. A river which is said to be before Egypt, Josh. xiii. 3. and must be in the south border of the land allotted to Judah. With Reland I conceive, it can neither be a branch of the Nile, nor the river which washes Rhinocolura; but some torrent on the south-west point of Judah. 1 Chron. xiii. 5. Isa. xxiii. 3. Jer. ii. 18. Another is mentioned Josh. xix. 26. in Asher, Sihor, or Shihor-Libnath.

SILOAM, POOL OF. It lay in the valley of Jehoshaphat, near to the king's gardens, south-east of Zion. Neh. iii. The tower of Siloam was probably nearly opposite it, which fell and killed many. Luke xiii. 4. It is supposed to be called the lower pool. Isa. xxii. 9. and the king's pool. Neh. ii. 14. The Rabbins maintain, that the fountain of this pool is called Gihon. 1 Kings i. 33. Isa. viii. 6. Hezekiah stopped up the upper water-course of Gihon, and brought the water to the city. 2 Chron. xxxii. 30. To this pool our Lord sent the blind man to wash, and he received his sight. Josh. ix. 7, 11.

SIN. A desert between Elim and Sinai. Exod. xvi. 1. & xvii. 1. Numb. xxxiii. 11, 12. Also a city of Egypt called by the Greeks Pelusium. Ezek. xxx. 15, 16. It was a frontier city, and hence called the strength of Egypt.

SINAI. A mountain in Arabia Petræa, where God gave the law by Moses to the people of Israel. It had two tops, the lower of which is called Horeb, and the mount of God, where he appeared to Moses in a flame of fire in a bush. Exod. iii. 1. & xix, xx.

SION. The name by which mount Hermon was anciently called. Deut. iv. 48. Also the mount on which David built a city, called the city of David. It is called "the mount of the Lord," and "the holy mount." Here was the royal palace, and a bridge leading to the temple.

SIRION. The Sidonian name of Hermon, which see.

SMYRNA. A famous city in the Lesser Asia, built on the side of a hill, the river Meles running near it. Antigonus and Lysimachus greatly enlarged, and beautified it; and it is even yet a strong and large city, where many European merchants reside. Here was one of the seven churches of Asia. Rev. ii. 8—12.

SOCOH. The name of two towns in Judah, built by Rehoboam. Josh. xv. 35, 48. 1 Sam. xvii. 1. 1 Kings iv. 10. 2 Chron. xi. 7. & xxviii. 18.

SODOM. The chief city of the plain, so infamous for the crimes of its inhabitants; and so memorable for its total destruction. Gen. xviii. 17—33. & xix. 1—30. Its pride and abundance are mentioned as leading on to its ruin. It is used figuratively by the prophets to denote any wicked place. Some think that it and the other cities were overwhelmed, not only by a descending tempest, but an earthquake.

SOREK. A brook, or valley in Dan, near to Eshtaal. In this valley Delilah dwelt, who enticed and betrayed Samson. This valley was famous for its vines; but see note Isa. v. 2.

SPAIN. A country on the Atlantic Ocean, west, and separated from France by the Pyrenees on the north, and surrounded by the Mediterranean, east and south, forming the south-west point of the continent of Europe. Paul purposed to visit this country; but we have no account that he ever did do so. Rom. xv. 24, 28.

SUCCOTH. A place in mount Gilead, near Penuel, and which fell to Gad. Gen. xxxiii. 17. Josh. xiii. 27. Judges viii. 5. Ps. lx. 8. Another place in Egypt. Exod. xii. 37. & xiii. 20. Numb. xxxiii. 5.

SYENE. A city of Upper Egypt on the borders of Nubia. It is only mentioned Ezek. xxxix. 10.

SYRIA. In the Hebrew it is called Aram, and supposed to be so called from Aram, the son of Shem, who settled here. This country lay east and north-east of the Holy-Land, having Phœnicia and the Mediterranean sea, west, and the Euphrates, east. That part of it lying between Lebanon and Anti-Lebanon, was called Cœlo-Syria.

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SYRACUSE. A city on the east coast of Sicily, ancient and well fortified. Marcellus, the Roman general, stormed and took it, and Archimedes, the celebrated mathematician, was slain by a common soldier. Here Paul landed after he sailed from Malta, and with his companions spent three days. Acts xxviii. 11, 12.

SYRO-PHŒNICIA. That part of Syria, which joined Phœnicia is so called. Mark vii. 26.

T

TAANACH. A city in the half-tribe of Manasseh, west of the Jordan. It is mentioned 1 Kings iv. 12. Josh. xii. 21. As it is mentioned with Megiddo, it could not be far from that city, and on the west side the Jordan. It is called Tanach. Josh. xxi. 25.

TAANATH-SHILOH. A place on the confines of Ephraim. Josh. xvi. 6. Some think that it was opposite to Shiloh, and at no great distance.

TABBATH. A place mentioned Judges vii. 2. and from circumstances it appears to have been in the tribe of Ephraim.

TABERAH. A station of the Israelites, and so called from the "fire of the Lord," which burnt among them. Numb. xi. 1—3. Deut. ix. 22. This place lay between mount Sinai and Kadesh; and of course north, or north-east of Sinai.

TABOR. A high mountain in Galilee, on the confines of Zebulon and Naphtali, rising about thirty stadia, in ascent, according to Josephus. It is generally supposed to be the mount, where our Lord was transfigured. Mat. xvii. 1—8. It is mentioned, Judges iv. 6. & viii. 18. Ps. lxxxix. 13. Jer. xlvi. 18. Near to this mount were two cities, Aznoth-Tabor, Josh. xix. 34. in the tribe of Naphtali; and Chisloth-Tabor, Josh. xix. 12. in Zebulon. Mount Tabor is a full mile in height, and a mile and a half in diameter. It is a single mountain, separate from all others, though there are several smaller ones near it to the north. It has the form of a low sugar-loaf; and is entirely covered with green terebinths, shrubs, and odoriferous plants, which perfume the air. On the top is a plain, three thousand paces in circumference, where are now the remains of a castle, and of a handsome church built by Helena to commemorate the transfiguration. Pilgrims still visit it.

TADMOR. A city built by Solomon, and said to be in the Wilderness, 2 Chron. viii. 4. and as it is joined with other cities he built in the land of Hamath, it was at no very great distance from Hamath. The Greeks called it Palmyra. It was situated in a fertile district, which was surrounded on all hands by sandy deserts, and called an Oasis; and one similar is found amid the sands in Egypt, and many such in Africa. This city lay about half way between the Mediterranean and the Euphrates; and became a famous mart of trade. The people amassed wealth, and increased the strength and splendour of their city. The Romans suffered them to enjoy freedom for some time; and Hadrian gave to them the fine pillars, which remain to this day. In a word, this city became so powerful, that Odenaphus brought a powerful army into the field against the Persians, recovered Mesopotamia, and penetrated to Ctesiphon, their capital. He being murdered, Zenobia, his wife claimed the government of the east, and for some time exercised it. Aurelian marched against her, and at last took the city and Zenobia; and on a second revolt, he gave it up to the plunder of his troops. From this period began its decay; and it has ages ago become a heap of magnificent ruins.

TAHAPANES. A city of Egypt, with great probability supposed to be the same as the Greeks called Taphnæ, or Daphnæ Pelusiæ. It is mentioned in connexion with Migdol, and Wells places it north of this city. Jer. xliv. 1. Ezek. xxx. 18.

TAHATH. A station of the Israelites. Numb. xxxiii. 26.

TAHTIM-HODSHI. When Joab numbered the people, the officers went from Jazer to the land of Tahtim-Hodshi, or the "low lands," which Wells places about the lake Semechon, north of the Lake Genneserath. 2 Sam. xxiv. 5—7.

TAMAR. This city is mentioned Ezek. xlvii. 19. & xlviii. 28. and as it is placed in the south, and in connexion with Kadesh, it seems to have been situated at the southern extremity of the Dead Sea.

TAPPUAH. A city of Judah, and so called from its abounding with the apple-tree. Josh. xii. 17. & xv. 34. Also another in the confines of Ephraim and Manasseh. Josh. xvi. 8. comp. xviii. 7.

TARAH. A station of the Israelites. Numb. xxxiii. 27.

TARSHISH. From comparing the scriptures where this term occurs as the name of a country, it is clear, different countries are so called. 1. Cilicia, or part of it, where was situated Tarsus, and where it is probable Tarshish the son of Javan settled. Gen. x. 4. 2. A place and city on the coast of Spain, near Cadiz, and called Tartessus, and probably peopled by the descendants of Tarshish. To this place Jonah intended to flee, as being at a great distance both from Judea and Nineveh, Jonah i. 3. & iv. 2. and to this refer what the prophets Ezek. xxvii. 12. & Jer. x. 9. say; for here anciently these articles abounded. "Ships of Tarshish," mean such vessels as were employed in the trade to Tarshish, or fit to undertake such a distant voyage. 1 Kings x. 22. & xxii. 49. Isa. ii. 16. & xxiii. 1, 14.

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Ps. xlviii. 8. 3. It is supposed to mean a place in the East Indies to which Solomon sent his fleets, and whence he derived his wealth. 2 Chron. ix. 21. & xx. 36, 37. Michaelis however contends, that his vessels sailed down the Red Sea, and coasted Africa, to Tartessus in Spain; but surely the Tyrians, who knew the shorter voyage up the Mediterranean, would have informed him of it, unless we suppose that they traded along the African coast until they came to Spain.

TARSUS. A noble city of the province of Cilicia, in the south-east part of the Lesser Asia. It was the metropolis, and had the freedom of a Roman colony. Here were many Jews, and here the great apostle Paul was born, and by his birth was a citizen of Rome. Strabo celebrates this city for the learning of its professors, some of whom taught at Alexandria, others at Athens, and even in Rome, with the highest approbation.

TEKOAH. A city of Judah, situated on a hill, as Jerome informs us, and about nine miles south of Bethlehem. Rehoboam fortified it on the revolt of the ten tribes. 2 Chron. xi. 6. In the wilderness adjoining it, the Ammonites and their allies were conquered by Jehoshaphat. 2 Chron. xx. 20. Here the prophet Amos was born. Amos i. 1.

TEL-ABIB. The name of a place, where the captive Jews resided, Ezek. iii. 15. on the river Chebar, or the Chaboras, in the upper part of Mesopotamia. See Chebar.

TELAIM. A city of Judah, where Saul assembled the people to fight against the Amalekites. 1 Sam. xv. 4. Josh. xv. 24.

THEBEZ. A city not far from Shechem, and about thirteen miles from Scythopolis or Beth-shan. Abimelech took the city; but while he was besieging the tower, a woman threw down a piece of a mill-stone and broke his skull. Judges ix. 50.

THELASSAR. A city of Syria or of Mesopotamia. 2 Kings xix. 12. Isa. xxxvii. 12. It is thought to be the same as Elassar. Gen. xiv. 1, 9.

THESSALONICA. This was the chief city of Macedonia, and very large and populous, having a good harbour, and carrying on trade to a great extent. The people were wealthy and luxurious. Here Paul preached with success, and the first epistles which he wrote were addressed to the church here. It is now called Salonichi, and is still a large city.

THRACE. A province of Europe, north of Macedonia, and extending east of the Propontis and Bosphorus, which separate Europe from the Lesser Asia. It is supposed to have been inhabited by Tiras and his descendants. Gen. x. 2.

THREE-TAVERNS. Places of entertainment about thirty-miles from Rome, where the christians of Rome came to meet Paul, and which token of kindness greatly encouraged him. Acts xxviii. 15.

THYATIRA. An ancient city of Lydia, in the Lesser Asia, on the river Lycus, in a well watered and fruitful plain. It lay between Sardis and Pergamus, thirty miles from the former, and eighteen from the latter, south. Sir P. Rycaut visited it, and found many proofs of its ancient splendour and greatness.

TIBERIAS. A city of Galilee, from which the lake or sea of Galilee was called the lake of Tiberias. The Jews declare that this city existed in the time of Joshua, and is the same as is called Rakkath. Josh. xix. 35. It was rebuilt by Herod the Great, and called Tiberias in honour of the emperor Tiberius. By degrees it increased in population, splendour, and magnificence, so as to become the chief city not only of Galilee, but after the destruction of Jerusalem, of the land of Israel. It was the seat of a famous university which continued many ages. The Jerusalem Talmud is supposed to have been written there. This city stood on the western shore of the lake.

TIBHATH. A city of Syria Zobah. 1 Chron. xviii. 8.

TIMNATH. A city which fell to the tribe of Judah. It was very ancient, as Judah went here to see his sheep-shearers. Gen. xxxviii. 12. Josh. xv. 10, 57. 2 Chron. xxviii. 18.

TIMNATHA. A city of Dan. Josh. xix. 53. The Philistines took it. Judges xiv. 1.

TIMNATH-SERAH. A city of mount Ephraim, which the tribes gave to Joshua, and where he was buried. Josh. xix. 50. & xxiv. 30.

TIPHSAH. A city on the west side of the Euphrates, to which Solomon's dominion extended east, and to Azah or Gaza west. 2 Kings xv. 16. It is called by the Greek writers, Thapsacus; and near to this city was a bridge over the river.

TIRZAH. A city often mentioned in the history of the kings of Israel, and supposed to be in Ephraim; but nothing is said, whence to collect where it stood. It was the royal city, until Omri built Samaria. That it was a pleasant and delightful place in the time of Solomon may be inferred from his comparison. Song vi. 4.

TOB. A region of Syria, not far from Gilead. To this place Jephthah fled from his brethren. Judges xi. 3. It is thought to be the same as called Ish-tob. 2 Sam. x. 6, 8.

TOCHEN. A city in the tribe of Simeon. 2 Chron. iv. 32.

TOGARMAH. A son of Gomer, who is supposed to have settled in Cappadocia; and hence the house of Togarmah is said to be in the north-quarters. See Gen. x. 3. Ezek. xxvii. 14. & 38. 6.

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TOLAD. A city of Simeon. 1 Chron. iv. 29. It is called El-tolad. Josh. xv. 30. & xix. 4.

TOPHEL. The name of a place. Deut. i. 1. It was on the east side the Jordan, over against Suph, to which places the camp of the Israelites might extend.

TOPHET. The name of a place near Jerusalem, rendered infamous by idolatry. 2 Kings xxiii. 19. Jer. vii. 31. Isa. xxx. 33. See Gehenna.

TRACHONITIS. The same country as is called Argob. Deut. iii. 13. and called Trachonitis by the Greeks, from its being rough and mountainous. It lay east of Iturea, and with it made up the tetrarchy of Herod Antipas.

TROAS. A province and city of Lesser Asia, in Phrygia Minor. Here Paul came, and had a door opened for him by the Lord. 2 Cor. ii. 12. Strabo asserts that it is the same place with Troy; celebrated in the immortal work of Homer.

TROGYLLIUM. A promontory, as it were the foot of mount Mycala, opposite to, and five miles from, Samos, to which Paul coming, goes on to Trogyllium to harbour there. Acts xx. 15.

TYRE. A well known city of Phœnicia, of vast strength, wealth and power. Its inhabitants were princes; and they lived in splendour and luxury. They opposed long Nebuchadnezzar with success; and when he took the city, they had removed their wealth and people to an island at no great distance, where they built New Tyre. They resisted Alexander, but having carried a mole from the main land to the city, he took and dealt severely with it. The prophecies against it have long been fulfilled.

U

ULAI. A river of Susiana a province in Persia, called by the Greeks Ulæus. Dan. viii. 2. 16. It ran by the city and the palace of Shushan.

UMMAH. A city of Asher. Josh. xix. 30.

UPHAZ. The name of a place producing gold, which some think to be the same as Ophir. It is mentioned in connexion with Tarshish. Jer. x. 9. Dan. x. 5. See Ophir.

UR. A city or district of Chaldea or Mesopotamia. Gen. xi. 28. Neh. ix. 7. Wells places Ur between the Tigris and Nisibis, a city among the mountains in the northern part. Terah, Abraham, and Lot left this place, and came to Haran. Acts vii. 1—4.

UZ. A son of Aram, and a region which he and his posterity peopled. Gen. x. 23. Josephus makes it the same as the Trachonitis, lying between Cœlo-Syria and Palestine. Wells thinks it included not only the land about Damascus, but a part of Arabia Deserta; and that Job was the chief of this country. See note Job i. 1.

Z

ZAANAN. A city of Judah, Micah i. 11. and supposed to be the same as Zenan. Josh. xv. 37.

ZAANANIM. A city or region on the confines of Naphtali, Josh. xix. 33. It is probably the same place, to which Heber the Kenite removed, Judges iv. 11. and was near to Kadesh of Naphtali.

ZAIR. A city of Edom, 2 Kings viii. 21. Its situation is unknown, but seems to have been on the confines of Edom.

ZALMON. A mount near Shechem, overshadowed with trees. Judges ix. 48. Here Abimelech and his men cut down wood, with which they burnt the tower of Shechem.

ZALMONAH. A station of the Israelites. Numb. xxxiii. 41.

ZAPHON. A place given to the tribe of Gad. Josh. xiii. 27. It was a part of the kingdom of Sihon.

ZANOAH. The name of two towns or cities of Judah. Josh. xv. 34, 56. Neh. iii. 13. & xi. 30. 1 Chron. iv. 18.

ZARED. A brook or valley in the land of Moab. Numb. xxi. 12. Deut. ii. 13, 14.

ZAREPHATH. A town which lay between Tyre and Sidon. 1 Kings xvii. 9, 10. Obad. i. 20. It is now called Sarphan, and Maundrel says it is about three hours' journey from Sidon towards Tyre; but it is chiefly in ruins.

ZARETH-SHAHAR. A city of Reuben, built on a mountain. Josh. xiii. 19.

ZARETAN. This was a town in the land of Manasseh, on this side the Jordan. It is called Zartanah. 1 Kings iv. 12. and is said to be near Beth-shan, which was in the northern parts of Manasseh. From Adam to Zaretan the waters of the Jordan were dried up, when the Israelites entered Canaan, Josh. iii. 16. and from Zaretan upwards they stood on a heap. In the clay ground between Zaretan and Succoth the brazen vessels for the temple were cast 1 Kings vii. 46.

ZEBOIM. A city in the plain of Sodom. Gen. x. 19. & xiv. 2. Also a valley mentioned 1 Sam. xiii. 18. which was in the tribe of Benjamin. It is also the name of a city. Neh. xi. 34. and probably the valley derived its name from it.

ZEDAD. A place or city on the northern boundary of the Holy land. Numb. xxxiv. 8. Ezek. xlvii. 15. Simon thinks it was on the side of mount Lebanon. Comp. Hebrew. 1 Sam. xxiii. 26.

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ZELAH. A city of Benjamin. Josh. xviii. 28. It was probably situated on a rising ground. 2 Sam. xvi. 13.

ZELZAH. A place on the confines of Benjamin. 1 Sam. x. 2.

ZEMARIM. A town of Benjamin. Josh. xviii. 22. 2 Chron. xiii. 4. Some think the name indicates that here were natural warm baths.

ZENAN. See Zaanan.

ZEPHATHAH. The name of a valley, 2 Chron. xiv. 10. where Asa after fervent and prevailing prayer fought with, and conquered the Cushites. This seems to be the same place as is called Zephath, Judges i. 17. and afterwards Hormah.

ZER. A town of Naphtali, Josh. xix. 35. Probably a small or confined place, as the name signifies.

ZERED. See Zared.

ZEREDA. The country of Jeroboam. 1 Kings xi. 26. Some suppose it the same as Zererath. Judges vii. 22.

ZERTHAN. The same as Zaretan. 2 Chron. iv. 17.

ZERERATH. A city of Manesseh, near Beth-shan. Judges vii. 22. It is probable, that Zaretan, Zereda, and Zaredatha, 1 Kings iv. 12. & xi. 26. and 2 Chron. iv. 17. are one and the same place.

ZIDDIM. A city of Naphtali. Josh. xix. 35.

ZIDON. See Sidon.

ZIKLAG. A city which at first was assigned to Judah, but given to Simeon. Josh. xv. 31. & xix. 5. It was adjoining to the Philistines, and in the time of David in their possession, as Achish gave it to him for his residence. The Amalekites burnt it, after having plundered it. 1 Sam. xxvii. 5. & xxvii. 1, &c.

ZIN, WILDERNESS OF. This lay in the south east of the land of Israel along the boundary of Edom. Numb. xxxiv. 3, 4. Josh. xv. 1—3.

ZION. The name of a mountain, where the Jebusites had a fortress, and which David took; and building a palace and other structures here, he called it "the city of David." The church of Israel is often called by this name. See Jerusalem.

ZIOR. A city of Judah. Josh. xv. 54.

ZIPH, WILDERNESS OF. David removed here from Keilah; and as we find a city of this name in Judah, Josh. xv. 55. mentioned in connexion with Carmel and Maon, it is probbale the wilderness derived its name from the city. It is placed by Jerome eight miles east from Hebron.

ZIZ. A cliff mentioned 2 Chron. xx. 16.

ZOAN. A royal city of Egypt, and one of the most ancient. Numb. xiii. 22. Ps. lxxviii. 12, 43. Isa. xix. 11, 13, &c. This Wells supposes was the city in which the Pharaohs dwelt, and in and near to which Moses wrought his miracles. Isa. xxx. 4. Ezek. xxx. 13. This city was called Tanis by the Greeks, which was not far from the Mediterranean sea, on the shore of the second mouth of the Nile, reckoning from the east.

ZOAR. A city spared on the intercession of Lot, and to which he fled on the overthrow of Sodom, Gen. xiii. 10. & xix. 22, 30. Isa. xv. 5. Though at that time it was called Little Town, it afterwards increased, and is mentioned by Ptolemy, who calls it Zoara.

ZOBAH, CITY AND KINGDOM OF. It is reckoned a part of Syria, 2 Sam. x. 6, 8. It lay adjoining the Ammonites. comp. 2 Sam. iii. 3. with 1 Chron. xviii. 3. & 2 Chron. viii. 3. Zobah was probably the city which Ptolemy calls Sabe, in Arabia Deserta, in the confines of Palmyrene. The country belonging to it, seems to have extended from the borders of Naphtali, and half tribe of Manasseh beyond the Jordan, to the Euphrates east, and from the Ammonites south, to the land of Hamath north. The kings of Zobah were powerful, and had Damascus and other cities of Syria under tribute. They seem to have taken a part of the land of Hamath. 2 Sam. viii. 9, 10. & 2 Chron. viii. 3, 4. David conquered Hadadezer, king of Zobah, on which his tributary kings served David. The fall of this kingdom was the rise of that of Damascus. 1 Kings. xi. 23.

ZOHELETH. The name of a stone, which was doubtless remarkable for its size or some other peculiarities. It was near En-rogel. 1 Kings. i. 9.

ZORAH, or ZOREAH. A city of Judah, on the confines of Dan. Josh. xix. 41. Judg. xiii. 2. & xvi. 31, &c.

ZUMIM. A gigantic people, who dwelt east of Canaan, Gen. xiv. 5. they are mentioned along with the Horites, the Emites, and Rephaites.

ZUPH, LAND OF. It is mentioned 1 Sam. ix. 5, and seems to denote that part of mount Ephraim, where Ramah stood, the city of Samuel, and hence called Ramah-Zophim.

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